

Introduction to Volume Forty-One

We pen this introduction to our new volume on our return home from a tour of *Ecclesias* that took us around the world. We left via the west coast of Australia, and returned via the east coast, having visited *Ecclesias* throughout South Africa, Great Britain, Canada, America and Fiji.

In addition to the great privilege and pleasure of enjoying fellowship with those of like precious faith throughout the world, we also came face to face with a succession of problems that plague the world as well as the Brotherhood.

Each nation has problems incidental to it; and each problem serves to illustrate the significance of the times in which we live.

Certainly these are exciting and exacting times. Exciting because there is no disputing the significance of the signs; exacting because the problems that harness modern civilisation, impose additional strain upon those who would live Godly lives.

The environment is one of increasing wickedness, immorality, ruthlessness and violence.

And the danger is that these attitudes can rub off on to ourselves. They become the familiar way of life. A pattern of behaviour which it becomes easy to imitate. Therefore, there is increasing need to set clearly before us the way of life as demanded by the Truth: a great responsibility upon *Logos*, as other periodicals in the Brotherhood, to maintain standards of doctrine and teaching among us.

"My sheep hear my voice," declared the Shepherd. This is the rule by which the true sheep may be known, whether in ourselves or others. Those whom Christ recognises are those who know and follow him in the doing of those things which he has commanded. Men who follow other leaders are goats in the scriptural figure of things. They show their goatishness in their hearty attachment to mere human writers

and teachers, while showing but a feeble appreciation of Christ. A true sheep — one who is truly enlightened in the divine bearing of things — sees too clearly to be taken in by the false light of Gentile philosophy and worldly wisdom, and discerns the glory of Christ too strongly to give it a moderate place in his estimates. He "rejoices in Christ Jesus and has no confidence in the flesh." He counts all things but dung in comparison with the excellency of Christ Jesus his Lord. He sets his eyes upon the prospects of the future as promised in the Word, and refuses to have them diverted to other side-issues.

Logos is designed to enlarge the flock of sheep, and cater for their encouragement and well being. Our pages will be devoted to that end, during the course of this current volume. We will seek to enlighten as well as enthuse, and will endeavor to do that by providing a monthly menu of spiritual diet, capable of building up faith, through which we can gain victory over the world. We hope to make use of the writings of the pioneers, to that end, as well as those of contemporary brethren. We will aim to set a proper course, and proceed by a true compass. We look to the reader to co-operate with us to that end.

As this is the first of a new volume, it means that the time is at hand for the payment of subscriptions. We try to do without as much money as possible, but do need some. The early remittance helps us greatly, as it relieves the drudgery of bookwork. If the reader can spare a little more than the subscription price, his freewill offering will be greatly appreciated. If he cannot afford the subscription price, let him remember that he can have any of the magazines published by Logos Publications free of charge. However, postal regulations demand that each such free subscription must be applied for. Just send us a brief note requesting the magazine free, and we will do the rest.

Readers should remit to the agent in their country. However, subscribers in Canada and the States are asked to remit to the Australian address. The personal checks from Canada or the States are negotiable in Australia, and this obviates the need of a local agent.

But when you pay, also write. We delight to hear from you, even though you criticise us. We try to profit from all such; and though we may not be able to answer every letter received, we always give due consideration to its contents. You can help mould the policy of Logos in that way, and we invite you to do so.

We do not anticipate an easy year ahead of us. We have had problems in the past, and will have them in the future. It could be that they will increase in intensity. If so, we pray for strength to endure and wisdom to direct. But above this, we look for the coming of the Lord Jesus. He alone has the power and ability to redeem the world from its folly, and ourselves from our sin and distress. May his coming interrupt the course of this volume, and bring these labours to an end.

W. H. Mansfield
Editor.

THE LAW OF THE HOUSE

In a household, the children are the most defenceless. They lack the strength and the experience of adults in life's problems. Until they mature they are more susceptible to the evils about them. Thus, by nature, they tend to dispute the judgments of their parents, failing to comprehend the wisdom of their words.

Job's Children As Types

Job is described as "a perfect and upright man, one that feared God and eschewed evil" (Job 1:1). By perfect we understand that he was *mature* in the things of God. Yahweh witnessed of him that "there is none like him in the earth: a mature and upright man that feareth God and escheweth evil" (Ch. 1:8).

Obviously, he was outstanding among all the sons of the east (v. 3 mg).

What happy days they must have been for Job and his wife, when their sons and daughters were born unto them. What delight there must have been as they watched their little ones grow through all those wonderful stages that thrill most parents!

Nevertheless, there was a youth problem in Job's family. As they reached independence, every son has his own feast day for the rest of the family — excluding Job and his wife!! Job's daughters were invited, but apparently Job was not!!

Job could see the folly of it all, but apparently was unable to control it, or do much about it. Everything seemed to be in order, and it was difficult to pin-point the problem.

The path taken by his children had been set until it was too late! Children deceive their parents who are not omniscient. They can be cunning, and generally hide from their parents the true nature or purpose of their activities, leaving the false impression that everything is in order.

Job's children ignored the advice of a spiritually-minded father who was "mature in the things of God." The record implies that Job secretly feared what was really going on during these "festive days," and expressed concern lest "his sons may have cursed God in their hearts" (Ch. 1:5). Job doubtless tried to reason with his sons; but, apparently, to no avail.

Thus the mad cycle of events went on "continually" . . . on and on relentlessly.

They offered no sacrifices; it was Job who did that (Job 1:4).

His children refused to recognise their folly, which was pleasure-seeking at the expense of Divine things. Thus things went on and on . . . until . . . they ran out of time . . . and opportunity!

Then calamity struck. They were "eating and drinking" (as in

the days of Lot -- Luke 17:28) when a whirlwind struck them down.

In one fell swoop all of Job's delights in his children were destroyed; the daughters perishing with their brethren in the divine judgment.

Perhaps his daughters had encouraged his sons in their folly; perhaps they had helped in the deception of their father.

Whatever happened, they perished!

Job's children had failed to make the most of such an outstanding parent! And Job was left lamenting!

"For the thing that I greatly feared is come upon me, and that which I was afraid of is come unto me!" (Ch. 3:25).

Thus the proverb comes to mind for our guidance:

"The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame" (Prov. 29:15).

And this proverb reveals a universal weakness in parents.

What Is Best For Children?

In an article published in the *West Australian* (9/2/74) headed: "Dr. Spock's second thoughts are an Echo," the following comments are most illuminating and challenging for worldly minded parents.

The article states:

"With a certitude that her son now envies, Mrs. Spock believed that she automatically knew what was best for her children by the biological fact of being their mother: her upbringing of them was governed by *discipline and devotion.*"

The article continues:

"In his recent highly controversial article, Dr. Spock, now aged 70, urged a return to some of the parental guide-

lines that prevailed in his boyhood. At the same time he blamed child psychiatrists, psychologists, teachers, social workers and 'pediatricians like myself' for persuading parents that *the experts know best* with a result that, unlike his mother, many parents now regard themselves as ignorant and incompetent. They lack the confidence to instill discipline and their children are often balky, pesky and bratty (Dr. Spock's adjectives)."

"This is a cruel deprivation that we professionals have imposed upon mothers and fathers' he wrote in the American magazine, *Redbook*. 'Of course we did it with the best of intentions by giving talks and writing articles on child rearing with the idea that these would be helpful.

We didn't realize, until it was too late, how our know-it-all attitude was undermining the self-assurance of parents."

Of course Christadelphian parents who stick to the Bible's teaching will thank God for the wise course revealed in the Word of God.

But not all Christadelphians reject the World's wisdom.

While we are on the subject of youth problems and child-rearing, let us quote the following illuminating article taken from the *Aces Review* (Australian Council for Educational Standards) headed:

The Debate on Corporal Punishment.

The article states:

"Much more recent are the following passages by the current Professor of Sociology at Reading University, Stanislaw Andreski, in his book *Social Science as Sorcery*, 1972, London, Andre Deutsch.

"To judge by the cues from training courses and textbooks, the practical usefulness of *psychology* consists of helping people to find their niche in society, to adapt to it painlessly, and to dwell therein contentedly and in harmony with their companions.

"So we should find that in countries, regions, institutions or sectors where the services of psychologists are widely used,

families are more enduring, bonds between the spouses, siblings, parents and children stronger and warmer, relations between colleagues more harmonious, the treatment of recipients of aid better, vandals, criminals and drug addicts fewer, than in places or groups which do not avail themselves of the psychologists' skills.

"On this basis we could infer that the blessed country of harmony and peace is of course, the United States; and that it ought to have been becoming more and more so during the last quarter of the century in step with the growth in numbers of sociologists, psychologists and political scientists."

Andreski sharpens his attack with the following argument:

"Let me ask the following questions: Which field of activity in America is the least efficient? And which employs the largest number of psychologists and sociologists? The plain answer is Education.

"And in what field has the quality of product been declining rapidly? And where has the number of psychologists and sociologists been increasing fastest? Again: In education. Or, if instead of comparing it with other sectors within the society, we compare the American education situation with that of other nations, we get a similar result. For where do the schools employ a proportionately larger number of psychologists and sociologists and all kinds of hybrids between them? In America, almost needless to say.

"Nonetheless, if we judge by the amount of knowledge imparted (rather than the number of diplomas issued) in relation to the expenditure incurred, then there can be no doubt that the American schools are the least efficient in the world, not excluding the poorest countries of Africa or Latin America.

"I do not think that anywhere else in the world can you find students who have been going to school for at least twelve years, but who can read only with difficulty, such as you can meet quite frequently in American Universities. What is more, the schools have been getting worse as the number of personnel trained in sociology, psychology and education has been increasing."

The Enemy Of The Ecclesia

Parents who thus follow the thoughts and philosophies of "psychologists" and other physicians of no value, will only have themselves to blame for the damage done to their children in the end.

Always, the enemy of the ecclesia is the "World!"

Take another devastating article that appeared in *The Daily News* (WA), April 16, 1974: Headed:

"Many turn a blind eye to U.S. Crime."

"New York: Big city Americans have so little confidence in their police, that they don't even bother to report five out of every seven serious crimes committed The report covers serious crimes — rape and attempted rape, robbery, assault, burglary, larceny and car theft.

" . . . New York was the safest of the 13 cities surveyed, with 36 victims of violent crime per 1,000 of population, compared with 68 per thousand in Detroit, 67 in Denver and 63 in Philadelphia, the City of Brotherly love."

The people haven't any confidence in the authorities.

How many parents turn "a blind eye" to the activities of their children, and their spiritual state?

If parents treasure their children, they should apply Divine values.

Consider the state of affairs that existed in Laish (Judges 18:7) in the days of the Judges, "when every man did that which was right in his own eyes."

The people there "dwelt carelessly . . . quiet and secure; and there was no heir of restraint (mg.) in the land, that might put them to shame in any thing; . . . they had no business with any man."

See what their *spirit* was:

(a) They dwelt carelessly: ("confidently" Ezek. 38:11; 39:6).

- (b) Quiet and Secure: No troubles!!!
Everyone was self-satisfied!
- (c) RV = "There was none in the land possessing authority that might put them to shame in anything!"
- (d) They had no business with any man:
They all minded their own business:
Nobody rebuked anybody!

The city was devoted to the sword!

Just fancy running the family along *those* lines!

When the members of the family turn "a blind eye" to the evil, then the enormity and seriousness of the evil is not seen: neither does one perceive what the evil leads to!

Principles of Child-upbringing

What, then, should we do in the matter of bringing up our children?

First, we should turn to the word, and seek out Divine principles.

Consider the Patriarch Abraham, and note the spiritual outlook that he had. In Genesis 18:19 we read:

"For I (Yahweh) know him, that he will command (i.e. enjoin) his children and his household after him, and they shall keep the way of Yahweh to do justice and judgment; that Yahweh may bring upon Abraham that which He hath spoken of him."

The ideas that emerge from this verse are as follows:

- (1) Abraham will command (in the sense of both instructing and enjoining obedience to) his children and his household in such a way that they will . . .
- (2) *keep* (both guard and protect) the way of Yahweh that leads to eternal life. The result of Abraham's teaching and direction is that they will hold fast to the truth and *protect it jealously* against any corruption;
- (3) that "justice and judgment" may result, and be practised;

i.e. the spirit of their father would be engendered within them.

Thus, for us, the way lies clear: we need to instruct our children, so that they will not only see the new and living way of Truth, and which the truth demands, but that their spirit and disposition will be such that they will jealously *hold* and *guard* the truth, because they see the real value of the spirit's teachings!

Proverbs 14:1 teaches us that "Wisdom buildeth her house!"

This suggests a positive constructive education programme in the things of God. It is not merely a series of "do's and don'ts," but a series of sessions of reasoning and *encouraging to practise* God's Way.

Try and capture the spirit of the words recorded in Deut. 6:6-7. There is the picture of the wise man making the most of his opportunity of "building" his little ecclesia at home.

He is not merely "catechizing" the child, or making sure the child knows his Sunday school lessons; that he is able to remember who gave the Law to Israel or what was the first commandment!

The wise parent is drawing his son or daughter into close personal communion around the Word of God: a warm personal friendship is being cemented by the parent who "speaks to the heart" of the son or daughter . . . sharing experiences or viewpoints, both hearing and asking questions.

When shall this be done?

- (a) Inside the house.
- (b) Outside the house.
- (c) the start of day.
- (d) the end of day.

We need to ask ourselves, just how do we start the day?

Do we commence with the reading of the Word of God?

Is there time for some good discussion about what is read?

Are the great principles observed and noted for practising later on?

Is there an earnest and genuine desire to understand and do the truth being cultivated through the discussions?

Do we draw our children around the Word of Truth? Do we make time?

Why cry over the loss of your children later on, because you couldn't (or rather, wouldn't) find the time to care for them when they needed your time and care?

Young and old need to be harnessed together; and that takes deliberate action. It does not just "happen"!!!

When is there time to talk with the children?

Meal times. What an excellent opportunity for impressing the children with the goodness of God in the provision of food. Make the meal table a centre of fraternal conversation of a pleasant and elevating nature. What virtue is there of all sitting down and silently "munching away"? Can we visualise the disciples sitting down to a meal with the Lord Jesus, and nothing being said?

Well-organised meal-times can be God-given opportunities to delight in the Truth with our children.

But how many of us let the children sit down as it pleases them, and then disappear into their own rooms, to pursue their own devices as they wish.

What lost opportunities!

Children must learn not to "please themselves" always. It is our responsibility to see that our

homes are well-organised for the spiritual benefit of our children. We must make the family a little "ecclesia" that must learn to be different and separate from the selfish world outside.

Shopping. Teach them the difference between well-made and shoddy-made articles. Educate them to seek to take pride in their own workmanship in whatever direction it may be found. Remind them that when Christ returns, the skill of the artisan will be restored. Point out that buyer and seller today are more concerned about profits than to please. Hammer home the lesson: "Let your way of life be without covetousness; and be content with such things as ye have."

Recreation. Gardening, walking, outings can all be made the means of pleasant conversation salted with the Word. Most people like to garden. Bring the children into it. Show them how dependent man is upon God; how it is possible to co-operate with Him. Remind the children that recreation should not be done at the expense of the Truth, and the study of the Word of God. Teach them balance in all things. Let them know of your personal battles to maintain a balance in these matters.

The children will be drawn to you by this form of conversation. They will appreciate your honesty with them, and will realise that you are genuinely trying to do what you teach.

In all things, the eye must be set upon the Divine goal!

-- A. C. Newton (Perth).

GOD AND HIS SPIRIT

In Relation to the Universe

What is the meaning of the word spirit? To what language does the word belong? It is a Latin word, as, "*spiritus*," a blowing, from *spiro*, "to breathe, breathe out, exhale." Hence *Spirit* is that also which is exhaled. In the Greek, the word which answers to *spirit* is *pneuma*, which signifies the same as *spiro*. In the Hebrew it is RUACH. But these words, while they tell us that they stand for something radiated or exhaled, do not tell us what the essence or substance of the exhalation, or radiation is. It may be air in motion, or wind, breath, electricity, or some other agent. What it is the word represents, depends upon something more than etymology can supply. The words *ruach*, *pneuma*, *spiritus* and *spirit* do not signify the same thing in all places where they occur; still, whatever the thing is, the radical idea is a motion outwards *from, into*.

The first place in the Bible where the word occurs is in Gen. 1:2. Here it is *ruach Elohim*, a principle going out of, or from, the Mighty Ones. What could this be? It may be known by its effects. "It brooded upon the face of the waters," — of the waters which in the primeval state of the earth, covered its entire surface. This brooding principle covered the surface and penetrated its substance in all its atoms, so that it was only necessary for the word of command to go forth from the Mighty, and whatever might be

commanded would be done. Everything was made by this brooding principle as the executive of divine Wisdom. "By His spirit he hath garnished the heavens;" "He sendeth forth his spirit; they are created," even all the things detailed by Moses. Hence, Job says, "*the ruach of Ail* hath made me, and the *Nishmah* of SHADDAL hath given me life. The Spirit is, therefore, formative. It is creative power. It made the light; it divided the vapours from the waters by an expanse; gathered the waters together in the place of seas; formed the vegetable world; established the astronomy of the heavens; developed the animal kingdom; and executed the whole so satisfactorily that the work was pronounced "very good."

When we contemplate spirit through these results, we behold an Almighty power which is predicated of AIL — *the spirit of Ail*. But what is AIL? Etymologically, it is *strength, might, power*. Hence the *Spirit* of AIL is a powerful emanation, or *breathing forth of power*. ALMIGHTY POWER is the fountain and origin of the universe, "*out of whom are all things*" says Paul (1 Cor. 8:6). He also tells us that the fountain of Omnipotence is a glorious and torrid centre; a centre that cannot be approached by man, and the dwelling place of an invisible intelligent, and deathless being (1 Tim. 6:16). This is AIL — all-wise, all-powerful, all-seeing, and

all-knowing. There is only one such in the wide-extended universe. He is life and incorruptibility, and never was anything else. Here is a wonderful being, corporeal intelligence that hath always existed, and out of whom, as "THE FATHER," all things have been produced. But of what does his substance consist? What his nature? What is he? "HE IS SPIRIT." These are the words of Jesus, who knew what he affirmed. AIL is spirit, and there is a spirit of AIL -- the fountain and the stream are both spirit, and hold a like relation that radiant caloric does to iron glowing with a white heat. But what is the glowing substance of Deity? That which shall be manifested in the saints when they become spirit, for they shall be like him who is in the bosom of the Father. "Deity is spirit," and to convey our conception to the reader of this substance, we would style it *corporeal* electricity. We behold the lightning's flash; we see its almighty effect upon rocks and trees, and we perceive its universality; still of its *essence*, we are ignorant. Our words and definitions leave this untouched. But whatever the essence may be, that corporeal essence is God, and the same incorporeal and radiant essence is the spirit of God. Electricity or lightning is a Bible symbol for spirit. Ezekiel, son of man, priest and prophet, had *visions of Elohim*, who are, when manifested, spirit, being all of them post-resurrectionally begotten, and born out of spirit, and consequently, consubstantial with the Father, who is spirit. In these visions of spirit, then, Ezekiel saw the living ones or Elohim come forth out of the midst of fire and brightness. His description in Chapter 1:4, is symbolical of 1 Tim.

6:16. What we call electricity, for want of a better word, in glowing combustion, he terms "fire and brightness." In beholding the electrically-generated beings born of the Ezekiel fire, he says "Whither the spirit was to go, they went," because they will be spirit, so that wherever they may be, there, necessarily, corporeal-spirit will be. And, as for the likeness of the living creatures, says he, "their appearance was like burning coals of fire, and like the appearance of lamps; it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning" or flaming electricity. "And the living creatures ran and returned as the appearance of a flash of lightning."

In scriptural discourse, "electricity" is termed *spirit*, because it is radiated or sent forth from the substance of Almighty Power, after the tropical analogy of blowing, breathing, or exhaling. This idea is illustrated by the iron excited to white heat or the magnet. These are solid substances, but within a certain radius, they are enveloped in an atmosphere of light and heat, or of magnetism. This atmosphere may represent the radiant power or spirit of the Deity; and the glowing iron and magnet, the radiating power or substance, called DEITY. Here, then, is spirit free, radiant, or uncombined; and spirit in substance, corporeal, bodily existence. The latter is the original condition of spirit. It was not originally free or diffused through space, and at some particular epoch condensed, reduced to a bodily form, and individualized. To affirm this would be to affirm the existence of abstract intelligent power, antecedent to the *Hypostasis*

the Deity with our understanding? The man who thinks he does is incapable of comprehending the "doctrine of Christ," because his limitation of the being of the Deity (implied in his supposition that he has measured it) erects a barrier in the way of that comprehension. We can follow the idea of the Creator to a certain small height, and there we stop. We cannot go beyond our little atmosphere. Overwhelming immensity bewilders: eternity and the ways of infinity stagger the mental man; and he drops his flight, and returns to earth with the stunned feeling of one who has ventured too high in a balloon.

We know that the person of the Deity is "in heaven"; but this knowledge is apt to mislead us. We are apt to think of Him as we think of ourselves, or those we know. We are apt to think of Him as CONFINED to the space His dazzling and inscrutable substance occupies.

This would be a great mistake; He "fills heaven and earth"; His being occupies boundless space (Jer. 23:24; Ps. 139:7). His person "in heaven" is but the focus of His being, as it were — the seat of that ineffable Intelligence which guides, and is embodied in, Universal Power. His illimitable being is ONE. You cannot divide anything from God, or any part of Him from Himself. He consciously fills all. He is, as it were, an Intelligence of measureless vastitude, holding in Himself all that exists or can exist, occupying all space by spirit irradiant from His person "in heaven," which is spirit intensely.

Spirit

And of *spirit*, what know we?

Nothing but in its effects. The gifts of the Spirit were familiar only as the manifestations of power. God, by the Spirit, enstamped on the apostles and early believers, certain powers and faculties extra to those appertaining to the living soul of Edenic origin: but the essence of the spirit is as inscrutable as the Father's person. Prophets spake as they were moved by the Holy Spirit. This was but the expression of ideas burningly impressed on their minds by the omnipotent power of the Father, exerted by, or through, or in, the spirit.

Our familiarity with prophecy is apt to make us imagine ourselves familiar with the way inspiration was performed. The prophets were acted upon by divine impulse; but *understand* ye the divine impulse? Nay: we know it as a fact — that is all. The spirit, though a fact, is a mystery to our understanding. We talk much of it, and may come from sheer familiarity with the word, to put it by in the mind as a thing we understand. But let it be perceived that it is only in its manifestations or functions toward ourselves, that we apprehend it. In itself, it is incomprehensible.

If the spirit is incomprehensible, what say ye to the "anointing" with it? Do ye understand the mighty idea involved in this expression? Many talk as if it were mere effusion of galvanism — the pouring out of something which, when poured, was a limited quantity in the possession of him anointed. We shall find it imports a profounder thing than this — namely, the establishment of such a connection between the Anointer (God) and

the anointed, as that power and intelligence of the One streams with the anointing through the other, establishing a unity of which we have little conception.

Anointed

Whence comes the term *anointed*? It is borrowed from the practice under the Law of pouring oil in token of appointment or consecration. Confined to this, the limited idea just referred to is in its place: but it must be remembered that the anointing with oil was a mere type of that marvelous operation which was to result in Christ—the great end, and substance and antitype of all the Mosaic ceremonies: God manifest in the flesh by the Spirit, constituting a Son of God. When that operation was accomplished, Jesus of Nazareth was in the bosom of the Father —

“For God giveth not the Spirit by measure unto him” (Jn. 3:34).

By the spirit, he was in God, and God was in him. The connection was one of power and intelligence. If the limited action of the Spirit on a prophet made the prophet's mind *en rapport* with the Deity for the time being, what was the mental condition of a man begotten of the Spirit and inhabited by the Spirit in measureless presence? It was a condition of unity with the great Fountain Head. Jesus and the Father were one.

Three Stages of Development

When did this begin? There were stages in the development. The first was when the words of the angel to Mary were fulfilled —

“The Holy Spirit shall come upon thee; and the power of the Highest shall overshadow thee: Therefore also that holy thing which shall be born of thee shall be called the Son of God” (Luke 1:35).

A child begotten of the Holy Spirit — that is, of God — was a very different child from one begotten of the will of the flesh. The difference was manifest in the fact that at no period did the child commit sin. An ordinary child, however well organized, would have gone astray before acquiring the experience necessary to give wisdom. The brain brings nothing into the world but impulse. There is the latent capacity for wisdom, but no wisdom until the experience of evil imparts it.

But this child had wisdom from the beginning: wisdom was its starting point. It grew in wisdom; it never sinned: at 12 it knew its Father and its mission, and devoted himself to His work — a knowledge intuitively derived from the Spirit that guided him from his mother's womb (Ps. 22:9-10; 71:6); for such a knowledge with such results at such an age would have been an impossibility with a merely human brain.

At 30, the time had arrived to introduce him to Israel, and to bestow an increase of the power to which he owed his existence. Accordingly, it was revealed to John (sent to prepare the way of the Lord) that on whomsoever, among the crowds that came to his baptism, the Spirit should visibly descend: that was the Christ. When Jesus came out of the water, the manifestation was given, and Messiah (the Christ, the Anointed) stood revealed —

"This is My beloved Son in whom I AM well pleased!" (Matt. 3:17).

He entered upon the second stage: the manifestation of God in mortal flesh by the Spirit shed without measure upon a man provided for Himself by the operation of the Spirit upon the —

"Seed of David according to the flesh" (Rom. 1:3).

For 3½ years, this wonderful man — in whom God tabernacled: to whom the winds and the sea were obedient — went about doing good, speaking the words of God, and teaching as one having authority and not as the scribes (Mat. 7:29). At the end of that time he was crucified, and the Father left him for three days. On the third day He returned to him, and the anointing was then consummated in the substance of the man Christ Jesus being changed to spirit, and he was "received up into glory" (1 Tim. 3:16), where (Heb. 7:25) —

"He ever liveth to make intercession for those who come to God by him."

With these facts in view, we are prepared to answer our correspondent's queries. Jesus Christ, as an individual manifestation of Eternal power, had a personality and a character as the Son of God: distinct from the Father, Whose Son he was. And this personality and character from the very nature of things were developed subsequently to his begetting by the Holy Spirit.

The personality was the attribute of the body born of Mary and afterwards crucified on Calvary, and raised from the dead, and "taken up into glory." The character was the result of his probationary contact with evil during the days of

his flesh. But the individuality of his own existence as a man does not exclude the fact that he was the flesh-embodiment of the Eternal Father by the Spirit —

"God was in Christ (2 Cor. 5:19).

"The Father dwelleth in me" (John 14:10).

"A man approved of God among you by miracles and wonders and signs which God did BY HIM, in the midst of you" (Acts 2:22).

These are New Testament definitions on the point. It may be difficult for us, as mere flesh-borns, to realize this combination of the human and the divine in one person, but the FACT of the combination is self-evident. Someone says "O, that is Trinitarianism!" Not at all. Trinitarianism teaches the incarnation of "the SON": the Truth recognizes the incarnation of the FATHER, resulting in a son — which is a very different thing.

God Manifestation — Not Trinitarianism

Of Jesus Christ, the individualized and intelligent manifestation of the Father, then, it is true that —

"Though now possessed of inherent life, he has been invested with it: it is not, in his case, underived . . . he did not exist prior to his birth by Mary" (*12 Lectures, p. 131-132*).

There is nothing inconsistent with this in Bro. Thomas' statements —

- A. "Jesus Christ, in the days of his weakness, had 2 sides, the one Deity, and the other man."
- B. "The Eternal Christ-power, veiled in and manifested through, the flesh created from the ground" in Eden, etc.
- C. "This is Jesus Christ, the true Deity, who to know is life eternal."

(A) Bro. Thomas does not say that the two sides of the Christ were (1) the divine Son, and (2) man. He affirms that which the Scriptures declare — that his two sides were (1) the Father Who was manifested in him, and (2) the medium of manifestation — the man who was of the seed of David according to the flesh, begotten by the Spirit. This manifestation of the divine in the human was Jesus Christ. Jesus Christ was not the human or the divine separately, but both in combination, constituting the Son.

(B) What then, it is asked, is the meaning of —

“The Eternal Christ-power, veiled in and manifested through the flesh?”

The meaning is evident when the language is correctly understood. The “Christ-power” has no reference to the character or individuality of Jesus Christ, our Elder Brother, who learned obedience by the things that he suffered. It has reference to the power that was before him, and of which he was the incarnation. Who is the Eternal Christ-power? Why, the Father, Who is Spirit, and everywhere present. Then why obscure the subject by this mode of description? There is a reason.

But first, it is no real obscurity, though the matter can be otherwise expressed. Whence sprang *Jesus Christ* — understood in the most superficial way? From Eternal Power. Would there have been such a man, but for the power of the Spirit upon Mary? No. What determined his character and gave him his power? That to which he owed his existence, which was the eternal power of the Father exerted by the Spirit. It is, therefore, no

inaccuracy to term that antecedent power, the “Eternal Christ-power.” There would have been no Christ but for that power.

The Heresy of Mere Manism

But the reason for keeping this aspect well in the foreground? Well, that is to be found in the tendency on the part of some (having but a superficial apprehension of the truth) to ignore the divine element in Jesus, and teach falsehood concerning him, in saying that he was a mere man, though begotten of the Spirit, having but the nature of his mother, and not of his Father. Or that he was the son of Joseph. The forms in which truth are expressed are always affected by the attitude of heresy.

Our correspondent asks —

“WHEN did the Deity (that is, the Eternal Christ-power) ‘veil Himself in the flesh?’”

The answer has virtually been given. The process was commenced with the conception of Jesus, and completed by the visible descent of the Spirit at the Jordan. He then asks —

“Was it the DEITY, or the SPIRIT of the Deity?”

This question reveals the source of misunderstanding. To speak of the Deity apart from “the Spirit of the Deity” in such a matter as this, is a mistake. The Deity and His Spirit are *one* in the sense attempted to be defined a little way back. What one does, the other cannot be said not to do.

The difference between the Father and the Spirit is only a difference from our point of view.

As bearing upon us finite mortals, there is the Spirit, in which we live, move, and have our being; and the Father, dwelling in light that no man can approach. But when we take God's point of view, there is a great change in the situation. God is one, and fills all --

"He fills heaven and earth" (Jer. 23:24).

"He is not far from every one of us" (Acts 17:27).

The Spirit is but the infinite extension, so to speak, of Himself: and when the Spirit does anything, it is the Father doing it, because the Spirit is not separate from the Father.

What Was Veiled In Flesh?

Now, on the question of God's manifestation in the flesh, the language is derived from God's point of view, because God is the actor. To ask, then, whether it was the Father, or the Spirit of the Father, that was veiled in the flesh, is to go off the track. The Father (by the Spirit) veiled Himself in the flesh, and the result was Jesus of Nazareth, the Son of God and King of the Jews. If it be asked --

"Was not the Father as much dwelling in light in the heavens after Jesus was born, as before?"

-- the answer is, Certainly. And it was to this glorious and everlasting Father that Jesus prayed, and taught his disciples to pray: but Who, nevertheless, dwelt in Jesus (John 14:10). When men realize the immensity of Deity, they will better comprehend the doctrine of His manifestation in Jesus. Read the following --

"If ye had known me, ye should have known my Father also; and from

henceforth, ye know Him, and have seen Him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with thee, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father. Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, He doeth the works. Believe me that I am in the Father and the Father in me, or else believe me for the very works' sake" (John 14:7-11).

(C) Jesus was the true God in manifestation. The angels who spoke to the fathers were so also, and hence, relatively to men, are described as God (Judg. 2:1-3). The angel in the bush said --

"I am the God of Abraham, Isaac and Jacob" (Ex. 3:6).

When three angels presented themselves to Abraham, it is said that "Yahweh appeared unto him" (Gen. 17:1). So with "the angel on the Mt. Sinai that spoke to Moses" (Acts 7:38), and many other cases.

There is nothing inappropriate in this. These were the official manifestations of the Eternal Power of the Universe to the fathers. The fact that Eternal Power was the speaker was kept in the foreground, but this does not exclude the minor fact that the mediums of speech were created intelligences.

So Christ being the Father veiled in our flesh is styled the Deity, but this does not exclude the fact that, literally, he is but the manifestation of Him, namely, the Son of God, the man Christ Jesus. The two aspects co-exist. Indeed, there is a trinity in the case, though not THE Trinity. Jesus is "the Father (manifested in a) Son

(by the) Holy Spirit"; and in combination "these three are one."

Hence, in being "baptized into Jesus Christ" (Rom. 6:3), we are "baptized into the Name of the Father, Son and Holy Spirit" (Mat. 28:19). When we are in Christ, we are "in God" (1 Thess. 1:1), because he is in the Father --

"The head of every man (in Christ) is Christ, and the head of Christ is God" . . . "All things are yours, and ye are Christ's, and Christ is God's" (1 Cor. 11:3; 3:23).

God is the great Head; Christ is the mediator. In due time God will be "all in all" (1 Cor. 15:28) --

"Then shall the Son also himself be subject unto Him."

Our correspondent observes --

"Nowhere does the Deity style Himself the Christ."

There are not wanting instances where the Deity's operations are described even under this name. The "Spirit of Christ" was in the prophets (1 Pet. 1:2). This is parallel with the "Spirit of God."

"Let us not tempt Christ as some of them (under Moses) also tempted, and were destroyed of serpents" (1 Cor. 10:9).

"He (Christ) preached unto the spirits in prison, who were disobedient in the days of Noah" (1 Pet. 3:19).

"But does not such a use of the term *Christ* involve confusion?" -- our correspondent may ask. On the surface it may appear so. But when we consider that the Christing of Jesus was the Deity dwelling in him by the Spirit, it is no marvel that the same power, otherwise manifested, should be designated in the same way in the days of the apostles, when their great effort was to set forth the Lord Jesus as the Word made flesh, in opposition to those who said --

"Is not this the son of Joseph? Whence hath this man this wisdom and these mighty deeds?"

Realize the nature of the anointing that constituted Jesus the Christ, and there will be less difficulty apprehending language that speaks of Deity and Christ as the same.

We conclude with a hint that may not be amiss for those who think Bro. Thomas mistaken on this question: Do you think that the intellect that produced *Elpis Israel* and *Eureka*, applied for many years to the study of the Holy Oracles, is less likely to arrive at a correct apprehension of the matter than your own feebler minds, but recently directed to the consideration of these profound subjects? We leave the wisdom that any man may have, to supply its own answer.

— R. Roberts.

We live in troublous times ecclesially as well as in the world, and it is only by keeping the joy set before us that we will derive the incentive to keep going. The times we live in are thrilling in their possibilities. Governments in turmoil, Israel on the brink of war, Britain questioning the Common Market -- surely they all herald the Lord's return.

How one longs for the return of the Lord Jesus to take possession of the earth and put an end to all this violence. When he reigns God's will will be done upon earth even as it is done in heaven, which is far from being the case now. One can picture a present mortal dictator standing up to bar the Lord Jesus from entering into his long covenanted possession. It is the dictator's aim to have dominion from sea to sea and from the river unto the ends of the earth. To what intent? Lust of power, nothing more. (What a contrast to the mission of the Lord Jesus!) How the Lord must be laughing at his efforts (Ps. 37:13), for he seeth that his day is coming.

Two Ways of Dealing with Offence – Real or Rumored !

The following article is reproduced from *The Christadelphian*. In publishing it, Brother Roberts commented: "This article deals with a question vitally affecting everyone some time or other in the present imperfect state. Nothing more easily blights friendship and every good work connected with it, and nothing is more liable to wreck an ecclesia, and all the beautiful interests associated with its existence, than the general habit of neglecting the Scriptural method prescribed for dealing with matters of wrong, and resorting to the natural-man method of talking over evil reports with third parties, instead of either being silent or going to the persons concerned. The article exhibits the beauty and the reasonableness of the one mode, and the injustice and mischief-working nature of the other. It will receive the attention of all who desire to be in subjection to wisdom's way."

"Be ye doers of the Word, and not hearers only, deceiving yourselves" – James 1:22. "The law of the Lord is perfect."

This perfection shines forth with great brilliancy in every part. Contrast the law of man, written or unwritten, with the law of Christ; and its darkness only tends to enhance the brightness of the divine system, and proves it to be in verity and truth, "a light shining in a dark place."

This is exhibited in a striking manner in connection with the law of offences. Contrast the natural with the divine way, and see the barbarous ugliness and folly of the former, and the infinite "glory and beauty" contained in the latter. The divine side is full of the highest beneficence, and sublimest and grandest philosophy, and presents a picture so beautiful as to fill the heart with joy and admiration.

When a man can overcome himself in this matter, and conform to the divine way, he will be then "not far from the kingdom of God," for underlying and interwoven with "this way," are principles lofty as heaven, and enduring as eternity.

Let us glance at The Natural Way.

If you hear, or if you have apparent reason to think, a brother has transgressed, straightly believe it entirely. Human reason is unerring, and sure to be right in its conclusions: while rumour, of course, is quite infallible, and always gives the exact truth. Believing the brother has sinned, do not go direct to him to enquire concerning the fact or bearing of the matter; for if he have sinned he may sin again and deny it; therefore you will not believe anything he may say contrary to your conviction. You have it on undoubted authority, and your informant would not have told you if he doubted its truth; besides, he is a man of sound sense and honour, and possessed of keen perceptions, and thorough understanding of human nature; consequently, it must be indisputably true, both in fact and inference, "for where there is smoke there must be fire."

Feeling this, what is the next step? Why! tell this to all with

whom you come in contact. Others have some knowledge of the affair, and can add something to what you already know. You are sure to obtain additional evidence if you seek it.

The offender has wounded your honour by his transgression, and of course this must be vindicated at all cost, for what is a man's life worth if his character be not secure from calumny?

Sin must, as a matter of justice, be punished; and, as you know *all* about the transgression, you must, however contrary it may appear to your expressed desire, seek, in some way, to punish him by convicting him of sin, and denouncing him.

With this object, take one or two, who you have good reason to consider favourable to your position, to the brother, that they may witness and testify to your denunciation of him, and his consequent discomfiture. Impress him with a supreme sense of your injured dignity, and make him appear as evil as you can; you will shine all the brighter by the contrast. Ignore his past good works and faithfulness. If you consider these, you may be tempted to act unjustly to yourself. Do not ask him if there be any truth in the affair; that will savour of reasoning with him; as a brother you must be true to your nature and feeling, and treat him as an enemy, therefore rate him soundly, and heap coals of fire on his bowed head — not the fire of pity and kind deeds, this is not the time for them; and Solomon says, "there is a time for everything;" but the fire of just and honourable indignation: this is the correct thing. Threaten to take extreme action, unless he

humbly apologise and promise not to do the like again. You may overwhelm him by this; afterwards you can promise to extend your gracious forgiveness.

If the brother be "weak in the faith," your righteous action may drive him from the truth, which, of course, will be additional proof that he was evil, and unworthy, and deserved much more than he suffered at your hands. If he be strong in the truth, in the knowledge of God's word and ways, he will perhaps be saddened and grieved (for reasons unknown to you, viz., that Christ's law is so abused; and for the "rarity of Christian charity" in the matter). His sadness and grief will be proof to you of his guilt, and consequent shame.

If he have very strong faith in Deity, and can confidently "Rest in the Lord," you will interpret his confidence as hardness of heart, and act accordingly. In any case you will keep far away from him, lest he contaminate you. A man is known by the company he keeps, and you must see to it, that your character be not prejudiced in the eyes of others. Not only avoid him yourself, but, as you know him thoroughly, it is your duty to make his character known to others, so that they may not be hurt by him.

The result is gratifying to you. It has afforded you the just satisfaction of exposing and punishing an offender, and vindicating your own honour, a matter of great importance.

The Divine Way

"If thy brother shall trespass, go and tell him his fault between thee and him alone" (Matt. 18:15).

(I have omitted the words "against thee." Some four or five critical editions, and some four early manuscripts do not contain them. And the text with the omission appears to me to read more in harmony with other parts of the Scriptures).

This is an affirmative answer to the question, "Am I my brother's keeper?" and fixes grave responsibility upon every brother of Christ.

The injunction to warn the wicked "is as binding upon us as it was upon Ezekiel," and the omission on our part to give warning to a righteous man who may turn from his righteousness, and commit iniquity "will bring us under the same condemnation as would the prophet's neglect" (Ezekiel 3:17-21)

Yes! we shall certainly be answerable to Christ for our attitude toward our brethren, and as to how we have performed that part of Christ's service due to them. If we can get this idea firmly implanted in our minds, our duty will be easily recognised, and our service in this direction rendered much easier.

It is a command of Christ of *paramount importance* that we "*love one another.*"

"Let love be without dissimulation." "Be kindly affectioned one to another, with brotherly love" (Rom. 12:9-10). "*Seeing ye have purified your souls in obeying the truth, through the Spirit, unto unfeigned love of brethren; see that ye love one another with a pure heart fervently*" (1 Pet. 1:22). "*Above all things, have fervent love among yourselves, for love shall cover a multitude of sins*" (1 Pet. 4:8).

This is the most vital principle

in the whole counsel of God. Love is the only present existing principle among us that will continue eternally (1 Cor. 13:8). Its claims are inculcated and reiterated more emphatically, and frequently, than the use of any other principle. This certainly is not without significance. "Love is the fulfilling of the law; he that loveth another hath fulfilled the law" (Rom. 13:8-10).

"Let us love one another: for love is of God; and every one that loveth is born of God and knoweth God. He that loveth not knoweth not God; for God is love" (John 4:7-8). "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this is the *commandment that we have from Him, that he who loveth God love his brother also*" (John 4:20-21).

Owing, perhaps, to our aggressive attitude in "contending earnestly for the faith," we are liable to over-look, or under-estimate, the superlative importance of this principle. We are frail, and whilst building up one side of our spiritual fabric, we may unconsciously allow another to suffer from the stress brought to bear upon it.

This golden thread of love runs through all God's revelation: from Adam to Christ: from Christ to John. Without it we are positively nothing (1 Cor. 13:2). It was inculcated under the Mosaic dispensation. "Thou shalt not hate thy brother in thine heart, thou shalt not in anywise rebuke thy neighbour, and not suffer sin upon him. Thou shalt love thy neighbour as thyself" (Lev. 19:17,18).

If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death" (1 John 5:16).

"Love suffereth long, and is kind; is not easily provoked: *thinketh no evil*: beareth all things (or covereth the faults of others), and endureth all things" (1 Cor. 13:5-7).

When the force of these passages is fully realised, and acted upon, the commandments of Christ are sure to have their full place and weight: "For this is love that we walk after His commandments." In such cases the offender will not be evilly thought of, or spoken of; for "love covereth all things," and the transgressors' status and feelings will be as fully considered and respected as one's own. Yea! much more so. Neither will he be visited from motives and feelings personal to the visitor, but solely and purely for the good of the brother who has transgressed. The love of Christ will constrain such an one to seek to uphold the truth, and to obtain a recognition of its claims, and obedience to its precepts. With the object of *gaining, not of sacrificing*, his brother, he will, in the spirit of meekness, strive to restore the faulty; and will consider his own imperfections and weakness and consequent liability to fall into temptation and transgression (Gal. 6:1). Trivial matters of intended disparagement of a brother will not enter or occupy his mind. He will be ready with the cloak of love for human frailties, while serious detraction of a brother he will *refuse to listen to*, as unworthy of a son of God; and an offence against Christ's law. He will silence the would be

scandal retailer by the admonition "Speak not evil one of another, brethren" (James 4:11).

But where he has good reason to think sin exists, he will, in the spirit of love and obedience, immediately communicate with the brother. A visit made in such a spirit will generally be satisfactory, and bear good fruit. The mere mention of the matter, at this right quarter, may immediately shew the trespass to be mythical both in motive and action. (What a terrible injustice and trespass if it had been previously talked of to others). Or it may reveal the fact that the trespass was committed ignorantly or undesignedly. Exhibition of the truth's bearings will in such a case be sufficient to shew an earnest brother his exact position; and, profiting by the brother's righteous example, he will be thereby "provoked to love and good works." The offending brother is thus benefited; and the truth is upheld, and Christ is glorified. On the other hand, enquiry may shew the matter of offence to have a grain of truth in it, and a bushel of misrepresentation. Side-shaking of the head, and unintelligible lunts, which may mean almost anything, and help to convey grave inuendoes, may have made a mountain out of the original mole-hill. You do the truth and the brother good service by thus affording him an opportunity of explaining his part and position. Again, perhaps the trespass was committed in a moment of weakness, reveals the operation of a besetting sin, which has caused the brother painful and continued remorse and anguish of mind, and against which he has struggled more or less successfully for some time. He is distressed

sufficiently. Upbraid him not, lest he be overwhelmed with "over-much sorrow," and in despair fall away. Forgive him in sincerity and truth, even to seventy times seven, as you would have your trespasses forgiven. Point him to a merciful Deity for further forgiveness, and do all you can to encourage him. Your object is to *gain him* for Christ's sake. Do not be sparing in your efforts. Pray constantly for him, and let him see that you are really anxiously concerned for his eternal well-being. Remember that "he that converteth a sinner from the error of his ways, shall save a soul from death, and hide a multitude of sins" (James 5:20). Many weak and falling ones may be upheld by such Christ-like treatment. There is a further possibility of its being an extreme case, where the brother has designedly trespassed. "Judge not," even in this. Be merciful. Take the God-like attitude of "come now, let us reason together."

If, after your *utmost effort*, there is no alteration of position, take further and necessary measures; and, if finally the ecclesia have to take action, and sorrowfully withdraw from him, remember even this should be done in love, for the good of the offender. "For the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (1 Cor. 5:5). "Count him not as an enemy, but admonish him as a brother" (2 Thess. 3:15). In the carrying out of the commandments there is no room for spite, or tale-bearing, evil speaking, or personal animus of any kind. Let no brother imagine he can "work the work of God" in that spirit.

That is not obeying Christ's

law, although it may possibly have that appearance. It is the operation and prompting of the carnal mind, and to be "carnally minded" is death; for the carnal mind is enmity against God, and is not subject to the law of God (Rom. 8:6,7). Christ knoweth the heart and motive, and he will judge accordingly.

Those who act from fleshly motives are among brethren what Samson's foxes were to the Philistines' cornfields. If there be any such, let them read carefully through Proverbs, and particularly note every one of Solomon's wholesome remarks concerning such characters.

Fleshly feelings, uncontrolled by divine wisdom, are a terrible snare, and lead to Sheol, and those who sow to them "will reap corruption."

"If ye have bitter envyings and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion, and every evil work." "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy, and good fruits. Without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace, of them that make peace" (James 3:14-18).

They only who take Christ's attitude in this matter will of the spirit "reap life everlasting."

It is essentially "sowing to the spirit," and will be so regarded, and rewarded at the righteous tribunal of Christ, where doubtless many, who have been condemned even by their brethren, will, much to the chagrin of their detractors, be wel-

comed by Christ with approval, while the self-considered more righteous will be sent empty away.

We are all faulty, and have great need of mercy and forbearance, for "If Thou Lord shouldest mark iniquity, O Lord who shall stand? But there is forgiveness with Thee that Thou mayest be feared" (Ps. 130:3,4).

Therefore, "Let all bitterness and wrath, and anger and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you" (Eph. 4:31-32).

— E. C.



Editor's Notebook

AROUND THE WORLD

We interrupt the account of our tour of Bible lands, to briefly report on a speaking tour which we recently undertook in company with other brethren and sisters. There were seven in our group, and our journeyings encircled the globe. We left via Perth, in Western Australia, to fly to South Africa, England, Canada, USA, Honolulu, Fiji, returning to Adelaide via Sydney in Eastern Australia. The early part of our journey saw the days greatly prolonged as our plane swiftly flew due west, and it seemed as though "the sun stood still" as on that amazing day when the battle of Beth-Horon was brought to a victorious conclusion by Joshua; but on our return, we lost an entire day, for we flew across the date-line from Honolulu to Fiji, moving from Thursday directly into Saturday.

The tour was interesting and rewarding. It brought us into close proximity to brethren and sisters throughout the world, and enabled us to personally view problems that beset the brotherhood in various parts. It also brought us face to face with the drama of the world scene as it moves towards the consummation of the Divine purpose.

Visit To South Africa

In South Africa we attended the Fellowship Week (a Bible School) sponsored by the Pinetown Ecclesia, and conducted in the Edengrove Hotel, a

few miles outside of Mooi River, approximately eighty miles from Durban. The entire hotel was taken over by the brethren for this purpose, and provided most comfortable quarters, and excellent facilities for the talks, that were given by Brother Tennant of England and ourselves.

It was a pleasure to renew personal acquaintance with so many whom we had met on previous tours (both in South Africa and in Israel), or with those who have co-operated with us in the Truth in Australia — such as Brethren B. Law and I. Leask. The studies were well received, and those attending the Fellowship Week seemed to have been encouraged and strengthened by them. Enthusiasm for the Truth ran high, and the bonds of fellowship were more tightly drawn accordingly. There is need of such in these difficult times of the end, for the pressures upon the Brotherhood are becoming more urgent, difficult and insidious in their demands. They will continue to increase in that regard, for we are warned that these are days comparable to those of Noah when the Ecclesia succumbed to the appeal of the world (Gen. 6:1-2), and the line of demarcation became blurred. Brethren need to recognise the challenge of the times, and build up a counter-pressure within so as to resist that coming from without.

This counter-pressure will come from the Word, and the Word alone. Ecclesias do well to cater for the needs of their members in that regard. Careful thought and attention needs to be given to the weekly Ecclesial study classes. They need to be interesting and "meaty" calculated to build up members in their "most holy faith," and to stimulate them in the most exciting subject it is possible to consider: the unfolding purpose of Yahweh, and its manifestation in our times. An Ecclesia that fails to do that, fails to supply the basic need of its members. With all our preaching to the outsider, we must not overlook the needs of those within. In that regard, as has been aptly stated: "charity begins at home."

Political Problems

Problems are mounting throughout South Africa, as they are in all parts of the world, and as brethren are "in the world but not of it," they feel the effects of such. Politically, South Africa feels isolated in a hostile world, and because of this, South Africans tend to become over-sensitive to criticism. Particularly when it involves the Governmental policy of apartheid. And one must admit that such criticism is often unjust and hypocritical. To us apartheid seemed a sound policy when considered from the natural and political standpoints. Consider the facts. There are some 17,000,000 Asiatics and Bantus in South Africa in comparison to about 3,000,000 whites. Moreover the former are increasing far more rapidly than the latter. And this disparity is increasing each year because of better living conditions enjoyed by the blacks through the ministrations of the whites.

Yet there are those in Australia and elsewhere who urge that a common franchise should be given to all in South Africa, whilst they ignore the anomalies that exist in their own country. A common franchise under present conditions would destroy all the progress made in South Africa, and would plunge it into an era of anarchy and violence which would irreparably involve both black and white races. In our ministrations on behalf of the truth, we travelled through some Bantu territory, and visited Bantu towns established by the Government. It is obvious that the

Government is trying to do what it can to raise the standard of living of these people. It may be said that it is not doing enough; but what country has a Government that has reached that measure of efficiency? Many of the problems facing governments today are insoluble, and will remain so until Christ's coming, and the establishment of a divine administration with sufficient wisdom and power to implement the necessary reforms.

Meanwhile, we appreciated the restraints that the South African Government exercises over the media. The newspapers are subjected to a censorship that is commendable in these days of licence and immoral permissiveness. There is not the flaunting of sex to the same degree as is found in the Press of other countries, including Australia; there is an attempt to restrain the godlessness and blasphemous attitudes that are becoming more and more common elsewhere.

Ecclesial Problems

On the other hand, there is no exemption provided for Conscientious Objection in South Africa, and there is a growing fear of war, young people are being called up for military service. At least two Christadelphians were in detention camp whilst we were there, and were called upon to serve sentences comparable to the time appointed for military service. Reports indicated that they have been well treated by the authorities; at the same time the prayers of brethren are urged on their behalf.

Inflation, that latter-day plague that is sweeping across national borders, and affecting the way of life of people of all nations, is a matter of concern in South Africa as well. The increase of the inflationary spiral in the Republic is about 10%, and this is affecting black and white alike, leading to agitation and industrial disputes. Nevertheless, the country is not plagued with strikes to the same extent as other western countries. One account that we read in the Press stated that the request of a rise of 7c was granted coloured workers in Johannesburg! Compare this with the demands of rises of \$25 or more by the Unions of Australia! And compare South Africa's comparatively modest increase of prices of 9-10% with those of other countries:

13.5% for the United Kingdom, 12.2% for France, 24% for Japan, 59% for Vietnam, 33% for Greece, 12% for Switzerland, 22% for Communist Yugoslavia. As we have indicated in articles in *Logos* the modern disease of inflation is to be expected as a latter-day problem (cp. Zech. 8:10), and is bound to bring distress in its train. Significantly, it has been given a tremendous impetus by the Israeli Yom Kippur war, and the oil embargo that stemmed from it. We believe that it is a significant sign of the times. In *Eureka*, Brother Thomas declared that the economies of the nations will be "ruinously perturbed." And so they are!

The instability of the times, the lowering of standards, and relaxing of restraints are accentuating problems within the Brotherhood, and these are found in all parts of the Ecclesial world. Many of them stem from personal emotions. The problem of divorce and remarriage is troubling some Ecclesias. The Scriptures are quite explicit regarding this matter; and lay down the principle that "what God hath joined together let not man put asunder." The Lord permitted divorce for only one cause, but man has become more permissive in that regard, and the modern tendency is to make divorce easier. In fact, a large advertisement in a Vancouver paper, advanced the claims of a local "Divorcervice" with the headlines: *DO YOU WANT A DIVORCE?* Part of the advertisement read:

"DIVORCERVICE THE BEST OF BOTH WORLDS. *The proven fast DIVORCERVICE 'Do it yourself' method, via the 'superkit' and 'personal secretarial processing service' with the 'pay as you go' payment plan, your divorce normally takes 6-8 weeks. Or simply the 'superkit' and your own efforts. Just \$52.50 and your disbursements. Or have your divorce financed through a lawyer, no money down and convenient terms. For only \$22 a month and your divorce can be started immediately.*"

"They married wives, they were given in marriage" (Luke 17:27) declared the Lord of the people in Noah's day. Divorce was easy and cheap and became a way of life; marriage out of the truth became common (Gen. 6:1-2). We need beware a similar influence today; and guard against the emotions of the flesh that can lead us from God.

We need also be on our guard against a use of scripture that would condone divorce and remarriage where such does not apply. In South Africa we were handed a reprint of an article by Brother Thomas with the suggestion that it implies that he would condone a more liberal attitude to marriage than is usual today. However, a careful reading of the article does not establish such a conclusion. Read in its true context it teaches just the reverse of what a superficial glance would imply. We therefore suggested that it is a pity that such an article is given circulation, for it would be read without the necessary qualifying circumstances, and could lead to wrong conclusions. It could even be used to weaken the stand universally adopted by Ecclesias in regard to marriage out of the truth (though that is not what Bro. Thomas intended) and such a reaction is to be deplored. The greatest care needs to be taken in such a matter, that the Ecclesia does not follow the world in its loosening of the marriage ties.

Visiting Ecclesias

Our travels throughout South Africa took us to most of the Ecclesias. It was a great joy for us to renew fellowship with those of like precious faith, and share with them the grand treasures that are found in the Word of Truth. We had the privilege of viewing some of the glorious scenery of this part of the world, and to wonder anew at the diversity of the Creator's handiwork in the earth. But the greatest pleasure was in the association of those "few in number" of Yahweh's "little flock" found in distant parts: little oases of refreshment in the barren wilderness of life. In their company, we closed the doors about us, and rejoiced together in the contemplation of details of our mutual hope. We moved point to point from Cape Town, Rhondebosch, Port Elizabeth, East London, Pinetown and Johannesburg and even penetrated into the hinterland through a portion of Bantu-land to Indwe, where the truth is kept alive by a couple of families living in isolation. There we expounded the Word by lantern-light, as the farm generator had broken down. It took us back in thought and atmosphere some thirty-five years, to the time when we were living temporarily in isolation, and *Logos* was sometimes

typed in the light of kerosene lamps! At Indwe we climbed a steep hill to a rocky cave where are preserved some paintings of bushmen, diminutive natives of Africa, some of whom still roam the wilds in their native state. The paintings are in a good state of preservation, and demonstrated the ability of the natives to vividly express their feelings thereby.

Nixon's Resignation

The news coverage of world events is quite good in South Africa. Being so much closer to Europe and the Middle East, and with problems on the very doorstep, newspaper comments upon contemporary developments were penetrating and significant. Later, when we were in the States, we were able to view (via a cafe television-set where we were dining in company of Bro. M. Stewart and Sis. Mary van Dalsen) President Nixon presenting his farewell speech. He showed the marks of stress and strain on his face and in his voice. It brought to an end an epoch that has

witnessed significant changes. Whatever Nixon's home rule may have been, his foreign policy has been sound. Under his administration China was recognised by the States in such a way as to counter-balance the growing threat of Russia; Israel was supported in dire need; and the government refused to capitulate to the Arab oil threat. These, and other actions by the Nixon administration (such as the termination of the war in Vietnam) seemed to us to far outweigh the Watergate crisis. To us it seemed as though that had been overstressed, and that minor matters had been magnified beyond their importance for political reasons. Be that as it may, we wonder what purpose in the divine plan is to be revealed by the removal of Nixon and the elevation of President Ford. Mr. Ford has gone on record as stating, "I might be a Ford but I am no Lincoln" (Lincoln being the best model Ford put out by the automobile company), but time alone will reveal his niche in the world scene.

—The Editor.

WHICH ONE IS RIGHT?

On page 358 of our previous volume, we published two letters: one which warned that the quality of articles in Logos was waning; the other which highly commended the contents of the magazine. We asked the reader to decide which letter was right. Here are two more letters, and we invite other readers to express their minds.

From Australia:

"In a recent issue of *Logos* you posed the question, "Which One Is Right?" and invited comments.

"As a reader of long standing I would like to express my humble view. I am inclined to agree with your Australian critic. Good presentation and correct spelling may make reading easier, but it is virile exposition and strong, encouraging exhortations that are going to guide and uplift us in our walk Zionwards.

"Your decision to up-grade the articles is a wise one, I believe, for, to my mind, the quality has been somewhat irregular of late. I agree with your critic that articles from time to time, by the pioneers would give added stimulus to your magazine.

"May Yahweh bless your labours in His service."

— L.L.

From New Zealand:

"You ask which of your two critics is right? I believe the one from England expresses my view. I feel that in some respects *Logos* has improved in recent months, both as regards presentation and matter.

"None of us would claim to write as well as Bro. Thomas and Roberts; and these times of greater stress make it more difficult to write really well. As we grow older we are apt to demand higher standards, and look for 'strong meat' in articles published by brethren. For many years Bro. C. C. Walker gave first place of Brother Thomas in *The Christadelphian*. Your policy is similar."

— A.M.

RESTING In The SHADE

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat" — Rev. 7:16.

A stroll through the woodlands on a sunny day is refreshing and relaxing; and to sit in the shade of trees and meditate upon the things Yahweh has in store for those who love and fear Him, is reviving and stimulating.

We recall Brother Sulley's work on the Temple of the future, and his suggestion that shelter from the heat of the sun will be provided by thick strong creepers, or the phenomenal growth of trees. "According to the kind of tree, and according to the density of the growth, would be the protection given; that a roof absolutely impervious to the sun might be found, or a delightful shady bower, to offset excessive heat from an eastern mid-day sun, or from the dangerous effects of unveiled glory."

He quoted from Isaiah 4:5-6:

"Yahweh will create over the whole habitation of Mount Zion, and over her assemblies, a cloud or smoke by day, and the shining of a flaming fire by night . . . and there shall be a pavilion (*booth*) for a shadow in the daytime from the heat, and for a refuge, and for a covert from storm and from rain."

The provision of such booths suggests the celebration of the Feasts of Tabernacles, when all Israel were required to dwell in booths formed with boughs of trees (Lev. 23:42-43; Neh. 8:14).

The feast of booths, or tabernacles, is to be re-instituted under the universal monarchy in the hands of the Son of David. Zechariah testifies that:

"All the nations . . . shall go up from year to year to worship the king, Yahweh of hosts, and to keep the Feast of Tabernacles" (Heb. *booths*).

There will be no need for those who go up "to collect boughs of trees" in order to construct a shelter; for such will be already furnished by intertwining foliage in the roofs and arabesques of the Temple, transferring its chambers into charming bowers (Ezek. 41:25 — H.S. translation).

Brother Sulley presents a wonderful vision of the future from the Divine Word; let us try to visualise the glory to be revealed, and contemplate the time when we shall hope to see "the king in his beauty" (Isa. 33:17).

— *Sis. W. Rule.*

(This page, reserved for short articles or poems by sisters, is conducted by Bro. W. Ryall. Further contributions are invited).



Theme For Study

PSALM TWO

Man in Rebellion

Psalm two follows Psalm one in thought as well as in number. It illustrates the truth of the declaration contained in the first Psalm:

*"The ungodly shall not stand in the judgment,
Nor sinners in the congregation of the righteous.
For Yahweh knoweth the way of the righteous;
But the way of the ungodly shall perish."*

Rebellious man ultimately will be restrained by Yahweh through His son, in order that the fulness of Divine glory may be manifested in all the earth.

Background To The Psalm

Although the Psalm itself gives no indication of authorship, Acts 4:25 reveals that it was composed by David. The Apostles and disciples are there represented as praying unto Yahweh:

"Thou, by the mouth of Thy servant David hast said, 'Why did the heathen rage, and the people imagine a vain thing?'"

If David be its author, does it have any historical basis? In other words, does it have application to David's own times as typical of those of Christ?

We believe that it has; and that it was called forth by events that took place after the covenant had been confirmed to David: the covenant that promised him a son who would also be son of Yahweh (2 Sam. 7). Prior to that time, David had cleared Zion of the Jebusites, and had made it the capital of his realm (2 Sam. 5:7-10); had learned that Yahweh had selected Jerusalem as the place in which He would place His name

(Psalm 132:13-14), and had brought the Ark of the Covenant to the city with great rejoicing (2 Sam. 6). The kingdom was consolidated under his power, for "Yahweh had given him rest round about from all his enemies" (2 Sam. 7:1).

That rest was broken by renewed war. In 2 Sam. 8:1-11:1, we read of seven great campaigns by which surrounding nations were brought under his power. Probably the previous scene of peace, prosperity, and growing political power, aroused mutterings of opposition from the nations round about, for the next chapter records how David invaded their territories. This was probably incited by belligerent activity on their part. Probably "the kings of the earth set themselves, and the rulers took counsel together, against Yahweh and against His anointed (David), saying, Let us break their bands asunder, and cast away their cords from us" (Ps. 2:2-3).

Certainly, these events of David's life are typical of Christ's future

reign. As David first reigned over Judah, and later over the united kingdom, so the Lord Jesus will "save the tents of Judah first" (Zech. 12:7) and afterwards incorporate the rest of the tribes into his rule. Having set up his power in Jerusalem (as did David -- and Christ will constitute the anti-typical Ark of the covenant), he will extend his kingdom into an empire. It is quite significant that 2 Sam. 8:1-11:1 records seven conquests of foreign powers undertaken by David, and that Rev. 10:3 implies that Christ will do likewise: his conquests answering to the seven thunders of this chapter. Having defeated the Gogian Confederacy in the land, he will "go forth" and "rebuke strong nations afar off" (Mic. 4), and so fulfil the type of David.

It was probably after the giving of the covenant (2 Sam. 7), and when faced with the military opposition of surrounding nations (2 Sam. 8:1) that David composed this Psalm. We believe that he would have done so in complete understanding of its prophetic implications (Acts 2:29-31).

Prophetical Foreshadowing

At what stage will the prophecy be fulfilled? The Psalm refers to the "tumultuous assembling" of nations together for war, and of the divine rebuke that will be administered them. There will be a "tumultuous assembling together" of nations under Gog which shall lead to the attack upon Jerusalem (Ezek. 38; Zech. 14:1), but this will not be open rebellion against Christ such as the Psalm requires. Gog will "ascend" to "take a spoil and a prey" in the land itself; and

not in order to cast off the bands that Christ would establish upon him.

Such an attitude will be manifested later, and to this the Psalm makes reference.

Following the destruction of the Gogian confederacy at Jerusalem Christ will issue an ultimatum to the nations, calling upon them to voluntarily surrender their power to him (e.g. Rev. 14:6-7). Some nations will submit, among them being Tarshish (Isa. 60:9); but the Catholic powers of Europe will reject the summons and make ready to resist the Lord's power. They "shall make war with the Lamb" (Rev. 17:13-14), but he "shall overcome them." In Revelation 19:11-15 he is represented as invading their territories, and "in righteousness, both judging and making war." The tumultuous assembling of the nations to war against Christ will be at that time when with "one mind," they shall "give their power and strength unto the beast" (Rev. 17:13).

One would imagine that the amazing overthrow of Gog by Christ and the Saints, would be sufficient to cause the nations to recognise the superhuman power of the Victor of Armageddon, and so submit to his demands. But that will not be so, and there are very natural reasons for the obdurate attitude adopted by the Catholic countries. For some time, Catholicism has taught that Anti-Christ is yet to arise, and that when he does so, he will set up his power in Jerusalem, proclaiming himself as king. Even some Protestant denominations today are setting forth the same idea, and this could well

contribute to the repudiation of the ultimatum of Christ when it is conveyed to the Governments of the nations.

But on what grounds will the superhuman destruction of Armageddon be explained away as normal phenomena? There certainly would be no difficulty in explaining away the earthquake as mere fortuitous circumstances, and it is obvious that earthquake will cause part of the slaughter at least. Panic shall seize the warring hosts, and they will turn their weapons one upon the other (Ezek. 38:20-21).

Moreover, the very plague with which Yahweh will smite the nations, doubtless may be explained away as the effect of the fallout of some new form of nuclear power, rather than divine intervention. Zechariah declares:

"This shall be the plague wherewith Yahweh will smite all the peoples 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 tongues shall consume away in their mouth" (Zech. 14:12).

If this "plague" is considered as the result of nuclear "fallout" the nations may imagine that they can match it with their own sophisticated weapons. Thus, rather than submit, and deliver up to Judaism (as they will view it) the resources of the Catholic Church, and its millions of worshippers, they will make preparations to resist the new power then rising in Zion.

But Christ will invade their countries. The Revelator reported that following the stand taken by the rainbowed angel upon the sea and earth, "seven thunders uttered their voices" (Rev. 10:3). Though

John was not permitted to record the events that the thunders portended, it is obvious that thunder symbolises war. The seven thunders, therefore, are suggestive of seven campaigns conducted by Christ (as the antitype of David) answering to David's seven conquests following the giving of the covenant to him. It will be at that time that the Psalm will find its fulfilment. The nations will tumultuously and rebelliously rage against Christ (though they will not recognise the new power as such), and will refuse to submit to his rule.

A Preliminary Fulfilment

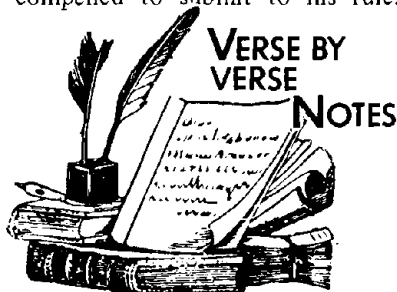
There was a preliminary fulfilment of the Psalm at the first advent of the Lord. For quoting the first lines of the Psalm in communal prayer, the brethren, led by the Apostles, declared;

"For of a truth, against Thy holy servant Jesus (see *Diaglot*), whom Thou hast anointed; both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before should be done . . ." (Acts 4:25-28).

The Psalm has found frequent citation in the New Testament. In Acts 13:33, it is quoted by Paul to illustrate that the resurrection of the Son was necessary to the fulfilment of prophecy. In Hebrews 1:5 it is quoted to show forth the greatness of his status: that he is the Son of God, higher in certain regards than the angels. In Matt. 3:17, Mark 1:11, and Luke 3:22, it is included in the heavenly declaration in favour of the Lord, endorsing his divine Sonship. Again, on the Mount of Transfiguration (Mark 9:7) it was incorporated in the heavenly Voice of

advice directed to the three Apostles who accompanied the Lord into the Mount. The complete fulfilment, however, awaits the future.

It can be seen, therefore, that the Psalm is significant both from the viewpoint of doctrine and prophecy. It anticipated the begetting, resurrection to glory, and coming reign of Christ. It predicted the opposition he received at his first advent and which led to his crucifixion; as well as the opposition he will yet receive, but which will be followed by his wars of conquest through which the nations will be compelled to submit to his rule.



National Tumult — Vv. 1-3

The question is asked, "Why do the nations rage?" No answer is given, and none is required. The question is asked rhetorically, as emphasizing the unreasonableness of such ungodly tumult. The opposition that Christ received at his first advent was unreasonable: for he had done nothing to deserve it. The refusal of the nations to submit to his reign at his second coming, and their tumultuous raging, will be equally unreasonable. The first two verses of the Psalm are cited in Acts 4:25, and from that citation, we learn that David was the author of it.

VERSE 1

"Why do the heathen rage?" — Why indeed! Nothing will be accomplished by it; so that the insurrection will be both foolish and hopeless. The R.V. renders "heathen" as *nations*; and the

margin of the A.V. has *tumultuously assemble* in place of "rage." The nations will tumultuously assemble, first under Gog, and subsequently under Catholic direction, but on both occasions they will fail to accomplish their objectives. The defeat of Gog will not end the opposition to Christ's rule. The Catholic countries of Europe will combine to oppose the decree of the Lord Jesus as proclaimed in his ultimatum to the nations (Rev. 17:12-14). They will "tumultuously assemble" for the purpose of deciding their policy.

"And the people imagine a vain thing" — The Hebrew *amin* should be rendered "peoples" as in the R.V. Where the plural of this word is used, the nations are invariably referred to; though the singular form of the word is sometimes used for Israel. It will be the nations who will *meditate* (see margin) a vain thing. This vain thought will comprise the idea that they can successfully resist the new Government then set up in Zion.

VERSE 2

"The kings of the earth set themselves" — These are the rulers referred to in Rev. 17:12-14, who give their "power unto the beast." The "beast" represents the flesh in political, or religious manifestation. Apocalyptically, this is Babylon the Great, to be completely overthrown by Christ at his coming (2 Thess. 2:8; Dan. 7:11), though the nations that form it will be converted and incorporated into Christ's realm (v. 12). See the following references to the "kings of the earth" submitting themselves to Christ — Ps. 72:11; 76:12; 89:27; 138:3. Before doing so, however, they will resist his will, will "set themselves," or take their place, in the "seats of the scornful" (cp. Ps. 1:1). Notice the development of ideas thus presented. In v. 1, there is predicted the stir and tumult of the gathering of the nations, consequent upon receiving the decree from Jerusalem; whereas v. 2 describes the conference of the scorners as in session. It implies that the members thereof have taken their seats in a settled plan to overthrow the new power. Thus:

"The rulers take counsel together,
Against Yahweh, and against His Messiah."

VERSE 3

"Let us break their bands asunder" — The ground of their opposition is the unwillingness of rebellious human nature to submit to the righteous decrees and restrictions of Christ. "Bands" are fastenings by which yokes were secured on the necks of oxen (cp. Jer. 27:2; 30:8). Here they are used symbolically of the limitations that Christ in authority would place upon the nations.

"And cast away their cords from us" — "Cords" are the reins by which an animal is guided (cp. Hos. 11:4). They here represent that righteous guidance and control that Christ would seek to impose upon the nations. Those who will align themselves with Catholic influence will refuse the guidance of Christ. They will view the new power in Jerusalem as Anti-Christ, and will refuse to submit to its decrees.

Yahweh's Contempt For The Petition — Vv. 4-6

Yahweh is represented as surveying the scene from His lofty eminence, and treating the puny efforts of man to defeat His purpose with contempt. It is said that "he who laughs last, laughs loudest." That will be the case, not only in regard to Yahweh and His Son, but also in regard to all the members of His divine family, both in heaven and on earth. The verses before us disclose a wonderful title of Deity seldom considered. He is revealed as "The Sitter in the Heavens."

VERSE 4

"He that sitteth in the heavens shall laugh" — The Hebrew reveals a title of Deity: *Yoshebh Bashshamayim* — *The Sitter in the Heavens*. It refers to the lofty and exalted position and status of the Father: remote above all earthly limitations. From His lofty eminence, He surveys the vain and noisy rebellion of flesh upon the earth. It cannot escape His omniscience, nor successfully resist His omnipotence. He, alone, can say: "heaven is My throne; and the earth is My footstool" (Isa. 66:1). His awe-inspiring creative power, and superb, divine wisdom are described in Isaiah 40:12-22. It includes the statement: "All nations before Him are as nothing; and they are counted to Him less than

nothing, and vanity." The question is asked: "To whom then will ye liken God? Or what likeness will ye compare unto Him?" The answer, of course, is that He is incomparable.

He is *The Sitter In The Heavens*, and He mocks at man's puny efforts to defy His will. In another Psalm, the statement is made:

*"Yahweh is high above all nations,
And His glory above the heavens.
Who is like unto Yahweh our God,
Who dwelleth on high,
Who humbleth Himself to behold,
The things that are in the heaven, and
in the earth!"*

(Ps. 113:4-6).

The lofty status of *The Sitter In The Heavens* is described in the following rendition of a portion of Psalm 93:

*The floods may storm, O Yahweh,
The floods may storm aloud,
The floods may storm and thunder!
But high above the roaring billows,
High above the ocean breakers,
Yahweh stands supreme.*

In times of difficulty, when "the floods of ungodly men might make us afraid," let us remember that *The Sitter In The Heavens* is heedful of our circumstances, and will "never leave us nor forsake us," though He may require that we submit to the disciplinary influence of necessary chastening.

"The Lord shall have them in derision" — According to the Companion Bible, this is one of the 138 places where the ancient Sopherim (Jewish revisers of the Hebrew text) altered Yahweh to Adonai. The text, therefore, should read Yahweh.

VERSE 5

"Then shall He speak unto them in His wrath" — Men or nations that spurn the mercy of Yahweh, invariably feel the heat of His wrath. So Paul exhorts: "Behold the goodness and the severity of the Lord" (Rom. 11:22). We should keep in mind both aspects of the divine character (Exod. 34:6-7).

"And vex them in His sore displeasure" — The margin renders "vex" as *trouble*. He will cause them to tremble in fear, as they witness amazing victories won by the new power in Zion.

VERSE 6

"Yet have I set My king" - The margin gives this as "anoint." But the Hebrew does not provide the normal word for anoint. It is the verb *nacak*, and signifies to pour as a libation. The word is rendered *dukes* in Josh. 13:21, doubtless indicating the purpose of the outpouring, or libation. Prophets, priests and kings were all appointed to their high offices by being anointed with oil, symbolising the divine source of their authority to teach, minister or rule as the case might be. The Lord Jesus was anointed as prophet when he was baptised; he was anointed as priest upon the Mount of Transfiguration; and he will be anointed as King upon Zion's hill in the age to come.

"Upon my holy hill of Zion" - The alternative rendition suggested by the margin, would permit of this line being rendered as: "Upon Zion the hill of My sanctuary." This would constitute a direct reference to the Temple to be erected in Jerusalem in the Age to come (Ezek. chpts. 40-48). The Temple, constituting a "house of prayer for all nations" (Isa. 56:7; Mark 11:17), will become a centre of universal worship during the Millennium (Zech. 14:16), uniting all nations in one common worship. It will be completed and ready for use at the beginning of the Millennium, which will commence after the nations have been subjugated to Christ, or in the terms of the Psalm, after He has "vexed them in his sore displeasure." The order of events suggested by the prophets is as follows: (1)-Overthrow of Gog by Christ and the saints at Jerusalem; (2)-Submission of Israel in the land to the authority of Christ; (3)-Decree of ultimatum to the nations demanding their submission to the new power of Zion; (4)-Rejection of it by the Catholic Countries of Europe; (5)-Final restoration of scattered Israel in their cantonnments as outlined in Ezekiel 48; (6)-Complete subjugation of all nations following invasion by Christ; (7)-Establishment of universal peace and commencement of the thousand years' millennial reign of Christ, with inaugural service in the Temple.

**Christ's Delegated Authority -
Vv. 7-9**

The status, authority and power of

the Son is proclaimed by Yahweh. Notice that the first stanza of the Psalm ended with the defiant words of the rebels: the second with the reply of Yahweh; and now follows the basis of it: the Divine decree as revealed to him.

VERSE 7

"I will declare the decree" - The decree repeated by David as author of the Psalm comprises the promise of 2 Sam. 7:12-16. This was constantly in the mind of David, and became the desire of his heart (2 Sam. 23:5).

"Yahweh hath said unto me, Thou art My Son" - The reference is to David as typical of Christ (see Ezek. 37:24). The statement, "Thou art My Son," as applicable to David, relates to his position in the family of God, revealing him as the special object of Yahweh's paternal love (Ps. 89:24-29). As applicable to Christ, the statement points to his resurrection to divine nature (cp. Acts 13:33; see Rom. 1:3-4).

"This day have I begotten thee" - These words form part of the citation in Acts 13:33, relating to the resurrection of the Lord Jesus, and really pointing to the purpose of the divine begetting of the Son. The divine decree relating to the Son was pronounced at his baptism (Matt. 3:17), his resurrection (Acts 13:33; Rom. 1:4), and will yet be proclaimed at his investiture as king (Ps. 2:7).

VERSE 8

"Ask of me" - This forms part of Yahweh's decree. In the Lord's prayer of John 17:4-5, Christ made request of the Father.

"And I shall give thee the heathen for thine inheritance" - cp. Ps. 22:27; 72:8; Dan. 7:13.

"And the uttermost parts of the earth for thy possession" - Both people and land will be brought under control of Christ.

VERSE 9

"Thou shalt break them with a rod of iron" - The Septuagint renders this as "rule." In the Hebrew the same consonants are used for both words, but with different vowel points, suggesting that originally the text read *rule*. These words are cited in Rev. 2:27; 12:5; 19:15.

"Thou shalt dash them in pieces like a potter's vessel" — Those who refuse to accept Christ's rule will be destroyed (Isa. 60:12).

Christ's Authority Established — Vv. 10-12

The Psalm gives its form of the ultimatum that will be sent to all nations urging upon them to peaceably accept the authority and rule of Christ. See also Rev. 14:7; Isa. 14:32.

VERSE 10

"Be wise now therefore, O ye kings" — The ultimatum sent forth by the new King in Zion will include an appeal urging upon the nations to accept his mercy by submitting to his rule. Some will accept; see Ps. 45:12; 72:10-11; Isa. 49:23, 52:15; 60:9; Ps. 82:8. Others will not, so that he will "rebuke strong nations afar off" (Mic. 4:3; Isa. 60:12).

"Be instructed, ye judges of the earth" — This verse appeals to the rebellious authorities as listed in v. 2.

VERSE 11

"Serve Yahweh with fear" — The fear of Yahweh is the beginning of knowledge (Prov. 1:7), for it induces respect and obedience.

"And rejoice with trembling" — Respect and obedience provides the basis for true rejoicing.

VERSE 12

"Kiss the Son, lest he be angry" — The Hebrew is *bar*, elsewhere translated *ground* (Dan. 2:38; 4:12,15,23 etc), and not *ben*, the Hebrew word for *son*. The idea is "prostrate yourself to the ground," submit to him in humility. The R.V. margin gives: *receive instruction*. Only by so doing will the nations avoid the divine wrath that will be unleashed against a rebellious world.

"And ye perish from the way" — The R.V. has *in the way*. The way referred to is the way of rebellion, the way of sinners (Ps. 1:1). For "the way of the ungodly shall perish" (Ps. 1:6).

"When his wrath is kindled but a little" — The R.V. renders: "For his wrath will soon be kindled." The ultimatum will be sent to the nations, and instant acceptance will be expected. If there is any delay in this, the nations will experience the fruits of wrath rather than the blessings of mercy and peace.

"Blessed are all they that put their trust in him" — The conclusion of this Psalm thus links with the thought at the beginning of Psalm 1. It will be when Christ's power is established in the earth that the promised blessings will be fully appreciated. See also Jer. 17:7-8.

"Whatsoever ye do, do all to the glory of God" (1 Cor. 10:31; 6:20). It matters not whether our enterprise be ecclesia, commercial, or social — this is to be the guiding motive. "Whatsoever ye do, do it heartily as to the Lord, and not unto men," is a further Scripture expressive of this duty. Are we obedient? That we shall fail oftentimes is natural and is expected, but do we endeavor to obey? The flesh insinuates that the command is calculated to make our lives a misery. Away with the suggestion! It is not true. The command, first, is reasonable. We are not creatures of our own creating. God has made us for His pleasure, and for us to forget or ignore Him cannot yield this pleasure. If we had made the race we should object to be left out of account by it. Even as parents, we are displeased if our children forget us, or act contrary to our will. It depends on ourselves as to whether the command will make us miserable. If we heartily comply it will not, but if we arrange only to render a partial obedience it will. To endeavor to serve God and self is naturally an irritating exercise. Let us take the reasonable view, and we shall soon experience, more or less, the Psalmist's mind—"Oh, my God be not far from me" (Psa.38:21); "Oh, how love I thy law, it is my meditation all the day" (Psa.119:97); "How precious also are Thy thoughts unto me" (Psa.139). God is no tyrant that we should flee from Him. He is our best friend—abundant and marvellous in kindness. Every good thing that we enjoy is of His bestowing, and it is to Him that we have to look for an endless and joyous existence. Shall we grudge to give Him glory?

(A. J.)

Thought for Meditation

THE DAY IS AT HAND

We rejoice that the night is nearly past, and lift up our heads in hope at the numerous tokens of the latter-day which Daniel predicted, but which we see. He saw Babylon grow in power, and overthrown in ignominy. We live in parallel times. Very often our circumstances are similar to what his were. Are we alone? So was he. Are we surrounded by multitudes who have no interest in the hope of Israel? So was he. Are we strangers in a strange land, feeling often weary in spirit, sighing and crying for the prevalent abominations within and without; and thirsting – aye, fiercely thirsting in a land where there is no water? Such also were the experiences of Daniel to whom the visions of God were shown. Let us not think that “some strange thing hath happened unto us.” It is an old, old story. The children of God are in all ages one in experience as well as in hope. In moments of comfort and privilege, we are liable to forget this, and to think that by some arrangement we ought to be able always to dwell in pastures green. No man can redeem the present life from the vanity that is fundamental to it. Redemption draweth nigh, but will not be here till it comes. We please God and prepare ourselves by waiting patiently for it. At that time, “many of them that sleep in the dust of the earth shall awake.” At that time, “they that be wise shall shine as the firmament, and they that turn many to righteousness as the stars for ever and ever.” That time is nigh, even at the door. For that time, let us patiently, faithfully, dutifully wait. Let us not cast away our confidence which hath great recompense of reward.

It is claimed that we believe that "it is a good thing that saints should come under the control of sin from time to time."

This has been circulated throughout Australia, by the group meeting at Beverley Hills, N.S.W.

We have given no endorsement of this claim, nor do we believe that it is good to come under the control of sin. It would be good if we could reach to the point where we would be so delivered from sin as to not give way to it. That day will come at Christ's return.

Meanwhile, through weakness of the flesh, we do give way to sin. We do not see that as a good thing, any more than did Paul who likewise confessed to the same weakness (Rom. 7:15). Paul declared that he "did the things that he hated," and he described himself as a "wretched man" desiring to be delivered from "this body of death." He saw deliverance as possible through Jesus Christ: first, in the forgiveness of his sins; second, in the ultimate changing of the "body of humiliation" into the likeness of Christ's glorious body.

What we have said, and what possibly could have led to the distorted idea expressed in this circular letter, is that God, in His wisdom, can make virtue out of the experience of sin by emphasising His merciful forgiveness. It was the sin of Adam in the beginning, that brought into view, and emphasised in bold relief, the Divine virtues of mercy, pity, compassion, forgiveness and so forth. We can be humbled by sin, and that can lead us upwards and higher in our spiritual development. David, we believe, was a better man after his sin with Bathsheba; not because of the sin, but because he was humbled by it, and learned more of the goodness of God through it. Thus he threw himself on the mercy of God, and came to recognise the enormity of what he had done. Out of his experience of sin and Yahweh's abounding mercy and goodness, he learned lessons that shaped his character.

But to say that we teach "it is a good thing that saints should come under the control of sin from time to time" is a distortion of what we are striving to express above. It is a pity that brethren who teach the feasibility of complete sinlessness on the part of saints, should, themselves, descend to such stratagems to win a point.

The one consolation we receive in the circularising of such letters and claims is that greater men than we have suffered similarly. Paul makes the comment: "We be slanderously reported, and some affirm

that we say, "Let us do evil that good may come" (Rom. 3:8). Paul's words were distorted to support the claim that he taught that "it is a good thing that saints should come under the control of sin from time to time." There are other distortions in this circular letter that, likewise, should be ignored.

If any are interested, and wish to learn the truth of these things, we suggest that they write to us direct — enclosing a stamped addressed envelope!

But the wisest course is to ignore all such circulars, and concentrate upon the affirmative work of the Truth. Christ is at the door; let us be ready at his coming. May he have mercy upon us all at that time.

MERCY AND JUSTICE

Is mercy and forgiveness consistent with justice? Certainly they are, if the sin has been acknowledged, confessed and forsaken. This, in fact, is the express teaching of the Scriptures:

"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).

He is faithful, for he has promised to forgive sins if they are confessed. He is just in doing so, because provision has been made for it; so that if it were withheld he would be unrighteous (see Rom. 3:23-26).

We, too, are shown to be unrighteous if we are not merciful and forgiving. When sins have been confessed and abandoned they should be freely forgiven and forgotten. That is surely the teaching of Scripture, particularly as revealed in the character of Yahweh which is *first* of all merciful, gracious, longsuffering, and abundant in goodness and truth; and *afterwards* unyielding to those who are obdurate, "visiting the iniquity" upon those who remain stubborn and indifferent to the teaching of the word. Let us learn to reflect the divine characteristics in our treatment one of another.

 Editor.

ALTARS

Dear Bro. Mansfield,

In *Logos* recently to hand, you reminisce upon your tour of Greece (reviving many memories of our visit there three years ago). On page 264 you refer to:

"The huge altar dedicated to Aphrodite which was shaped to conform to what men 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 . . ."

But does it not speak of very much more than this? It is one of the most powerful types of the virgin birth of the Lord Jesus. Man has had no part in the paternity of Jesus: he was the Son of God. Exodus 20:25 declares:

"If thou lift up thy tool upon it thou hast polluted it. Neither shalt thou go up by steps unto Mine altar that thy nakedness be not discovered thereon."

No doubt you have seen all this before, but it is a pity the article did not note it. All good wishes — James Carter (Eng.).

The Changing Pattern of the Age

In ages past, God has among the nations a people of His own. These are wise in the wisdom of God, and venerate His word above all things. Though not His counsellors, He has graciously condescended to inform them what He intends to do before it comes to pass. Hence, it is testified by the prophet that "the Lord God will surely do nothing, but he revealeth his secret unto his servants the prophets" Amos 3:7. This revelation is made that His people's faith may be confirmed and enlarged, and that in every generation they may know the times and seasons to which they stand related. Knowing the signs, they are enabled to discern the times; and while consternation and dismay cause men's hearts to fail they are courageous, and rejoice in perceiving the approach of the Kingdom of God. This is the proper use of the prophetic word. It was thus that the ancients used it, and were enabled to live in advance of their contemporaries. This appears from the exhortation of the apostle, who says, "We have a sure word of prophecy whereunto you do well to take heed, as unto a light that shineth in a dark place until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of scripture is of one's own disclosure. For prophecy came not at any time by the will of man; but the holy men of God spake being moved by the holy spirit" 2 Pet. 1:21. Some were not unmindful of this exhortation, which is as applicable to us as to them; for the day has not yet dawned, nor has the day-star arisen.

Elpis Israel, pp. 323-324.

Manifesting Wisdom In An Age Of Ruthlessness

The twentieth century has known two major 'World' wars and an innumerable number of lesser conflicts. It is plagued at this present hour, by growing strife and unrest amongst the people. Despite the tremendous upsurge in human inventiveness, and amazing achievements in the material sciences, human troubles and strife have only proliferated, and mankind today, even where they enjoy prosperity, are much unhappier and more fearful and insecure than was the case even five years ago.

Christadelphians, however, should not be moved by the spirit of unrest, indiscipline and dissatisfaction, the abandonment of sound and honourable principles that have become so common amongst the 'Christian' nations and their leaders. We must understand that the moral corruption of the times necessitates the national judgment of Armageddon. Trouble is necessary, for only by the anguish and despair it generates is there little hope of bringing multitudes to repentance from the present state of pride and folly.

"When Thy judgments are in the earth, the inhabitants of the world will learn righteousness. Let favour be showed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of Yahweh" (Isa. 26:9, 10).

Isaiah's words show that the modern world needs the outpouring of divine judgment, for apart from it, it will never be brought to accept God's way, and so attain to a state of true happiness and real prosperity. Such is only possible where wisdom and righteousness reign. The words of Solomon show this:

"In the house of the righteous is much treasure:

But in the revenues of the wicked is trouble" (Proverbs 15:6).

*"Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the merchandise of it is better than fine gold,*

*She is more precious than rubies:
And all the things thou canst desire are not to be compared unto her.*

*Length of days is in her right hand:
And in her left hand riches and honour.*

*Her ways are ways of pleasantness,
And all her paths are peace.*

She is a tree of life to them that lay hold upon her:

And happy is every one that retaineth her" (Proverbs 3:13-18).

The increasing problems of every-day life, tend to cause us to forget the exhortation of the Lord Jesus Christ:

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

Strength To Endure

The power to cope with modern problems does not rest with us; we must continually seek the help of the Father and of the Lord Jesus Christ (Phil. 4:13). We can become

too absorbed with problems, and by endeavouring to solve them ourselves, deny ourselves of God's help. This is folly. We must do what we can in a constructive spirit, recognising how finite and limited are our powers.

Yahweh's power and wisdom are adequate for every situation, problem and difficulty that would impede a faithful and effective service in His Truth. Let us seek these means, and in the midst of evil, develop a character pleasing to Him. Paul wrote:

"But 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. 11:4).

James wrote:

"If any of you lack wisdom, let him ask of God that giveth liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering" (James 1:5, 6).

The evidence of wisdom's influence will be revealed in a way of life:

"Who is a wise man and endowed with knowledge among you? Let him shew out of a good way of living his works with meekness of wisdom. The wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace" (James 3:13, 17, 18).

Seeking Peace

James' words touch upon a current problem amongst our own ranks: the need to live peaceably one with the other. There can be no real peace amongst us whilst we sacrifice time that should be daily set apart for spiritual upbuilding to mere mundane or material consider-

ations; nor can there be peace amongst us whilst we have a sharp eye for others' failings and shortcomings, but a blurred one for our own; nor can there be peace amongst us whilst our approach to the many problems that spring up out of the weakness and folly of human nature is approached in a destructive and irresponsible spirit rather than in a constructive and conservative one. The words of Paul in 2 Timothy chapter 3 shows us that we must expect the development of a bad and carnal spirit amongst all too many professors of the Truth in the last days. The wise counsel of the apostle is:

"From such turn away" (2 Tim. 3:5)

This counsel is not a *carte blanche* for extreme or obsessional disfellowship action, though it may involve action against particularly reprehensible individual brethren or ecclesias. Rather, it is counsel by a great father in Israel of the need to adopt a wise policy when dealing with the problem of evil. The policy enjoined by the spirit in Paul, is the same policy enjoined by the same spirit in Solomon

**"Go from the presence of a foolish man
When thou perceivest not in him the
lips of knowledge" (Prov. 14:7).**

However, both these great men show us by their God-given wisdom that this comparatively negative action must be subsidiary to positive constructive labour in the things of the spirit. Paul's primary counsel to Timothy in regard to coping with the problem of evil, was that he should follow a policy of persevering constructiveness amidst all the welter and confusion that error and apostasy creates:

"But evil men and seducers shall

wax worse and worse, deceiving and being deceived. But CONTINUE thou in the things which thou hast learned and hast been assured of . . . the holy scriptures which are able to make thee WISE unto salvation through faith which is in Christ Jesus. All scripture is given . . . that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:13-17).

Solomon counsels us to seek out wisdom and apply it.

*"Every wise woman buildeth her house:
But the foolish plucketh it down with
her hands" (Prov. 14:1).*

*"The wisdom of the prudent is to understand His Way:
But the folly of fools is deceit"*

(Prov. 15:2).

"A wholesome tongue is a tree of life"

(Prov. 15:4).

"The lips of the wise disperse knowledge"

(Prov. 15:14).

"The heart of him that hath understanding seeketh knowledge"

(Prov. 15:7).

*"The ear that heareth the reproof of life
Abideth amongst the wise"*

(Prov. 15:31).

*"Better is a little with righteousness
Than great revenues without right"*

(Prov. 16:8).

The World's Way Of Folly

The mad rushing of the nations towards Armageddon, stem largely from the materialistic philosophy of the peoples and their leaders. This type of outlook can never be satisfied with having sufficient to meet the basic needs of a situation, but is continually hankering after 'improvement' and 'progress' in material possessions and in fleshly pomp and power. It has increasingly turned away from the moral authority of the Bible to its own philosophical inventions, and in the process has been caught up in the mad ethos of materialistic mightiness. Paul touched upon this basic disease of the modern world:

"If any man teach otherwise, and not to wholesome words even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising, perverse disputings of men of corrupt minds, and destitute of the Truth, supposing that gain is godliness; from such withdraw thyself. But godliness with contentment is great gain. For we brought nothing into this world, and it is certain that we can carry nothing out. And having food and raiment let us therewith be content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money (i.e. material affluence) is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (1 Tim. 6:3-10).

Economic Problems

Were Paul's wise counsel heeded to by the leaders of the affluent western nations, they would not be so madly and blindly aggravating an already dangerous international imbalance by their worship of materialistic progress. Peter Donaldson in *Worlds Apart* regards this imbalance as the outstanding issue of our time. He says:

"*Worlds Apart* aims at highlighting what must surely be the outstanding issue of our time – the already immense and rapidly widening gulf between the rich and poor nations of the world. No economist can afford to miss an opportunity of communicating the urgent need to reverse forces which are dividing the world into two to an extent which is both morally intolerable and fraught with political implications which we may neglect to our peril.

"Year by year the world becomes more sharply divided into two. On the one hand there are the advanced, industrial, developed, mature economies. And then there are the rest – developing, less developed, under-developed, pre-industrial or backward. The precise

shade of euphemistic description is unimportant; for the basic division is, of course, one between rich and poor.

"There have always been international economic inequalities, but never on the present scale. It is important to see the present economic gulf between nations in historical perspective for it is essentially a modern phenomenon, the product of the last two hundred years. This very brief time span in the economic history of mankind has witnessed changes so profound as to render it radically different from all that had gone before."

Modern economic growth is historically unique in four respects:

- (i) The present level of material affluence in rich economies is historically unprecedented.
- (ii) The growth in output has been sustained. There were earlier periods in which societies became temporarily richer, only to relapse after a while into their previous condition. Only in the modern period has output continued to increase, often unspectacularly, but nevertheless consistently, decade after decade. What makes present rich countries so affluent is not that they have grown so fast but that they have grown for a long time.
- (iii) Growth is based in exploding technologies. We have experienced not just one, but a series of industrial revolutions – each containing the seeds of more. The capacity has been created to produce and respond to one new technology after another.
- (iv) Modern affluence is dispersed, permeating downwards through rich societies more than ever before. Greater dispersion does not necessarily mean greater equality, but the rich economies of today are, for the first time in history based on mass consumption.

In all these ways, the economic history of the past two centuries has been very singular indeed. Surrenda J. Patel has strikingly summed up the economic achievement of an even shorter period,

from 1850 – 1960, in the following way:

“If 6000 years of man’s civilized existence prior to 1850 is viewed as a day, the last 110 years is less than half-an-hour. But in that “half an hour” of intense activity, more real output has been produced than during the preceding period. Over one-third of the entire real income and about two-thirds of the industrial output produced by mankind throughout its “civilized” history was generated in the industrial countries in the last century.”

Economic Problems

But whilst the occurrence of sustained economic growth has been confined to a very brief span of time, its incidence geographically has been equally narrow. It has been limited to only a handful of nations. Two-thirds of the world has been passed by in the process – though far from unaffected by it. Massive disparities between the income and wealth of rich and poor nations have developed. In the mid-eighteenth century, the world as a whole was economically much poorer, but the distribution of wealth between nations was far more even. Some were richer than others, but seldom more than twice as rich. Britain certainly was richer than India in the eighteenth century, but today its income per head is roughly *thirty times as great as that of India*.

In the period 1850–1960 world population increased two and a half times. But this was spectacularly exceeded by a ninefold expansion of world output. Were this expansion of output more or less evenly divided amongst the nations and their peoples then there would exist a firm economic basis for internal and international

political and social stability. But we find that since 1850 the industrial nations have increased output by well over 2,000 per cent whilst that of the agricultural and pre-industrial nations has risen by only 300 per cent. In 1850 the now industrial countries, with a quarter of the population, produced about one-third of world output. By 1960 they accounted for no less than four-fifths of world income. What are the present facts of the matter? Peter Donaldson tells us:

The fact is that 67 per cent of the world’s population have an income of less than \$200 per annum. The fact is that 49 per cent of the world’s population have an income per head of less than \$50 per annum. The fact is that the poorer half of the world’s 22% earns 73 per cent of world income.”

The rich and poor nations continue to diverge and the gap in incomes grows ever wider. In many cases the growth rates per centage wise are greater in the rich nations than in the poor nations. Even where they are not, ‘catching up’ is a practical impossibility for those poor nations whose growth rates are currently higher than in the rich nations. Dr. A. P. Thirlwell of the University of Kent has produced some interesting statistics based on recent growth rates to illustrate the dimensions of the ‘catching-up’ problem.

“For instance, the number of years, at recent growth rates, which it would take for Malaysia to close the gap between itself and the United States would be 494. For Malawi, it would take 727 years. For Pakistan 1,760 years.

Although poor countries are those in which modern economic growth has failed to take proper hold, yet they are nonetheless profoundly affected by it. The

rich world and the poor world today are joined by modern communications. No longer do the poor remain in ignorance of what is going on elsewhere, as the following commentary shows:

"The cinema, radio and other mass media have opened the eyes of the poor two-thirds of the world to the levels of affluence achieved elsewhere. Increasingly, they will demand their share of it. This is the so-called 'revolution of rising expectations.' Politicians particularly of newly independent states, themselves imbued with western optimism that economic problems are amenable to rational ordering, have promised greater prosperity. These hopes and ambitions are now reaching the masses - whose economic horizons, perhaps for the first time, now embraces the prospect of improvement. The consequences for the world of a failure to fulfil these newly aroused expectations are incalculable."

The Lord Jesus prophesied of these consequences in the time of the end when he said there would be

"Upon the earth distress of nations with perplexity; (*lit. without a way of escape*) the sea and waves roaring."

(Luke 21:25).

The problems of the modern world are insoluble to human wisdom and ingenuity. It needs one with the ability and power of the *Prince of Peace*. Of him it is said:

"He shall not fail nor be discouraged till he have set judgment in the earth: and the isles shall wait for his law" (Isa. 42:4).

For that time we wait with growing impatience.

P. Pogson (NSW).

THE NARROW WAY

The one view of life, public or private, that has the least favour with the merely natural man (educated or uneducated), is the view expressed in its public bearing by Daniel when he said, "The Most High ruleth in the kingdoms of men, and setteth up over them whomsoever He will, casting down one and putting up another;" and in its private bearing by David, when he said, "Commit thy way unto the Lord, and He shall direct thy steps;" and by Paul, "All things work together for good to them that love God, to them who are the called according to His purpose." The reason of the disfavour is obvious. The natural man is not given to the study of the Scriptures where alone at present the divine aspect of life is revealed, and whose treasures are yielded only to assiduous and loving attention. He is necessarily guided only by what he sees and hears for himself - which is no more able to enlighten as to the ways of God with man than as to the ways of Caesar or Brutus. It is a dangerous time, in which men have to be very much in earnest if they are not to be carried away by the roaring flood of un wisdom. Any attempt to compromise with "the present evil world" will be as certain a failure now as in the day when Christ said, "Ye cannot serve God and Mammon." Wise men will resolve to be the servants of God whatever the mortal consequences. Harkening to the word of God in the love thereof is that which distinguishes the servants of God from the servants of the flesh. They will be hated for it, as Christ was: they may be prevailed against as Christ was: but they will be rescued from the deeps at last, and set on high "from him that puffeth at him," as Christ also was.

Lessons From Nature

Flowers



How much poorer we would be without God's gift of flowers! Consider their infinite variety, forms and colors. "Many, O Lord my God, are Thy wonderful works which Thou hast done; and Thy thoughts which are upward!" To the flower-lover, God's wisdom and love are greatly to be admired in the glory and beauty they display.

They are efficacious in brightening our lives; they aid us in pondering the love of God which is both pure and beautiful.

Some brightly-coloured flowers that delight the eye have no perfume; others such as the violet, carnation and rose are enriched by their exquisite

fragrance. Some are considered more valuable because of their rarity; others are hardy and seem to thrive in the most difficult circumstances, drawing their nourishment from the roughest ground, and setting forth their beauty amidst the thorniest obstacles to their growth.

How like God's children whose faith is beautiful to behold, enabling them to surmount the greatest obstacles of life, and impart comfort, encouragement and strength to others. Such sons and daughters of God make good use of the opportunities afforded them, and thankfully acknowledge that they are unworthy of the least of the Father's blessings. Like the golden daisies that spring up all unbidden among the grass, greeting the first rays of sunlight, and drinking the early dew, these saints are able to impart cheer to others on their way. Daisies are among the hardiest of flowers, but they are so delightful in their beauty, that they can be compared with God's spiritual flowers. They send forth a refreshing fragrance, and though greatly admired, are noted as but a humble flower.

Flowers grace rooms of sickness as well as those of joy. They comfort and cheer people whatever their circumstances. But their glory soon fades, and we are reminded of God's Word: "All flesh is grass, and all the goodness thereof is as the flower of the field." One day it is bright and flourishing; the next day faded and gone. Thus opportunity is limited. So let us not wait until it is too late to share God's gift of flowers with those who need loving thoughts, comfort and cheer, but scatter them now, thus expressing our thanks to the Giver of such an exquisite gift. Above all, let us look to the springtime of the divine purpose, when the spiritual flowers in God's garden will show forth their beauty to the praise of all. In that bright day, God's everlasting flowers, specially chosen for their beauty, will forever gladden the replenished earth.

— *Six. D. Luke (Cumberland).*

*"Lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of the singing is come;
And the voice of the turtle-dove is heard in our land."*

— *Song 2:12.*

(This page, reserved for short articles or poems by sisters, is conducted by Bro. W. Ryall. Further contributions are invited).

SAVIOR and KING

Readings: Matthew 8; Isaiah 63

The two chapters read this morning provide a contrast. In Matthew we have a heart-warming picture of Jesus in his compassion for those who were ill and in trouble; with a word of power healing the sick and changing the scene again and again from sadness and grief to joy and praise. In Isaiah, we have Jesus — or more correctly the Christ community — presented as a glorious and fearful figure coming from Bozrah with raiment red with blood, treading down the peoples in anger and fury in a day of vengeance. It needs faith, humility of mind, and prayerful study of the Word to accept both these pictures as right and good.

Matthew 8: In View Of The Emblems

The reading of Matthew chapter 8 is appropriate to our meeting around the emblems. We are sure Jesus is alive, and has been alive for nearly 2,000 years, all-powerful, all-wise, sitting at the right hand of the Father. But we are not asked specifically to fix our attention on this; rather we are to take our minds back to the days of his weakness: there is broken bread and poured out wine, symbols of the willing sacrifice of himself and of his life in obedience to the Father. The reading of such a chapter prepares the mind to see in the emblems the final act of a

life of loving care for his sheep, and unflinching obedience to the Father.

The chapter is almost entirely a record of acts of healing and miracles. "Lord, if thou wilt, thou canst make me clean . . . I will; be thou clean," and the dread leprosy was healed. "Go thy way; and as thou hast believed, so be it done unto thee:" and the centurion's servant was healed in the selfsame hour. "He touched her hand, and the fever left her;" so Peter's mother-in-law rose up and ministered unto them. "The ship was covered with waves, but he was asleep . . . he arose and rebuked the winds and the sea; and there was a great calm." A man exceeding fierce, whom no man could tame, when he saw Jesus afar off, ran and worshipped him; the demons were cast out, and the man was clothed, and in his right mind, sitting at Jesus' feet. And finally there is the picture of the evening scene, when "with a word" he healed all that were sick. Imagine the coming, and the going. The misery, the pain, the helplessness; then they reach the Master; their burden is unloosed, and they join the throng of the free and the happy, and in wonderment, praise the God of Israel.

It is a comforting chapter, as we meet around the emblems. Jesus is alive for evermore, all-powerful, all-seeing, unchanged in his com-

passion to his children. He does not heal us miraculously with a word, because this is not the Father's will for the present; but we lean upon him and his love and care, which providential and unseen, is none the less real. We wait in patience the day of his open manifestation again when "he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." (Rev. 7:15-17).

The Healing Hand Of The Lord

There is something unusual about this eighth chapter of Matthew. As we have said, it is all to do with healing, and it reads as if the miracles followed one after another. But if we compare Matthew's record with Luke, and bearing in mind that Luke is "setting in order" (he is giving the consecutive account of what Jesus did) one finds that the events in Matthew 8 are gathered up from the period spanning Luke 4 to the end of chapter 9. Why does Matthew bring together these acts of healing that were spread over many months? The answer is probably found in verse 17. After describing the healing of all that were sick in the eventide, the record adds: "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." Isaiah originally said: "bore our griefs and carried our sorrows" (Isa. 53:4). By gathering together

a variety of different situations of healing, together with "salvation" from the storm, Matthew leaves no doubt that the prophecy in Isaiah chapter 53 was being fulfilled by Jesus. He is proving to the Jews, from the scriptures, that Jesus of Nazareth is the Sin-bearer, the Lamb of God, the Saviour, the Messiah. He is doing just what Paul did years later in the synagogues:

"And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen from the dead; and that this Jesus whom I preach unto you, is Christ - Messiah"
(Acts 17:2-3).

In another way, too, this adding in of the quotation from Isaiah 53 strengthens Matthew's record. It enhances the picture we get of Jesus' involvement in our weak, sin-stricken, burdened life. He was bearing our griefs and sorrows when he 'carried away' physical and mental illness. Jesus did really feel the weight of bearing our infirmities and sicknesses. These sick folk were drawn to him as by a magnet, and his heart would be moved at so much suffering. We have somewhat the same feeling when we go into the wards of a hospital. The wonderful healing power exerted by Jesus would involve continual effort, a continual prayer and attunement to the Father's will; and probably a sense of weariness as Spirit power was drawn from him in his acts of healing. This same Jesus is our merciful and faithful High Priest who invites us to come boldly before the throne of grace, that we may obtain mercy and find grace to help in time of need.

The disciples, and the twelve in particular, saw day by day these

gracious acts of the Master. And in due course they were sent out in the same spirit:

"Go rather to the house of Israel. And as ye go, preach, saying, the kingdom of heaven is at hand, Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give" (Matt. 10:6-8).

Wherever there was a response, the good news about the King was preached, supported by tangible acts of goodness and mercy. On one occasion the disciples failed in maintaining this standard. "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? . . . Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them" (Luke 9:54-55). The work in hand was a revelation from the Father, full of grace and truth, proclaiming salvation and healing. And we meet this morning within the fellowship of this work of God for helpless humanity in his beloved Son; feeling our need for such love, care and salvation. Around the emblems, with grateful hearts, we are stirred up by the example of the Master's life, to act in the same way in love, in service, in kindness, and in self-denial.

Let us return to those words in Luke 9: the rebuke of the disciples for proposing to bring fire down from heaven, like Elijah did. Should we conclude that Elijah was wrong? That when Jesus rebuked his disciples, he, in effect, rebuked Elijah as well? "Christians" around us would say without hesitation, Yes of course, . . . Jesus set a new standard, something better than the Old Testament. There also are some brethren who

think like this. For the orthodox christian, believing Jesus is in heaven, and that the souls of the righteous are with him, it is easy and pleasant to think that the picture of the meek and unresisting Jesus whom they extract from the gospel records, is the total of Jesus' character. But what then of Isaiah 63, with the blood-stained figure, and the words, "I will tread down the peoples in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth?" Orthodoxy refuses to see this as Jesus. This is the spirit of unbelief that we must guard against. We must accept both Isaiah 63, and Matthew 8, and seek to harmonise them.

The Changing Pattern Of God's Will

The words of Jesus: "Ye know not what spirit ye are of. For the Son of man is not come to destroy men's lives but to save them" was appropriate to that time; but it is not an absolute unchangeable statement. What God wills at any time is right. He had willed a revelation of mercy and healing through his Son, both as a necessary training of his character, and as a demonstration of his own love to Israel. Meekness and "resisting not evil" was the pattern; and it is the pattern for us now. But "resist not evil" is not the permanent law of God. Indeed "resist not evil" is the exception, and resisting evil is the rule, in the revelation of God's ways. Resisting evil, judgment, destruction are as much part of the perfect character of God as is compassion and healing. The Psalmist says:

*"The Lord trieth the righteous:
But the wicked and him that loveth*

*violence His soul hateth,
Upon the wicked He shall rain snares,
Fire and brimstone, and a horrible
tempest: this shall be the portion
of their cup"*

(Ps. 11:5-6).

In Psalm 37 he counsels the faithful not to fret themselves because of the prosperity of evil doers, not to be envious against the workers of iniquity:

*"For yet a little while, and the wicked
shall not be,
For evildoers shall be cut off:
But those that wait upon the Lord, they
shall inherit the earth."*

In Isaiah 63 we see this work taking place. There can be no doubt that this is a work carried out by Jesus because Revelation 19 repeats this picture of Isaiah 63. There is one sitting on a white horse; he is called faithful and true; and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns. And he was clothed with a vesture dipped in blood; and his name is called the Word of God.

There can be no doubt that the symbolic figure here is Jesus Christ; for the similarity of the language with Isaiah 63 is striking. Both Isaiah and the Revelation are showing the judgments upon the Gentile nations when Christ returns, and the righteous rejoice to see this "day of vengeance" as Isaiah calls it, when the wicked are destroyed and the righteous exalted. There are brethren who choose to forget this picture, because it is unpleasant. Though it is unpleasant, and God himself says He has no pleasure in the death of the wicked, we ought always to be able to say that we prefer the death of the wicked that God's righteous kingdom may be established, rather than the con-

tinuance of the present reign of the wicked.

Two Sides To The Divine Character

There is more in the gospel records than meets the eye of the orthodox christian. If we read with open mind the gospel records, the other side of God's character is clearly there; and is revealed to us by Jesus. John Baptist, approved by Jesus as "a burning and a shining light" called the Pharisees and Sadducees "a generation of vipers," and warned them of the work of Jesus in these words: "whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but will burn up the chaff with unquenchable fire" (Matt. 3:7,12). Jesus made clear in his parables a day of judgment when the tares were to be gathered and burned in the fire.

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and they which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth" (Matt. 13:41-42).

Just as Isaiah prophesied a day of vengeance on the Gentile nations, so Jesus prophesied a day of vengeance on Israel: "When ye see Jerusalem compassed with armies . . . for these be the days of vengeance that all things written might be fulfilled" (Luke 21:20,22). Jesus is both saviour and destroyer. Let us appreciate that now. Let us attune our mind to the holiness that belongs to the Father, and learn to say Amen to all that is written.

Peter spoke to the believers about these words of the Master, and warned them that in the judg-

ments about to fall on the nation, they were not excluded.

"For the time is come that judgment must begin at the house of God: and if it begin at us what shall be the end of them that obey not the gospel of God? For if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Peter 4:17-18).

We do well to heed these words, We do not often hear such language from our platforms today. We like to hear smooth things. We are not wise to shut our eyes to our day of judgment:

"Ye are my friends if ye do whatsoever I command you" (John 15:14).

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? . . . then will I profess unto them, I never knew you" (Matt. 7:22-23).

"Take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness and cares of this life, and so that day come on you unawares . . . Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man," (Luke 21:34,36).

The condition of the Jewish world, the difficulties for the believers, and the warning Jesus gave them, find their further application to our conditions today. Many will be taken unawares, and unprepared. Separateness, uprightness, patient waiting with our loins girded is the exhortation. The power of the word of God is able to produce these things in us, if we honestly give ourselves to its influence.

Israel's Coming Redemption

There is one other matter from our reading in Isaiah this morning that we might profitably consider for a moment. The scene of the

mighty warrior coming from Bozrah concerns the deliverance of the nation of Israel. This is the theme more or less sustained throughout Isaiah's prophecies, and especially from chapter 40 onwards. Just as the warfare and bloodshed is literal, so the deliverance and the great blessings that follow belong to literal Israel. The church takes this deliverance and blessings as an allegory and applies them to herself. We are not so foolish; but frequently we fail to have an accurate picture. We hear these chapters applied to 'spiritual' Israel, ourselves, with hardly a thought for their primary meaning, the nation of Israel. It must be obvious on a fair reading of these chapters of Isaiah that the circumstances do not fit our circumstances. When this deliverance is to take place the saints have already been gathered and made immortal along with the many raised from the dead: they in fact are the mighty deliverer of Israel. Isaiah 40 is addressed to the nation of Israel:

"Comfort ye my people, comfort ye my people, saith your God. Speak comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."

So is chapter 41:

"But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend . . . I have chosen thee, and not cast thee away. Fear thou not; for I am with thee."

And so we could turn over chapter by chapter. What will help us is to recognise that every Israelite will be righteous in that day; he will be a "Christadelphian." The whole nation will become 'spiritual Israel.' As Peter says,

there is to be "new heavens and a new earth, wherein dwelleth righteousness;" an immortal heavens and a mortal earth, but all righteous. We are to enjoy the blessings of the Kingdom together with restored Israel. We must learn to think and talk of "our nation." Our hope is real and tangible, and is to do with a land and a people that is before our eyes.

It is because our hope is so 'material,' though spiritual, that it can be a power to influence our lives. The church's vague and dreamy hope, even if it were true, is too distant and abstract to be a power in our lives. If we gave more time to thinking about what the prophets tell us of the kingdom of Israel soon to be restored, we should find our interest in present things lessening, and our desire for, and preparation for, the Master's coming increasing.

These things about which we are speaking are gradually slipping into the background in many places. As the generations come and go, the emphasis of our preaching is gradually changing, and many of the rising generation are ignorant of the standards and outlook of previous generations. One valuable way to redress this failing is to read, or read again, the basis of the gospel as so lucidly set out by Bro. Thomas in the book *Elpis Israel*. Also we could be powerfully affected by reading Bro. Robert's book on Bro. Thomas' struggle over many years to re-discover the pearl of great price, entitled *Dr. Thomas, His Life and Work*. We should be better equipped to defend his name and his faithful labours, and to follow his example.

G. Pearce (Eng.)

FRUITS OF CO-OPERATION

It is always a joyful matter to hear of a baptism, so two must be twice as encouraging, especially when they are of a husband and wife who only first heard of the Truth less than a year ago. As C.A.L.S. secretary for the north-west area (of England) I received advice from Birmingham that a man, in a nearby town to us, had written for literature which was nationally advertised by the C.A.L.S.

"I passed on his address to the recording brother of his nearest ecclesia who visited his home a number of times, but did not see the man. Finally he left a note asking the man to contact him. This he did and a visit was arranged. The recording brother took *Elpis Israel* with him and left it with the man who began attending the Lectures and Bible Class regularly, eventually with his wife. I met him when I spoke at their Bible Class, and was very impressed with his conversation. He had not been religiously inclined previously, but had begun to feel a need which he had not been able to define. He called in upon various churches with the intention of praying for some guidance, but still did not find satisfaction, until he saw the C.A.L.S. advertisement. As he studied the truth, things began to fit into place, and his inner needs began to find the satisfaction he sought. He and his wife were baptised last week, for which we thank God and take great encouragement for the way in which the various efforts worked together. We can never cease to wonder at the ways in which God's eyes run to and fro in the earth seeking those who - even unknown to themselves - are seeking Him; and also how He uses those who have prepared their hearts to be ready to serve Him however He wills.

E. J. (England).

THE SURE MERCIES OF DAVID

"Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." — Isaiah 55:3.

Isaiah's Vision

Isaiah 55 can be likened to a large door, thrown wide open, and revealing a brief glimpse of a very beautiful view.

It presents a prophetic epitome of the gospel as sown world-wide: and comprises one of the most tremendous messages of the Old Testament. In it, the Gospel is not revealed as exclusive to Israel after the flesh; but as offered to all mankind; for the door is opened to all.

No wonder Isaiah was inspired to preface his vision by that compelling word: *HO!* It is an heavenly invitation; the voice of God calling to all mankind, to "every one that thirsteth."

This is the essential condition of the invitation. God promises to quench the burning thirst of every man and woman who seeks for righteousness.

How the drooping spirit of the prophet must have been cheered as he penned this thrilling chapter. God had "risen early" to send him and others to His wayward nation with the oft-repeated condemnation of their sins, with oft-repeated appeals to return to their Maker. What solid comfort to Isaiah must this opening door have presented.

What solid comfort to Isaiah must this opening door have presented. So he was caused to write:

"Behold, Thou shalt call a nation that Thou knowest not, and nations that knew not Thee, shall run unto Thee because of the Lord thy God, and for the Holy One of Israel, for He hath glorified thee" (v. 5).

In this inspiring vision, Isaiah lived and died a martyr.

Paul's Application

Many centuries rolled away before Isaiah's prophetic vision became a fact. The Apostle Paul was the man honoured above his fellows to announce the Gospel to Gentiles. This took place at Antioch in Pisidia, where the disciples were first called *Christians*. Paul had been discoursing to the Jews, and in inviting their consideration of this passage concluded:

"It was necessary that the Word of God should have first been spoken unto you; but seeing that ye put it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles" (Acts 13:46).

So the dimension became a fact; the closed door to the Gentiles was thrown wide open. The water of life had been spurned by those who should have been most conscious of their thirst, and now it was offered to the Gentiles. Since

then the thirsty of every age have drunk deeply therefrom.

We are among the happy drinkers of this age, thanking God for two things: firstly, for giving us that urge to drink; and secondly, for quenching the thirst from the pure fountain of truth.

As we consider the wonder of this, we notice things of Isaiah's vision of even deeper import. Observe the conditions of the "new covenant" God promised He would make. One would have expected Him to have restated the terms of the Abrahamic covenant; but instead we are introduced to the Davidic. Something even greater than justice is pronounced here.

"I will make an everlasting covenant with you, even the sure mercies of David."

David's Delight

It is through these "sure mercies" that God has promised to receive us Gentiles. But why the sure mercies of *David*? What is God trying to tell us here?

Surely this, that His love is so boundless that it finds scope to cover with mercy every penitent sinner, whatever the depth of his transgression. In other words, the Gospel of salvation is offered to humans in all their weakness and depravity.

And to underline that fact, God asks us to look at David, "the man after His own heart." Not merely to look, but to peer closely at that moment in his life when he most needed God's mercy.

Uriah was among David's mighty men, the bravest of the brave, the bodyguard. In David's apparent strength lay his greatest weakness;

and what followed was most terrible: adultery and premeditated, cold-blooded murder. Yet for nine months God did nothing about it.

The Quality Of Mercy

David's mental condition during that period is implied in Psalm 32: 1-4. God allowed him nine months in which to confess his sin and to seek forgiveness, but it was Nathan who brought the matter to a head. His accusing finger pointed: "Thou art the man." Then followed the composition of Psalms wet with the tears of David's contrite repentance (Psalms 51, 32). He threw himself entirely on God's merciful forgiveness, and God responded: "I have put away thy sin." There is the real nature of the saving Gospel, spelled out in large letters for all generations to read and take comfort therefrom.

*I acknowledged my sin unto thee,
And mine iniquity have I not hid.
I said, I will confess my transgressions unto Yahweh;
And Thou forgavest the iniquity of my sin.
Selah! Consider!
For this shall every one that is Godly
Pray unto thee in a time when Thou mayest be found.*

(Psalm 32:5-6).

Truly God's "strength is made perfect in weakness." It always has been, and always will be. Small wonder that another Psalmist in a context that speaks of God's dealing with David, declared:

"For I have said, Mercy shall be built up for ever" (Ps. 89:2).

Small wonder that England's greatest poet wrote concerning mercy:

*It is twice blessed;
It blesseth him that gives -
And him that takes;
It is enthroned in the heart of God Himself.*

The basic teaching of the Atonement is that "in the course of justice none of us shall see salvation." Instead of justice there is advanced the offer of grace and mercy: summed up in the sure mercies of David. It is the very kernel of that new covenant about which Isaiah enthused. Concerning the Davidic covenant, Ethan the Ezrahite said:

*My mercy will I keep with him for evermore,
And My covenant shall stand fast with Him.
His seed also will I make to endure for ever,
And His throne as the days of heaven."*
(Psalm 89:28-29).

The emblems upon the table when we meet to remember Christ, are the visible evidence of God's everlasting mercy. Here mercy and truth unite and embrace. Here is symbolised the foundation of the vital covenants of God. But God's mercy continues, like the parable of the man who walked that extra

mile, and in that extra mile, the intrinsic beauty of the Gospel of salvation is revealed.

It is not a Gospel founded merely on knowledge, or on intellect and science. It is a Gospel founded on man's direst need: forgiveness for his wretched, miserable state. In the midst of that very misery and depravity, the Gospel shines forth in all its matchless splendour; and it is the Lord himself who sets the seal on this virtue by saying:

"Blessed are the merciful, for they shall obtain mercy."

One can almost imagine the final interview with the Judge, can almost hear him saying: "How far have you put into practise, the basis of my Father's covenant with you, even the sure mercies of David?" It is when we look at God's glory, that we become most conscious of our appalling ugliness.

— J. A. Swaish (Wales).

"He shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth (Greek - shall shout down) judgment"

— James 2:13.

Jews in the News

The world today is caught in the vortex of events that are leading to Armageddon. Significantly, due to the Arabs raising oil prices following the Yom Kippur War, 1973, the whole world is gradually sliding into an economic recession, And not the least of these is Israel herself.

Inflation Hits Israel

Groaning under the economic pressure of maintaining an effective fighting force against implacable neighbours, Israel is also faced with a serious inflationary spiral of 37% per annum. This is

aggravated by her high spending on munitions. She spends \$670 per head per annum on defence — a world record. Imagine the staggering impact of such a bill for the purposes of destruction. It means that a married man with two

children must contribute on an average \$2680.00 annually for defence!

To offset the effect of the inflationary spiral, the Israeli Cabinet has reduced the amount of spending by their ministries. The situation is as the days of Haggai: ". . . he that earneth wages earneth wages to put it into a bag with holes" (Hab. 1:6). The brethren have been warned by the Lord Jesus Christ that these would be times of "distress of nations with perplexity" (Luke 21:25). Indeed, the situation is becoming similar to that of the days of Zechariah who, speaking of the days prior to the restoration of the Temple, declared, "For before these days 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." This speaks of unemployment, economic and civil distress and disorders.

Israel, today, is in a similar situation to that of her forefathers just prior to the manifestation of "the messenger of the covenant" (Mal. 3:1). The Lord will come as the latter-day restorer of the Temple, bringing to it a glory transcending anything in the past (Ezek. 43:1-2).

A Palestine Refugee State?

Though Israel "enjoys" comparative peace, violence is "still heard in the land" (Isa. 60:18). Perhaps their worst "thorn in the flesh" is the Palestinian refugee problem. The refugees view their plight in different ways. One journalist commented: "Fatalists in Palestinian refugee camps are willing to accept whatever they are offered. Realists want to bargain with half of Israel. Hardliners promise peace to the Jews if they bow to Arab rule."

The only audible voice coming from the Palestinians, however, seems to emanate from the hardliners. International murder and massacre are the weapons they use to impress their claims upon the world. They have declared that notwithstanding the establishment of their independence in a new Palestinian State, "the only solution that would really satisfy all Palestinians is the elimination of the State of Israel." In this they pit themselves against Yahweh, the God of Israel, Who had declared that only the northern confederacy, headed

by Russia, will devastate Israel to that extent.

Meanwhile, until the appointed time, Israel may well have to bear with the Palestinians, until God solves the problem His own way (see Isa. 60:6-7). When Israel first entered the land, Joshua was told: "When ye are passed over Jordan into the land of Canaan, then ye shall drive out all the inhabitants of the land from before you . . . but if ye will not drive out the inhabitants of the land before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes and thorns in your sides, and shall vex you in the land wherein ye dwell." Those pricks and thorns are still in evidence, and date back to the failure of Israel at that time to carry out the will and command of Yahweh. This was the beginning of their troubles which have led up to today. As one Palestinian stated: "Every new Palestinian baby is another liberation fighter."

And every year, 50,000 Palestinian babies are born in the refugee camps, increasing the number of "thorns" in Israel's sides.

From The Bear's Mouth

Under the above title, a Jewish newspaper states that the Soviets have "for the first time admitted anti-Russian feeling in Egypt." Not only is this discord noticed in the military sphere but also in the economic one. The Russians claim that Egypt has negotiated behind their back with the U.S. for economic aid. They declared, "All these inventions are very easily explained. Some people in Egypt need to prepare the ground for a wide-fronted penetration into the country of western capital and the simultaneous "liberation" of Egypt from Soviet" economic dependence." Daniel's prophecy states that when the "king of the north" endeavours to take Israel in the latter days then "He shall stretch forth his hand also upon the countries and the land of Egypt shall not escape" (Dan. 11:42). It would seem that today Egypt is moving into an alliance that will be antagonistic to the Soviets at that time.

The Soviet Confederate, Libya

As the rift begins to widen between

Egypt and Libya, Colonel Quaddafi the Libyan leader is seeking a political alliance with Moscow.

The flamboyant Colonel said one Journalist, "has earned for himself a reputation as an ardent anti-communist. For many years he has been criticising Egyptian President Anwar, Sadat and other Arab leaders for paving the way for the Soviet domination of the Middle East."

The only interest that these two powers have in common is their hatred of the State of Israel. Libya does not need Russian money or military aid as she has plenty of the former from sale of oil, and obtains most of the latter from France. However, Quaddafi has other needs at present. The same journalist suggested that "Soviet support is necessary to him not in material aid, but in political and moral terms. Soviet backing can rally behind Quaddafi many leftist organisations and help him in his efforts to draw the armed Palestinian organisations from Sadat's sphere of influence."

Ironically as Egypt forges alliances with the west, Libya does so with the east. This state of affairs was long ago prophesied, for Ezekiel declared on behalf of Yahweh that when Gog shall come down to confront Israel's Redeemer then "Persia, Ethiopia and Libya" will be with him (Ezek. 38:5).

Vatican Intrigue In The M.E.

Once again, the Vatican has expressed herself in such a way concerning the Middle East problems that she leaves little doubt as to who she regards as friends, and, by implication, enemies. Pope Paul wrote to Monsignor John Nolan, whose Papal title as the president of the pontifical commission for Palestine, concerning the Palestine terrorists, "We express again our heartfelt sharings in their sufferings, and our support for their legitimate aspirations." An observer pointed out that "this is not the first time this year that the Pope has shown interest in activities of the pontifical commission for Palestine. On March 25th, he addressed a long apostolic exhortation to the world episcopate, clergy and faithful, calling for generous support towards the increased necessities of the Church in the Holy Land." The observer under-

lined that the Pope "has emphasised the need for the commission's philanthropic 'presence' among the Palestinians. This coincides with the wish repeatedly expressed by the Vatican to play an active role in Geneva and elsewhere in the future of the Middle East, particularly the issue of Jerusalem and the Holy Places is discussed."

However, it would seem that one of the Pope's prelates places special emphasis on the Pope's expression "our support for their (the Palestinian) legitimate aspirations." For instance, it is significant that the papal title given to Nolan refers to *Palestine* rather than *Israel*. A Greek Catholic Archbishop (not to be confused with Greek-Orthodox) was recently arrested for smuggling guerilla weapons into Israel. Previously the same Archbishop had filed complaint to Israeli police concerning the theft of a large sum of money from his residence. The amount involved, ranged between \$25,000 and \$780,000. The Archbishop did not know exactly how much was missing!! Because such large amounts were involved, Israeli police became suspicious of its use and kept the Archbishop under surveillance.

Police accused the Archbishop of belonging to the Fatah organisation after they caught him bringing in weapons and explosives in his Mercedes car whilst crossing the border from Lebanon. Concealed in the car's unseen cavities were an assault rifle, two revolvers, about 100 lb. of plastic explosives, electric detonators, delayed action devices and hand grenades.

Police now suspect him of "having a hand in the murder of taxi-driver Zion Aberbil on April 16th last, and the booby-trapping of his body in the trunk of his cab, parked in Rehov Ben-Yehuda, with enough explosives to wreck havoc in that busy street at rush hour, when it was timed to go off." The police are studying his involvement in several other abortive bombing attempts in the country. His arrest poses many problems for the Israelis, because of his high standing in the church. The *Jerusalem Post*, however, in an editorial, comments, "The arrest also raises problems for the Vatican. Whatever the courts may find in due course, the police were alert. The Vatican may come to wish it had been

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Theme For Study

PSALM THREE

Confidence in 'Yahweh Our Shield'

This Psalm comprises a morning prayer after night of worry and danger. It follows in sequence the theme of Psalm two. The second Psalm describes the Kingdom of God of the future as threatened by enemies from without; the third and fourth Psalms tell of a time when it was in danger from foes within. All three alike reveal that human schemes are impotent to frustrate the Divine purpose.

Background To The Psalms

The title attributes the Psalm to David "when he fled from Absalom his son." As J. W. Thirtle has shown in his book *The Title Of The Psalms*, these titles are to be highly regarded as authentic indications of authorship; and we accept them as such. The title of this Psalm identifies both the author, and the circumstances in which it was composed.

Absalom signifies *Father of peace*. He proved to be the very opposite to David his father; for he conspired with powerful men of the realm to revolt against the king. In consequence, David was driven from Jerusalem weeping, with his clothes rent, with dust upon his head (2 Sam. 15:1), and with the curses of Shimei ringing in his ears. Leaving the Mount of Olives, he made his way east, across the Jordan, to seek a place of refuge.

The Psalm expresses the feelings of David when, after a depressing and worrying day, he slept, to awake refreshed, confident that Yahweh was with him. So we read (v. 5):

*"I laid me down and slept;
I awaked, for Yahweh sustained me."*

Can we pin-point an occasion during David's flight from Jerusalem when this happened? We believe that we can. Consider the circumstances of 2 Samuel 17:27-29.

"And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim, brought beds, and basons, and earthen vessels, and wheat, and barley . . . for David, and for the people that were with him, to eat: for they said: 'The people are hungry, and weary, and thirsty, in the wilderness.'"

There are several features of this incident that are significant. *Firstly*, the place was significant, for it was at Mahanaim that Jacob had the vision of the heavenly host that sustained him when he was in fear of Esau (Gen. 32:1-5). *Secondly*, it is thought-provoking, that at a time when his own son was leading a rebellion of the people against him, that David should be succoured by Gentiles. It illustrates the proverb of the Lord: "A prophet is not without honour, save in his own house among his own people." The incident surely foreshadows the acceptance of the Truth by Gentiles at a time when Israel has rejected him. *Thirdly*, among

the things that were brought to refresh David were *beds*, linking the incident with the statement of Psalm 3:5. They would contribute to a refreshing night's sleep for David and his followers. *Fourthly*, if we link the Psalm with the occasion, it is obvious that David was greatly encouraged by the action of these Gentiles, and on the morning, refreshed from his night's sleep, he viewed the incident as a token of good from Yahweh.

How could David interpret the matter thus, considering that the problem in which he found himself, actually stemmed from his own guilt and sin? For it is obvious that, according to 2 Sam. 12:10, the whole train of evil consequences that befell his house had been set in motion by his own sin in the matter of Bathsheba and Uriah. The answer surely is that in historical sequence Psalms such as 51 and 32 preceded the one before us. Certainly, the incident that gave rise to them occurred a considerable number of years before Absalom's revolt. Some twelve months after his sin with Bathsheba, David had sought the forgiveness of Yahweh, and in full assurance of such, now expressed his confidence in God's grace.

Prophetic Foreshadowing

As a general principle, it will be noted, that incidents that happened to David prior to his sin with Bathsheba are Messianic in character, foreshadowing Christ, the sinless Saviour, Sacrifice and Sovereign of the future; whereas those that occurred after his great sin are typical of the multitudinous Christ, in need of forgiveness for sins committed.

If that is applicable here, the Psalm foreshadows the experiences of the multitudinous Christ in following the sufferings of the Lord Jesus (Phil. 3:10). Such experiences are incidental to the present walk (see 2 Cor. 1:5-7; Acts 14:22; 2 Tim. 3:12). Thus Peter wrote to the brethren:

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Pet. 4:12-13).

In this Psalm we see David in tribulation (cp. Acts 14:22), but also burdened with the consciousness that he has contributed to the state in which he finds himself. That is precisely the situation in which the members of the multitudinous Christ find themselves. Hence the typical application of the Psalm as suggested by us.

We do not find that the Psalm is directly cited in the New Testament. However, there is an echo of v. 8 in the acclamation of the glorified multitude of the redeemed in the age to come: "Salvation to our God which sitteth upon the throne, and unto the Lamb" (Rev. 7:10). That song of victory will be sung by all those who experience the grace of God in overcoming sin, as did David.

The Dominant Name Of God In The Psalm

Our studies to date have revealed that each Psalm has a specific Name of God expressed therein. In Psalm One, He is revealed as *Yahweh Hashaphat*, or *Yahweh the Judge*. Psalm two revealed Him as

Yoshebh Bashshamayim, or *The Sitter in the Heavens*.

What of Psalm Three?

In this Psalm, He is presented as a *Shield* (cp. v. 3). The Hebrew word is *Magen*, and it signifies a small Shield designed to turn the thrusts of the enemy. Figuratively, the title speaks of Yahweh as a Defence, a Protection. It was a title appropriate to the circumstances David found himself in at the time; for his enemies were many, and they turned against him, from all sides. As a warrior, David would know the value of such a defence, for he was skilful in the use of such a weapon.

Long before the turbulent times of David, the title had been used concerning God, and by Yahweh Himself. Abram was told: "Fear not, Abram: I am thy Shield . . ." (*magen*). Here, again, the title was appropriate to the circumstances. Abram had just defeated Chedorlaomer who had invaded the land; and he must have realised that the victory had been through Yahweh's intervention. To emphasise that truth, this declaration was proclaimed unto the patriarch.

Moses, likewise, addressing the assembled company of the children of Israel, used this figure of speech, and in a context that speaks of war and victory. He described Yahweh as both a Shield and a Sword: "O people saved by Yahweh, the Shield of thy help, and the sword of thy excellency" (Deut. 33:29).

David, in using the title, referred to Yahweh as both a *Magen* (a small shield), and a *Buckler* (Ps. 18:2 — a large shield protecting the whole body). In a time of grave danger,

he called upon Yahweh to "take hold of shield and buckler, and stand up for mine help" (Ps. 35:2).

Paul refers to this title as "the shield of faith which is the word of God" (Eph. 6:17). The Lord Jesus is the Word made flesh. Following his victory over sin and death, all power was delivered into his hands (Matt. 28:18); as a result of which, the names and titles of Deity are now manifested by him. He is our Shield.

David, as a skilful warrior, used martial terms in his prayers to Yahweh, for he recognised that his defence was from Him (e.g. 2 Sam. 22:3). Notice his description of Yahweh's warrior as outlined in Psalm 18:34-35. Though a warrior of outstanding ability, David did not put his confidence in personal skill, but realised that success required trust in a Shield not visibly present: "Yahweh is a buckler to all those who trust in Him" (Ps. 18:30). The knowledge that Yahweh is a Shield to those who trust Him, instills confidence in time of trouble (see Ps. 28:7). Yahweh will prove Himself to be such to those who walk uprightly before Him (cp. Prov. 2:7). For "Yahweh is our defence" declares Ethan in Psalm 89:18). The word "defence" in this place is the same word *Magen*, a *Shield*.

The title is used in a curious context in Psalm 47:9:

*"God reigneth over the Gentiles;
God sitteth upon the throne of His holiness,
The princes of the people are gathered together,
Unto the people of the God of Abraham;
For the shields of the earth belong unto God;
He is greatly exalted."*

The princes of v. 8 are the king-priests of the age to come (Rev. 5:9-10). According to the "nation of the Elohim of Abraham," or restored Israel. For "the shields (or defence) of the earth belong unto God." The "shields" in this context must relate to the saints in glory, who, as such, manifest the strength of Yahweh to defend. It is significant that the bride of Christ is said to be decorated with bucklers, "all shields of mighty men" (Song. 4:4).

It is also significant that Solomon had two hundred large shields of gold and three hundred small shields of gold placed in the palace described as "the house of the forest of Lebanon." These shields of gold symbolised the defence of faith. However, Rehoboam's faithlessness resulted in his defeat at the hands of the Egyptians, who "took away all the shields of gold which Solomon had made" (1 Kings 14:26). The impoverished kingdom could not afford to replace them with new shields of gold, and so they were substituted with shields of brass — a symbol of the flesh (v. 27).

All these references signify what an important Divine title is that of *Magen* in the mouth of such a warrior as David, and applied to such a One as Yahweh. In a time of extreme danger; when enemies were numerous and powerful, David sought for his defence in Yahweh, and sought not in vain.

Structure Of The Psalm

The Psalm is divided into four parts of two verses each:

The Present Distress — Vv. 1-2.

The Source of Help and Protection — Vv. 3-4.

Confidence in Danger — Vv. 5-6.

Prayer for Deliverance and Blessing — Vv. 7-8.

In each case, except for the third division, the sections are lined off with the word *Selah!* Consider!



The Present Distress — Vv. 1-2.

The Psalmist is oppressed by enemies, and, pressured by problems. He can see no way of escape unless Yahweh move to his defence.

VERSE 1

"Yahweh, how are they increased that trouble me" — The widespread revolt stimulated by Absalom affected all classes of society; even the counsellor of David was influenced against him, and many of his warriors (2 Sam. 15:12-13; 16:15; 17:1) were won over to the cause of Absalom. David's feelings of depression at that time are expressed in Psalm 55:12-14:

"For it was not an enemy that reproached me,

Then I could have borne it;

Neither was it he that hated me that did magnify himself against me,

Then I would have hid myself from Him.

But it was thou, a man mine equal,

My guide, and mine acquaintance.

We took sweet counsel together;

And walked into the house of God in company."

The R.V. renders the first line of Psalm 3: "Yahweh how are mine adversaries increased." Though David's folly undoubtedly contributed to the condition in which he then found himself, this did not justify the action of his adversaries who unrighteously used it to drive him from the throne. Therefore he with confidence turned to Yahweh for help.

"Many are they that rise up against me" — The *Hebrew Student's Manual* gives this in the present tense: "Many are rising against me." David recognised that there were many hidden enemies, who had not as yet revealed themselves, but who would use the opportunity of Absalom's rebellion to get their revenge upon him. This became obvious as the revolt gathered force, and became generally known. Consider the answer of Cush, after the *Battle of the Wood* when David enquired of him, "Is the young man Absalom safe?" The answer came: "The enemies of my lord the King, and all they that rise against thee, to do thee hurt, be as that young man is" (2 Sam. 18:32). This statement implied that all of David's enemies had not then manifested themselves.

VERSE 2

"Many there be which say of my soul" — There were faint-hearted friends as well as insolent enemies like Shimei, who saw in David's reversal, evidence of divine judgment, and accordingly heaped reproaches upon him.

"There is no help for him in God" — The same word, here rendered "help," is rendered "salvation" in v. 8. David's fair-weather friends claimed that he was forsaken of God and man, and therefore completely abandoned to his fate. Consider the expressions of Shimei's bitter curse: "Yahweh hath returned upon thee all the blood of the house of Saul in whose stead thou hast reigned; and Yahweh hath delivered the kingdom into the hand of Absalom thy son; and, behold, thou art taken in thy mischief, because thou art a bloody man" (2 Sam. 16:8).

"Selah" — This word is derived from *salah*, signifying "to strew, spread out." Parkhurst renders it, "to think upon, to meditate." Selah is more than a musical notation: it signifies "to pause, consider." It is a thought-link, calling upon the reader to pause and consider what has been said, in relation to what is about to be stated.

The Source Of Help And Protection — Vv. 3-4.

David's enemies claimed that he was forsaken of Yahweh, but he knew that

this was not so. He appeals to Him to defend him from his adversaries.

VERSE 3

"But, Thou O Yahweh, art a Shield for me" — See our notes on the word *Magen* in our introductory comments. Yahweh has revealed Himself as a Man of war (Exod. 15:3). He is such in aspects of both offensive and defensive warfare. Consider the expressions of Psalm 35:1-2:

*"Plead my cause, O Yahweh, with them that strive with me;
Fight against them that fight against me.
Take hold of shield and buckler,
And stand up for mine help.
Draw out also the spear, and stop the way
Against them that persecute me."*

"My glory, and the lifter up of my head" — The honour, position and authority of David, as king over the Kingdom of God (cp. 1 Chron. 29:23) was derived from Yahweh, as also will be the case with the Kings of the future age (Ps. 21:5; 62:7). Contrast the attitude of David's enemies, who turned "his glory into shame" (Ps. 4:2). Yahweh was "the lifter up of his head" inasmuch as his advancement from shepherd boy to sovereign was from Him (Ps. 78:70-72). Having advanced him to that honour, God would not abandon him to his powerful foes.

VERSE 4

"I cried unto Yahweh with my voice" — The literal rendering is: "as often as I called." Past experiences of answered prayer gave David confidence at this point of time. Paul found similar comfort. He declared: "We glory in tribulations also: knowing that tribulation worketh patience (endurance); and patience (endurance), experience (or the proving of one), and endurance, hope. Endurance brings hope in that it provides confidence that He who has sustained us in the past will do so in the future even unto the Kingdom. David "cried unto Yahweh" in his urgent need as he fled from Jerusalem. For one told David saying, "Ahithophel is among the conspirators with Absalom." David was disheartened at the news. Ahithophel was his counsellor, a man to be feared because of his considerable influence. He was a man of wisdom, highly respected in Israel, and well able to turn

many against David. In that moment of urgency and crisis, David turned to Yahweh and "cried unto Him with his voice"; "O Yahweh, I pray Thee, turn the counsel of Ahithophel into foolishness" (2 Sam. 15:31). He perhaps now refers to this in his Psalm.

"He heard me out of his holy hill" – The holy hill was the place where the Ark of the Covenant reposed; and the symbol of Yahweh's presence in Israel (Exod. 25:22). When David fled from the city, he met Zadok the priest with the Levites carrying the Ark into exile with the king, but he ordered it back to the "holy hill" saying, "If I shall find favour in the eyes of Yahweh, He will bring me again, and shew me both it, and His habitation" (2 Sam. 15:25). Now, in prayer he turns in that direction.

"Selah" – See note v. 2.

Confidence in Danger – Vv. 5-6.

Not only past but present experience justifies David's confidence in Yahweh. He sees a token of good in the refreshing sleep that he enjoyed the night before.

VERSE 5

"I laid me down and slept" – In the Hebrew, the pronoun "I" is emphatic. I who am surrounded by enemies, and deserted by friends, was able to rest confident in the assurance that none can hurt me without Yahweh's permission. The fact that he had been met by friends who had supplied his needs, and that he had enjoyed a night's repose (see introductory notes) suggests the overshadowing presence of Yahweh. He saw it all as "a token of good" (Ps. 86:17).

"I awaked; for Yahweh sustained me" – The verb is in the continuous present tense: "Yahweh sustaineth me." David's troubled spirit had been quietened by the kind action of Barzillai and the others (2 Sam. 17:27-28) who brought beds and provisions for the exiles. Feeling that Yahweh was with him, David enjoyed a refreshing night's sleep, free from the worries that had perturbed his mind earlier. "Ye shall lie down and none shall make you afraid," Yahweh had promised Israel (Lev. 26:6). "I will both lay me down in peace, and sleep: for

Thou, Yahweh, only makest me dwell in safety" David declared (Ps. 4:8). "When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet," Solomon stated in the Proverbs (Ch. 3:24). Worry and trouble drives sleep away from one; but if he can repose confident in Yahweh, the things that normally perturb the mind will be driven away.

VERSE 6

"I will not be afraid of ten thousands of people" – This is a symbolic number indicating a large but undefined total. See 1 Sam. 18:7. Absalom had stolen away the hearts of the people of Israel (2 Sam. 15:6,10,13), and they constituted the figurative "ten thousands of people" of this verse. David could see only trouble on all sides, with enemies rising as a flood. But yet his confidence was in Yahweh, and therefore found strength to rise above his troubles. Numbers were on the side of Absalom, and but for the divinely sent infatuation which made him reject Ahithophel's wise counsel, in all probability, David's few followers would have been overwhelmed (see 2 Sam. 17:1)

"That have set themselves against me round about" – He is hemmed in by enemies; their power is beyond his ability to cope; he can but pray Yahweh as indicated above. See note v. 4.

Prayer For Deliverance And Blessing – Vv. 7-8.

The Psalm concludes with a prayer for deliverance as in times past, and for a blessing upon the people of Israel who suffered from the rebellion.

VERSE 7

"Arise O Yahweh; save me, O my God" – The problem is beyond David's ability to cope with, and so appeal is made to Yahweh. Significantly, this prayer is an echo of the ancient morning prayer when Israel was on the march to the land of Promise: "Rise up Yahweh, and let Thine enemies be scattered" (Num. 10:35). It is a call for action on the part of God.

"For Thou hast smitten all mine enemies upon the cheek bone" – David

recalls the past deliverances that he has experienced from Yahweh, and calls upon Him to again act consistently in the present distress. To smite one's enemies upon the cheek, is to treat them to a gesture of insult and reproach. See 1 Kings 22:24; Job 16:10; Micah 5:1.

"Thou hast broken the teeth of the ungodly" — The wicked are pictured as wild beasts suddenly deprived of their power to hurt. See Psalm 58:6:

"Break their teeth, O God, in their mouth; Break out the great teeth of the young lions, O Yahweh."

A wild beast without teeth is not to be feared. David had seen Yahweh deprive the wicked with the power to harm in the past, and on the basis of that experience, pleads for it to be done again.

VERSE 8

"Salvation belongeth unto Yahweh" — The R.V. mg. renders this as "victory," and that is what David desired in the coming contest for power in Israel. Nevertheless, the idea of deliverance with freedom to worship in Zion, doubtless was the main consideration of David as he presented this prayer unto Yahweh. Salvation, help, or victory belongs to Yahweh, and to nobody else. This is clearly stated in Psalm 127, where the statement is made that "unless Yahweh keep the city, the watchman waketh but in vain." David in distress and difficulty, found that he never placed confidence in Yahweh in vain. Nor will we do so, in times of trouble. We may have to go through much in the way of pain and suffering, but, at least, we can be strengthened to endure it through leaning upon God in such times of need. He will "never leave us nor forsake us, 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).

"Thy blessing is upon Thy people" — The R.V. renders this: "Thy blessing be upon Thy people." David's concern was for the people. He realised that they needed sound rule and guidance, and he recognised that they would not receive this under Absalom. Later, when he was restored to the throne, and a punishing plague swept the land, he pleaded for the people, and invited Yahweh to punish him instead of them: "These sheep, what have they done? let Thine hand, I pray

Thee, be against me, and against my father's house" (2 Sam. 24:17). His deep concern was ever for them, for pre-eminently, he was the shepherd of the sheep. So now, though troubled on every side, and beset by enemies on every hand, he pleads for his people. Only Yahweh's blessing can cancel the disastrous harm that may result to Israel from the threatening disorders.

"Selah" — See note, v. 2. If *Selah* is a thought-link as suggested above (see also Companion Bible), why conclude the Psalm with it? The answer is, because the Psalm is closely intertwined with the next Psalm, so that they should be studied in conjunction one with the other.

The Subscription

Most Psalms comprise a title, the body of the Psalm, and a subscription or conclusion. However, the titles and subscriptions are lacking in Psalms one and two, so that Psalm three is the first to supply them.

Unfortunately, for reasons we will outline in our next article (for already this one has gone beyond the allocated space) the subscription to Psalm 3 is given in the A.V. as part of the Title to Psalm 4.

The Title to Psalm 4 is "*A Psalm of David,*" and the words that precede it: "*To the chief musician on Neginoth*" really form the subscription to Psalm 3. They should be detached from Psalm 4, and included on the end of Psalm 3.

Psalms dedicated "*to the chief musician*" were given into the care of those who had the charge of the musical arrangements of the Temple. Prophetically, the title points forward to the Lord Jesus who will fulfil the requirements of the Psalm, overshadowing the saints for their good, and avenging them upon their enemies.

The term *Neginoth* indicates how the Psalm was to be rendered. The word is a plural word, in the feminine gender, and is from a root signifying "smitings." It implies that the Psalm should be accompanied by a percussion instrument such as a harp or the modern piano; the staccato notes of which,

imply the smitings suggested by the Psalm. As the enemies of David were smitten and overthrown, so will also the enemies of the multitudinous Christ. And hence the musical notation which is the subscription to the Psalm, and which is itself, prophetic in its significance.

— H.P.M.

Logos: Improving Or Deteriorating?

WHICH ONE IS RIGHT?

Critics continue to voice their opinion on this question. For other comments see vol. 40, p. 358, vol. 41, p. 24. Reader L.D. writes:

"I cannot resist your invitation to write you regarding 'which one is right' in this month's *Logos*. Most certainly, I did not agree with your Australian critic!

"As I turned the page and finished the little article on Hannah, I thought how improved *Logos* is, and how its articles are now more in tune with our needs in the daily environment of these times. So I was astonished to read such criticism in the very next item.

"Ten years ago, when first baptised, I commenced taking *Logos*. But for me many articles did not hold much interest, and certainly they did not help in the daily problems I was trying to cope with. Often the copies remained unread on the shelf; though I found your *Story Of The Bible* most helpful. It gave me comfort and inspiration in troublous times. The descriptive way in which it was written helped me in my daily life.

"Recently, I have begun to welcome *Logos*, and put everything aside for a quick look to see what the articles are about. Then, later, I read it more carefully. I have found it helpful in supplying many answers to questions I have been pondering. For example, the following comment in a recent exhortation gave me much food for thought: '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.' The exhortation, while simple and based on wellknown Bible words, is very powerful. And that is what we need in these perilous times.

"The section on the Psalms is an excellent one; and I hope to mark up my Bible as you go through. Such detailed exposition is very welcome, for there appears to be little written on the Psalms.

"The article on Russia is interesting and informative, enlarging the prophetic facts given by Brother Thomas. Such data brings home the reality of today's news to Christadelphians.

"While you may be able to improve *Logos*, please keep it the way it is. As for *Logos* becoming a 'popular magazine' as your critic suggests — what is wrong with that! If you provide a magazine which finds favour, surely it indicates you are fulfilling a need, a desire for truth. The three articles mentioned above certainly will not appeal to the mind of the flesh — they will only be 'popular' with one class of Christadelphian.

"An elderly sister in our meeting, constantly speaks of the enjoyment she receives from *Logos*. So keep up the good work. May Yahweh bless your efforts to provide us with a magazine in these last days. I pray that He will guide you to produce that which is pleasing to Him."

— L.D.

Editor's Notebook

ENGLAND, CANADA & THE STATES

From South Africa we flew to England for a brief stay of three days and three nights (like Jonah in the belly of the whale!). As stated in our last issue, there were seven of us in the party: Bro. & Sis. R. Gray, Bro. F. Bowen, Sis. J. Crocker, Bro. & Sis. H. P. Mansfield (all of Woodville Ecclesia), and Bro. I. Gore (of Enfield Ecclesia). Whilst most of the group spent the days in sight-seeing, we endeavoured to bring our work up to date, and to prepare for the evening's talks. The nights were given over to addressing two meetings in the London area, and the third one in Birmingham.

The meetings were well attended, and we found great pleasure in renewing acquaintance with those of like precious faith. One night was particularly memorable. A number had requested transport to a meeting to be held in conjunction with the Laindon Ecclesia, and accordingly, Bro. Howard Barber had hired a Ford Mini-bus to accommodate them. We started off early enough, but by the time we had travelled around seeking our "pick-ups" time began to catch up on us; and when, at the last place of call, we found one of the tires flat, and had no means of changing it, it was obvious that we were going to be late. But what can't be cured must be endured, and, accordingly, we composed ourselves as best we could. We arrived about 15 minutes late, to find a packed hall, and a local brother discoursing upon the subject. We explained the situation, and apologising to the temporary speaker and the audience, commenced the talk upon the theme: *Things Which Must Shortly Come To Pass*.

Enthusiasm was keen, and resulted in long discussion after the meeting had concluded. The warm atmosphere of the gathering was particularly encouraging, and was deeply appreciated by our group. It was lovely to see groups of brethren and sisters throughout the hall

afterwards, discussing together the things of the Truth. There is strength in such an attitude.

Our stay in Birmingham was very brief. We were driven up from London by car through the courtesy of Brother and Sister Barber, time only permitting the one evening in the area. The meeting scheduled for that evening was extremely well attended, and again it was very warming to us personally to meet with those of like precious faith, and to renew acquaintances again.

A number approached me to enquire concerning the theory of the feasibility of sinlessness emanating from Sydney. They claimed that they had received circulars which indicted me. We tried to be fair and candid in our appraisal of these matters. We urged that they do not heed the allegations made against us concerning our alleged beliefs, or the action of disfellowship that it is claimed we initiated. We pointed out that we are sometimes misrepresented as far as our beliefs are concerned; whilst, concerning the action of disfellowship (initiated by Sydney Ecclesias, not by ourselves), this could have been avoided if those concerned had been reasonable. Instead they declared their intention of agitating in support of the new theory, and refused to take a moderate line in that regard. Nor has the agitation ceased to the present time — as all are aware.

Some thought, from what they had been told, that we taught that sins could not be conquered in the strength available to us through the Word. We pointed out that this was not the case; that individual sins most surely can be conquered, and it is imperative that we seek to do so. But, flesh being what it is, a state of complete sinlessness is beyond us. We experience that which Paul did when he said: "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I For the good that I would I do not:

but the evil which I would not, that I do" (Rom. 7:15,19). This concept as applying to Paul the Christian is rejected by those who set forth the feasibility of complete sinlessness.

However, we pointed out that the main fault that we find with the theory is that its authors claim that the Lord derived no actual benefit from his divine parentage, apart from that of a Father-Son relationship. He inherited no latent ability to manifest the qualities of Yahweh above any other son of Adam, so that there was nothing more in him than there is in "mere man." We urged that Jesus of his nature was identical with us; but the manner of his conception, and the latent ability that he inherited, was far beyond that of us. Our understanding of the subject, but one unfortunately rejected by the theorists, is that outlined in *The Blood Of Christ* by Brother Roberts, thus:

But then, it is said, "Surely he was made superior to man in some respects." Unquestionably. He was not a mere man — not a mere Jew — nor mere flesh. He was the flesh of Abraham in a special form. Objectors well say that "a mere ordinary man would have failed." True, but wherein did the extraordinariness consist? It is here where they get on to the wrong line. They make Christ of different stuff — "flesh not sinful in its tendency." They should rather realize that he was the same stuff specially used, having the same inherent qualities tending to temptation and death; but qualified to overcome both by the superior power derived from his paternity. Much of the difficulty in the understanding of this subject arises from a wrong assumption on what we may call the natural history side of human nature. It seems to be imagined that all human beings are necessarily on the same level of moral imbecility. This is far from the case, as we know from experience. All human beings would be equally incapable on all points if all were equally left untended from the cradle. They could all be speechless idiots without exception if suckled and cradled up by beasts, as has happened in rare instances. But the difference made by instruction and training makes all the difference in the world between two men both equally human: one shall be a stolid brute, and the other verging upon the grace and intelligence of angelhood.

But this is not the only difference. Though all men are equally human on certain main points, there are fundamental differences arising from parentage. Two boys — one an Indian cross-breed, and the other a European — may be brought up in the same family, sent to the same school, and will turn out totally different men — one stupid and barren and intractable, and the other bright and fertile and docile. They are both human, but they both differ radically. How fallacious it would be to reason from one to the other on the ground of both possessing a common human nature. They are both human truly, but humanity of very different qualities.

To say that Christ was a man partaking of our sinful nature does not mean that he was the same sort of man as other men. His parentage and education were both divine, and as it was said, "Never man spake like this man," so it has to be said that never man thought as this man, or loved as this man, or felt as this man. He was a special man altogether, though as to nature the same; just as a special vase, got up and gilt for a royal table, is a different article from a common mug, though made, it may be, of the same china clay.

It is impossible not to respect the spirit and intent of many who do not share these views. There are men with almost agonizing sincerity of purpose who cannot see through the fogs that envelop the truth in an age when there is no living voice of authoritative guidance, and when the power of correctly interpreting the written Word is the only rule of conviction. It is natural to wish to think that in such a situation of divine truth on the earth, the same consideration will at the last be shown towards those who earnestly do their best in the dimness that was shown, on the intercession of Hezekiah, towards the multitude in Israel who "had not cleansed themselves, and yet did eat the Passover otherwise than it was written" (2 Chron. 30:18). God is not unrighteous or unreasonable. At the same time, in such a situation, when the truth can with difficulty be kept alive at all, it is not for those who know the truth to work by a may be. We must be governed by what is revealed, leaving the Lord to revoke the present rule of probation, or make His own allowances in its application.

Whilst agreeing with us in this aspect of Christ's development, the brethren expressed regret that there should be conflict on the subject. We agreed with them. The controversy has been distasteful to us, and we have attempted to leave it alone as much as possible. We would prefer to be at one with the authors of it: brethren with whom, in the past, we have laboured long and lovingly, and concerning whom, at this time, our prayer is that they might retrace their steps.

The following morning, we left at 6.30 a.m. to drive to the London airport. It was a pleasant and relaxing run, and gave opportunity for discussion concerning the work of the Truth with Bro. Syd Cherry. The countryside was pleasant. We drove through the Shakespeare country of Stratford-on-Avon, on to Oxford, Henley on Thames, and so forth. The English countryside looked green and pleasant; the scenery delightful. The only snag was the political and social conditions of the Island. The brethren spoke of these, voicing their concern at the indifference of people generally, to these conditions; the spiralling costs of everything, the industrial unrest. It seems a pity that a nation with the reputation and ability of England should be sliding downhill so rapidly. Certainly the words of Isaiah, applicable to ancient Tyre, is today being felt by its modern counter-

part: "He stretched out His hand over the sea, he shook the kingdoms: Yahweh hath given a commandment against the merchant city, to destroy the strong holds thereof" (Isa. 24:11).

England, today, is sliding towards bankruptcy. We were told that recently an emergency meeting of experts in the economic field met together in London to consider inflation as a world problem. They did so at length over several days. Then, in their report, they claimed that the problem is insoluble. The only possible solution (and that is out of the question according to them) is for a dictator to arise with international power and ability to effect the reforms needful.

That, indeed, is the only solution; and we know it will come!

We travelled to the London airport, to take our place on the plane for Toronto where we were scheduled to teach at a Canadian Bible School. Thus, in one day, we travelled by car from Birmingham to London; from London to Toronto by air, and from Toronto, 350 miles by car to Manitoulin Island where the Bible School was to be held. Such things are possible in this age of speed, but they bring added strain, leaving one tired, often depressed, and frequently irritable!! We tried to surmount these feelings, and give ourselves to the work in hand.

— Editor

THE WORLD OUT OF CONTROL

Once again it gives me much pleasure to forward my subscription to *Logos*. We feel truly blessed, in having a magazine such as it, coming regularly into our home, and bringing with it, help and strength through its pages. Particularly in view of the world of strife, cruelty and wickedness in which we live. Truly the world has got completely out of control; and nothing but the arm of the Lord can save it. On every side we see evidence of crime, violence and evil. This little magazine, along with the wonderful writings of the pioneers, help us no end, and assist us to concentrate our minds upon the things of the spirit. Thank you for the encouragement.

— J. N. (Vic.)

● CONCLUDED FROM PAGE 53
equally alert in the supervision of its prelates." The time is coming that not only Libya will join alliance with Russia because of common interests, but when the Vatican will be constrained to work with the Soviets in the conquest of the Land.

Events in the Middle East today

should cause all thinking brethren and sisters to assess the situation. The Lord Jesus Christ is at the door and soon we will be called to Sinai. Whether our lot will be with Christ and the saints in the great time of conflict or in the 'lake of fire' is now ours to decide, in the mercy of the Father.

— W. J. McAllister (Woodville).

Thoughts for the Times

HOLD FAST!

It is for the children of God to hold fast their integrity in the midst of a "crooked and perverse generation." We know where the brazen folly will end. We know who has proclaimed concerning the very epoch in which we live: "The harvest is ripe; their wickedness is great." We know what came of a similar state of things in Israel and in the Roman Empire: disaster and evil swept over the face of society and laid the pride of man in ghastly ruin. We know what is revealed concerning the great finishing: "The lofty looks of man shall be bowed down, and the Lord alone shall be exalted in that day." It is for us in the midst of the general craze to hold fast to truth and wisdom. Hold on to the Bible; hold on to the daily reading of the Bible; hold on to the precepts of the Bible; hold on to the duties and assemblies commanded by the Bible; hold on to the spirit and maxims, and the principles, and the hopes, and loves and practices of the Bible. And we shall have great peace, even now; now when iniquity abounds and the love of many waxes cold, and brother with hatred stands ready to betray brother. Even now, in times of evil and stress and affliction and dishonour, great peace have they that love thy law, but, oh, when the storm is past, when judgment has uprooted wickedness, when mercy has established the throne in righteousness, when compassion has forgiven our iniquities, when pity has wiped the tears from our eyes, when the God of Israel's power and love shall have healed all our diseases and strengthened us with immortal life, and spread the pavilions of His everlasting kingdom in the land of promise and peace, who then shall measure the peace that will be the portion of the loved of God? "Thy sun shall no more go down; neither shall thy moon withdraw itself; for Yahweh shall be thine everlasting light, and the days of thy mourning shall be ended."

'Ye Are the Light of the World'

"The seven Lampstands are the seven Ecclesias" (Rev. 1:20)

The Lampstand is a most expressive and beautiful symbol containing 'hidden' instruction, exhortation and encouragement. It figures prominently in the Scriptural record, finding a place in both the Tabernacle and the Temple of Solomon, and being plainly referred to in the writings of Zechariah and John. In harmony with the Lord Jesus, who referred to himself and his ecclesia as the "Light of the world," Bro. Thomas saw the Lampstand as representative of the multitudinous body of Christ:

"This one body, or lightbearer, is the light of the world (Matt. 5:14-16). It has been set up in the world to give light unto all that are in the house, that they may see the good works of them who are burners of the spirit-oil, and glorify the Father who is in heaven. It is through them that the Spirit operates in enlightening mankind, in opening their eyes, and turning them from darkness to light, and from the power of Satan (which is ignorance) to the Deity."

Eureka Vol. 2, p. 591.

The Responsibility Of A Light Bearer

We need to remember that the lamps were the only source of light in the Holy Place so that without them the priests would have been totally unable to perform their duties; and, just as the light from the lamps typifies the knowledge of the truth, so without this,

no ecclesia can render praise or service to Yahweh. The responsibility for maintaining the light rested, in some measure, upon every individual in the nation, for Moses was told:

"Command the children of Israel that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually" (Lev. 24:2).

This command was directed to the entire nation and therefore it follows that the Father expects every member of an ecclesia to contribute to the light. If the light should go out, all are to be accounted guilty. Concerning this enlightenment, Bro. Robert Roberts had this to say:

"The only light we can have at present is the light of illuminated brains, and this is not a fixed light, but a light that requires constant renewal by daily supplies of the oil of the word . . . The light of the truth burns steadily under such a process: under any other, it goes out for all practical purposes of saintship."

Law of Moses, p. 128.

We will only be able to contribute to the light if our minds are scripturally illuminated, which can only be achieved through a consistent active study of the word. This is the prime responsibility of every individual within an ecclesia. Tragically the Scriptures reveal that many will be rejected at the judgment seat through failure to meet

this responsibility and to personally fill their minds with the oil of the word. In the presence of the Bridegroom they will exclaim: "Our lamps are gone out" (Matt. 25:8).

The Lampstand consisted of a central stem (Ex. 25:34) with three branches out of each side (Ex. 25:32), so that it supported seven lamps in all. The whole instrument was made of solid gold with both stem and branches decorated with almond flowers and fruit. Every detail is of significance, and as with every expression of the Divine mind, the closer we look the more we see.

The Disposition Of A Light Bearer

The material was gold, which, like most other valuable things, is hard to obtain. The mining and purifying of gold requires much diligent effort and patience in the face of hardships and difficulties. Writing in relation to gold, Bro. Thomas states:

"Gold was chosen as the most precious of all known metals to represent the most precious of "heavenly things" before the Eternal Spirit, namely, *faith perfected by trial*, which is much more precious than of gold that perisheth, though it be refined by fire; and without which it is impossible to please God (Heb. 11:6; James 2:22; 1 Pet. 1:7; 2 Pet. 1:1). It is the basis of righteousness unto life eternal; for we are justified by faith."

Eureka vol. 1, p. 172.

A tried faith, as represented by purified gold, is precious in two ways: firstly, to the Eternal Spirit, being a disposition pleasing to Yahweh; secondly, to us, being the basis of righteousness unto life eternal. Faith "comes from hearing the word of God" (Rom. 10:17) but it does not become precious

until *perfected by trial*. The perfecting of faith is not easy, but all the effort, the perseverance, and the agonizing will be turned to joy when it is "found unto praise and honour and glory at the appearing of Jesus Christ" (1 Pet. 1:7).

Among metals, gold is outstanding for its unchanging quality in spite of conditions. Exposure to the atmosphere will not tarnish it, neither will it rust through contact with moisture. This illustrates another quality of faith. Those who are always mindful of their Creator, and have their eyes set on the future blessings He has promised, will recognise the temporal value of the present, and so be unaffected by what goes on around them. They will be like Daniel who, despite the efforts of Nebuchadnezzar, did not allow the environment of Babylon to affect him.

The lampstand as a whole, both stem and branches alike, was of beaten work (Ex. 25:36). The beauty of this lies in the fact that every part was individually shaped and yet all were subjected to the same process. The *beating* well symbolizes the sufferings which the Lord Jesus Christ experienced in rendering obedience unto death and through which he was made perfect (Heb. 2:10; 5:8-9). The Apostles made it clear that the whole body must partake of the same process:

"That I may know him . . . and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10).

"For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him." (2 Tim. 2:11-12).

The Unity Of The Light Bearer

The instruction given to Moses, according to the rendition of the *Jerusalem Bible* included:

"The calyxes and the branches must be of one piece with the lampstand, and the whole made from a single piece of pure gold, beaten out" (Ex. 25:36).

If we can visualize Bezaleel beating out the lampstand and developing the branches out of its sides, we will perceive the unity that must exist between all the various members of the light bearing community. Although the body of Christ consists of many individuals, they are made one through their faith and disposition. Paul makes reference to this unity when writing to the ecclesia at Philippi:

"... that ye stand fast in one spirit with one mind, striving for the faith of the gospel" (Phil. 1:27).

"Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5).

Even though we are many individuals, we are exhorted to be of "one mind," this is an ideal which can only be achieved if we hold the truth in all its purity. Sound doctrine will have this unifying effect, drawing us together in singleness of purpose. There is only "one faith" and where this is embraced and individual wants and differences are set aside, a unity will be established such as is portrayed in the structure of the lampstand.

Let us now look a little more closely at the decorations. They included:

"Cups shaped like almond blossoms, each with its calyx and petals" (Ex. 25:33. *Jerusalem Bible*)

Three blossoms were beaten into each branch and four into

the central stem, making a total of twenty two. It is interesting to note that there were also twenty two letters in the Hebrew Alphabet which formed the language in which the "hope of Israel" was originally expressed. There are good grounds for believing that the pure Hebrew language will be revived in the future, and become the vehicle of the hope that will cause the nations to serve Yahweh with one consent (Zeph. 3:9). The twenty two blossoms remind us of the Israelitish character of the "one Hope." We must reject the wisdom of the Gentiles, and seek for knowledge and wisdom in the word of the God of Israel.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

The Vigilance Of A Light Bearer

In the Hebrew, the word for *almond* is derived from a root signifying *to be alert or sleepless*, hence it has been referred to as *The waking tree*. The natural features of this tree reveal why it received this name. Each year the almond is the first of the trees to flower, and its fruit sets so quickly that buds, flowers and developing almonds can all be found at the same time. While the rest of nature is still in its winter sleep the almond is awake and producing fruit! The Lord Jesus Christ and his apostles were careful to impress their followers to heed the lesson of the almond tree by being awake and attentive to the demands of the truth:

"Watch (be awake) therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:13).

"Awake to righteousness and sin not" (1 Cor. 15:34).

The budding and bursting into life of the dormant tree is also a symbol of resurrection — a glorious reminder of the great hope laid up for those who are 'burners of the spirit oil.'

The lessons of the Lampstand are plain; and the wise will heed them. If we are to shine as lights in the world we need to develop the faith revealed by the gold and humbly submit to the chastening hand of Yahweh. We must be

awake and trimming our lamps, never ceasing to beat out the oil of the word. Although this demands constant effort and patient endurance, the day *will* come when toil and tribulation will end, and the wise will rejoice when they are exalted and "shine forth as the sun in the Kingdom of their Father" (Matt. 13:43).

Let us clearly see the significance of these symbols, and learn to apply them personally in action and attitude.

— A. Hayles (W.A).

The Inscriptions of the Psalms

Many of the Psalms are prefaced with titles such as "*A Psalm of David when he fled from Absalom, his son,*" or "*A song upon Alamoth,*" or "*To the chief musician, on Neginoth upon Sheminith.*"

The significance of these inscriptions and their use has been a matter of doubt for centuries. A suggested explanation which fits the requirements of the Psalms was advanced by the late J. W. Thirtle (one time Christadelphian) whose setting of the Psalms has been accepted by *The Companion Bible* and incorporated in the text.

First let us set out the problem.

When we go back to the ancient Hebrew mss. we find that there are

no breaks or spaces separating the psalms from each other such as there are in our modern Bible. The only mark or division between them is the number in the margin. The inscriptions, therefore, which have always been more or less gratuitously assumed to be the titles of the psalms following them, might just as truly be footnotes to the psalms preceding them. Yet, strangely enough, the former has been so taken for granted that the latter has remained apparently unsuspected until quite recently. J.W. Thirtle came to a solution by asking whether, instead of being superscriptions to the psalms which follow them, they might be subscriptions, either wholly or in part,

to the psalms which precede them. Is there, anywhere outside the Book of Psalms, a psalm standing by itself from which we can learn what was the Hebrew practise in this connection? There is; and it is in Habakkuk 3. In that composition we find —

1. The *Superscription* — “A prayer of Habakkuk the prophet, upon Shigionoth” (v. 1).
2. The Prayer, “or Psalm,” itself — Vv. 2-19.
3. The *Subscription* — “To the Chief Musician upon Neginoth.”

We find the same three-fold arrangement in Isaiah 38:9-20, in king Hezekiah’s Psalm of Praise and Thanksgiving for his recovery from sickness, as follows —

1. The *Superscription* — “The writing of Hezekiah, king of Judah, when he had been sick and was recovered of his sickness” (v. 9).
2. The “*Song*”, or Psalm, itself — from Vv. 10-20.
3. The *Subscription* — “Therefore we will sing my songs to the stringed instruments, all the days of our life, in the House of Yahweh.”

These two instances give the key to the inscriptions found in the Book of Psalms. As an outcome of the Babylonian Exile, detailed knowledge of the original Temple worship became obscured; and by the middle or end of the third century B.C., when the *Septuagint Translation* of the Hebrew Scriptures was made into Greek, it had become quite lost. Since there was no space-break between the psalms, there was nothing to tell the *Septuagint* translators whether the inscriptions between some of them belonged to what went before or what came after; and, because some of them were almost certainly titles

to what followed, the *Septuagint* translators erroneously assumed that all of them were, with the result that all these inscriptions have been handed down ever since as psalm “titles,” and now appear as such in the English Bible.

It is because of this that many readers of the Psalms have noticed that some of these so-called “titles” have little or nothing to do with the psalms over which they stand; while some have remarked that certain of these titles actually seem more appropriate to the psalms which precede them than to those at the head of which they appear!

With the two instances of Habakkuk and Hezekiah before us we find that in the case of those psalms which have titles, in the English version, many of these titles must be divided. The first part of the title must be treated as the sub-*scription* of the psalm which goes before; and the remaining words, such as “*A Psalm of David*,” will remain as the super-*scription* of the psalm which follows — just as the words, “*A Prayer of Habakkuk*,” head the composition in Habakkuk 3.

Take Psalms 4, 5 and 6 as examples. In each case the first words of the title are not really a part of the title at all, but a sub-*script* to the psalm which goes before; and the simple title to each of these three psalms is: “*A Psalm of David*.”

With this key in our hands, the special words used in some of these sub-*scripts* light up with new significance.

The *Companion Bible* sets out the Titles of the Psalms in their correct order.

THE ONLY SOLUTION to Humanity's Problems

*"This know also that in the last days, perilous times shall come."
2 Timothy 3:1*

The Apostle Paul, in Rom. 13:11 RSV, warned:

"It is full time now for you to awake from sleep. For salvation is nearer to us now, than when we first believed."

This warning is peculiarly applicable to present times, for current events are reaching their climax, in which man, despite his much vaunted scientific knowledge, is helpless.

Never in the world's history has man been confronted with so many urgent international problems that are beyond his capacity to solve.

Paul's reference to the need to awake from sleep, applies to all who, rather than face the stark realities around them, remain bemused with sport, excitement, club activities and entertainments, theatre-going, gambling, revelling, drug-addiction, etc. They think, in the words of 2 Pet. 3:4 "All things continue as they were from the beginning of the creation."

However, the harsh facts belie them.

Those in responsible positions have no doubt that perilous times have *arrived*. Thus, in opening a special session of the General Assembly of United Nations in New York, the Secretary-General (Dr. Waldheim) on 10th April, 1974, said that the world was confronted with mass poverty, soaring popu-

lation, precarious food supplies, the energy crisis, mounting arms expenditures, and an inflation-ridden monetary system.

Discussing the last mentioned item, Dr. Waldheim claimed:

"The international monetary system is not working efficiently and contains a dangerous, cancer-like disease: inflation."

Regarding food supplies, he warned:

"Never in recent decades had world food reserves been so frighteningly low."

Addressing the assembled delegates of 135 nations at the same gathering, the then French Foreign Minister (M. Jobert) said that "the world's current industrial slowdown could easily slip into a recession and a world economic crisis."

He also stated that in less than 18 months from mid-1972, prices of the main raw materials, on average, had more than doubled. Some had increased by three or four times. Oil prices had increased four-fold. Nearly everywhere there were signs of a slowdown in economic activity, and planners and experts were adjusting their forecasts in terms of a decline.

The population explosion reveals staggering figures. In 1930 (44 years ago), world population was 2,000 millions. By 1960 it had

risen to 3,000 millions and next year (1975), it will have reached 4,000 millions; having doubled itself in 45 years. Yet the first doubling of world population, (from 1,000 millions to 2,000 millions) took *eighty* years, viz. from 1850 to 1930.

To add to the world's troubles, there have been in recent years, floods, droughts, earthquakes, tornadoes and cyclones on an unprecedented scale.

Factors not yet mentioned but which must be recorded, are the increase in crime and violence, the erosion of moral standards, the rapid growth of pornography and drug addiction among the young, and sex crimes, all of which are assuming alarming proportions.

Man's pollution of the air, the earth, and the rivers, lakes and oceans must also be mentioned. Motor vehicles, industrial chimney stacks, and aircraft are poisoning the air; the earth is being fouled by chemical fertilizers, fungicides, pesticides, and herbicides, some of which are leached by rain into watercourses and thence into oceans. Almost three-quarters of the earth's surface is covered by the sea and 97 percent of all water is sea water. Only the remaining three per cent is fresh water, most of which is locked up in polar ice caps, so that less than one per cent is available to man. Yet this precious residue is being rendered toxic, for man discharges into lakes, rivers and

oceans, poisonous trade wastes, sewerage and other noxious substances.

The oceans, whose aquatic plants provide most of man's available oxygen supply, are also being polluted by oil spills from tankers, discharges of bilge from ships, and other poisons.

The Psalmist wrote (Psalm 145: 20) "The Lord preserveth all them that love him, but all the wicked will he destroy." And in Psalm 103:14 "He knoweth that we are dust." Yet man is precious in God's sight.

A place in His kingdom, to be established on earth by His son Jesus Christ, is promised to them who obey His laws and precepts (John 5:29). Three thousand years ago, Ecclesiastes the Preacher was inspired to write: "Fear God and keep his commandments, for this is the whole duty of man" (Ecc. 12:13).

Man's problems, economic, political, monetary and social, are now so many and so complex that only God can restore His good earth to its pristine beauty and fertility, which man has already partly destroyed by his covetousness and neglect.

We pray for the early return to earth of Jesus Christ, who will replace man's sinful reign with his own rule of divine wisdom, justice and order.

V.H.K.

Our Patriotism

We belong to the land promised to Abraham and his Seed, and to the kingdom to be established upon it. The flesh profits nothing. According to this we are Gentiles of this or that country. What are their questions and ambitions to us? Their "patriotism" is the selfishness and superstition of the flesh, and all resolves itself into love of goods, chattels and effects, vested interests, and cerebral magnetism. They are zealous for what they feel. There was none of what Satan terms "patriotism" in Jesus and his apostles, who are our example - J. Thomas.

THE SNARES OF YOUTH

The Impact of Environment

In every age, "environment" has always been the great enemy of the saints in light. This is because the world openly manifests sin in a multitude of ways. Those who are "of the world" speak of the world, and glory in the flesh. Their evil examples are always a strong enticement to the weak or unwise. Many who openly, or secretly, do evil, escape the immediate consequences of their actions. In turn, they entice others to follow their evil way. Many foolish and ignorant youths are quickly drawn into the vortex of evil, little realizing what the future will bring upon them.

John in his first epistle, states that "the whole world lieth in wickedness." (1 John 5:19). He also reveals the cause of this: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:16).

The open manifestation of wickedness is a tremendous weapon that the world possesses for the corrupting of those not yet conformed to its ways and evils. For the more permissive any society becomes, the more corrupting it becomes. This is plainly set forth in the words of Solomon:

"Because sentence against evil work is not executed speedily, therefore the

heart of the sons of men is fully set in them to do evil" (Ecc. 8:11).

It is therefore understandable why scripture is so outspoken about the world and all its evil. The words of James are a sobering warning for all:

"Whosoever will be a friend of the world is the enemy of God" (James 4:4).

The ecclesia of God is separate from the world, and violently opposed to all its sinful principles. This is because she has received the love of the Truth of the Gospel. Her mind is therefore centred upon divine principles and the divine way of life that leads to the Kingdom of God.

But mark the changes that are brought about within her, when any of her children begin to adopt the thinking and principles of the world outside! Such a person brings the spirit of the world into the household of God. If the members tolerate this, the temple of God will gradually become subjected to the defiling influence of the world.

The evil must be corrected, in the wisest and best possible spirit. It is Christ's principle to save people, not to destroy them (Luke 9:55-56). This spirit is clearly shown in Paul's words in 2 Tim. 2:24-26:

"The servant of the Lord must not strive, but be gentle unto all, fit to teach, forbearing in meekness *instructing* those

that oppose themselves; if God will peradventure give them repentance to the full knowledge of the Truth."

Of course where the erring party refuses to yield to Scripture, after every effort has been made to put the matter right, then the ecclesia must withdraw her fellowship. This extreme action is required, that the erring party might be brought to his senses, and correct his stand.

Life eternal depends on him doing so.

In many ways, the Christadelphian home resembles the ecclesial community. Here is the place where a spiritual environment is to be created and maintained. Young minds must be cared for. They must be educated and developed along the Divine principles set down in the Word of God. The children must be taught to understand and appreciate right and wise conduct. They must be shown how to discern between the good and the evil.

The Proverbs As A Basis For Home Life

Now the *Book of Proverbs* is designed especially for the family that desires to seek God's way, and to bind the members together as a unit. It provides sound, practical wisdom for the present and future: an infallible guide for every spiritually minded parent.

The word *Proverbs* comes from the Hebrew *mashal* signifying "to rule, or have dominion." The Proverbs express the ruling maxims for today's school of adversity, providing the best and wisest guide for bringing up our children.

What will the Proverbs do for us?

They will fill our minds with practical wisdom, right-dealing and justice; enabling us to see through the veiled evils that form part of our environment (Prov. 1:2-4).

The first basic lesson to learn in order to attain spiritual success is the statement of Proverbs 1:7:

"The fear of Yahweh is the beginning of knowledge."

This requires that we approach God's word with a reverential frame of mind, acknowledging that it is "able to make us wise unto salvation through that faith that is in Christ Jesus" (2 Tim. 3:15).

And where will that lead us?

It will cause us to acknowledge the importance of parental authority. The Proverbs lead us to that point:

"My son, hear the instruction of thy father, and forsake not the law of thy mother" (Prov. 1:8).

These aspects of Divine wisdom that stem from spiritually-minded parents will become as "ornaments of grace" to the youthful head. In turn, the children will reflect credit to their parents.

Concerning Israel, Yahweh declared.

"And thy renown went forth among the heathen for thy beauty: for it was perfect through My comeliness, which I had put upon thee" (Ezek. 16:14).

Moses, speaking as a spiritual father to the nation, said:

"Behold, I have taught you statutes and judgments, even as Yahweh my Elohim commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them, for this is your wisdom and your understanding in the sight of the nations, which shall hear of all these statutes, and say, 'Surely this great nation is a wise and understanding people'" (Deut. 4:5-6). "And what nation is there so

great that hath statutes and judgments so righteous as all this law, which I do set before you this day?" (v. 8).

The greatest heritage that we can give our children, is the wise guidelines that Yahweh our God has revealed unto all of us through His word. We need to impress our children with the great blessings that come from heeding this divine counsel.

But the lead must come from the parents first.

It is more likely that the children will then respond.

The Danger Of Evil Companions

The greatest modern danger to our youth is that of group enticement to abandon divine law and the restraints of parental control.

The Proverbs speak of this.

"Come with us," they say (Prov. 1:11). This is an appeal to "join the gang!"

"Let us lurk privily for the innocent without cause," they continue. But the latter phrase should be rendered "*without cost*" as in 1 Chron. 21:24. The appeal is urged on the grounds that there will be no comebacks. Nothing can go wrong, according to their calculations. You will never be caught out; it will cost you nothing! Therefore, "cast in thy lot among us; let us all have one purse" (v. 14).

Parents need no reminding that this kind of trial is one of the most severe forms to the youth. It needs a strong mind, and a dedicated will to withstand this form of warm, human, emotional appeal.

But the wise counsel of *The Proverbs* says: "My son, walk not thou in the way with them."

Discipline In The Home

There will be more likelihood of young people responding in such a manner if they have been instructed to that end by parents beforehand. In fact, children should be warned to *anticipate* this kind of suggestion from outsiders, and be encouraged to resist it. They should be instructed how to handle this difficult situation.

Let not Christadelphian parents ignore their responsibilities in this regard. Let them exercise discipline to pull their children into line in conforming to the law of the house. Let them try and make them understand the need to observe divine principles.

How many allow their children to go out wherever and whenever they will, no questions asked? Some are permitted to go out when they like, with whom they like, and as long as they like.

They are suffered to select their own company, often undesirable; are allowed to wear any style of clothing: flared pants, faded frayed jeans etc.; and permitted unrebuked, to adopt an independent, ill-mannered attitude towards authority in the home.

Such permissiveness sows the seeds of tragic disaster.

And those seeds can be fertilised by foolish example on the part of parents. Is it consistent to exhort the youth to avoid worldliness, if their parents have their eyes glued to the television set night after night, with an occasional picture show thrown in for good measure?

Young people know that the TV shows are worldly; they know from the news reports, and discussion classes at schools that the

TV encourages a rising crime rate; they know that their parents are inconsistent if they exhort them to be separate whilst they themselves are slaves to TV.

Too often parents fail to see what children clearly discern.

Too often, the weakness of youth is due to that of parents who have failed to act in a just and decisive way to establish divine principles in the home. Too often they evade domestic and family responsibilities towards their children. Too often, the youth are allowed to be idle in the home; they are permitted to do as they please, whilst study of the Word is not encouraged.

In such cases, parental example is entirely lacking.

Both parents need to co-operate in drawing their children into these wise activities at an early age, and not leave it until it is too late.

Do Not Encourage Covetousness

In Proverbs 1:19 Solomon warns against a lust that affects those of all ages, and is often encouraged in youth: the lust for gain. He wrote:

"The ways of every one that is greedy of gain; taketh away the life of the owners thereof."

Those greedy of gain will find that their lust will destroy them in the end, if it is not checked in time. Yet it affects those of all ages today, and is often permitted to manifest itself without restraint.

This is an age of gain. The principle of "get rich quick" dominates all strata of society. It is found in the demands of Unions for higher wages and shorter work-

ing hours, as well as the grasping ambitions of big business. It motivates individuals, families, nations.

But the home based upon divine principles will avoid it. To the spiritually minded, the words of Paul speak sanely in an age of mad folly: "Godliness with contentment is great gain."

Yet how frequently young people are urged along the road of worldly, or fleshly ambition, even at the expense of seeking the things of Yahweh! Let parents teach their children the principle enunciated by the Lord:

"Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. 6:33).

Commence Instruction Early

When lessons are taught in early youth, they can be reinforced later, for the eternal well-being of those who have learned them.

Consider Wisdom's appeal. She invites "the simple," to turn again at her reproof, and she will pour out her spirit unto them, and cause them to know the real meaning of the words of wisdom (Prov. 1:23).

What will wisdom do for those who respond to her invitation?

She will preserve and keep them from loose-minded believers, who "speak perverted things" (Prov. 2:12), who "leave" (Loosen) the paths of uprightness to walk in the ways of darkness; who "rejoice" to do evil (v. 14); whose ways are crooked (distorted, false), and who are froward in their paths.

Moreover, it will deliver from the corrupt "woman" (the apostate bride) who "forgetteth the covenant of her God" (v. 17).

It is a great tragedy, that in the

house of God there are those who profess Godliness, but refuse to walk according to the light. These are tares that spoil the crop. They may assent to the BASF "without reserve," but their cardinal principle is that they refuse to walk in the light. They "loosen" the way, by adulterating the commandments of Christ by their "broad-mindedness."

They pervert the good behaviour guidelines of the Word.

All that will follow them in those ways will end their lives in tragedy.

In these days of permissiveness, let us heed God's requirements. As

parents we need to be equipped to help equip our children to resist the pressures from without.

All practical wisdom, judgment, equity, and every good work, comes from the mouth of Yahweh (Prov. 2:6); not from the worldly-wise.

If we desire to share in the great privilege of exercising dominion over the earth under Christ's rule, in the age to come, let us qualify for it by exercising dominion in the home, and over self, now, "while it is yet time." The day when we must give account, is near at hand.

A. C. Newton (W.A.).

JEWS IN THE NEWS (Further comments on Page 95).

A President Dies

Former Israeli President, Shneur Zalmen Shazar (the third Israeli President) died on October 5th, one day before his 85th birthday. Shazar was another of the pioneers of Israel to pass away. Born in Russia, on October 6, 1889, he emigrated to Palestine in 1911, and worked as an agricultural labourer. He later joined the editorial staff of the *Devar*, the Labor daily paper and subsequently became editor in chief. He was elected to a number of councils representing Jewish views to the world, and supervising the affairs of world Jewry. He assisted in the founding of the *Mapai*, the Israeli Labour Party. In April 1948, Shazar drafted the resolution passed by the Zionist General Council on April 12, announcing that Jewish independence would be established after the end of the Mandate. He then became member of the Jewish Parliament, The Knesset. In 1963, he became the third President of Israel and served two 5 year terms until his retirement in 1973. He becomes the first Israeli President to be buried in a special

cemetery reserved for Presidents. The two former Presidents have both been buried elsewhere according to their wishes.

Whilst it is sad to learn of the passing of such men of destiny, it is sadder to realise that they die without hope, having drifted from the faith of Abraham. At Zalman Shazar's funeral, Rabbi Untermann, an old friend of the President commented: "We are committing to eternity a Jew and a man who sanctified the name of God and who can be counted as ascending to heaven in holiness."

How we long for the day when the veil of darkness shall be lifted, and as true sons of Abraham they will recognise the truth in Christ Jesus. Meanwhile, such Jews as the late President do not sanctify the name of God, but in effect call Him a liar (cp. 1 John 5:16).

On the other hand, how true are the words of Elpis Israel:

"The Jewish colonists will return in unbelief of the Messiahship of Jesus, and of the truth as it is in him" (p. 441).

"I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in" - Paul (Rom. 11:25).

Light & Darkness

Light was the first marvel produced by Yahweh in refashioning the earth. It illuminated the previously impenetrable darkness, and paved the way for life and beauty. How glorious are the first rays of light, as they relieve the darkness of the night, especially after a sleepless night of worry or pain. The golden dawn heralds a new day of hope, and fills our hearts with joy.

John tells us that "God is Light, and in Him is no darkness at all" (1 John 1:5). In natural science, light is the result of force causing the waves of the atmosphere to vibrate rapidly. God created light. And He has given us His word as a lamp to our feet and a light to our path. Let the light of that lamp shine forth brightly in the surrounding darkness, to guide us along the straight and narrow way.

Psalms 27:1 declares that "Yahweh is our light and our salvation." He is the Source of light, revealing all things for what they are. It is vain and sinful to try and conceal anything from that penetrating light.

When Christ appeared, the light shone in darkness (John 1), but because "men loved darkness rather than light" they turned from him (John 3:19). Human nature is evil and cannot tolerate the Spirit's searchlight; but those who allow the light to shine in their hearts become sons of Light" (Eph. 5:8).

Christ tells us (Luke 11:34-36), "The light of the body is the eye, when thine eye is single (sound), thy whole body is full of light; but when thine eye is evil, thy body also is full of darkness." What is the use of light if we are blind? Let us open our eyes to its influence. Let us not measure our conduct and conversation upon that of the world, but upon the revealed light of the Word, for the heart is deceitful and desperately wicked. Do not be afraid of the Spirit's searchlight, but rather echo the Psalmist's words: "Search me, O God, and know my heart; try me, and know my thoughts."

He who said, "I am the light of the world," is now at the right hand of the Father, awaiting the day when he shall manifest himself. He will appear when "darkness covers the earth, and gross darkness the people" (Isa. 60:1) to re-enact typically what was accomplished literally at the beginning. As "children of light," having "no fellowship with the unfruitful works of darkness," let us courageously endure the darkness of this Gentile night, awaiting with hope the golden dawn of the millennial day.

- Sis. I. Flint

(This page, reserved for short articles or poems by sisters, is conducted by (Bro. W. Ryall. Further contributions are invited).

GOD MANIFESTATION IN CHRIST

This article is deserving of the closest thought. Jesus Christ was more than mere man; he was unique in conception, birth and character. He was God manifest in the flesh, which cannot be claimed of any other man. The process by which this was brought about commenced at conception (see John 1:14), and was consummated at his resurrection by the bestowal of divine nature (Romans 1:3). God was manifest in a body of human nature, as a result of which the Lord rendered perfect obedience to the Father — an attainment utterly beyond the ability of other men, as Brother Thomas, in conformity with the Word of God, states in Elpis Israel, p. 248.

QUESTION: You say (12 Lectures, pps. 131-132), that "Christ, therefore, though NOW possessed of inherent life, has been invested with it: it is NOT, in this case, underived. It is only the Great Increate, the Father, who can say, 'I am, and there was none else before me.' Yet though Christ's is not underived existence, it is more directly divine than the human . . . He did not exist prior to his birth by Mary."

Dr. Thomas says (Christadelphian, Aug. 1869, p. 216) that "Jesus Christ, in the day of his weakness, had two sides—the one Deity, the other man. The Eternal Christ-power veiled in and manifested through the flesh created from the ground, which flesh had wantonly transgressed the divine law, the penalty of which sent it back into the dust from whence it came: this is Jesus, the True Deity, whom to know is life eternal."

I shall be glad if you can harmonize these apparent inconsistencies.

ANSWER: There is no contradiction in the views placed in juxtaposition by our correspondent. They are different aspects of the same truth. Bro. Thomas writes technically on the subject: the other work quoted aims at literal definition. Hence the appearance of conflict when there is actual harmony, as we shall show.

Bro. Thomas employs the terms of the Spirit, as one having spent a life in the Spirit's atmosphere, and having his whole mind moulded by the mind of the Spirit. He speaks as the Spirit speaks, but is not careful to define terms. To those apprehending the ideas represented by the terms, technical writing is

the richest and most suggestive of all writing.

There are three terms, the imperfect understanding of which gives rise to all the difficulty. These are: *GOD, SPIRIT, and ANOINTED*. We don't speak of the words, but rather of the profound ideas of which they are the verbal symbols; and our remark holds good whether the ideas are expressed in English, Greek or Hebrew.

And if these are not apprehended how can Jesus of Nazareth, who is the human focus of them, so to speak, be understood?

God

First, take *God*. Do we grasp

of the substance, the exact representation of which, Jesus anointed is declared now to be. No; the substantial Father has always been substance, and has had no corporeal predecessor in wisdom and power. His nature is the substratum or basis of all conceivable existencies, animate or inanimate, in all the universe, for they are all created out of His Spirit, and that Spirit radiates out of His substance. It is always subordinate to His will; and accomplishes that only whereunto it is sent. Hence, it does not act independently of the radiating power. Nothing, therefore, happens by chance in the operation of the Spirit. The wisdom that ordains is in the Father; and the wisdom that executes is in the power radiating from Him. This is illustrated by the fact (and we have verified the fact by experiment) that a man may simply will actions to be performed by another at a distance; and his will, though unexpressed in words or gesture, will be done. If any action result, it will not be contrary to the will, nor can it be. It is impossible, likewise, for the Spirit of the Deity to execute contrary to the will of the Deity. Hence "THE SON," or Spirit-emanation from the Father-Spirit substance, 'can do nothing of himself, but what he seeth the Father do,' or will; 'for whatsoever he doeth,' or wills, "these also doeth," or executeth, "the Son likewise" (John 5:19). The distinction made by "philosophers" between "matter" and "spirit" is artificial, and does not obtain in Scripture. The Father is matter, or substance, but He is spirit, also, for that matter of which He consists and which constitutes His nature, is spirit. This being the

fact, matter is eternal. But this by no means implies that *the forms of matter* are eternal likewise; for that would be to affirm that the Creator was not antecedent to His works. The dispute, then, upon the question whether spirit existed before matter, or matter before spirit, is a vain controversy, and indicative of the ignorance of "philosophers" on both sides. The one had no precedence of the other, being essentially the same. Hence, matter is not essentially evil, or corrupt and mortal; nor is it incapable of thought. The Divine Power is matter, but, though He creates evil, He is not evil, nor corruptible and mortal. There is, therefore, no force nor reason in the argument that a thing is immortal because it is immaterial, or not matter. Whatever exists is matter. Electricity is as much matter as a block of marble, the only difference is, that it is matter in a different form. Hence the immaterial, or the non-existent, is nothing. To say, then, that a thing is immortal because it is immaterial, is to affirm that it is immortal because it is nothing, or does not exist; which is the demonstration of the wisest thinking of the flesh — "the wisdom of the world" condemned as folly, working death in all that are deceived by it. There is no part of the boundless universe where the spirit of divine power is not. It pervades the atom of all bodies, and is everywhere. Hence the inquiry of Christ in prophecy, "Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend into heaven, thou art there; if I make my bed in the grave, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy

hand lead me, and thy right hand shall hold me. If I shall say, Surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike unto thee" (Ps. 139:7-14). This proves what we have said, and teaches that, in a general sense, all creatures are in the presence of the Creator; that they are so in being contiguous to his spirit; for, as the fish live and move and have their being in the waters, so all animals and men "live and move and have their being" in spirit of God. Upon this natural principle it is that Paul declared to the heathen philosophers that God is "not far from every one of us;" and that Jesus said, "a sparrow shall not fall on the ground without the Father." Hence, in the natural or physical sense, all creatures have the spirit, and cannot live without it; so that, as Job says, "If he gather to himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust" (34:14). Spirit develops the organism of all creatures, and preserves it from disorganisation. It is what pathologists term the *vis medicatrix naturee*; and physiologists, "the vital principle." When the spirit and breath of the Creator are withdrawn from a man or a sparrow, there remain no healing power or vitality in their several bodies; the immediate tendency in them is to corruption and dust. Hence, all creatures in the air, earth, and seas are *spirit forms*. The types or patterns after which they were created were all in the mind of Deity before they were created, and when they were formed, the formation was out of the Spirit-matter

and by Spirit, according to pattern. Every creature is therefore a spirit in this sense, but not necessarily immortal because a spirit. The immortality of a spirit depends upon the constitution of the matter or substance of the peculiar form. A spirit form of a flesh and blood organisation is essentially mortal and corruptible, for death and corruption are peculiar to that material constitution. The "spirits in prison" Peter speaks of were flesh and blood organisations turned again into dust, consequent upon the Deity gathering unto Himself His spirit and breath. His free spirit withdrawn and the cohesive affinity of their substance departed, and its gaseous elements entered into new combinations destructive of the forms termed man, cattle, fowl, and so forth. Hence, the Deity is styled by Moses in Num. 27:16, "YAHWEH, *Elohim* of the spirits of all flesh," that is, the self-styled HE SHALL BE, is the *powers* of all flesh — emanations of His power. The spirit power of the lion is the power of Yahweh, and so of all other creatures. Hence the facility with which He can open and shut their voracious mouths, as in the case of Daniel and his persecutors. This universal Spirit places all created things in telegraphic communication with the will of the Deity. What He wills needs not batteries and wires for transmission. He has but to will, and it is instantaneously responded to according to His purpose, though the locality where obedience is required be distant from His throne a hundred millions of miles. Take these two points, the throne of the universe and the earth we inhabit as the two extremities of the line — the Deity at the one end and we at the other.

The intermediate space is filled with His "free spirit," radiant from His substance, and incarnately organic in all His creatures. What we call "time" is unnecessary for the transmission of ideas. The Deity is not a being of time. He has not to move from where He is to be where He would be, for He is everywhere by

spirit, and fills all. Hence His will at the throne is His will at the same instant on earth, for His intelligence and wisdom are as universal as His power, and only require His will to be exercised for their manifestation in every part of His wide domain.

— R. Roberts

**"Faith
without
Works
is dead
being
alone"**

— James

*Words and actions, both together,
Form the sum of human life,
All its loves, and joys, and pleasures,
All our earthly care and strife.*

*Words alone, though grand and truthful,
Are but bubbles floating by,
Blown away by gentle zephyr,
Like the clouds across the sky.*

*Actions speak in accents clearer
Than the voice of words alone,
Acts have an impress greater
Than the loudest grandest tone.*

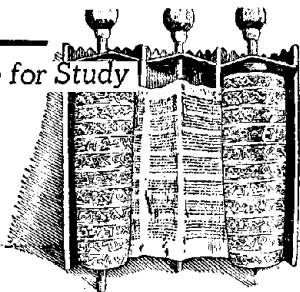
*God Himself displayed His greatness,
By creation's wondrous deed,
And His love is shown in giving
Jesus for our greatest need.*

*Never yet spake man as Christ spake,
Glorious were the truths He taught;
But His kindness and compassion
Stand revealed in deeds he wrought.*

*Let us seal our words with actions,
Through this life — though short or long.
Always doing God's commandments
Always shunning what is wrong.*

*Always thinking thoughts most noble,
Always teaching things most true,
Having as most glorious precept,
"Strive to do as Christ would do"*

— T. T.



PSALM FOUR

Thanksgiving for Yahweh's Protection

Our closing comment upon the concluding word of Psalm 3: *Selah*, suggests that the two Psalms are closely intertwined together. Psalm 3 comprises a morning prayer in view of anticipated difficulties during the day: Psalm 4 is an evening prayer of thanksgiving in view of problems safely overcome.

A Psalm Of Thanksgiving

The superscription attributes the Psalm to David. The internal evidence of it would suggest that it was composed about the same time, or in similar circumstances, as that of Psalm 3. But now the danger anticipated then has faded; the forebodings of the morning have proved vain, and David turns to Yahweh in thankfulness and praise for the manifold blessings he has received.

Expression of thanks for favours received, is a gracious act, in accordance with the divine will. Paul, to the Thessalonians, wrote: "In everything give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thess. 5:18). It is only right that we should ever recognise the goodness of Yahweh in our lives, and be warm in our expression of thanks to Him for benefits received.

This is impressed by the lesson of the ten lepers who were cured. All ten manifested faith and obedience, for when the Lord instructed them to "Go shew yourselves unto the priests" they instantly commenced to obey, though, at that stage, they had not been cured.

"It came to pass, that, as they went, they were cleansed" (Luke 17:14).

But though all were cured, only one was "made whole" (the same word elsewhere is rendered "saved"). He was granted that privilege, not because of his faithful obedience merely, but because his faith caused him to humble himself before Christ, and pour out his thanks to God (Vv. 16-18).

In the Psalm before us, David manifests a similar attitude. Filled with gratitude, the theme of his prayer became: "*Thou hast enlarged me in distress*" (v. 1).

Historical Background

Under what circumstances was the Psalm written? A suggested answer is provided by Paul's citation of v. 4 in Ephesians 4:26, where it is rendered, in accordance with the Septuagint translation: "Be ye angry and sin not."

Paul adds the words: "Let not the sun go down upon your wrath; neither give place to the devil."

In the Psalm, David addressed certain by the title "sons of men" or *beni ish*, a term relating to men of eminence and high status. The

context suggests that these "sons of men" had incited David to such anger as could have moved him to sin.

A careful consideration of the terms of the Psalm, and Paul's use of them, suggests that these men of high status were the sons of Zeruiah, who endeavoured to move David to put Shimei to death when he publicly cursed the king, as he went sorrowfully into exile (2 Sam. 16:9-11). If they had succeeded, they would have turned the glory of David's submissive humility to the will of Yahweh, into shame, as he reminds them in this Psalm (v. 2).

They acted the part of the devil, trying to urge him to exact personal revenge on Shimei. In fact, David describes them as such on a later occasion when, again, they tried to move him to punish Shimei. The king answered Abishai "What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries (Heb. *satan*) unto me?" (2 Sam. 19:22). In thus rebuking them, and refusing their suggestion, he "did not give place to the devil." Now, at the end of a day, when the morning's anxiety has been calmed away, and every difficulty has been successfully surmounted, he is able to "commune with his own heart upon his bed, and be still" (Ps. 4:4).

The morning after David had fled Jerusalem, he had received information that the advice of Hushai had prevailed over that of Ahithophel (2 Sam. 17:22). That news was good. Nevertheless the revolt of Absalom was still formidable, and the opposition to David strong. Therefore he had retreated across the Jordan to Mahanaim,

to be received with courtesy and kindness by notable men of the east, prominent among them being Barzillai the Gileadite. They had brought provisions and supplies for David and his company, and so refreshed them (2 Sam. 17:27-29). All this revealed to David that Yahweh had not forsaken him; and it contributed to the composition of the Psalm before us. He could now see the virtue of his humility, even in the face of the provocation of Shimei.

The Dominant Title of God in the Psalm

In this Psalm, Yahweh is described by David as the *God of my righteousness*: the One Who would justify or vindicate David.

Justification or vindication, is a declaring of one to be right. In the absolute sense, only the Lord Jesus Christ among the sons of men can be described as being completely righteous. He rendered perfect obedience unto the Father, and was able to confront his contemporaries with the question: "Which of you convinceth me of sin?" (John 8:46). The answer was, He did no sin (1 Pet. 2:22; John 16:10).

He was not only absolutely sinless, but he completely manifested the qualities of the Father, Who therefore raised him from the dead to life eternal. Peter declared that because of his moral perfection, the grave could not hold him (Acts 2:24); and Paul taught that his standing again in life was a vindication of his claim to be the Son of God (Rom. 1:2-4). Nobody could dispute that claim when they saw the risen and glorified Christ.

Justification or righteousness as

far as all others are concerned, is only possible through the absolution of sins, the acquittal of transgressions, for "all have sinned and come short of the glory of God." Thus forgiveness, or a covering away of sins, is required. Paul wrote:

"David describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. 4:6-8; Ps. 32:1).

That is what is sometimes called *imputed* righteousness. A believer's knowledge justifies Yahweh in his heart, and brings home to him a consciousness of transgression. He acknowledges the righteousness of Yahweh, and his own sinfulness, and through the offering of Christ pleads forgiveness (Acts 2:38). Yahweh, in mercy, freely forgives such, and the believer is justified through grace (Rom. 3:21-26; 5:21; 6:17-18).

But righteousness is not only *imputed* by sins being forgiven, it is also *imparted* by the manifestation of acts of faith in the building up of a character acceptable to the Father. Yahweh works in and through us by the power of His word (Phil. 2:13; 2 Cor. 4:6-7). Hence Isaiah declares: "Thy people also shall be all righteous; they shall inherit the land for ever; the branch of My planting, the work of My hands, that I may be glorified" (Isa. 60:21).

When David addressed Yahweh as the "*God of my righteousness*," he did not have in mind merely the moral issues; he did not view God merely as the Forgive of

sins, and the Energiser of his will power to do right, but also as the One Who would maintain his cause as just before his contemporaries. David was confident of the integrity of his heart, and the justice of his cause in spite of appearances to the contrary. Many like Shimei, knew of his sin with Bathsheba, and rejoiced at the rebellion that had driven him from the throne. They knew nothing of His "righteousness," the "integrity that was in him" (Ps. 7:8). To restore him to the throne would vindicate him before all; and more, would be a triumph of right over wrong. David prayed for that, and, accordingly, addressed Yahweh as the "*God of my righteousness*." He looked to Him as the One who would vindicate him before men.

The plural *Elohim* is used because it would be through the heavenly host that Yahweh would bring about the vindication of His servant.

In this Psalm, therefore, David appropriates to himself a title of God that is all-embracing as far as the elect are concerned. It is Messianic in its scope, for it is through the Lord Jesus Christ that the vindication of all true believers will be brought about.

Jeremiah predicted this Yahweh inspired him to declare.

"I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days, Judah shall be saved; and Israel shall dwell safely, and this is his name whereby he shall be called, Yahweh-Tsidkenu, Yahweh our righteousness" (Jer. 23:6).

This name is both Messianic and Millennial. It points to the past, to the work of Christ as sacrifice and saviour for those who

believe in him; and it points to the future, when he shall be manifested as sovereign for the vindication of the nation as Yahweh's people.

But will he be on his own in that day when "Judah shall be saved; and Israel shall dwell safely?" He will not. He will be the "chiefest among ten thousand" (Song 5:10); the head of the glorified body of the elect, who will be one in him. Therefore, in addressing him, Israel will be able to echo the words of David: "O God (Elohim) of my righteousness."

In Isaiah 51:5,8, the terms *righteous* and *salvation* are linked together:

"Hearken unto Me, My people; and give ear unto Me, O My nation: for a law shall proceed from Me, and I will make My judgment to rest for a light of the people. My righteousness is near; My salvation is gone forth, and Mine arms shall judge the people; the isles shall wait upon Me, and on Mine arm shall they trust . . . My righteousness shall be for the age, and My salvation from generation to generation."

This, of course, points to the work of Yahweh in Christ, as Sacrifice and Saviour. Because the righteousness of God has been declared in him, and we acknowledge it as such, "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 is expressed in the title: *God of my righteousness*. It is a divine title that takes hold of the Atonement in its widest sense.

The Structure Of The Psalm

The Psalm is divided into three parts by the insertion of the word *Selah*, *Consider!*

- (1) - Appeal to Yahweh and rebuke of men - Vv. 1-2.
- (2) - David's confidence in his cause - Vv. 3-4.
- (3) - The way of righteousness and joy found therein - Vv. 5-8.



An Appeal to God and Rebuke of Men - Vv. 1-2.

David seeks the vindication of Yahweh, and refuses that offered by the "sons of men."

VERSE 1

"Hear me" - There is no doubt in his heart that God will hear him. He has experienced this blessing before (Ps. 3:4), and is confident of it again (Ps. 4:3). Therefore, the prayer is a request that Yahweh would *continue* to hear him.

"When I call" - There is a need for us to call, if we want Yahweh to answer. The Lord taught that "Men ought always to pray and not to faint" (Luke 18:1; 11:1-13).

"O God of my righteousness" - See notes in the introduction to the Psalm. David's appeal is based upon his privileged forgiven state. Cf. Ps. 51:2-4; 32:1.

"Thou hast enlarged me when I was in distress" - He recalls with gratitude past experiences of good. Though hemmed in by trouble, Yahweh has brought him partially out of it, and made him confident of the righteousness of his cause. In spite of earlier forebodings, he experienced that very day tokens of divine good.

"Have mercy upon me, and hear my prayer" - The Hebrew *chanan* signifies *to shew favour*, as the margin renders it. Graciousness is a character-

istic of Yahweh expressed in the proclamation of His name (Exod. 34:6). It suggests the bestowal of good, rather than the exercise of forgiveness.

VERSE 2

"O ye sons of men," — From appealing to God he turns to rebuke those who would turn "his glory into shame." He addresses certain leaders, using the phrase *bene ish*, which, in Ps. 49:2, 62:9 are rendered *high* and *high degree*, in contrast to *bene adam* rendered *low*, and *low degree* in the same Psalms. Who are these leaders who are rebuked by David? A consideration of the citation of this Psalm by Paul, as referred to in our introduction, would suggest that they were the sons of Zeruiah, and particularly Abishai. When David fled the city and was cursed by Shimei, these leaders among his followers wanted to exact vengeance on Shimei. But David refused the request on the grounds that he believed that it was according to the will of Yahweh that he should submit to the indignity heaped upon him: "It may be that Yahweh will look on mine affliction, and that Yahweh will requite me good for his cursing this day" (2 Sam. 16:9-12).

On his return from exile, David was met by a humbled Shimei who pleaded that the King extend forgiveness to him. Again, the sons of Zeruiah urged that Shimei be put to death, but again the King refused to exact vengeance. On this occasion, he called Abishai an *adversary, satan* (2 Sam. 19:22), probably causing the comment of Paul in context with his citation of this Psalm: "Neither give place to the devil" (Eph. 4:27).

"Will ye turn my glory into shame" — David's glory was to submit to the divine will, even in the case of the cursing Shimei; his shame would have been to give way to the flesh, as Abishai urged upon him to do. The symbol of his glory was his position on the throne, which the leaders in Jerusalem, headed by Absalom and Ahithophel, had turned into shame. The phrase, therefore, can take in those among friends and foes alike.

"How long will ye love vanity" — The empty vengeance desired by Abishai; the foolish, vanities of the empty-headed, long-haired, handsome Absalom (2 Sam. 14:25-26).

"Seek after leasing" — Leasing is old-English for a lie. The R.V. renders it as *falsehood*. The revolt of Absalom was a lie, for it was based upon the false principle of personal ambition; the demand for vengeance on the part of Abishai was a lie, for it was motivated by the flesh, promising satisfaction by the execution of Shimei.

"Selah" — See note Ps. 3:2, *Logos* p. 58. It could express the exclamation; Mark this! See what the end will be!

David's Confidence In His Cause — Vv. 3-4.

He expresses his confidence that the revolt will fail; and, therefore, what attitude should be adopted by his followers.

"Know that Yahweh hath set apart him that is godly for Himself" — Even though the revolt against David was strong, and he was offered bad advice by his followers, Yahweh was for him, and had manifested Himself in support of him. The verse *set apart* is *palah* in Hebrew, and signifies *has distinguished*. The verb combines the sense of marvellous dealing with that of choice and separation. It is rendered *marvellous* in Ps. 17:7; Isa. 29:14. David could never forget the marvel of his separation and elevation from shepherd boy to king, or the wonder of his position of privilege. In type he represented the true Ecclesia to whom has been given "the sure mercies of David" (Isa. 55:3), and whose privileged position as a people for the name (Acts 15:14) is a most wonderful work of separation unto Yahweh.

The word "*godly*" expresses the character of the true Ecclesia. It is from the Hebrew *chasid* and signifies *loving kindness* or *mercy*. The former aspect of the word expresses the dutiful love of all such towards Yahweh; the second aspect of it expresses the kindness that such manifest towards others. This is a divine characteristic; a cognate word *chesed* being rendered *goodness* in the description of the divine character (Exod. 34:6).

The inspired statement of David is interesting. It suggests the basis upon which Yahweh is "taking out of the Gentiles a people for His name" (Acts 15:14). He is selecting those who are

"godly," namely, those who manifest the ability to develop divine characteristics of goodness, or Godliness, in their lives. The final selection at the judgment seat will be of those who have allowed the Word to work in them to that end.

VERSE 4

"Stand in awe, and sin not" — These words are cited by Paul in Eph. 4:26 where the LXX rendition is given: "Be ye angry, and sin not." This does not mean, necessarily, that Paul is quoting from the LXX, but would suggest that the latter translation correctly renders the original Hebrew. The verb in the original, *ragaz*, here rendered "stand in awe" signifies *to quiver in fear or anger*, and therefore is suggestive of Paul's rendition. The RV margin renders it as "angry." This comprises David's advice to Abishai, who wished to expend his anger upon Shimei by putting him to death. It suggests that even if a person feels that he has cause for anger, he should not allow his disaffection to so motivate him as to sin against Yahweh. Therefore, consider deeply before you act. Do nothing rashly. Do not permit emotion to blind you to discretion. Sleep on the matter! There is such a thing as righteous anger (see Mark 3:5; Rev. 2:2, 6; 139:21); indeed it is a divine characteristic (Ps. 7:11; Rev. 19:15), but human nature is so weak, that frequently, that which commences on a high level deteriorates through human passion into a low one. Therefore, we are advised to "cease" from anger (Ps. 37:8), to be "slow to wrath" (James 1:19; John 4:2). A wrathful man stirreth up strife (Prov. 15:18), whereas discretion will defer it (Prov. 19:11). Finally: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32).

The incident with Shimei illustrates this. Shimei's action was evil, harsh, pitiless, and cowardly. The fierce indignation of Abishai is to be commended, and we may be disposed to join with him in his denunciation of Shimei, and demand for punishment against him. But David manifests his true greatness by refusing the request, and leaving the matter in the hands of Yahweh. He recognised that "the wrath of man worketh not the righteousness of God" (James 1:20), and so restrained the

understandable wrath of his loyal followers.

"Commune with your own heart upon your bed, and be still" — Paul, in Ephesians 4:26 supplies: "Let not the sun go down upon your wrath." This is excellent advice. Rid your mind of wrathful thoughts at the close of the day, and give yourself to meditation upon the ways of Providence. "Commit your ways unto Yahweh, and He will direct your paths."

"Selah" — See note v. 2. In this context: such an attitude as David advocates will result in sacrifices of righteousness being offered unto Yahweh.

The Way Of Righteousness And The Joy Found Therein — Vv. 5-8.

A faithful reaction to life's problems, even the unjust accusations and imputations of men of flesh, will result in proper worship unto Yahweh, and the fruits thereof.

VERSE 5

"Offer the sacrifices of righteousness" — This will result from following the advice of v. 4. In David's case, it was a contrast to the worship of the opposition. Even whilst they were directing their barbs against David, Yahweh's anointed, Absalom and Ahithophel were offering sacrifices in Giloh (2 Sam. 15:12). The record states: "And the conspiracy was strong; for the people increased continually with Absalom" (v. 12).

This was a challenge to David and a delusion to Absalom. David took up the challenge as indicated by his words in this Psalm; Absalom doubtless imagined that the apparent success of his revolt was the answer of Yahweh to his sacrifices. In this he was "sent a strong delusion, that he might believe a lie" (2 Thess. 2:11).

A "sacrifice of righteousness" is a form of service that is genuine, in which one's prayers and offerings conform to one's character. Anything else is blasphemy (Prov. 21:27; Ps. 50:16-17).

"And put your trust in Yahweh" — Do the right, and do not be concerned with the strength of the opposition.

VERSE 6

"There be many that say, Who will shew us any good?" — David realised

that there were many discontented grumblers among his subjects whose complaints discouraged others, causing their disaffection. See notes Ps. 3:2.

"Yahweh, lift Thou up the light of Thy countenance upon us" — That is, look favourably upon us, and lighten the darkness of our way (cp. Num. 6: 24-26; Ps. 80:1).

VERSE 7

"Thou hast put gladness in my heart" — As he quietly communed within his heart upon the things of Yahweh, he received a peace of mind in the midst of trouble, a quiet happiness far better than the boisterous mirth of rejoicing at the harvest vintage.

VERSE 8

"I will both lay me down in peace, and sleep" — With his mind quietened from trouble through communion with Yahweh (v. 4), he enjoyed the dual blessings of peace and rest.

"For Thou Yahweh, only makest me dwell in safety" — Yahweh only should be contrasted with the many of v. 6 who were filled with doubts. It expresses the Psalmist's extreme confidence in Yahweh, despite the numbers ranged against him. The Hebrew *badad* signifies separate or apart. It is from a root signifying to divide, to be solitary. The meaning is: "It is Thou, O Yahweh, Who makest me to dwell apart in security" (see *Hebrew Students Manual*). David had been driven from the body of the nation; he was separated from many of his friends; and from the centre of worship; He was opposed by numerous and powerful enemies. Yet he could rest in security, knowing that Yahweh was with him.

How many saints, during Gentile times, when Ecclesias of small numbers have been scattered throughout the world, have likewise rested isolated but in security. In doing so, they have fellowshipped the sufferings of David as well as Christ. Resting in Yahweh, sheltering under His protective care, they have dwelt apart in complete security.

The Subscription

We suggested in our last article (see p. 60) that the titles of the Psalms, as set forth in the A.V., should be changed

to provide for a superscription at the head of the Psalm, and a subscription at its conclusion. The reason for this we have outlined elsewhere in this issue.

According to this arrangement, the words "To the chief musician upon *Nehiloth*" should appear as the subscription to Psalm 4, and the words "A Psalm of David" provides the title, or super-scription, to Psalm 5.

Accepting that arrangement, what does the subscription to Psalm 4 teach?

"To the chief musician" — Psalms thus dedicated were given into the care of those who had the charge of the musical arrangements of the Temple. Prophetically, the title points forward to the Lord Jesus who will supervise the singing of saints in the age to come (cp. Rev. 5:9-10).

"Upon *Nehiloth*" — According to Dr. Strong, this word is derived from *halal*, to bore, and therefore has been identified with the playing of flutes because a flute has holes bored into it. *The Oxford Gesenius* states that the meaning is unknown.

However, the Septuagint has "*concerning her that inherits.*" Other renditions have: "*Division of inheritances,*" "*allotments,*" and so forth. J. W. Thirlle in *The Titles Of The Psalms*, substitutes the word *nahaloth*, *inheritances* instead of *nehiloth*, and it seems obvious that the Septuagint translators had this word before them in their rendition of the Psalm. The application of this meaning to the Psalm is obvious; for it sets forth Yahweh as the inheritance of true Israelites (cp. vv. 3,6,7. See also Eph. 1:18). Though an exile, though separated from the tabernacle worship (see 2 Sam. 15:25), David could yet put his trust in Yahweh, and look to Him to put gladness in his heart, more than any artificial forms of stimulation (v. 6).

The Psalm is powerful, not only as exhibiting the pleading of David under pressure, but as a guideline to our own conduct when circumstances draw us into similar paths along which he had to walk.

— H.P.M.

"Let the Word dwell in you richly . . . teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).

The Creeping Paralysis of Poverty

"The reader must dwell upon these words (i.e. Isa. 24:1-3) in order to realise their import. All human authority is swept away. All human organisation is disintegrated, and all human power is broken. The 'earth' is so smitten as to 'reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again' (Isa. 24:19-20). Picture to yourself, reader, the state of things when these prophecies come to pass. War, revolution, fire and sword, have done their work, society disorganised, all business at an end; the once busy and crowded city now empty and desolate. Merchant and tradesman, master and servant, lady and maid, are brought to one common level. 'The unemployed' no longer parading their hunger-bitten and thinly-clad forms in our streets; all unemployed, because there is no work to do; 'For before these days (the days of the building of the Temple) there was no hire for man, nor any hire for beast; neither was there peace to him that went out or came in, because of the affliction' (Zech. 8:10). All confidence in 'the money market' is gone, for there is neither buyer nor seller; all stocks and shares are worthless; all 'bonds' lost in the general upheaval of society; all 'securities' swept away. No banks; scarcely any money; little or no bread; clothing is scarce"

World Poverty — A Latter Day Sign

The above words are by the late Bro. H. Sulley, taken from *The Temple Of Ezekiel's Prophecy*. It depicts the kind of world that he anticipated on the basis of Bible prophecy when Christ returns.

The economical and industrial disturbances of the present surely foreshadow such a state of things; and therefore it is extremely interesting and faith-strengthening, to read such anticipation as those above, from the writings of those of our number who have passed to their rest.

It is claimed, today, that two-thirds of the world subsist upon a starvation diet, and every night

retire to bed hungry. Yet the countries where this state of things occurs are subject to a population explosion that daily aggravates the situation.

The very poorest of people are the growing millions throughout the under-developed world who have no active means of supporting themselves and their families. They are the chronically jobless whose ranks have swollen year by year to the point where unemployment must now be regarded as the most grotesque symptom of underdevelopment, and the gravest problem with which poverty-stricken countries have to grapple.

In addition to those who are

wholly unemployed, there are vast numbers who are under-employed. In under-developed countries, the governments have failed to deal with what is admittedly a problem of terrifying dimensions.

In some cases, governments have endeavoured to create new jobs by developing heavy industries based upon modern technology; but the effect of grafting such upon a traditionally manual economy has been to the destruction of indigenous craft enterprises; adding to the under-utilisation of labour through a form of technological unemployment.

In January 1971, there was issued *A Council Of Europe Report On Employment And Development*, of which the following is a summary:

“But it must be stressed again, what we are now seeing is the emergence of open unemployment on a *staggering scale* – people who are not merely working below the actual or potential capabilities, but who have no work at all to do. The analysis of a recent *Council of Europe Report* will serve to illustrate the dimensions of the problem. Present open unemployment in under-developed countries is estimated at 7.5% which amounts to 75 million people. And what will happen during the seventies? Unemployment depends on the supply of workers in relation to the demand for them. On the supply side, it is expected that there will be an increase in the working age population of some 25%. In other words, no less than 225 million jobs will have to be created in the poor countries to soak up the increased workforce caused by population growth. And, suggests the Report, the modern manufacturing sector will be capable of absorbing no more than 5-10% of them. So, 205 million jobs still to be created for young people who have not yet joined the workforce; plus a backlog of 75 million already unemployed. As a profound social problem, as a source of *political instability*, as the biggest contributory factor to continued poverty, as the most appalling symptom of under-

development – that is the way in which unemployment in poor countries must now urgently be viewed.”

World Population Problems

That statement was based upon a report written long before the present economical crisis: a crisis that is drastically effecting affluent societies, as well as those of backward countries.

The greatest problem of the latter is that their development efforts are aimed at a moving target. As fast as solutions are found to existing problems, old problems have accentuated, or new ones are apparent. The main reason for this is the massive population pressure to which practically all under-developed countries are now subject. The population explosion has demanded substantial increases of output merely to maintain existing income levels, and this, simply, has not been achieved. Therefore, in those countries, poverty becomes more acute.

The world population has already increased fivefold during the last two centuries; and on present trends, will nearly double again by the end of this one. Even more significant, are the changes taking place in its distribution. Three-quarters of the population of the earth are now found in less developed countries. And as the population growth in those parts continues to outstrip that of the western world, more and more people are being concentrated in those parts least capable of providing for them.

Moreover, since World War 2, growth of medical knowledge in backward countries has led to a dramatic drop in endemic diseases like smallpox, malaria and the

plague, and a consequent increase in life-expectancy. For example, in Ceylon, anti-malarial spraying more than halved the deathrate in the first postwar decade, which, in turn, accentuated the population problem.

A population explosion brings a change in the age-structure of a nation. Since infant mortality rates are those most affected by public health measures, poor countries have a particularly high proportion of young people. Often those below the age of fifteen comprise nearly half of the total population, contributing little or nothing to national production, but making heavy calls on the community's limited resources. They have to be fed, clothed, educated, trained. Moreover, the growing army of workers demand growth of industry, new factories, fertiliser plants, and so forth.

A high burden of dependency, whilst demanding a higher level of investment, will, through depressing savings, reduce an economy's capacity to provide it. Most backward countries face an impossible task to create enough jobs to absorb the increases in the labour force created by the population explosion. Economists claim that such countries are caught in a "low-level equilibrium trap" from whence there is no obvious escape. The authorities lack both the wisdom and the power to evolve and implement the reforms necessary.

Problems Of Production

In backward countries, the vast majority of the population live in rural areas; and, in recent years, efforts to raise agricultural productivity have been attempted. New

seed varieties of maize, wheat and rice, developed in Mexico and the Philippines, have made possible dramatically increased agricultural yields. But the opportunity of exploiting these new strains has been restricted to the richer farmers. The new strains require substantial inputs of fertilisers and pesticides, as well as abundant water, and the number of farmers with the necessary capital is limited. Thus what has been heralded as a break-through to agricultural revolution, has had the side-effect of leaving the mass of peasant farmers still impoverished with mass-farming in the hands of a few.

This has resulted in further unemployment, and the mass migration of peasants into already-overcrowded metropolitan areas. Barbara Ward, in her book *The Poor World's Cities* has provided a vivid picture of the horrifying nature of such a rural countryside "taking its revenge":

"... dense, filthy tenements in the old town, a first staging post for rural migrants; here the buildings are high, dirt accumulates on every floor, the staircase walls and lift shafts serve as latrines and drains, every room is infested, rats roam the yards, bugs fall from the broken ceilings. The sour smell of bitter poverty pervades every room and hallway. In winter, piercing cold gathers in the dank buildings. Summer allows no respite from the breathless festering heat. There are many names round the world for these shanty towns and slums — colonias proleterias in Mexico, goubivilles in Tunis, bustees in India, barriadas in Peru, gecekondu in Turkey, ranchos in Venezuela. But they all describe the same thing — places in which, quite probably, human misery and discomfort reach their most devastating pitch."

Reaping The Whirlwind

This is the disastrous consequences which have resulted from

imitative development—the attempt to graft capital-intensive modernity on to an otherwise unchanged traditional society. True indeed is the inspired observation of the prophet Jeremiah:

“O Yahweh, 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).

The poor world embraces Asia, Africa and South America, and it is from these areas — “the coasts of the earth” — that Yahweh promises to raise a tremendous maelstrom of trouble in the time of the end that will embrace *all* nations:

“Thus saith Yahweh of Armies, 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).

A great sign of the times is the impending disaster in India. *The National Times*, May 6th, devoted a special article to the subject under the heading: “*Inflation Plus Galloping Corruption: A Potent Recipe For Disaster in India.*” The article written by Walter Shwarz, claimed:

“India, the world’s largest democracy in terms of population, rightly prides itself on its parliaments, courts, and newspapers. Mrs. Indira Gandhi, the Prime Minister, often points to the price, in terms of lost freedoms, paid by China and other communist countries, for their apparently faster rate of growth. But tension arising from food shortages, unprecedented inflation and galloping corruption at every level of official and business life are visibly threatening those freedoms in India.”

In India the problems that are current in all other democratic countries have reached crisis proportions. Walter Shwarz says:

“Added to all the other problems, the

energy crisis has quadrupled India’s bill for imports, threatening to use of 80% of this year’s export earnings in oil imports alone. Ironically, India’s previous successes with industrialism now work against her. She is an underdeveloped country with a huge appetite for oil. And oil is not the only commodity in short supply. The energy crisis has aggravated a world shortage of fertiliser. And internal bottlenecks have created a serious shortage of coal-based electric power, even though India has huge reserves of coal.

“These shortages presage another poor harvest. In the Punjab, the heartland of the “green revolution,” where wheat production doubled in the 1950’s water pumps are idle because there is no power or no diesel fuel to run them.”

It is probable that India will be the first major country to see the collapse of Democracy and Freedom as a result of food shortages, unprecedented inflation, and corruption at every level of official and business life.

Well over one half of India’s 570 million people now live below the “poverty line,” and it is only a matter of time before “freedom” must give way to either a fascist or a communist type dictatorial government.

Impending Collapse Of Democracy

Joel prophesied the policies of the nations in the Time of the End:

“Prepare (sanctify) war, wake up the mighty men, let the men of war draw near, let them come up. Beat your plowshares into swords, and your pruninghooks into spears: let the weak say I am strong” (Joel 3:9,10).

Joel’s prophecy implies, we believe, the collapse of democracy and the emergence of communist dictatorships amongst many nations, especially amongst those now classified as “poor,” “underdeveloped,” or the “weak” spoken of by Joel. For such nations to become “strong”

they must become subject to dictatorial or authoritarian type governments. China, the only "strong" Asian power reflects this fact. China, whilst weak economically and industrially, is strong because her teeming millions are subjected to a strict and unifying social and political discipline administered by a party without rivals, headed up in a single individual whose power and word is absolute.

Ultimately the greater part of the "weak" nations will yet become attached to Gog's Image Empire. Habakkuk shows this when he speaks of the dynasty of Gog:

" . . . he transgresseth by wine (Gog will be a corrupt but brilliant political and ecclesiastical genius, an arch-deceiver), 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 peoples" (Hab. 2:5).

The developing temper amongst the poor nations is an important sign of the times, for it points to the early emergence of Gog from political obscurity. Gog's swift catapult to power in Russia must synchronize with a readiness of mind amongst many poor nations to listen to his seductive, serpent discourses.

A chain reactionary collapse of democratic governments in one country after another will constitute an important sign of the times. The process, it appears, will begin just before the gathering of the saints

to the judgment seat, but will not be completed until after that event.

Christ declared:

"Immediately after the tribulation of those days (i.e. of the days of the coming of the Son of man v. 37) shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken (or, removed). And then shall appear the sign of the Son of man in heaven . . ." (Matt. 24:29-30).

Again:

"And when these things begin to come to pass, then look up, and lift up your heads for your redemption draweth nigh." (Luke 2:28).

This will be the time of midnight when the signs of the times will cry out unmistakably to both wise and foolish Christadelphians alike, that the Lord's advent is on the eve of becoming a fact.

"And at midnight there was a cry made, Behold, the bridegroom cometh: go ye out to meet him" (Matt. 25:6).

This will be a call to the faithful to give their work of witnessing and working for Christ a renewed impetus in the brief interval that remains.

"Then all those (wise) virgins arose and trimmed their lamps" (Matt. 25:7).

"And the foolish said unto the wise Give us of your oil; for our lamps are gone out."

Let us continue spiritually active and faithful, realising that the time of Christ's coming is at hand.

— R. Pogson

The Truth In Nigeria

"Your *Herald of the Coming Age* entitled *How To Read The Bible* condenses the teaching of the Bible in very short space. It makes for easy reading and quick coverage of the Scriptures in its most vital issues. If the request

would not involve much extra burden on you, could you send a quantity for the Ecclesia in Ogbete-Enugu, Nigeria, for distribution to interested friends. E.F.N. Wahoso — Recorder."

A quantity has been sent as from Logos readers — Ed

Jews in the News

Devaluation!

Perhaps the most significant event over the past month, as far as Israel is concerned, is the savage and dramatic devaluation of its currency some 42%. Whilst this is symptomatic of the economic distress felt by most nations today, few have had to react as sharply as Israel.

It is indicative of the problems facing the nation in view of the high cost of waging war, whilst attempting to mould a nation from refugees from all nations.

The result of devaluation has been a sharp increase in the cost of living, and harsh restrictions upon the purchase of goods. It is a reaction of the Yom Kippur War, and a further humiliation for Israel.

Israel, in common with the Gentile world, must learn that there is One Who is more powerful than material means, including money. Through Isaiah, Yahweh declared: "Ye have sold yourselves for nought; and ye shall be redeemed without money" (Isa. 52:3).

Certainly, if conditions deteriorate much further, Israel will have precious little money in which to redeem herself. Yet we have the assurance that she will not lack the means to establish herself according to the divine purpose (Deut. 8:18).

Israel must be humbled that she might be induced to say: "Blessed is he that cometh in the name of Yahweh" (Matt. 23:39). Though the Gogian invasion will accomplish the final humiliation for Israel before she is elevated to glory, present circumstances are playing a part to that end.

Forty Days Of Funerals

Of the 2,499 Israeli men that died in the Yom Kippur war, 1,837 were buried in seven temporary cemeteries. Recently these men were reinterred in graves close to the homes of relatives. Up to 111 funerals every day for 40 days were held to bury the soldiers. At the moment fifty-six men are still posted as missing since the war and the bodies of 42 are believed to be in Egyptian held territory. However, the Egyptians are withholding permission for an organised search despite their assurances to such during the peace talks in Geneva. The day will come however, that instead of the bodies of the sons of Israel lying forgotten in the desert, God will bury

their enemies on the land. For Yahweh declared through Ezekiel: "And it shall come to pass, that I will give unto Gog a place there of graves in Israel...and there shall they bury Gog and all his multitude: and they shall call it the valley of Hamon-gog."

THIS PAST MONTH IN ISRAEL

- * Yom Kippur War Dead reburied.
- * Terrorist Activity in Two Cities.
- * Further Action of Fatah suspect R.C. Archbishop Cappucl.
- * Former Israeli President Salman Shazar died.
- * Political Disturbances in the occupied West Bank.
- * Dr. Kissinger met with Demonstrators in Jerusalem.
- * Soviet Ships Violate Israeli Territorial Waters.
- * Prime Minister Rabin (The Dove) Speaks War.
- * Israel devalues her currency 40%

Meanwhile, the reference to forty days of funerals is significant. There were forty years of funerals when Israel left Egypt. There were more than 600,000 men over twenty who left Egypt, and presumably a like number of women. That being the case, a simple calculation will reveal that there were on an average some 9 deaths, and funerals, a day, throughout the years of wanderings. Thus a line of graves would stretch throughout the desert, wherever they went. Paul declares "they were overthrown in the wilderness" (1 Cor. 10:5). The Greek is they were *strawn, scattered, or spread out*, in the wilderness. They had turned from the way of life, and reaped the only alternative — death.

West Bank Disturbances

Amidst growing rumours that Israel was negotiating turning over the occupied "West Bank" (see map) back to Jordan, several Israelis tried illegally to establish an unauthorised settlement. The attempt took place at the site of the Biblical town of Shiloh, some 15 miles north of Jerusalem. To add to the growing political storm, former Defence Minister Moshe Dayan has added his signature to a petition which rejects any withdrawal from Samaria and Judea. Three other labor MK's (Members of the *Knesset*) also signed the *Likud* sponsored petition. To date 100,000 signatures have been collected.

To keep out the illegal settlers, 66 of them were arrested and placed in a detention centre. This occupied several hours, as many had chained themselves, to trees and other objects.

The plan to return the West Bank to Jordan is causing problems on both sides of the political fence. In Israel there is a growing opposition to the present trend of Government policy of giving a little land for lasting peace. In

Jordan, the controversy is whether the West Bank should constitute a new Palestinian State (presumably with Mr. Yasser Arafat as President or King) or whether it should revert to Jordan. This territory is portion of that, which according to Bro. Sulley's exposition, will be included in the "holy Oblation" in the future division of the land. That land will be reserved for the Prince who may grant some of this as a gift to his friends (Ezek. 46:16-17).

Church Terrorism

Terrorist activity is still evident in Israel, although methods of detection have proved effective. Arabs from the Gaza strip and from Nablus (notorious centres of anti-Israel activity) have been caught before the violence has erupted. Whereas fear and violence are found in the land today, the time will come when "violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise" (Isa. 60:18). In context with this prophecy, even the Arabs are depicted as converging on Jerusalem, not for war but for worship (cp. Vv. 6-7).

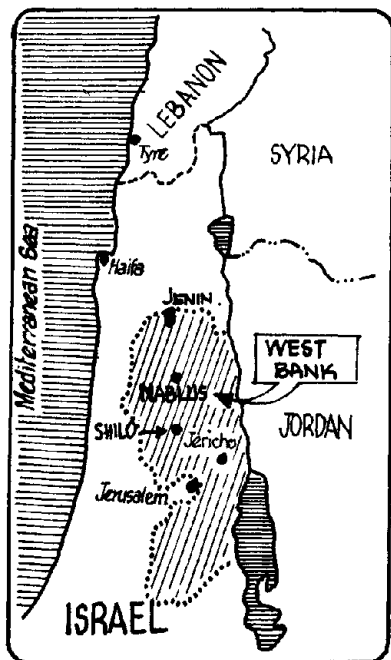
Terrorism has not been limited to Arabs, however. High officials of the church have played a part therein. Recently Roman Catholic Archbishop Hilarion Cappucci was indicted for illegally possessing weapons, and maintaining contracts with foreign agents.

Attempts made to have him released on a technical point of law, and the charges waived, were rejected.

The church has never hesitated to resort to violence if its policy is to be advanced thereby. The inquisition, the church terrorism in South America, the upsurge of violence in Ireland, are indicative of this. And now Israel

The Lord spoke of "false prophets which come to you in sheep's clothing but inwardly they are ravening wolves" (Matt. 7:15-20). The Apocalypse refers to the Papal system as "having two horns like a lamb," but "speaking as a dragon" (Rev. 13:11).

History reveals that when Rome has been in the ascendancy, Jerusalem has been in decline, and *vice versa*. The uprise of Jerusalem in the future will be followed by the complete destruction of the Roman harlot (see Rev. 18).



Thought For Meditation

"Ye Believe In God"

There is no greater balm to the mind than this. Only those who really believe know the power of it. It is the feeling expressed in Ps. 16: "I have set Yahweh always before me. Therefore I will not be moved." A full sense of the fact that all creation subsists in Him – that it has been contrived by His wisdom and is upheld by His power – and that His very presence fills the whole of it – that He is not far from every one of us – will fully fortify the mental man in all the fluctuating conditions of our vain life. The fact itself is exhilarating without reference to personal advantage; but the comfort is complete and inexpressible when the mind is opened out to personal hope in the beautiful words which the Lord proceeded to add: "In my Father's house are many mansions (or abiding places). If it were not so, I would have told you. I go to prepare a place for you." These words teach that he is working on our behalf; that he is interested in our welfare; and that he will do all within his power to secure for us the divine inheritance that is "laid up for those who love the Lord's coming." So take courage in all circumstances. Life as it is presently constituted will not last for ever. It is but "a vapour that appeareth for a little time and then vanishes away." But the things in Christ Jesus to which we have been called, are the eternal realities of existence. And the signs indicate that the consummation is near at hand. Therefore continue to believe in God, and take courage: "The Lord is at hand."

Declension And Revival Of The Truth

"Therefore I declare to you this day, that my conscience is clear in regard to the fate of any of you, for I have not shrunk from announcing the whole purpose of God regarding you. Be watchful over yourselves and over the whole flock, of which the Holy Spirit has placed you in charge, to shepherd the Ecclesia of God, which he won for himself at the cost of his life. I know that, after my departure, merciless wolves will get in among you, who will not spare the flock; and from among yourselves, too, men will arise, who will teach perversions of truth, so as to draw away the disciples after them. Therefore, be on your guard, remembering how for three years, night and day, I never ceased, even with tears, to warn each one of you." (Acts 20:26-31).

"Proclaim the Message, be ready in season and out of season, convince, rebuke, encourage, never failing to instruct with forbearance. For a time will come when people will not tolerate sound teaching. They will follow their own wishes, and, in their itching for novelty, procure themselves a crowd of teachers. They will turn a deaf ear to the Truth, and give their attention to legends instead. But you, Timothy, must always be temperate. Face hardships; do the work of an evangelist; discharge all the duties of your Office." (2 Tim. 4:2-5).

The teaching of Christ is simple, precious, beautiful, yet men will corrupt it. They did so when the great Teacher was among them; and far more when he had left the earth.

The apostles, without avail, sought earnestly and vigorously to check the evil. Their solemn warnings and exhortations to "hold fast" fell on unheeding ears for the most part. The declension became a fixed and spreading disease.

Concerning false teachers, the New Testament says much. Paul refers to these wrong-minded men as those who spake "perverse things to draw away disciples after them" (Acts 20:29-30). James, Peter,

Jude and John allude to them in the same unflattering and condemnatory way. Christ in his Apocalyptic message, describes them as "Nicolaitanes" (*vanquishers of the people*) and "Balaamites" (*wasters of the people*). For power, notoriety, sensual pleasure and ungodly gain, these evil workers feared not to add to and take away from the Word of God. Renegade Jews sought to impose their judaising on the believers, and apostate Gentiles laboured to infuse afresh into the minds of Christ's little unsophisticated flock the speculations and mystifications of Egypt and Greece. Small wonder that Paul lay awake at night, weeping and praying, as he pictured to himself the drift

and outcome of all this scheming and manoeuvring (Acts 20:29-30; 1 Thess. 3:10).

And to add to his problems, there were those who preached Christ "of envy and strife . . . of contention, not sincerely, supposing to add affliction to his bonds" (Phil. 1:15-16). Others, like Diotrephes, "loved to have the pre-eminence," and when they could not get it, disgruntled with the Ecclesia that repudiated their claims for leadership, they left it, hoping to weaken its testimony for the Truth.

Thus it was in the first century; so it continues to this very day.

The symbol of the Ecclesia is the moon. Significantly it is never stable; it is always waxing or waning; so it is with Ecclesial life, and thus vigilance is necessary.

As far as Ecclesial history is concerned, bad as conditions may have been in some quarters during Apostolic days, worse followed. The Upas tree planted and rooted soon bore abundant fruit. The outrageous doctrines and practises which are chronicled as pertaining to the second, third and fourth centuries are astounding. *Eureka* should be studied on this matter. The instruction imparted by Brother Thomas will fortify Christadelphians, both old and young, to withstand the doctrinal and moral laxity that has in recent times become prevalent.

"During the period of the first Six Seals, the number of the Brethren or Christadelphians, continually decreased, while that of the fellow-servants as persistently increased. This will appear not only from history but from the

general tenor of the epistles to the Asiatic ecclesias." So writes Brother Thomas (*Eureka* vol. 2, p. 249). Yes, "Christians" greatly multiplied, but in proportion to their number, those of the genuine kind became fewer and fewer, so much so that in time they were lost to the historians' view. "Saints" there have been, and many of them: "St." Ambrose, "St." Augustine, "St." Jerome, etc., but not many "saints" (*called out ones*) of the apostolic stamp. It is the Ministers of Satan, and their legion of pious and impious dupes, who find notice in Christendom's annals. Thanks be to God for the assurance that He has placed on record that the worthy followers of His meek and lowly Son are all known to Him, and will be gathered for open and glorious recognition at the last:

"They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him" (Mal. 3:17-18).

Since the days of Constantine, the apostasy has been enthroned, and the Truth cast out. Christ's simple, precious and beautiful teaching has been smothered by the follies and wickedness of man. Darkness has reigned (Rev. 18:2,23), and Christ's true brethren and sisters have been despised and oppressed exiles in a great and howling wilderness (Rev. 12:14).

And what of today? God, in His merciful arrangements has caused the Truth to be publicly revived. This He has achieved by the pen and voice of Brother Thomas, whose utterances are an evidence of the fact. Men who are still staggering under the influence of the wine of Babylon, deny and

ridicule it. The fact remains all the same.

For our own part we heartily say *Amen* to the confession and desire of Brother Roberts, the worthy co-labourer of Brother Thomas:

"The Truth has been revived at much pains from the rubbish of ages; and it is too precious to be treated carelessly. It is easy to bring down the rubbish again on the good foundation."

"Brother Thomas has been laid aside in the grave for a season, and so long as God permits life and health, we shall defend the mighty results of his labours against all ridicule from friend or foe."

The mission of present day saints (for they have a mission, no less than Brother Thomas had) is to uphold and extend the Truth. Are we carrying out this God-given work? Our abilities may be mediocre, our talents few, but we can, if we have the will, do all that God asks from us or expects.

There are certain things, however, upon which God insists. He demands alertness, watchfulness. He requires us to be guardians, not dissipators of the living verities.

"Hold fast the form of sound words, which thou hast learned of me in faith and love which is in Christ Jesus (2 Tim. 1:13).

"Take heed unto thyself, and unto the doctrine; continue in them: for in

doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:6).

This is a personal challenge which each one of us need to meet in faith. It is our personal attitude to the Word, the Truth, and its responsibilities that will contribute to the virility of an Ecclesia, and the vigour of its testimony against the world. Let us become lax in the Truth's demands, and our influence will penetrate the Ecclesia to its hurt. God abhors slothfulness. To those who receive the Truth, and make no use of it, the words will be addressed: "Thou wicked and slothful servant."

That some are failing in their divinely-appointed mission, the heart-breaking state of the Ecclesias show. Wrong teaching is written on the pages of literature purporting to issue from Christadelphian sources, and are no less manifest in the conduct of some professing the Truth. The ruthless spirit of the world; its demands made irrespective as to the feelings of others; the disregard it shows towards the authority of God manifested in His word, can rub off on to Ecclesias. Let us be on our guard. Let our attitude be that of faithful Joshua: "As for me and my house, we will fear Yahweh." Let us all recognise that Christ is at the door, and so make ready for his coming.

WHICH IS RIGHT?

We acknowledge further letters commenting on the two facets of criticism of *Logos* we received some time back. Thus:—

"Four years ago I took as many Christadelphian periodicals as I could, having left the *JW's* after ten years of active door-to-door preaching. I still take *Logos* and enjoy it. I admire your correct use of the Divine Name, and the way in which you supply aids, and encourage your readers to publish the truth to others, not forgetting Yahweh's words: If the watchman sees the enemy coming and does not sound the alarm and warn the people, he is responsible for their deaths. They will die in their sins, but I will charge the watchman with their deaths. I quote from *The Living Bible* as it seems to express the words a little clearer. Because of them, I like your straight to the point upbuilding and exhorting, and your encouragement to overcome our many weaknesses. I find *Logos* maintains my interest in the Word, drawing attention to matters of vital import.

Gideon's Example

The above words are used by the Spirit to describe the condition of Gideon and his three-hundred men, as they pursued the panic-stricken Midianites who streamed in disorder, east across the Jordan, to escape him (Jud. 8:4).

They still greatly outnumbered Gideon's army, comprising a formidable force of fifteen thousand men (v. 10); and under normal conditions, this was more than adequate to cope with the pitiful few with Gideon.

But the conditions were not normal. Gideon had the invisible but irresistible forces of heaven to draw upon, and his success stemmed from his faith in such.

The account is graphic and dramatic. As soon as the initial blow had been struck by the noble three hundred, the men of Israel "out of Naphtali, and Asher, and all Manasseh" hastened to the attack. From Ephraim, Israelites rushed north to cut off the retreat of the enemy, stationing themselves "at the waters unto Beth-barah and Jordan" (Jud. 7:24). Throughout the north, the cry was heard: *Cherav Yahweh Oolegidon*: "The sword of Yahweh and of Gideon."

What of the leader himself and his faithful, courageous three hundred? Did they remain in the routed camp, exploring its wealth, and relieving their previous long period of strain and scanty fare by gorging themselves on the abundance left by the fleeting enemy? No, these water-lappers did not throw themselves on their knees to gratify their fleshly appetite. There was still work to be done and a fight to be won before the time of rest. The record states: "Gideon came to Jordan, and passed over, he and the three hundred men that were with him, *faint but pursuing*." He did not leave the work incomplete. He aimed to crush the confederacy, and though its main forces had already been scattered or destroyed, there were sufficient remaining to constitute a threat if not dealt with immediately.

So Gideon and his men maintained the pressure against the enemy "*faint but pursuing*."

They did so, doubtless believing that they could depend upon the wholehearted encouragement and co-operation of Israelites who had already seen a valuable work performed by Gideon in the interests of the nation. In this they made a mistake. Instead of encouragement, Ephraim offered carping criticism (Jud. 8:1); instead of support, Succoth voiced doubts (Jud. 8:6); instead of assistance, Penuel stood aside (v. 8).

Probably the men of Penuel had listened to doubts whispered in their ears by the men of Succoth, and did not want to make a mistake. For the moment they would stand aside.

Subjected to criticism, assailed by rumours expressing doubts of his ability or integrity, or else questioning his motives, Gideon turned with greater dependence to Yahweh-Shalom — *He Who Will Give Peace* (Jud. 6:24). In His strength, he continued the fight, pressing on against the enemy, "*faint but pursuing.*"

And he succeeded. Thanks be to Yahweh, He succeeded. He succeeded, and in doing so provided an inspiring example of faith and courage to all others, in their lesser fights of faith. He succeeded to the point that those who previously had secretly decried him, or deprecated his ability, were compelled to acknowledge that he had performed an invaluable service in the cause of truth.

But what if Gideon had been diverted from his objective by the criticism of Succoth, or the mocking cavilling of Penuel? What if the voice of complaint that he heard from all sides had caused him to justify himself?

The enemy would have escaped, and Gideon's work would have been rendered incomplete.

Example of Nehemiah, of Paul

To take the example of another grand Hero of faith: Nehemiah. What would have happened to the work to which he gave himself with unstinted zeal and undoubted faith and courage, if he have been diverted by the hypocritical plea for a conference on the part of Sanballat, the mocking criticism of Tobiah, or the lying insinuations of Geshem's open letters? It would have ceased, and the people who had been encouraged by the sight of Jerusalem's rising walls, would have been discouraged and disheartened as the labour ceased in order that Nehemiah might argue with his detractors.

And think of Paul. Down the stream of time there have been many other voices which articulate the perseverance so grandly exemplified by Gideon, but none more lofty and sustained than that of the apostle and servant of the Lord, as expressed in the grand summary of his objective as outlined in the Epistle to the Philippians:

"I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14).

Times Of Crisis — Our Opportunity

Times of crisis in an individual or an ecclesia are times of challenge. How often the work rests heavily upon a few, who persist in it, in spite of the weariness of it all, and maintain the fight "*faint but pursuing.*"

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How often, when difficulties are great and opposition is strong, and the ranks of those upon whom we can rely are depleted, do we need the inspiration of a Gideon, the wisdom of a Nehemiah, the determination of a Paul!

When things go well, when success seems assured, flesh will give you its support. When they go badly, when problems arise like a flood, when it seems that the opposition is such that it will seriously weaken, if not destroy, your work, then flesh will open its croaking voice of carping criticism, and fair-weather friends will busily whisper to others of their doubts concerning the integrity of those upon whom, at other times, they have been pleased to lean.

We have been meted our measure of such experiences during the past twelve months, and therefore view the passing of 1974 with pleasure. Never, in over forty years of editing, has our little craft sailed through such stormy seas! At times the rough waves have threatened to swamp it, causing us to turn more ardently to the consolation of One Who is capable of saying to the waves and the sea: "Peace be still." We have heard friends in effect say, "Serve you right! You have brought it upon yourself!" The criticism of Succoth has been heard: Your numbers are depleted; there are few with you, whereas the enemy is strong. We have been accused of changing our attitude to the truth, of encouraging apathy, error and laxity.

It is wrong, of course. It stems from misunderstanding and misinformation. But like Gideon, like Nehemiah, like Paul, we find it difficult to spend time to justify ourselves. And does such justification really matter? Are we really concerned as to what flesh might think? Are we entitled to put aside the work in which we are engaged, to enter into a wrangle about who is right or wrong in a matter? Will not Christ settle that at the Judgment Seat? We are content to leave the matter there, as far as many forms of criticism pressed upon us are concerned.

A Voice Of Encouragement

In these circumstances, we have found encouragement in some comments of Brother Thomas. He, too, was subjected to similar criticism. He wrote:

"I have found it impossible, with all my plainness and straightforwardness, so to speak, write, and act, as not to be misconstrued by someone or more. My course is, therefore, just to say what I have to say, and let the world dispute and cavil at it as much as, and as long as, they please. When they get tired, perhaps they will stop. . . . I have neither time nor inclination to dispute for disputation's sake."

Again:

"We breathe in an atmosphere of calumny, reproach, and execrable tittle-tattle; so that sometimes we are tempted to exclaim, in the words of the prophet, 'Wherefore came I forth at my birth to see labour and sorrow, that my days should be consumed with reproach?' But we know ourselves as others seem not to do. They can neither duly estimate our character, nor our motives, for neither of them have any approximation to their own. But we look not at the things which are seen, and temporal; for we walk by faith, and not by sight: therefore, though

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'troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, yet are we not destroyed.'

But 1974 has not been all darkness. In fact the gloom has been relieved by the warm encouragement received from quarters least expected. The hand of help has been extended by a growing number of individuals locally, who are not very articulate as far as public speaking is concerned, but are very co-operative in the practical assistance rendered us. Many, many letters have been received with words of encouragement. How stimulating to open up a letter, towards the close of a difficult and tiring day, to read a word of appreciation of labour performed; or friendly, helpful criticism designed for its improvement.

But above all, there is the strength that comes from Prayer. Like Gideon of old, we have sought the consolation and communion of Yahweh-Shalom, and in the bitter school of adversity and experience, have learned that we do not lean in vain.

The past year has taught us that strength is not in numbers but in faith and the courage to implement it. It has taught us again not to put confidence in flesh, but to look above and beyond it. It has revealed to us that it is not only Paul who has had to continue in the way *faint but pursuing* in the midst of "good report and evil report," but those also who seek to follow in his footsteps.

As 1975 opens before us, it is with the realisation that the time of the end is upon us. May the year see the coming of the Lord, and may the blessing of Yahweh continue with us that we may maintain these efforts until he come, *faint but pursuing*.

THE TRUTH IN THE PHILIPPINES

Dear Bro. Mansfield,

Loving greetings from the Ecclesia in Manilla. I would also like to personally express to you and your staff my gratitude for sending me *Logos* regularly since September, 1972. I really enjoy and appreciate it very much. Brother A. Manzano wishes to express his thanks to you for sending us *The Christadelphian Expositor*. He told me to convey to you his warmest fraternal regards.

Last October, I mailed and forwarded by subscription to *Logos*, and wrote of the baptism of my brother who, like me, was a member of the *Church of Christ* which was established in the Philippines in 1914. At present, four of the members of the Ecclesia, including myself, came from the *Church of Christ*. Again, another member of this church is interested in the Truth, and he requests if he could obtain the *Herald of the Coming Age*. I will enclose his address with this letter.

Many thanks in advance. May God shower you and your staff always with His bountiful blessings in the wonderful work you are attempting.

Your brother,
C. Stanta Ana

(Copies of the *Herald* have been forwarded to the interested friend; and currently we are attempting to make arrangements for a special effort in the Philippines in conjunction with the tour of Bible Lands later in the year . . . Editor).

THE NEED FOR

Virile Communication

A Vital Faculty To Be Used Rightly

Of all the faculties that we possess, *communication* is most important.

It was God Who, first of all, communicated with man. He enlightened his mind, dispelled his native darkness, invigorated him with His revelation.

This produced joy and pleasure, as earnest conversation between two parties based on righteousness and mutual consideration invariably does.

Communication will reveal a person's mind and intentions to his fellow. This is so in normal relationships. Two persons commence to court each other; and immediately find a channel of communication previously denied them. Later, when married, and blessed with children, they find added pleasure in communicating with their offspring when they commence to speak.

A channel of mutual conversation has been created.

It is so with Yahweh in relation to ourselves.

He imparts the language of the Spirit to His "little ones;" and there is great delight in heaven as they learn to master it, expressing themselves to Him in prayer, and hearkening to His voice as it sounds out from the Word.

Great care must be taken by

the children of light to maintain this channel of communication with Yahweh. It takes a great deal of conscious effort to do so, particularly in view of the pressures of other things that increasingly come upon us with added responsibilities in these closing days of the Gentiles.

Real effective communication can easily fall away like everything else, unless we "watch unto prayer" and continue in the Word, rooted and grounded therein.

When Communication Breaks Down

When communication breaks down, misunderstanding and antagonism follow.

Consider the example of history.

Originally the whole earth was of "one speech and language" (Gen. 11:1). People could effectively communicate together, understanding the expressions used, and revealing to one another their mind and intentions. But because the people left off communicating effectively with God, He confounded their tongues.

The immediate effect of this was the *dividing* of nations. For, generally, a person who speaks the same language, thinks in a similar pattern to those who do likewise. The opposite leads to mutual misunderstanding, doubts, antagonism. The effect of the confusion of tongues is Scripturally expressed thus:

"By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations" (Gen. 10:5).

In other words, communication broke down, and national division became inevitable. Modern Europe, divided into nations, illustrates the result that stems from confusion of speech. Compare it with the closer union that is found in such continents as North America or Australia, where a common language is spoken. The latter leads to a greater community of thought, outlook and aspirations.

As with the nations, so with a family.

Let the domestic harmony between husband and wife be disturbed by "huffs," "sulks," "no-speaks," "moods," "politeness," "icy silence," "sullenness," and the ground is set for trouble, which, *if persisted in*, can lead to marital disaster, and even separation.

When people will not communicate with each other frankly, honestly, openly, and yet in love, the proper appreciation of each other will suffer, and dissatisfaction and problems will inevitably come. Finally, the family peace will be shattered.

Evils that will follow in the train of this are: false assumptions, insinuations, emotional imbalance, outbursts, failing affection. Finally, love will be no longer in evidence.

Selfish standards, false comparisons, will then be adopted as tension rises. Wranglings will be followed by slanderous words and degrading accusations.

Bitterness, even hate, will set in, as the situation becomes hopeless.

The world is full of the consequences of such tragic happenings. Divorces, broken homes, juvenile delinquency are among the fruits of such a state.

What Should Be Done?

The real tragedy is that these things need never have happened.

They have been precipitated through selfish behaviour, inconsiderate attitude, plus a refusal to give way, or accept wise guidance or genuine reproof when the position demanded it.

Let any whose marital "bliss" is in the process of being disrupted, think for a moment upon "their first love," when each was attracted to the other, and found the greatest pleasure in each other's company.

There were no "communication problems" then.

How is it possible that such a happy state could degenerate into one of enmity and hostility?

If both parties were to be asked the reason(s) for it all, doubtless, in the heat of the moment, arguments justifying their individual attitude would be thrown at each other.

It has been well stated:

"In many cases of marriage breakdowns, only an infallible hand could go over all the circumstances and happenings in the case, and rightly evaluate everything, and present things as they happened without respect of persons. And this God will do, if we do not put our house in order now. 'Behold, now is the accepted time; behold, now is the day of salvation' (2 Cor. 6:2)."

At the Judgment Seat of Christ, our lives will be set before us with infallible wisdom and unerring judgment.

But then it will be too late for us to re-order our lives and put everything right.

And, moreover, do we want the misery of a divided home and family arguments to continue?

To restore peace, we must make personal effort now. First, the individual mind must take in the real perspective. It is time for both to simmer down; to give time for quiet reflection and self-examination to recall the happy past; to make a conscious effort to restore it.

To do this, requires a proper frame of mind. Prayer to the Father can help in that direction. Set before Him the real issues, give expression to the problem, ask for His mercy, help and guidance. Some thought should be given before such a prayer should be offered; and during that time of meditation, quietly seek to express to yourself what you have done to contribute to the unhappy state, and what you can do to heal it.

Perhaps tension, trouble, ill-health, or financial difficulties have contributed to it. Has the materialistic bug got hold of you, so that you are ignoring your partner, your family. It is when you have thought the problem out that you are properly equipped to mention it in prayer. At such a time, follow the exhortation of Paul:

"Let us come boldly unto the Throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

Communicating With Yahweh

We have poured out our prayer unto Yahweh. How will He communicate His answer to us?

It will be found in the Word.

Prayer should be followed by searching the Scriptures.

Remember, Israel is described as Yahweh's bride (Isa. 54:5). Did Yahweh have any problems with His wife? What kind of approaches did He make? How was His character revealed in His attitude? Was He patient, longsuffering? Did He show great understanding, both of the nature of the problem, the cause of estrangement, and the character of the bride?

Could any mistake possibly be attributed to Him? Can any mistakes be attributed to you? Are you prepared to honestly acknowledge them for the love of the other party?

Was Yahweh prepared to make great allowances within certain conditions, even though He Himself is righteous in all His ways?

Is Israel faithful to Yahweh today? Has He completely cast off His people? Will He not restore them in love? Does He not seek to do so even now? Will He not "speak to the heart" of His people ultimately? Will He not be gracious unto them again? Does He harbor grudges against them?

The Scriptures clearly reveal "the thoughts He has towards His people," and reveal that He will show mercy and considerateness towards them, grafting them in again to the true stock from which they have been cut off (Rom. 11: 23-24).

And this in spite of the continuous provocations that they have committed in His sight.

Remember the words of Paul:

"Husbands love your wives, as Christ loved the Ecclesia and gave Himself for it" (Eph. 5).

The word *agape* signifies a self-sacrificing love, that sees the greatest good for the object of it, even at the expense of the one manifesting it.

Consider how Christ manifested his love for the Ecclesia: he denied himself, suffered, endured, laboured and died on the stake for it. Was the Ecclesia always faithful to him? By no means, yet he never lost his consideration and care for her.

"So ought men to love their wives," commented Paul.

And, on the other hand, let the wife, "see that she reverence her husband." Such an attitude will draw out his love for her, whilst it will elevate him in her sight.

Thus, with the brother and sister in the married state in Christ, there must be a purging of selfish thoughts and motives, a setting aside of antagonisms and accusations, and a careful assessment as to whether each, as individuals, is doing what Christ would have him and her to do in the matter.

As each thinks of the other in relation to these problems, the words of the Psalmist should be borne in mind:

"If Thou, Yahweh, shouldest mark iniquities; O Yahweh, who shall stand."

Let that fact be clearly recognised by both, and a basis has been established for mutual reconciliation.

Self Examination

We are Scripturally admonished to "examine ourselves." In the process of doing so in regard to marital problems, let the mind revert back to the times before they

began, when each was happy with the other. Try and re-appraise the qualities which drew you to the other when you were first married.

Do not set them aside on the grounds that "there has been a great change since then." There may have been, but perhaps you have forcibly suppressed those qualities. Try to recognise your own failing in the matter. This is difficult, because another's faults come so easily to mind, and stand out so clearly, that it is hard to see where you have been at fault at all!

Only a really spiritual mind will be able to rise to the need, and discern personal failings in such a case.

Consider. How many of us are imbalanced in our attitude towards the other? How many husbands demand a high standard of submission as "the head of the house" without being wise or sensible in what they demand? And at the same time refuse to render equivalent obedience to Christ?

How many wives take their husbands for granted; indulge in shrill nagging that effectively destroys the peace of a home; laze away the day, and then expect a tired husband to do the work for them of an evening; criticise his lack of ability but contribute nothing to improving it; covetously seek for better furniture, luxurious equipment, and seek to drive their husbands on to obtain it?

How many of us do not make allowance for weakness, or limitations of ability? How many of us become overbearing in our attitude, pushing and demanding, never

leading or encouraging? How many of us find words of carping criticism come easier than warm encouragement? How many of us harp away upon the obvious failings of the other, at the same time failing to reveal the characteristics of the true shepherd? How many of us take genuine thought for the spiritual welfare of the other partner in the married state? How many of us try and legislate for righteousness in our homes? How many of us allow our affections to die, because they have not been nourished in a conscious way?

Consider the Apostle's wise words:

"Let all bitterness and wrath and clamour and evil speaking be put away from you with all malice; and be ye kind one towards another, tenderhearted, forgiving one another, even as God, for Christ's sake, hath forgiven you." (Eph. 4:31-32).

Here then are Divine principles that need to be thought about by both the husband and wife in the Lord.

A Hopeless Case

But where the "marriage state" is such that it is beyond repair, and the two parties are completely estranged, and entrenched in their positions, it must be remembered that this only exists because either one or both parties refuse to try and put matters right.

Take Nabal and Abigail as an example. What kind of a happy home environment did they have?

What kind of a man was Nabal? How did he treat others about him? Could you reason with a man like Nabal?

"Behold, David sent messengers out of the wilderness to salute our master,

and he railed (margin, flew upon them) on them" (1 Sam. 25:14) ". . . for he is such a man of Belial that a man cannot speak to him" (1 Sam. 25:17). "Let not my lord regard this man of Belial, even Nabal: for as his name is, so is he; Nabal is his name, and folly is with him" (1 Sam. 25:25) "The man was churlish and evil in his doings . . ." (1 Sam. 25:3).

These scriptures reveal a first class tragedy. Surely Abigail would not have chosen such a man for her husband, if he were like this when she first met him.

But Nabal changed. How long, or over what period of time, we do not know. But doubtless he was to blame for the decline in behaviour. How did Abigail manage to survive in such an environment, maintaining her integrity?

Doubtless by the constant exercising of her mind upon the Word of Yahweh and the true values of righteousness. The fact that the foundations of righteousness were destroyed in Nabal through his own self-will, in no way destroyed her attitude or outlook with regard to spiritual things.

Abigail had many long trials, but she came through them all; because of her faith in Yahweh. The willingness of one partner does not guarantee the co-operation of the other, nor can it prevent selfishness developing in all cases.

Today, many marriages are suffering due to many things, besides the pressure of the outside world. The psychologist or "the wise of this world" claim that the marriage breaks down because the two are *incompatible*. Such a doctrine is quite wrong. To say that two people *can't* live together, and make a success of marriage, is in effect saying that the real cause of failure

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lies within their nature *beyond their control*.

Whilst it is true that the "nature" is at the seat of the matter, the real problem lies in the fact that either one or both *refuse* to give up their selfish ways.

And the Lord is the judge of all such cases.

Difficulties Can Be Overcome

We need to remember that sin can be "overcome," but only through the indwelling Word of God, believed and implemented, supported by Prayer and dedication. And though we may fall short of the Glory of God, yet our Father is always ready to help us.

There is nothing that can prevent husband and wife being reconciled *except a wilful, selfish spirit*. Anyone who is proud, and refuses to humble himself (or herself) cannot expect the Lord to approve such an attitude in the day of Inspection (1 Pet. 3:12).

Communication needs to be re-established between both parties.

There is a real need to re-examine the Divine principles *together*; to carefully assess what is needed in their personal conduct to help create a good spiritual environment in the home.

Consider earnestly the words of the Apostle Peter:

"Likewise, ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the Word be won by the conversation (i.e. conduct) of the wives; while they behold your chaste conduct with fear (i.e. reverence)" (1 Peter 3:1-2).

Again:

"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).

Where these words are applied in the way of life, there will be the environment for a happy household rejoicing in the Hope of Salvation. Let it be remembered that the eyes of our children are upon us and our way of life in the home. And so is the eye of God!

— A.C. Newton (Perth).

AT THE CANADIAN BIBLE SCHOOL

Dear Brother Mansfield,

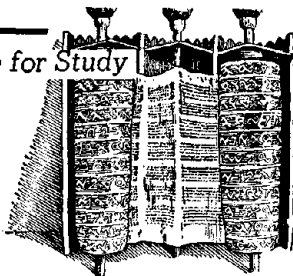
Our Committee expresses its appreciation to you and to the Australian brethren and sisters who accompanied you to our first Bible Camp at Manitoulin Island. The sound exposition of Ecclesiastes and the many hours of discussion around the camp sites has left us with fond memories and renewed enthusiasm.

We shall remember the reading of the Scriptures by Bro. Ross Gray when he "read distinctly and gave the sense," and the kindly encouragement given by Bro. Frank Bowen in his farewell remarks to the Bible Camp."

— R.W. Abel, Secretary.

EDITOR'S NOTEBOOK

We apologize for the non-appearance of this feature in this and the last issues of "Logos." Pressure of work, including preparations for a further tour abroad, has been the cause of this. We look forward to re-introducing it in our next issue, God willing.



PSALM FIVE - A Plea for Deliverance, and for Vindication

A morning prayer (see v.3) after the gloomy shadows of the night have been driven away by the warming rays of the early sun. The morning, when the world is still, and the light spreads abroad from the east with new tokens of Yahweh's presence, is the time of prayer. All creation joins in praising the beginnings of a new day, and at that time, Yahweh's children should turn their thoughts to Him before the activity of everyday life takes possession of its hours.

Historical Background

The title states that this is *A Psalm of David*. The title has been disputed on the grounds that it speaks of the Temple as though built (v. 7), and, of course, that was the work of Solomon, not of David.

However, the term "house of Yahweh" is used of the Tabernacle (Exod. 23:19; 34:26; Deut. 23:18; Josh. 6:24; 1 Sam. 1:24; 3:15), as well as of the tent that David pitched for the ark on Mount Zion (2 Sam. 12:20). The same treatment is given to the term, *Temple*. It is the title applied to the sanctuary at Shiloh (1 Sam. 1:9; 3:3), and the expression used by David in the Psalm recorded in 2 Samuel 22:7, as well as elsewhere (see Ps. 11:4; 18:6; 29:9). In those places it seems to relate to heaven above, the abode of Yahweh, His true Temple, of which, the earthly building was but a local symbol. Isaiah recorded the words of Yahweh:

"Thus saith Yahweh: The heavens is My throne, and the earth is My footstool; where is the house that ye build unto Me? and where is the place of My rest?" (Isa. 66:1).

The word for "temple" is *heykal*. It is from a root expressing *capacity*, and suggests a large building for public assemblage. In Ps. 45:8,15; 144:12, the word is translated *palace*. In all these usages, therefore, it can apply as much to the days of David as to those of Solomon.

At what time was the Psalm composed? The internal evidence would suggest that it was written during the rebellion of Absalom. David speaks of the destruction of those "who speak leasing" (v. 6), as he does in the previous Psalm which was written about that time (Ps. 4:2). He prays that his enemies may "fall by their own counsels" (v. 10), which seems an echo of the prayer contained in 2 Samuel 15:31: "O Yahweh, I pray Thee, turn the counsel of Ahithophel into foolishness." The ascription of praise (v. 11), would stem from his early morning confidence as he recalled hopeful evidence of his restoration.

As we have seen in our treatment of the previous Psalms (e.g. p. 84), shortly after David left Jerusalem depressed and despon-

dent, he received news from the city that the advice of Hushai his friend, had prevailed over that of Ahithophel (2 Sam. 17:22), and this, together with other incidents of travel, must have greatly encouraged him with the realisation that his exile would be only temporary. His morning prayer, therefore, was one of hope and confidence, expressive of his determination to follow the course that Yahweh would reveal for him. The theme of the Psalm is expressed in v. 8:

“Lead me, O Yahweh in Thy righteousness because of mine enemies.”

The Dominant Title Of God In The Psalm

In this Psalm, David describes Yahweh as *A Shield* (v.12).

That also was the title that he gave Yahweh in Psalm 3 (cp. v. 3). But there the word is *Magen*; here it is *Tsinnah*. The word is derived from a root, *tsen*, signifying *thorn*, and in this regard, suggesting the protection of a thorn-bush. In contrast to *magen* which denoted a smaller shield, *tsinnah* related to a large shield which protected the whole body. Thus the expression in this Psalm: “*compass him as with a shield*” (v. 12).

Goliath was protected by such a shield. It was in the nature of a moveable fort, for a man went before him “bearing the shield” (1 Sam. 17:7). This man carried this huge shield before Goliath, who also was equipped with his smaller personal shield. When the giant, moved forth to the point of battle, he stood protected behind it. The only vulnerable part was the formidable face, and towards that David successfully aimed with his sling and his stone.

The Hebrew word *tsinnah* is sometimes rendered “buckler” as in Psalm 35:2. In that passage, both the small and the large shields are referred to. The Psalmist calls upon Yahweh to move to his defence, both in protecting the vulnerable parts of the body, as well as the large protective shield that would “compass him” about. In Psalm 91:4, the Psalmist states: “His truth shall be thy shield and buckler.” Here, again, the word “shield” is *tsinnah*, and suggests a large pointed shield, covering the whole body, and protecting it by its prickliness.

The title, therefore illustrates the protective care of Yahweh. He is represented as a Man of war (Exodus 15:3), covering His people with His all-protective care. These titles are expressive of God as moving to the defence and protection of His people.

The Structure Of The Psalm

The Psalm can be conveniently divided into four parts:

- (1) – Request – Vv. 1-3;
- (2) – Righteousness – Vv. 4-6;
- (3) – Retribution – Vv. 7-9;
- (4) – Reward – Vv. 10-12.

In *Part one*, the king on earth seeks help of the King of heaven.

In *Part two*, he pleads deliverance on the basis of Yahweh's righteousness and the wickedness of his enemies.

In *Part three*, he requests that his enemies be punished as they deserve.

In *Part four*, he prays for the ultimate deliverance of the righteous.



The King On Earth Seeks Help Of The King Of Heaven — Vv. 1-3.

The Psalmist beseeches Yahweh to consider his meditation and hearken to his words. His prayer is designed as part of his morning's worship.

VERSE 1

"Give ear to my words, O Yahweh" — He requests that Yahweh bend His ear to his whispered utterances.

"Consider my meditation" — The word *hagiyy*, signifies a murmur, and thus can relate to an unspoken prayer, or to a low voice of brooding sorrow.

VERSE 2

"Hearken unto the voice of my cry, my King, and my God" — His brooding sorrow found expression in a cry for help directed to the King of heaven. David was Yahweh's vice-regent on earth. He had been dethroned by Absalom's revolt which constituted a challenge to the authority of Heaven which had given David his position.

Yahweh was not merely King, but also David's God. The word is *Elohim*, a plural word expressive of the manifestation of Deity in His angels, the Doers of the divine will (Ps. 103:20).

VERSE 3

"My voice shalt Thou hear in the morning, O Yahweh" — The statement in the morning is repeated for emphasis. The Psalmist devoted the first thought of the day to prayer (cp. Ps. 55:17; 88:13; and see comment in our introduction above).

"Will I direct my prayer unto Thee, and will look up" — The R.V. renders "direct" as *order*, that is, to arrange. The expression is used of setting in order

the pieces of wood for sacrificial fire (Gen. 22:9; Lev. 1:7), or the parts of the burnt offering that were to be arranged on the altar (Lev. 1:8). This suggests that prayer should be ordered or arranged, and should not be the vague meanderings of an undisciplined mind. Let the mind be prepared first, and then let the tongue speak. The Psalmist did that of a morning. One of the first duties of the priests in the morning, was to prepare the wood to feed the fire for the morning sacrifice, which was offered at sunrise (Lev. 6:12; Num. 28:4). In prayer, the offerer became, as it were, a priest.

The words "will look up" are rendered *will keep watch*, by the R.V., suggesting a state of alertness awaiting an answer. Paul urges that we should "watch in prayer" (Col. 4:2). The word there signifies to *keep awake*. Prayer demands the concentration of the mind to be really effective.

Yahweh's Righteousness Contrasted With Human Wickedness — Vv. 4-6.

The Psalmist expresses confidence in Yahweh's judgment because of His character as revealed in His hatred of wickedness.

VERSE 4

"Thou art not a God that hath pleasure in wickedness" — The word God, here, is *El*, not *Elohim*. The basic idea of *El* is that of power; but the Psalmist's use of it shows that *El*, when related to Yahweh, is a moral and intelligent Power, who takes pleasure in righteousness.

"Neither shall evil dwell with Thee" — The R.V. margin renders this: *The evil man shall not sojourn with Thee*. Yahweh will not entertain such as a guest, but will consume him as an enemy, as the future will reveal (cp. Isa. 33:14; Heb. 12:29). Meanwhile, we cannot have fellowship with God, whilst walking in darkness (1 John 1:6).

VERSE 5

"The foolish shall not stand in Thy sight" — There are various forms of folly referred to in this verse. Here the word is *halal*, signifying to *rave*, *be clamorous*, hence to be *boastful*, *presumptuous*, rather than to be foolish in the normal

sense of the word. Boastful, clamorous men who speak foolishly with the tongue (cp. Matt. 12:36), shall "not stand" in the presence of Yahweh manifested in His son, at the judgment seat (cp. Ps. 1:5).

"Thou hatest all workers of iniquity"—This describes the habitually wicked. Between them and God there is mutual antipathy. The Lord declared of such: "For every one that doeth evil (the word signifies *habitually*) hateth the light, neither cometh to the light, lest his deeds should be reprov'd" (John 3:20).

VERSE 6

"Thou shalt destroy them that speak leasing" — The R.V. renders this as lies. "Leasing" is old English for *lying*. The habitual liar will be excluded from the Kingdom of God (Rev. 21:8).

"Yahweh will abhor the bloody and deceitful man" — This describes violence and deceit. It takes in the Shimeis, Doegs, Ahithophels, Absaloms, and Joabs of David's times, as well as since. Ruthlessness and deceit will be avoided by those who desire the goodwill of God.

The Privileged Lot Of The Psalmist — Vv. 7-9.

In contrast to the wicked, the Psalmist is confident that his worship will be found acceptable by Yahweh. He seeks the guidance of God to that end.

VERSE 7

"As for me, I will come into Thy house in the multitude of Thy mercy" — The Psalmist contrasts his privileged state in being able to approach Yahweh, with that of the wicked who are not able to acceptably do so (cp. Vv. 4-5). The R.V. renders "mercy" as *loving-kindness*, the N.T. word *grace*, or *favour*. Evidences of Yahweh's lovingkindness, His blessings towards us, abound on every side, but greatest of them is access to the throne on high. Notice that whilst the Psalmist expresses his appreciation for the abundance of favours and blessings he has received from Yahweh, he is not exempt from trouble. In fact, his problems are great, and humanly insoluble. He is surrounded by enemies on all sides, and they have been so successful, that David has been banished from his throne. Yet in spite of the

darkness of depression that must have rested heavily upon him, he could see beyond to the relief that he realised would come ultimately. He put his confidence and trust in God. He expressed his conviction that under divine providence the tide would turn, and he would be able again to worship in Jerusalem. In times of difficulty, doubt or depression, let us seek the strength and relief that comes from similar communion with Yahweh.

"In Thy fear will I worship toward Thy holy temple" — The Godly fear to which he gives expression, relates to a reverential awe, a fear of offending Yahweh, a fear that is begotten of love of Him. "Let us have grace, whereby we may serve God acceptably with reverence and Godly fear; for our God is a consuming fire," declared Paul (Heb. 12:28-29). Such a fear will cause us to retrace our steps, when we have done wrong, for "Godly sorrow worketh repentance (a change of mind and attitude) to salvation not to be repented of" (2 Cor. 7:10).

At the same time as David stated his conviction that he would again "come into Thy house," he also declared, "I will worship toward thy holy temple." What temple was that? Not the one in Jerusalem, for it had not then been built. The reference is to the heavenly abode of Yahweh, described elsewhere as His temple, or dwelling place, of which the earthly building was but a symbol (see Ps. 11:4; 18:6; Isa. 66:1). David was determined to lift his mind above his earthly troubles, and "set his affections on things above" (Col. 3:1).

VERSE 8

"Lead me, O Yahweh, in Thy righteousness because of mine enemies" — He looks to Yahweh as the great Shepherd of Israel (Ps. 80:1), and he expresses his confidence in His ability to help him in spite of the strength of the opposition he experienced. Beset by enemies, doubtful of his own strength, David feels the weakness of the flesh, and seeks the divine righteousness. Because Yahweh is righteous, He will keep His covenant promises, and so will restore David again. The Hebrew for "enemies" is from the root *sharer*, to be hostile. It suggests a beast of prey, lying in wait to pounce on its victim and destroy him. The R.V. margin renders *that lie in wait*.

The Lord experienced such treatment, as bitter enemies waited for him to make a false move, that they might pounce upon him; and sometimes the servants of the Lord do so also. It was David's experience, but he put his confidence in Yahweh.

"Make my way straight before my face" — Instead of "straight" the R.V. has *plain*. The word *yashar* signifies *straight*, or *even*. David did not see any hope of alleviation of the distressful conditions he experienced, at least from natural sources. For the moment he "walked in darkness," whilst desiring the light. Thus he prayed that the path ahead be revealed to him; that he might see the course that Yahweh had laid out for him to walk in, and so extract hope from the depressing circumstances that meanwhile hemmed him in. Men of God have frequently been brought to that condition, and have been constrained to pray that Yahweh might enlighten their vision of things, that they might receive some relief from the problems that have rested so heavily upon them. Consider the wonderful words of Isaiah: "Who is among you that feareth Yahweh, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of Yahweh, and stay upon his God" (Isa. 50:10). In his great trouble, David did just that! We should do nothing less.

VERSE 9

"For there is no faithfulness in their mouth" — There was nothing in their speech upon which to depend; they were entirely unreliable. David could place no confidence in their utterances, for they were designed to deceive. In another place he referred to them as speaking words which were smoother than butter, whilst war was in their hearts" (Ps. 55:21). Flesh is not to be trusted, unless illuminated and governed by God.

"Their inward part is very wickedness" — Their inward part is expressive of their thinking processes. Whatever their external deportment might be, their thoughts were "very wickedness." This is a translation of *havvouth*, a different word to that used in v. 4. Here it signifies *bent on destruction*, and the R.V. margin renders it, *a yawning gulf*. Externally these people may have assumed the pose of benevolence; but

their secret intent was bent on ruthless destruction.

"Their throat is an open sepulchre" — As the vilest stench of death issues forth from open graves, so their every utterance was tainted and defiling.

"They flatter with their tongue" — Though their intent was evil, their words were the smooth and specious language of the hypocrite. Like the tongue of James 4, from the same source there issued both blessing and cursing.

The Ultimate Destruction Of The Wicked And The Salvation Of The Righteous — Vv. 10-12.

David prays that the divine judgment reach out against such, and at the same time that it would vindicate the righteous. He claims that his enemies are really the enemies of Yahweh.

VERSE 10

"Destroy Thou them, O God" — The literal Hebrew can be rendered: *Charge them with guilt, O God*. The R.V. renders: *Hold them guilty*. David had found it impossible to bring home to his enemies a consciousness of their wickedness, and now pleads with God to move to do so.

"Let them fall by their own counsels" — See historical note above. David's prayer is an echo of that uttered against the machinations of Ahithophel: "O Yahweh, I pray Thee, turn the counsel of Ahithophel into foolishness" (2 Sam. 15:31). Was such a prayer unrighteous, or unnecessarily vindictive? By no means. The purpose of Yahweh required the overthrow of the counsel of Ahithophel, for otherwise His covenant with David could not have been fulfilled. Hence, such a prayer in such circumstances, is really a plea for the vindication of the divine purpose. One writer has stated: "Since these statements of the O.T. have not been understood rightly by our age, which is unduly tolerant of evil and has largely forgotten God's righteousness and gratuitously goes on the assumption that these O.T. men never did a thing to set these evildoers right and never prayed for them, it will be in place to follow the following very sober suggestion of Maclaren's: 'The vindication of such

prayers for the destruction of evil-doers is that they are not the expression of personal enmity ('they have rebelled against Thee') and that they correspond to one side of the Divine character and acts, which was prominent in the O.T. epochs of revelation, and is not superseded by the New.' Since the O.T. bears such ample testimony to the fact that godly men like David encountered a rare measure of diabolical and unrelenting hostility to Yahweh and to the representatives of His congregation in those days, and since we see a similar spirit rearing its ugly head in the time of Christ and not resting until it had brought Him to the cross, we had better not flatter ourselves in our day that wickedness is the pale and innocuous thing that men often claim it is" (Leupold).

"Cast them out in the multitude of their transgressions" – Notice the comparison between the multitude of Yahweh's lovingkindness (v. 7), and the multitude of transgressions of the wicked. David prays that they be cast out as no longer worthy, for to tolerate them would be to jeopardise the principles of righteousness. Though openly the enemies of David, they were actually the opponents of Yahweh and His truth.

"For they have transgressed against Thee" – This was the real sin of Absalom's revolt, and often the real sin of that enmity that is frequently shown towards godly men.

VERSE 11

"But let all those that put their trust in Thee rejoice" – Here a class of people is referred to who are as radically different from those described earlier as they can be. They are those who trust in Yahweh at all times, leaving it to Him to vindicate their cause. Because they do so, they are in a position to rejoice.

"Let them ever shout for joy, because Thou defendest them" – They are caused to shout for joy, not because they desire judgment on the wicked out of personal animosity, but because Yahweh's name is honoured and magnified in such judgments. "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9). The Hebrew renders the latter part of the line as *Thou doth cover over (i.e. protect) them*. Their joy, therefore, is

not so much in the overthrow of the wicked, but in their own deliverance from such judgment.

"Let them also that love Thy name be joyful in Thee" – To love the Name of Yahweh, is to love His purpose and character, for name speaks of such (cp. Ps. 8:1). This inspired statement of the Psalmist should be earnestly considered by all who would suppress the divine Name. Malachi 3:16 states that a *Book of Remembrance* records those who "fear Yahweh, speak often one to another," and who "think upon His name." The Lord did so, and taught his disciples to pray: "Hallowed be Thy name." On the other hand Yahweh, through Jeremiah, indicted those "who think to cause My people to forget My name" (Jer. 23:27).

VERSE 12

"For Thou, Yahweh, wilt bless the righteous" – The word "bless" is different in the Hebrew to that of Psalm 1:1 (which see). It here is *barak*, and signifies to bow down. Yahweh will condescend to help the righteous, is the idea expressed by the use of this word.

"With favour wilt Thou compass him as with a shield" – The Hebrew word here is *tsinnah*, as we have noted in our introduction to this Psalm, and refers to a large shield which surrounded the body. The divine favour, or grace, surrounds and protects the righteous; the Psalmist is conscious of it, has received tokens of its presence, and on that note of confident assurance, closes this morning petition to the Father.

The Subscription

This is given in the A.V. as part of the title to Psalm 6, and reads: *To the chief Musician on Neginoth upon Sheminith*.

Reference to the significance of dedicating a Psalm to the *chief Musician* has been referred to in our notes upon Psalm 4. What of *Neginoth upon Sheminith*? The word "Neginoth" signifies *smittings*. The Psalmist had experienced such from his enemies, and has sought that they, in turn, may be smitten by divine judgment, that the divine character and purpose may be vindicated.

"Sheminith" is rendered in the margin as *Upon the eighth*. Eight is an octave, and in music is expressive of complete harmony. Despite the troublous times experienced by the Psalmist, and the large number of enemies who had suddenly risen up against him, he was at harmony with his God. Though Yahweh was in heaven, and he upon earth, there was unity and harmony between the heavenly King and His earthly representative. Eight also symbolises circumcision, the cutting off of flesh, and the perfection established by the bestowal of spirit nature. The *smittings* of life are designed to that end, and can act as discipline for the development of a character such as Yahweh will approve. Jesus Christ, though a Son, had to learn obedience through suffering, and in doing so,

provided an example for all. "If ye endure chastening," the Apostle declares, "God dealeth with you as with sons; for what son is he whom the father chasteneth not? Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:7,11). Such is the purpose of the smittings we receive in life under the divine direction: they are disciplinary in their effect, and are designed to bring us to a state of complete harmony with the ways and purposes of Yahweh. Hence these expressions as part of the subscription to the Psalm before us.

— H.P.M.

The Pioneers, Prophecy and the World Scene

The Red Flame IN AFRICA

The projectors of the city and tower of Babel announced in their programme that the enterprise was intended to secure to the patrons of the scheme "a Name;" and to prevent them from being "scattered abroad upon the face of the whole earth." They were opposed to nationalization; they preferred a *fraternal communism*, and proceeded to build a temple of social fraternity for all mankind. But God and His purposes were in none of their thoughts. They were concocting schemes utterly subversive of them; therefore He interfered, saying, "behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them which they have imagined to do. Let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon all the face of the earth: and they left off to build the city." (Gen. 11:4-8).

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.

The events of February, 1848, have developed the "unclean spirits" of the sixth vial. These are precursory to the earthquake of the Apocalypse, chap. 11:19. Its first shocks will be terrific; but they are only the premonitions of worse to come. The earthquake, or political convulsion, which followed the resurrection and ascension of the witnesses in 1789, was awful, as all know who are versed in the history of the time. But that fell far short of what God is preparing for Europe. The tumult of the peoples, and the tempest whose howlings are heard even now, are thus intimated by the prophet, saying, "There shall be a time of trouble such as never was since there was a nation to that same time: and at that time Israel shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt."

This "time of trouble" is contemporary with the resurrection of a portion of the dead. It is the epoch of Israel's deliverance, both of the Ishmael, and Isaac, seeds; and of the casting down of the thrones of the beast. The convulsion which affects their overthrow is described by the apostle as "a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." Ascertain the calamities of former ages, and however terrible they may appear, this will exceed them all. The Flood, Sodom, Egypt, Jerusalem, the fall of the Roman empire, were all judgments which chill the heart, and make the blood run cold to contemplate; but times have now come over the world which will have been hitherto unsurpassed. The wrath of the sixth and seventh vials which remains, is about to over-whelm the nations with "torment and sorrow," for the cup of their iniquity is full."

— *Elpis Israel*

The statements of Brother Thomas above from *Elpis Israel* are significant. They illustrate an amazing foreknowledge of the shape of things to come, based, as we know, upon the prophetic word. The second comment quoted has relation to the activities of Karl Marx in 1848. It refers to the agitation that followed the publication of *The Communist Manifesto* in 1848, the same year as *Elpis Israel* was published. This stimulated revolts against the Governments of several European nations, revolts which were suppressed by the ruling classes. Many believed that the work of Marx would cease at that point, and that Communism

had received its quietus. But Brother Thomas, from his knowledge of the Word, recognised that Communism has a mission to play in the divine program at the time of the end. He wrote: "Though it has been restrained to prevent it progressing too rapidly, it cannot be suppressed" until the purpose of Yahweh is brought to fruition. He claimed that communism would contribute to the development of the "time of trouble such as never was" (Dan. 12:1), that would involve all nations.

The world is experiencing the beginning of those troubles today. All nations are affected by these disturbances, and will continue to

be more so affected as the End draws near. The following account of growing problems in the African continent is indicative of the conditions that face the peoples of those nations, as, they affect peoples also, throughout the continents of Australia, America, Europe and elsewhere.

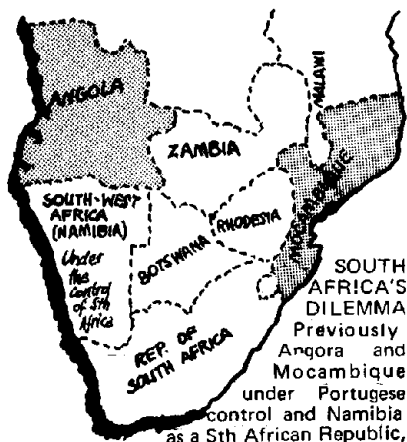
Mocambique Geographically

From its southern boundary contiguous with South Africa and Swaziland, and stretching a thousand miles to the north to contact Tanzania, and having as its western boundaries the borders of Rhodesia and Malawi, is Portuguese East Africa, otherwise known as Mocambique. (The "c" is pronounced as "z"). Most of the country, particularly in the south, is low lying and covered in dense bush, teeming with wild game, and inhabited by a large number of African people who lead a very primitive existence. For mutual protection from marauding neighbours, the Africans live in small villages scattered here and there, governing themselves according to their tradition and custom which has been handed down throughout the centuries.

Because of the prevalence of East Coast Fever which affects horses, Nagana which affects cattle and Sleeping Sickness and Malaria which affects human beings, the Portuguese have done little to develop the country which they have controlled for about 400 years. There are only two cities of any size and they are the ports of Seira towards the north which serves Rhodesia, Zambia and Malawi, and, in the south, the Lourenco Marques which serves South Africa and Swaziland. Dividing the country

in two is the mighty Zambezi River which provides Rhodesia and Zambia with the Victoria Falls and the world's largest man-made lake, the Kariba Dam. Further down the river, the Portuguese have nearly completed the Cabora Bassa Dam in north eastern Mocambique. When finished, the hydro-electric schemes on both dams will be able to supply the whole of the African sub-continent with electricity.

Economically, the country is almost completely dependent upon South Africa and to a smaller extent upon Rhodesia. The tourists from these countries give Mocambique most of its annual earnings of foreign exchange. Political control is in the hands of Portugal and operated in Mocambique through the local Governor. To escape the label of "colonialism," the country is legally regarded as being part of Portugal and all its citizens, black or white, have Portuguese citizenship. All merchandise travelling between the two countries enters duty free and must be carried in Portuguese ships.



acted as a buffer to the Republic. With

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Mocambique Politically

About 10 years ago, an organisation was established in Europe to bring what was called *Freedom and Liberation* to Mocambique. Taking the leading letters from these words, the name *Frelimo* evolved and the head-quarters was first set up in Tanzania. When Dr. Kaunda of Zambia gave the *Frelimo* freedom to operate from Zambia, the head-quarters was moved to Luzaka. The method adopted by the *Frelimo* was to launch hit and run terrorist attacks against north east Mocambique so as to pose a threat against the Cabora Bassa Dam. This had the effect of pinning down a large Portuguese defence force in this area while other *Frelimo* units spread to other areas. Training camps were set up in Zambia. As the *Frelimo* advanced, they forced villagers in Mocambique to join their ranks and fight against the Portuguese. Failure to comply with this, brought sudden death to the whole village.

In September 1971, the *Frelimo* started using land-mines to blow up trains serving the line to Cabora Bassa Dam, and later extended the use of mines on the Salisbury-Tete Road, which joins Rhodesia to Malawi through Mocambique. I had the misfortune to be using this road in my own car when the mines were first used. The land mines were found to have come from Communist China. Later the World Council of Churches confessed that it was financing the *Frelimo* which it referred to as *Freedom Fighters*. Eventually the *Frelimo* managed to cross the Zambezi and were then able to attack the road and rail between Umtali in Rhodesia and

Beira on the coast. By this time, very sophisticated weapons were being used by the *Frelimo*, including SAM weapons which could be fired from the shoulder, and which came from Russia.

The Effect Of Portuguese Withdrawal

All of a sudden, the government in Portugal fell to the present ruling power and when this happened, a remarkable change came over Mocambique. All military resistance to the *Frelimo* ceased immediately and the Portuguese General was dismissed. Within a few days *Frelimo* troops occupied the whole country. In view of this sudden change, it is hard to resist the conclusion of the *Frelimo* and the new rulers in Portugal are manifestations of the same subversive power group.

The effect upon the people of Mocambique has been disastrous. When the *Frelimo* troops marched into Beira and Lourenco Marques they were greeted by wildly excited Africans who had been taught to believe that wealth, luxury and leisure were now assured to them. At the same time there was a panic amongst the White people who fled for their lives. Although the ports were closed and the railroads were at a standstill, many managed to get away in their cars and some got away by air. The rest made their way through the bush or died on the way. Many of those who were unable to leave were brutally murdered by hysterical Africans. A group of White men hastily formed a resistance movement and took over Lourenco Marques Radio but this attempt was short lived.

Economically Mocambique came to a standstill. Tourism ceased immediately and, as far as Africans were concerned, their employers either had gone or been killed so Friday was no longer pay-day. Looting began on a large scale, the first to suffer being shops that sold food of any kind. After a period of rioting and killing, the Africans quietened down while South Africa began to move in with food and medical supplies.

As far as the news media are concerned, the Africans of Mocambique have been given freedom, independence and the right to govern themselves. In actual fact, most of them are dwellers in the bush enjoying the freedom they have had for centuries and have no idea as to what has happened. The city and town dwelling Africans are now unemployed so many are flocking to South Africa, to give that country an extension of the problem she has had ever since "freedom" was brought to Africa—the repatriation of illegal immigrants.

Communism On The March

In effect the "liberation" of Mocambique is a further extension of Russian plans for world domination and the setting up of a one world state. It is anticipated that the UNO will now intensify the campaign of hate against South Africa and become more determined in their bid to bring "freedom" to South West Africa which they have already named "Namibia." It is certain however, that more terrorist attacks will be launched against Rhodesia on a much wider front, operating from Mocambique.

These dangers however, are side

issues compared with the more delicate and important threat to world peace in the Middle East. Nothing should turn our attention from the dangers that now beset Israel. Just as the eyes of Yahweh are always upon the land of Israel, from the beginning of the year even unto the end of the year, so we should also look in the same direction. It is only from here that "liberation" will come to them that fear Him and peace will come to a troubled world.

— Ian Leask.

Editorial Comment:

Reports to hand speak of increasing deterioration of conditions in the African continent, and particularly as they affect Rhodesia. It is claimed that the whites in Rhodesia are living on borrowed time, and that their problems have been accentuated by the collapse of Portugal's African empire.

In an article published in the *Adelaide Advertiser* it is stated:

"Rhodesia's borders of potential hostility have been lengthened by hundreds of miles now that the black nationalists are in the ascendancy in Mozambique. And Rhodesia's value to South Africa as a buffer against the guerilla threat has been wiped out."

At present, black Rhodesians outnumber whites some twenty to one, but they do not enjoy political parity. Hence there are only 16 black MO's compared with 50 white MP's. In fact, it is quite obvious that the black Rhodesians are not equipped to govern the country, and that parliamentary parity would result in the country being taken over by them.

That would not only result in a decline of conditions within

Rhodesia, together with widespread anarchy and violence, but would constitute an added threat to South Africa itself.

Conditions throughout Africa illustrate the words of the Lord Jesus: "Upon earth distress of

nations without a way of escape" (Luke 21). The world needs the presence of the Prince of Peace, and the strong, infallible, wise and beneficial reign he will introduce.

May his coming be soon!

Jews in the News

In conformity with Prophetic anticipations (cp. Luke 17:26 with Gen. 6:11), violence is increasing in this modern corrupt society until it has become a way of life. Places once thought immune from terrorist activities now find themselves inescapably involved. From the very "coasts of the earth" a whirlwind of violence is arising that will involve all nations (Jer. 25), until it merges into the great and terrible day of God Almighty, which shall sweep all Gentile asperations and plans into the abyss - the "bottomless pit" (Rev. 20).

President Yasir Arafat

In a further attempt to displace Israel as a state, the combined Arab nations recently gave official recognition to the *Palestinian Liberation Organisation*, encouraging it to liberate the West Bank. The recognition elevated Yasir Arafat's clandestine guerilla movement into a "reputable" political power, with Arafat himself a "displaced head of state."

King Hussein of Jordan has most to lose in such a move. Previous to the 6 days war, the West Bank was a fertile section of Jordan providing her with most of her income and food. One political cartoonist pictured the P.L.O. firing an arrow at an Israeli who had the prize apple of the West Bank upon his head, but, to the consternation of all, misfiring and hitting King Hussein instead.

Though King Hussein accepts the vote as a majority ruling, and puts on a bold face, the action could well be the death knell for his regime. Indeed, Arafat has proclaimed his policy, which includes:

Winning control of Amman, the capital of Jordan;

Destroying Israel;
Creating a "Greater Palestine" which includes both countries.

Such moves could eventually cause Jordan to seek outside military aid to ensure its independence (cp. Dan. 11:41).

"All Thy Lovers Have Forgotten Thee"

Following the recognition of P.L.O. Yasir Arafat was invited to address UNO, and on doing so received a standing ovation. One correspondent comments:

"The U.N. decision to invite the P.L.O. into its halls marks an all-time low point in world morality."

Indeed it does. Not only did they let this man, who one Christadelphian lecturer called "the leader of a gang of murderers," into the U.N. building but they allowed him to keep his clearly visible pistol strapped to his hip! What a stark contrast to a body dedicated to upholding international peace. Nevertheless it is as Yahweh prophesied, that He will "make Jerusalem a burdensome stone for all people" (Zech. 12:3). And,

"the nations were angry and thy wrath is come . . . and shouldst destroy them which destroy the earth (Rev. 11:18). The time is rapidly approaching when the nations shall openly defy God in His purpose with the land of Israel. Then He will "shake all nations" (Hag. 2:7) that they may learn that Israel is the chosen race of Yahweh and that He will be "sanctified in them in the sight of many nations" (Ezek. 39:27). Meanwhile, the words of Jeremiah are becoming more in evidence concerning Israel: "There is none to plead thy cause; all thy lovers have forgotten thee" (Jer. 30:13-14). Those who previously wooed Israel today turn from her.

Yahweh will hear (Zech. 10:64; Ps. 94:9)

Whilst Jews all over the world recognise the dilemma that their nation faces, a few are turning to the only true source of strength. In a recent advertisement, in an Australian Jewish paper, a few Jewish Rabbis urged fellow Jews to recite Psalm 83 during their daily prayers to God! The Psalm speaks of the aspirations of nations hostile to Israel:

"They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance" Vv. 5-6.

It calls upon God to intervene, and requests:

"Make them like the whirling dust, as stubble before the wind . . . Let them be ashamed and affrighted for ever, Yea, let them be abashed and perish. That men may know that it is Thou alone

whose name is Yahweh the Most High over all the earth."

When Israel is truly humbled, it will be elevated (Zech. 13:9; Rom. 11:23,25). In view of that prophetic fact, it is interesting and exciting to read an advertisement calling Jews to prayer in such terms.

1974: Year Of Terror

A correspondent writing a review of the year, summarised:

"Already holding dismal records in other respects, 1974 seems destined to enter the books as the year of *The Great Terror Epidemic*,"

He continued:

"All year long bombs have spewed sudden death among innocents."

This is but a further indication that the "days of Noah are upon us" (see Gen. 6:11).

Imminent signs of the Master's return are observable on all sides. Who knows whether we will experience Israel's time of "dwelling without walls, and having neither bars nor gates" (Ezek. 38:11), before the return of Christ? It may take place whilst we are at Sinai. Certainly Russia's attack will then take place. Meanwhile, violence, corruption and immorality are rising as a flood. Let us as a remnant group be found praying always to God, awaiting the return of the Lord. We pray the Master shall find us so doing when He returns to shake terribly the earth.

— W.M. (Woodville).

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the withdrawal of the Portugese, and the United Nations demands that South Africa grant complete independence to Namibia, the protection has suddenly been withdrawn.

COMMENT ON COMMUNISM

"It is interesting to notice the remarkable resurgence of Communism in West European countries. Coupled up with Russia's activity among the Arab nations, and in the Mediterranean, and a kindling friendship with the Vatican during the last decade, indicates that Russia's bid to dominate in Western Europe may be at hand.

"The most momentous question, however, is: Will the Lord's appearing precede this event? Christadelphians needs the wisdom and authority of the Lord's personal presence as much as the world does, judging by the trends and tendencies among us. It is easier to pull down than to build up. We miss the point when we apply 'perilous times' (2 Tim.3) to the world only."

— H. P. (Sth Aust.)

The Rose of Sharon

"I am the Rose of Sharon and the lily of the valley."

In *Song of Solomon 2:1-2* the Bride describes herself as "the rose of Sharon and the lily of the valley." One Hebrew scholar sees in this description the modesty of the Bride. She describes herself as "beautiful, but still a common flower of the field." The rose is thought to be a field crocus, a flower of the valley, "giving to us the grace of God. The Bride of Christ is identified with her own importance, but is modest and unassuming. A lesson for us as part of the multitudinous Bride."

Still, she is a "very beautiful" in the eyes of the groom. He views her as "the lily of the valley" — her purity providing a contrast to the thorns of the world around. In the garden setting of this song, we have a glimpse of the change that will take place in nature when the Kingdom is established, and the Bridegroom is united with his Bride.

Once again the land of Israel shall be revived — "the wilderness and the solitary place shall be glad for thee, and the desert shall rejoice and blossom as the rose." The plain of Sharon, famed for its fertility, shall spring forth in color with profusion of flowers in the field: a symbol of the beauty and fragrance of redeemed Israel, natural and spiritual. The sea shall be reflected elsewhere, as the great industrial projects of today are supplanted by rural communities flourishing in terra.

Then "the parched ground shall become a pool" — the dry earth shall be covered with green as the waters flow again in that barren land. Christ says "whoever believeth on me shall never thirst." He provides us with the "giving water" of salvation that can revive us. The doubts of the Word of God throughout the world shall cease, as the waters go forth with the water of life to those in darkness.

The promised land shall be a garden fragrant and glorious, a place of "rest, mercy, and peace" and His Bride. The benefits of God's kingdom shall flow through the earth as a time of peace and plenty for all mankind. People shall be drawn to praise their Creator for ever. In that day the "ransomed of the Lord shall come from Zion with singing and everlasting joy upon their heads. They shall obtain joy and sorrow and sighing, and shall flee away. The earth shall be without thorns and briars of the world shall be done away with. The land and the saints shall "blossom abundantly and rejoice with joy and singing." Let us all strive to be as the Rose of Sharon, ultimately to rejoice with our Lord, as part of His Bride.

— S. King (Brighton Ecclesia, S.A.).

THE INCREDIBLE DOGMA OF The Trinity

The Trinity (tri-unity) is Christendom's most unintelligible and unscriptural dogma. It is pagan in its conception and was unknown to Christ and His apostles. Paul makes no mention of it.

The official church catechism for R.C. school children teaches that the Trinity is a "mystery." It continues "in God there are three Divine Persons, really distinct and equal in all things; the Father, the Son and the Holy Ghost The three Divine Persons are only one God, having but one and the same Divine Nature."

The word "Trinity" does not occur in the Bible. The following text which appears in the Authorised Version, is omitted from the Revised Version, the Revised Standard Version, and the New English Bible, as spurious:

"For there are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one." (1 John 5:7).

This text occurs only in two Greek manuscripts, dating from the 15th and 16th centuries respectively. It is absent from Jerome's edition of the *Vulgate* (Latin version of the Bible, prepared late in the 4th century).

The dogma of the Trinity derives from the Athanasian Creed, drawn up by the Bishop of Alexandria in the 4th century A.D. This Creed asserts that: "The Father is

God, the Son is God, and the Holy Ghost is God. And yet they are not three Gods, but one God."

After the death of Christ, false teachings began to intrude into Ecclesias founded by the apostles. Paul stated that this would happen, See Gal. 1:7: "There be some that trouble you and would pervert the gospel of Christ."

Catholic Encyclopedia

According to the *Catholic Encyclopedia* vol. 15, p. 47:

"In Scripture there is yet no single term by which the three Divine Persons are denoted together."

Trias, the Greek word for trinity is first found in the writings by Theophilus, Bishop of Antioch, Syria, about 180 A.D. But the trinity of Theophilus, consists of God, His Word and His Wisdom. Augustine developed the idea of the Trinity which came to be embodied in the Athanasian Creed.

In 325 A.D. the Roman Emperor Constantine summoned a council of church fathers which met in Nicea (now Isnik) Asia Minor. Constantine's interest was purely political and he presided over the meeting, although an unbaptised pagan at that time.

The dogma of the Trinity had been debated bitterly by church fathers for some years and the Nicean meeting was to reach an

uneasy peace. It was after protracted deliberations that the Athanasian Creed, previously mentioned was accepted by the Roman Church as "revealed truth."

The *Encyclopedia Britannica* says:

"The dogma of the Trinity was elaborated and formulated in terms of Greek and Roman metaphysics" (theoretical philosophy of being and knowing).

Parallels to this dogma occur in various pagan religions: thus the Egyptians worshipped Osiris, Isis and Horus. Triadic groupings of pagan gods are also found in ancient Babylonian, Persian, Greek, Roman, Druidic and Celtic pantheons. The Hindu religious triad consists of Brahma, Vishnu and Siva.

The metaphysics of early Christendom, after the great apostasy had set in, were shaped by neo-Platonism, which developed in Egypt in the third century A.D. Plotinus, founder of this school of thought, speculated about a triad consisting of "the One, the Mind, and the Soul." Some church fathers,

notably Aquinas and Origen, were influenced by the ideas of the Greek philosopher Plato, whose pagan speculations on the immortality of the soul had already found their way into the dogmas of Christendom, but, "The world by wisdom knew not God" (1 Cor. 1:21).

The Bible refutes the dogma of the Trinity, for Jesus said, "The Father is greater than I" (John 14:28), and "The Son can do nothing of himself" (John 5:19). Paul was inspired to write that "The head of Christ is God" (1 Cor. 11:3), and "To us, there is one God, the Father" (1 Cor. 8:6).

Finally, belief in the Trinity implies the pre-existence and deity of Christ. Yet, it is evident that had Christ existed in heaven, prior to his earthly birth, he could not be tempted in the same way as his brethren (Heb. 4:15). Moreover, Christ was seen by men, and finally died before them, whereas God cannot be seen by man, and cannot die (1 Tim. 6:16).

— V.H.K.

FRUITS OF CO-OPERATION

"It is always a joyful matter to hear of a baptism, so two must be twice as encouraging, especially when they are of a husband and wife who only first heard of the Truth less than a year ago. As CALS secretary for the north-west area, I received advice from Birmingham that a man in a nearby town to us, had written for literature being advertised nationally by the CALS.

"The man was contacted, and a copy of Elpis Israel was left with him. He began attending the Bible Class and public lectures regularly with his wife. He had begun to feel a need for something he found it difficult to define. He called upon various churches with the intention of praying for some guidance, but found no satisfaction until he saw the CALS advertisement. Things began to fit into place, and his inner needs began to find satisfaction.

"Finally he and his wife were baptised. We can never cease to wonder at the ways in which God's eyes run to and fro in the earth seeking those who, even unknown to themselves, are seeking Him, and also how He uses those who have prepared their hearts to be ready to serve Him however He wills."

— L. & E. Johnson, Lancs., England.

Seventy Years SINCE HERZL

Under the above heading, a Jewish correspondent recently reviewed the modern revival of the nation of Israel, and Theodor Herzl's contribution towards it. He summed up his conclusion:

"It would appear as though history itself – Jewish destiny – decided upon the year 1896 as the moment of Theodor Herzl's entry upon the Jewish scene."



● THEODOR HERZL

Herzl was born in Budapest, May 2nd 1860. He proved to be precocious, mastering several languages easily. At the age of six, he learned the Hebrew alphabet and Biblical history. His first "Jewish experience" came when he was at elementary school when he was told, "Jews and Gypsies are people without a Fatherland." His second experience came from a teacher at a secondary school. During a lesson, the instructor tried to impress upon the class that "Jews, idolators and Moslems are heathen."

After a family tragedy, the Herzls left Budapest and settled in Vienna, where Theodor attended the Vienna University, concentrating on Law. After two years he joined a students organisation called the *Albia*. However, anti-semitism was quickly spreading. Ritter von Schoenerer began making anti-semitic speeches which were praised by members of the *Albia*. (Adolf Hitler in his book *Mein Kampf* describes Ritter von Schoenerer as the spiritual father of the Nazi movement).

Herzl began taking a deeper interest in the problems of anti-semitism. This was accentuated by the Dreyfus Affair. (Dreyfus was a Jew who was used as a scapegoat for a political scandal.) His conviction reeked with anti-semitism. Herzl

now a journalist with a Parisian paper, the *Neue Freie Presse* reported the Dreyfus trial. As the unfair "guilty" verdict was pronounced, a colleague (unaware that Herzl was a Jew) said:

What does it matter if Dreyfus is convicted? After all, he is only a Jew!

Shortly after Herzl wrote an article entitled *The Jewish State: an attempt at a Modern Solution of the Jewish problem* (1896). Although Zionism had been existant in principle during the *Diaspora*, political Zionism was given its impetus by Herzl. He convened the *Zionist Congress* in Basle, founded the *Zionist Organisation* and *The Jewish Colonial Trust*. He designed a flag, composed a hymn, and helped establish the *Jewish National Fund*. He even promoted the idea of a Hebrew University in Jerusalem.

He was acknowledged as *President of the Zionist Organisation*, and organised the Jews as a people. In 1904 on July 3rd, Herzl died at the age of 44 years. Like Moses before him, he did not reach the Holy Land. Nevertheless, realising he would die in the *Diaspora*, he ordered that when the Jewish people acquired their own land, his bones were to be taken and buried in it. Reminiscent of the commandment of Joseph in Egypt, his bones were as last removed from the family vault, and reinterred on August the 17th, 1949, not far from Jerusalem.

— W.M. (Woodville).

It Never Pays

It never pays to fret and growl
 When fortune seems our foe;
 The better bred will look ahead
 And strike the braver blow.
 Your luck is work,
 And those who shirk
 Should not lament their doom,
 But yield the play
 And clear the way,
 That better men have room.

It never pays to wreck the health
 In drudging after gain,
 And he is sold who thinks that gold
 Is cheapest bought with pain.
 An humble lot,
 A cosy cot,
 Have tempted even kings;
 For station high
 That wealth will buy
 Not oft contentment brings.

It never pays! A blunt refrain
 Well worthy of a song,
 For age and youth must learn the truth
 That nothing pays that's wrong
 The good and pure
 Alone and sure
 To bring prolonged success,
 While what is right
 In heaven's sight
 Is always sure to bless.

Thought For Meditation

Christ's Thief-like Coming

As 1975 gathers momentum, the signs proclaiming Christ's imminent return increase in their urgency. The year commenced in national tragedy, and tragedy seems to dog its days. Soon, as a thief, as a midnight robber, Christ will steal in upon the world. In like manner he will come to many in the brotherhood. But not so to faithful brethren and sisters. To these he will come, not as an unexpected and unwanted intruder, but as a looked-for and longed-for friend. Their attitude will be one of expectancy, although they may not know the day or hour of the event. What is our position in this matter? Are our thoughts fixed on Christ's return? Are we ready and waiting to give him a welcome? Are we confident that when he comes he will account us as his friends? In answering this last question, let us be careful not to deceive ourselves. It is possible for us to believe that we are the friends of Christ when we are nothing of the kind. The Scriptures foreshadow the bitter disappointment — the staggering humiliation — of many who will be so deluded. "Lord, Lord, have we not prophesied in thy name?" they will ask in amazement (Matt. 7:22-23), only to hear words of rejection. To avoid such a calamity, let us engage freely in self-examination. It is the only course that will save us. Christ's friends are restricted to those who keep his commandments (John 15:14). "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. 12:50). Do we keep his commandments? His commandments, let us not forget, relate equally to life at home, in business, and in the ecclesia. If we remain faithful to our call, we shall not fear to confront Christ at his coming.

Editorial

A WARNING TO ECCLESIAS

We live in significant days. On all sides there is evidence of the breakdown of society. Never in history has there been such a seething mass of unrest as is manifesting itself in every industry in every industrial country of the world. Never have the nations been faced with such insoluble problems as at the present. We are being constantly warned, that doomsday is only just around the corner, and that mankind has no answer to the problems of pollution, population growth, economic distress, and energy crisis. The legislators of the nations are at their wits' end. They are faced with problems they simply cannot grapple. For most, the future is dark with dismay, and men of intelligence dare not consider the world of tomorrow.

That is not our state. The very things that cause concern to the world are symbols of hope to us. They comprise signs of the times, indicating the imminent return of one with sufficient wisdom and power to solve every problem. How blessed is our state amidst all the turmoil and strife. We hearken to the still, small voice of God, and we are encouraged as we contemplate the sure and certain glory of the future age. In view of this hope, we can heed and apply the exhortation of Paul: "Therefore, my beloved brethren, be ye steadfast, unmoveable, 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).

We must occupy till he come. And that imposes a tremendous responsibility in these closing days of the Gentiles. Christ warned that the days immediately preceding his coming would be comparable to those of Noah and Lot. We see evidence of that day. We see it in the increasing violence, crime, and wickedness into which the world is plunged; we see it in the developing crises which indicate that soon the storm will break. As our minds take in the full enormity of the times, the extent of sin and sorrow into which the world is plunged, we can pray with Joel that Yahweh should "cause His mighty ones to come down" (Joel 3:11), and bring about the changes that the prophetic word declare shall come.

But what of the Ecclesias in the days of Noah, of Lot? It is in that direction that each one has tremendous responsibility. The Ecclesias of those days were destroyed by the environment in which they found themselves, and which asserted a terrible influence upon their members. When Christ warned of the days of Noah and Lot, he had in mind the condition of the Ecclesias rather than that of the world. He urged, "Remember Lot's wife!" She had privileges which she despised and

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dissipated. What of Ecclesias today? There is tremendous need for responsible brethren to recognise their duty in that regard. At a time of crisis, Yahweh warned the people: "In quietness and in confidence shall be your strength" (Isa. 30:15). But they ignored His words.

The same advice is good for today. What is needed is the quiet, consistent application of the Word; a recognition on the part of all, that it is the doing of its teaching, and not merely the hearing of it, that reveals its power. Shepherds need to overlook the spiritual requirements of the flock over which they have been placed. "When thou art converted, strengthen thy brethren," the Lord instructed Peter. We have a responsibility to each other in that regard. We can fall into the error of imagining that numbers are a sign of strength; rather are they an indication of greater responsibility. Particularly in these times when it is obvious that the environment of the world must rub off on to brethren and sisters. They, in common with all people, are affected by the inflationary trends, the personal problems that modern conditions impose upon each one. Young people have more money, more leisure, more freedom than ever before. The same applies to older members of Ecclesias. The "way of Cain" was the "way of gain," and it is easy to be deluded that this "way" lead to happiness. Acquisition was the great motive of his existence; and Jude warned that in his day (comparable to our own as it moved towards the crisis of the age) some had "run greedily in the way of Cain." It is not unusual to hear brethren speak glibly of the need of sacrifice, who never deny themselves; to see some busily marking up their Bibles, but failing to apply the things they learn; to observe them in attendance at meetings, intent on the speaker, and never analysing what they hear.

There is no power in such activity. The power is released when the word is quietly meditated upon.

Let us beware. A tremendous responsibility rests upon the shepherds and the flocks in these last days. The wise man exhorted: "Be thou diligent to know the state of thy flocks, and look well to thy herds" (Prov. 27:23). There is much to endanger flocks today, and the problems will increase as the end draws near. Let us give attention to this. The Word of God is efficacious to that end; and so also are the writings of Brethren Thomas and Roberts. Books such as *Elpis Israel*, *Eureka*, *Christendom Astray*, *Nazareth Revisited* have not lost their power. Let us encourage their use, and let us apply ourselves to sound exhortation, sound and fearless guidance, and "so much the more as ye see the end approaching."

When the way of the truth is hedged with thorns, we are exercised with the result of either greater strength or the snap that takes the fruitless branch from the tree. In this respect, evil from the hand of the Lord subserves the highest purpose; and if we could hear the Shepherd's voice, he would say, "Be of good cheer." "Be not overcome of evil" — "Hold fast that which thou hast; let no man take thy crown."



Yahweh used His most precious metal to glorify the Tabernacle & Temple.

"When God hath tried me, I shall come forth as gold" (Job 23:10).

In gold, the most precious of all known metals, Job chose a most apt symbol to represent the most precious of "heavenly things," namely *faith perfected by trial*.

Gold is precious and is highly prized because of its beauty and its imperishability, and so remains today the basis of the international monetary system. Because gold does not corrode, nearly all that has been mined through the ages, still remains.

True faith is also constant and enduring. Peter wrote:

"The trial of your faith, being much more precious than gold . . . might be found unto praise and honor and glory at the appearing of Jesus Christ" (1 Pet. 1:7).

To produce one troy ounce of gold, three tons of ore have to be blasted free from the reef, conveyed upwards of three kilometres to the surface, then crushed to a fine powder, and finally processed through agitation, filtration and smelting. A long, slow process for a small return; but how valuable is that small return!

We are reminded of Yahweh's longsuffering and mercy in perfecting a people for His name:

*How few receive with cordial faith,
The tidings which we bring;
How few have seen the arm revealed,
Of Heaven's anointed King.*

How appropriate is David's reference to the future glory of the future Bride, that new order of Elohim, as he records of the King: "The Queen (saints) hath been placed at thy right hand in gold of Ophir" (Ps. 45). She is described as clothed in interwoven gold, garments of righteousness, expressive of a tried and perfected faith adorned for glory and for beauty.

In the preparation of each one of us to be an element of "the Queen" adorned for the King, may it be that in the refining, we recognise the need to be tried as gold, that we, like Job, may endure the pressures brought to bear upon us, and come forth as pure gold.

— Sis. D. Arnold (Enfield)

(This page, reserved for short articles or poems by sisters, is conducted by Bro. W. Ryall. Further contributions are invited).

MESHACH

Faithful Companion of Daniel

"His faith quenched the violence of fire" (Heb. 11)

From the outset, Meshach was different from many other Jewish captives in Babylon. Not so much in external appearance, as in the way he reacted to his circumstances.

He was one of that little band of conscientious objectors who refused to contaminate themselves with the king's meat, but became, none-the-less, not only "fairer and fatter" in flesh than those who did so, but also excelled in knowledge, learning and wisdom, being adjudged "ten times better" than the magicians and astrologers of Nebuchadnezzar's realm (Dan. 1:8,20).

Small wonder that Daniel, when promoted, requested that his friends, including Meshach, should share his honour. So chapter two closes with them being appointed positions of authority in Babylon.

The repercussions were not long in coming. Jealousy has been termed most aptly, "the hydra-headed monster," and in chapter 3 it reared its ugly head. The king having made a most unwise decree calling upon all his subjects to bow down to an image of gold, Shadrach, Meshach and Abednego, refused to do so, and this was an opportunity that others were seeking. Some of the Chaldeans craftily approached the king, and whispered how that "certain Jews whom thou hast set over the royal province of Babylon" had disregarded the royal

edict, and refused to bow down in worship to the golden image.

We can imagine the feelings of the three friends when they stood before the angry king, and were threatened with his terrible sentence. It was an issue of faith, but the king contemptuously declared: "Who is that God that shall deliver you out of my hands?"

The issue was plain, and awful. It entailed either falling down and worshipping the image, or being burned alive. What would have been our feelings? What reply would we have made? Could we have risen to the heights of faith manifested by the courageous three at that vital moment? All made the one answer:

"O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God Whom we serve, is able to deliver us from the burning fiery furnace, and He will deliver us out of thine 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" (Dan. 3:16-17).

Then followed the trial of strength. God Almighty on one hand, with three of His children; and Nebuchadnezzar on the other, with his furnace heated seven times hotter than normal, his executioners at the ready.

The record is almost pathetic in describing how the three Jews were

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bound in their coats, hosen and other garments (a wicked attempt to eradicate all memory of them); but how the flames stretched out to slay their executioners!

The King had flung down his challenge, had made ready his furnace; but then God took over. Not only were Meshach and company unharmed by the fire, not only were their very garments unsinged, but a fourth angelic companion was there to help them.

What a unique experience! Not only did they walk through the furnace unharmed, but they had an angel as a close companion.

Of what did Meshach and his companions think, as they trod that floor of fiery heat? Were they afraid? Possibly they were, but fear is no sin. Above the terror would have been a sense of exaltation at such an experience. Whatever age he may have attained before death, he would never forget that day when he walked unharmed, through a furnace of fire, with an angel of God. His faith was vindicated by his salvation, and it is significant that Hebrews II memorises the occasion by referring to those whose faith "quenched the violence of fire" (v. 34).

We believe that the example of Meshach was a source of inspiration to men who lived in later years. Not only did it underline God's promise: "He that blesseth thee I will bless, and he that curseth thee I will curse," but it provided encouragement for the martyrs of the Christian dispensation. Our brethren of the early ecclesias came into conflict with the counterpart of Nebuchadnezzar, and the coliseum was stained with blood. Did God offer them any comfort? Indeed

He did, using Peter as His mouth-piece:

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you."

In other words, think back to the time of Meshach, and see there, faith on trial. Try to capture the spirit which said: "And if it be so . . . our God is able . . . but, if not!" Look to the end of your salvation, even eternal life, for which you now suffer.

Meshach's Hebrew name was Mishael: *Who like God*. He was a true saint. His trial foreshadowed that of the Lord Jesus. Like Meshach, the Lord declared: "My God is able . . . but if not!" He said this on Calvary's eve. Meshach was saved from death on that occasion; the Lord had to die. But his faith was vindicated, when the stone was rolled away, and he emerged alive.

We may not stand in danger of being burned alive, but the challenge remains unchanged. It is only the method of trial that has altered; our avowed enemies are just as open as was Nebuchadnezzar. In the midst of such educated enemies of God we feel a sense of isolation. The claims of science would undermine confidence in God; the materialism of the age would induce a worship of the god mammon. Such pressures are constantly on us; but let us remember Meshach, and think it not strange that God tests us. Happy are we if we can emulate his courage; happy are we if we can walk with an angel of God, and so emerge from our trials "unsinged."

— J. A. Swaish.

THE SCHOOLMASTER

God's Design in Israel

When Israel came out of Egypt, and God adopted him as His first-born son and heir, it was the most reasonable thing in the world that the education of the son should be the Father's first care. It was of the highest importance that the son should have a course of training suitable to the position he should ultimately occupy — of representing the Father and ruling for Him as "a kingdom of priests." God's design with His son is, as we know, to pass over to him the possession of the earth and make him His representative in the government of the world — in short, to make him a manifestation of Himself. For this end he had to be equipped, and a schoolmaster was the Father's immediate consideration.

For a nation to be mentally and morally fitted to be the likeness of the Creator of the Universe, and to occupy for Him the seat of government must appeal to us all as a stupendous task. Paul, in referring to Israel's career, says the law was his schoolmaster to bring him to Christ, and that Israel, like heirs in general, differed nothing from a servant, but was under tutors and governors. The effective education of an heir necessitates an accurate knowledge of things as they are, and not as they may seem to be. There should be a thorough comprehension of the origin and meaning

of matters as they exist. He should be informed of the root of the affairs with which he will ultimately have to deal, so that he may discriminate between the false and the true, and be able to see clearly and act unerringly. In fact he ought to be instructed in the widest sense in that which is. So far as this education is carried out, so far is the happy and privileged scholar instructed in truth, an education which, with beautiful emphasis, is in Bible phrase termed The Truth.

The Law Designed To Educate

Where shall we look among men for wisdom that could mould a man, to say nothing of a nation, into such moral and intellectual shape? In the affairs of men, when a training for law or government in any of its branches is desired, the pupil is placed under tuition that will touch just that particular department of learning. Of course every law is a schoolmaster in its way. It brings its scholars to a knowledge of its own intricacies, and in proportion to the study of those intricacies, it fits a man to be the dispenser of law, but there the matter ends. There is no teaching outside its own domain. As regards God's training for government administration which He purposes to entrust to His son, the education needed to be much deeper and wider in its bearings. We do not

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expect to find an educational primer on first principles of morality in the statute book of any constitution. Gentile law is protective in its aim, and, although it is of the most complex character, a study of it will never touch the heart in any moral sense. It exhibits its penalties and sets forth its standard of right and wrong without touching the conscience. But law and government surely require a knowledge of human nature. Where, then, is there a law among nations that professes to teach its scholars the nature of the heart in its various workings? And yet we can discern that if a law giver is to have an effective education it is of the first consequence that he should be trained in the knowledge of the mental and moral constitution of man. Perhaps, though, it would be impossible to teach human nature what it is by rote, so as to make the teaching corrective. Its principles are too profound and recondite for mere verbal instruction. There must be some sort of practical teaching, and it is here that we see the supreme wisdom of God in His choice of a schoolmaster for His son.

He formulated a law — a process of education that should enter the very core of human existence, touch every-day life, correct public and private misdemeanours of all sorts, and induce a moral drift of character that could never be ensured by intellectual effort. It was a wonderful conception that elected to make a national law the channel of the most perfect education the world has ever seen, not by the mere study of it, but by practically expounding it in the daily attention to its mandates. The divine law given by Moses, as a schoolmaster, was a

most comprehensive object lesson in symbol of the nature of man and the character of God. The adopted son has not been brought into his favoured position as a reward of any merit of his, but that he might be developed into a mental and moral portrait of the Father for the Father's own glory, and to hold for Him the reins of government. What a change from benighted foolish, self-loving natural Israel to the righteous, beneficent, intellectual kingdom of priests, shining forth with the glory of Christ in the Father's kingdom! And yet this was the result aimed at by the law, a law that shall accomplish that whereunto it was appointed, through the obedience of Christ, in whom an Israel of God shall yet shine forth as a first-born son.

But this school-master — what a deluge of blood-shedding, year in and year out, was the school-master. What washings, what offerings, what stringent enactments and prohibitions! Altar of brass, altar of gold, tabernacle, holy and most holy, bullocks, goats, lambs, birds, first fruits, offerings. Day and night burning of animal life, burning on the altar, burning without the camp. Death, death everywhere; What was the meaning of it all? "The school-master" absorbed the whole attention of His scholar. It was the business of Israel to learn. What was the lesson? Sin and its penalty. Just think of a law designed to teach the nation its natural depravity and the abhorrence of the King towards it! Death stamped the whole fabric of the constitution! It was a nation of death because of sin, and was taught that, as sin is incurable, nothing but death awaits it.

The Lesson Impressed On Israel

Look, then, at the picture of the school-master. Israel, God's son, symbolically dying unto sin through the course of ages. God's holiness and man's guilt recognised through this medium. That the wages of sin is death was a fact daily before the eyes of the nation. No pains were spared to inculcate humility as the proper attitude of a sinning son towards a holy Father. Submission and separateness to God was the essence of the law. The rights of men found no place in the divine economy of Israel, for they had none in relation to their king. The schoolmaster was not a system to occupy the occasional attention of Israel, but was so framed as to engross their whole time. Symbolically they "died daily" and yet lived. There was no life outside the schoolmaster. They were cut off. In allegiance to the law, Israel died and yet lived.

There is, however, another side. "The gift of God is eternal life." This was a principle as much foreshadowed as "The wages of sin is death." For example see the sacrifices. "If any man bring an offering . . . he shall put his hand upon the head of the burnt offering and it shall be accepted for him to make an atonement, and he shall kill the bullock before the Lord" (Lev. 1). Do we not see mercy here? Atonement, forgiveness, man placing his hand on the head of the animal, identified himself with the sacrifice, and he and the animal stood as *one* life, slain life. The life was consumed upon the altar, and the sinner stood before God delivered and forgiven. Then look at the tabernacle and all its appurtenances which stood for the un-

cleanliness of Israel (Lev. 16). Everything was blood-sprinkled or exhibited as dying – shedding blood as the penalty of sin. Israel, by identification with the tabernacle arrangements, died representatively, and, having symbolically paid the penalty, was reconciled to God. The altar, which was the nucleus of the whole system, pre-eminently stood representative of the uncleanness of Israel. It was an apparatus for consuming animal life.

The Law: An Introduction To Christ

Now see how the law was a schoolmaster to bring Israel to Christ. The altar was an apparatus for consuming animal life. Christ was a "body prepared" for destroying the effect of sin nature. The tabernacle and its furniture was blood sprinkled in token of cleansing from defilement. Christ, by the blood of the new covenant, cleansed himself. The morning and evening lamb of the burnt offering was a daily consumption of life. God's lamb, through the eternal spirit, offered himself, dying daily unto sin. And so on through the entire system. It all leads to Christ. The lesson of the law can be reduced to a very simple proposition: *Submission to God as the way of life.* Israel, as a nation, missed the lesson, and saw only the letter of the law without perceiving its meaning, but Christ learned it and exemplified it, and in him we learn what submission means and what the destruction of sin is. The tuition of the law is the same now, only we stand on a higher level in seeing how sin-nature was destroyed by Christ. The form is altered, that is all: the principle remains, only instead of identification with animal

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sacrifice for forgiveness of any one sin, it is now a mental and moral fusion with the character of Christ for forgiveness of all sins. We stand with him a sacrifice for sin, in him we die daily, and with him we stand as *one* life. The whole business of Israel now, as ever, is the service of God and submission to Him. In

Christ we are God's Israel, his first-born son, heir of the world, and being educated by the school-master in those things exemplified by Christ, we have learned what is truth, and are fitted to become "a kingdom of priests."

— M.G. Brabyn.

IN THE DARKNESS

"Who is among you that feareth Yahweh, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of Yahweh, and stay upon his God" (Isa. 59:10).

The clouds hang heavy 'round my way,
I cannot see;
But through the darkness I believe
God leadeth me

'Tis sweet to keep my hand in his
While all is dim,
To close my weary, aching eyes,
And follow him.

Through many a thorny path he leads
My tired feet;
Through many a path of tears I go;
But it is sweet.

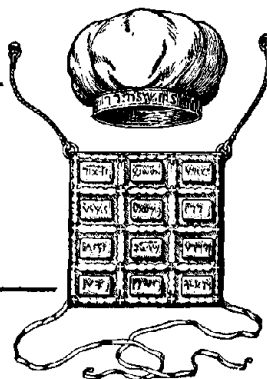
To know that he is close to me,
My God, my guide,
He leadeth me, and so I walk
Quite satisfied.

To my blind eyes he may reveal
No light at all;
But while I lean on his strong arm,
I cannot fall.

Reflecting Divine Glory

STONES OF LIGHT

"Ye, as living stones, are built up a spiritual house"



Gem-stones are the most precious and brilliant stones on earth. A gem-stone can be picked up by a mountain stream, washed in the water, and held up to the light to see whether it is transparent and will reflect the light. Several quartz crystals, amethyst type of gem-stones, do so. But because of the rough passage down the stream, there is a harshness and dullness upon the surface of the stone that must be treated to bring out the finest qualities.

From processes of heat and pressure, when being cooled and formed, gem-stones become purified and refined specimens of stone, capable of reflecting light because of their crystal clearness. Man has found he can increase their brilliance, by carefully working on their surface, in order to increase their glowing ability to reflect light. The polished surface, above clear depths, brings out the fulness of their native lustre and colour.

During this process, however, the gem-stone must be continually dipped in water, that all grit might be removed. Roughness, dull surface blemishes, or damage of any kind, has to be ground off with a grinding wheel turning very carefully and patiently. The beauty of the stone depends upon the skill of the craftsman, and he must exercise the greatest care to that end. This

is no job for impatience or carelessness; for to facet the gems, they must have little angles cut into them, so as to mirror and reflect light more perfectly, and to refract light deep into the heart of the stone.

Our ring stones are often cut in this way, and the flash of light and colour from them is formed by a facet, or "face" cut on an angle, mirroring the light in lovely brilliance. But most important is the careful polishing. This is designed to reveal the purity and colour of the gem clearly and brightly. The gem-cutter's work must be thorough; his finished jewels are of great worth and beauty.

Living Gems

How much more thorough is the preparation of those to be used in the household of God! We are likened to "living stones," selected and prepared for the great Temple in which Yahweh will manifest Himself on earth (1 Pet. 2:5). This Temple will consist of an enlightened obedient and grateful people. Shall they begrudge the patient process by which they are being prepared? As the gem-cutter must constantly dip the stone in water, so constant immersion of the mind, in the water of life, is necessary to wash away the grit that forms on our characters (Eph. 5:26-27; John 4:

10-11). As patience and skill is necessary on the part of a gem-stone polisher, so the longsuffering and steadfast love of the Master Craftsman is extended towards us, to bring out the best in our characters, that we might reflect His light in our lives (Rom. 2:4-7).

The time of our preparation is now. That is the meaning of the trials, afflictions, tensions and stresses that we are called upon to endure. They are needed to "polish" us, to bring out the best in us, to cause us to reflect the light. "For ye were sometimes darkness," wrote Paul, "but now are ye light in the Lord; walk as children of light" (Eph. 5:8). What if we suffer at times; let us consider the purpose of it, that we might be made fit for the Kingdom of God! Is not suffering worth enduring, when it is realised that this is the purpose of it? "In Thy light shall we see light" (Ps. 36:9); "Thou shalt also be a crown of glory in the hand of Yahweh, and a royal diadem in the hand of thy God" (Zech. 9:16).

Lights And Fulness

To illustrate what this means, Yahweh ordered Moses to select twelve brilliant and beautiful gems, prepared and set in golden setting; each one being very delicately engraved with the name of a tribe of Israel. These were set in gold, made into a square plate, upon a woven texture, and hung on a golden chain. Moses was commanded:

"Aaron the highpriest shall bear these names of the children of Israel in this breastplate before Yahweh upon his heart, when he goes into the holy place before Yahweh continually" (Exod. 28:15-29).

The light that greatly developed

the glistening beauty of these twelve gem-stones, when Aaron went in before the Lord, was the glory of God that dwelt between the Cherubim upon the Mercy-seat. What a glistening fulness of radiant divine light must have been reflected from those twelve precious gems then! It symbolised the nation, truly reflecting Yahweh's glory: "in Thy light shall we see light."

That twelve precious stones should be used to represent Israel, indicated that the people were called to be enlightened and immortal. That the stones should be set in gold, showed that a tried faith is necessary to that end. The name of the completed, radiant breastplate of twelve glowing gems was *Urim and Thummim*, which means *Lights* and *Full completeness*.

Later, however, when Israel failed to reflect God's goodness, the glory of Yahweh departed from the Temple (Ezek. 11:23), and no divine light was found above the mercy-seat. So the breastplate deteriorated to a mere piece of jewelry, a token of the people themselves, for they did not reflect God's glory in their ways.

The righteousness of Yahweh, which reflects His glory, can only be fulfilled by those who "walk in the Spirit," in "that which is not corruptible, even the *ornament* of a meek and quiet spirit, which is, in the sight of God, of great price" (1 Pet. 3:4).

That is the gem-stone material upon which the Father now works. As gem-stones are prepared by grinding off the blemishes, washing the stones clean of dust, and polishing them to reflect the light radiantly, so our lives are overlooked

and our characters shaped by God. Every redeemed one will be as a specially prepared gem "for we are His workmanship" (Eph. 2:10). So Paul comments:

For God, Who commanded the light to shine out of darkness, has shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ (2 Cor. 4:6).

The enlightened heart and mind develops faith by hearing and understanding the Word, which cleanses and purifies it. The "renewing of our minds" can so "transform us" (Rom. 12:1-2), that we can become "holy and without blemish" through the influence of the Lord Jesus, and God's forgiveness in him.

"They shall all be taught of God," declares Isaiah. The illumination of our hearts and minds, is like a light reflected from a mirror in a dark room. More and more completely do we behold the glory of the Lord as from the "face of Christ Jesus," and as that light is reflected on us, we are transformed into his likeness (2 Cor. 3:18). Then, like facets of a precious gem, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and self-control" will glow forth from our characters, reflecting the influence of our Father's love, and our Master's example.

The Breastplate Of The Lord Jesus

The Lord Jesus, as our High Priest, does not need to wear such a breastplate as did Aaron, for the light and full completeness (the *Urim* and *Thummim*) of God's glory is of himself. For it "pleased the Father that in him should all fulness dwell." As High Priest, he has the household of God engraven, as it

were, upon his heart, in love ever making intercession for them.

It is recorded of him that "he knows what is in man" (John 2:25). He can measure our capacity better than we can ourselves. He knows what "grit" needs to be washed from our surface; he realises what "polishing" we require to cause us to manifest "patient continuance in well-doing; or how much of trial and discouragement we can endure. This stress and strain is the grinding and polishing process through which we are beautified, as Yahweh's jewels (Mal. 3:17).

As a gem-polisher finds pleasure in his skill, so must the Lord Jesus in his work on us. His love surrounds us! With care and consideration he is preparing us, as stones brilliant with fair colours, to be ground, purified, cut and polished in order to reflect the glory of heaven's light. Let us remember that he is supervising a work in us, and we will be able to bear with life's trials a little better. "If need be," wrote Peter, "you are in heaviness, through manifold temptations."

The expression, *if need be*, is significant. It tells us that there is a reason for trials. When we feel afflicted and depressed, therefore, let us consider the purpose of our call, and the means by which it will be attained. We are called to reflect the glory of God, and this demands that we shine forth even now as enlightened in heart and mind, in preparation for a greater glory to come. So Peter declares:

"The trial of your faith, being much more precious than of gold, though it be tried with fire; might be found unto praise, and honour, and glory at the appearing of Jesus Christ" (1 Pet. 1:6-7).

Concerning that time, the Lord

himself declared:

"Then shall the righteous shine forth as the sun, in the kingdom of their Father" (Matt. 13:43).

Of Israel, Zechariah predicted (Ch. 9:16-17):

"And the Lord their God shall save them in that day, as the flock of His people; for they shall be as the stones of a crown, lifted up as an ensign upon the land."

So even Israel after the flesh will be polished and cut to divine specifications to reflect glory from above. How much more will the saints glorify Yahweh in the Age to come. For more beautiful to the Father than the most brilliant gemstones on earth are those who come to Him, obedient in faith, in Christ Jesus. They are as living jewels, delicately engraven with His seal of faithful enlightenment, polished by His law, purified by His testimony, until His light is reflected and refracted from them; for the glory of His holy Name.

Yahweh's Jewels

Malachi and Revelation, the last books of the Old and New Testaments both present a wonderful picture of gemstones as portrayed by the Father's chosen people.

The first sets forth the principle of daily hope and faith in action amidst a dark and corrupt environment:

"Then they that feared Yahweh spake often one to another; and Yahweh hearkened and heard it; and a book of remembrance was written before Him for them that feared Him, and that thought

upon His name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels" (Mal. 3:16-17).

The reference in Revelation takes us to the future when He has made up His jewels, and they comprise the foundation of His kingdom. Of the New Jerusalem, also termed the Lamb's bride (Rev. 21:9-10) it is written:

"And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb . . . And the building of the wall of it was jasper, and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones" (Rev. 22:19).

The wonderful reality of this symbol is found in the words of Paul regarding the Ecclesia:

"Built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief cornerstone, in whom all the building, fitly framed together, grows into a holy temple in the Lord, in whom you also are builded together, for an habitation of God through the Spirit" (Eph. 2:21-22).

What the twelve precious gemstones, glowing with divine light, showed in symbol to Israel, will be completed in reality by the saints in glory. At that time, Yahweh's plan to take out a people for His name, cleansing and preparing them to be reflectors and refractors of His light, as precious divine jewels glorious within, will be seen in all its beauty. Then will be brought to pass the saying that is written: "For Yahweh taketh pleasure in His people; He will beautify the meek with salvation" (Ps. 149:4).

— F. Gladstone (Vic).

Summary of EVENTS SUBSEQUENT to CHRIST'S RETURN

The fulfilment of Bible prophecy in our own time clearly shows that it can be relied upon, and that when it is properly interpreted, it provides a lucid outline of events to come. In the growth of Russia, the emergence of the nation of Israel, the political and moral condition of the nations, the uprise of violence throughout the world, we have tangible evidence that Christ is at the door, and a wonderful vindication of Christadelphian teaching, particularly the writings of Brother Thomas. We provide herewith a summary of events as they appear to be set in their sequence in the prophetic Scriptures.

CHRIST'S SECOND ADVENT:

Summary of subject, Luke 19:11-27; 1 Thess. 4:15-17

To return personally and visibly, Acts 1:11.

With a reward, Rev. 22:12.

To judge and rule, Acts 17:31

To establish righteousness and peace, Isa. 9:6-7

To set up God's Kingdom, Dan. 2:44.

To raise from the dead and judge and reward his saints, Dan. 12:2.

SIGNS OF HIS IMMINENT APPEARANCE:

Exhortation on subject, Luke 21:34-36.

Decline of Turkey, Rev. 16:12.

Return of the Jews, Ezek. 37:21.

Emergence of a Communistic spirit in Europe, Rev. 16:13.

Preparations for war, Joel 3:9-10.

Development of Russia, Ezek. 38

Deliverance of Jerusalem, Joel 3:1-2; Luke 21:24.

The division of the nations into two armed blocs, Dan. 11:40-45.

Moral and political declension, Luke 17:26-30.

JUDGMENT SEAT OF CHRIST:

Exhortation on subject, Rom. 14:10

Judgment of household precedes judgment of nations, 1 Pet. 4:17.

To be judged in a specific place, Rom. 14:10.

Responsible dead resurrected and together with responsible living gathered to judgment, 1 Thess. 4:16-17.

Both righteous and unrighteous gathered together, 2 Cor. 5:10.

Judgment seat at Sinai, Hab. 3; Deut. 33:2 - A hiding place from the world, Isa. 26:20.

Christ the Judge, John 5:27

Attitude to the Word being the basis, John 12:48.

All to give personal account, Rom. 14:12.

Characters revealed, 2 Cor. 5:10.

Reward physical in body, 2 Cor. 5:10.

Evil rejected cast out, Matt. 25:44-46.

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MARRIAGE OF THE LAMB:

Summary of subject, Rev. 19:7; 2 Cor. 11:1-2; Isa. 26:20.

- The perfected Multitudinous Christ, Eph. 4:12-13.
- Perfection of unity now begun, Eph. 5:22-23.
- Complete union with bridegroom, Eph. 5:31-33.
- Period of fraternising together, Deut. 24:5; Song of Sol. 2:10-13.
- Christ and saints prepare for war, Jude 14-15.
- Condition of world at this time, spiritually in Egyptian darkness, Isa. 60:1-2.
- Politically and individually in turmoil and distress, Luke 21:25-28.
- At war, Dan. 11:40.
- Manifestation of LORD of Hosts (Yahweh Tzvaoth – Yahweh's army), Rev. 19:11-16; Isa. 9:7; Hag. 2:4-9; Ezek. 1; Ps. 149:5-9; Song of Sol. 3:6; Zech. 9:14; Isa. 17:13; Hab. 3:3-7.

ELIJAH'S WORK OF RESTORATION:

Elpis Israel pp.446-454 – Second Exodus.

Elijah is sent out "before the day of Yahweh" (Mal. 4:5) i.e. of Armageddon (Zech. 14:1) but after Christ's return. The Jews are established in the land after Armageddon. Summary, Mal. 4:5-6 (Luke 1:17; Matt. 11:7-17 – Cf. Mark 9:11-13; John 1:21).

- Goes to dispersed Israel, Mal. 4:5.
- To preach to them the Truth, Rom. 11:23-27.
- Work occupies 40 years, Micah 7:15.
- Yet to be accomplished, Isa. 40:1-11.
- National Redemption, Jer. 33:6-9; Ezek. 36:21-29.
- Invitation to scattered Jewry, Jer. 3:12-4:2; Isa. 40:10.
- Caused to sorrow, Hosea 8:10.
- Regathered, Ezek. 20:34; Ps. 110:3; Micah 7:14-17.
- Nations assist them, Isa. 18; Zeph. 3:10; Isa. 66:20.
- Route of return, Isa. 11:11,16; 27:12-13; Hos. 1:6,9,11; 2:14-19; Ezek. 48; Matt. 19:28.
- Established in the Bonds of the Covenant, Ezek.20:33-38; Jer.31:31-38; Rom.11:23.
- Used to Discipline the nations, Zech. 9:13; 10:3.

CONDITIONS AT THIS TIME:

Summary, Jer. 25:32-33.

Probably at the same time as Christ returns the Gogian confederacy aligned with Catholicism (Craft – Dan. 8:25), attacks Turkey, Dan. 11:40, drying up the Euphratean power (Rev. 16:12).

- Causing Daniel's image to stand upon its feet, Dan. 2:44-45.
- Sweeps down coastal plain at Palestine, bypassing Jerusalem, Dan. 11:41-45.
- Attacks and takes Egypt, Dan. 11:43.
- Tidings out of the East and North trouble him, Dan. 11:44.
- Sinai east of Egypt, Jerusalem to the north. Activity in Sinai, and consolidation of the forces of the west at Jerusalem, could comprise the "tidings" that trouble the northern power.

ARABS SUBJECTED TO CHRIST:

Summary, Isa. 21:13-17.

- Probably coetaneous to Russia's occupation of Egypt, Christ and the saints move forth from Sinai, Hab. 3:3 (Heb. "will come").
- Against Arab nations, Hab. 3:7.
- See Isa. 21:13 R.V., "The oracle concerning Arabia. In the forest at evening shall ye lodge, O ye travelling companies of Dedanim. The inhabitants of Teman shall bring water to him that is thirsty; they shall meet with bread him that fled. . . . from the grievousness of war." This suggests an act of friendship to Israelites fleeing from Russian attack. Cf. Deut. 23:4.

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Communication

(In which the Editor holds converse with readers near and far)

Beware Of Dogs

F.J.—Paul's statement in Philippians 3:2 does not relate to literal dogs, but to those in our midst who imitate their ways in barking and biting. This is pre-eminently a characteristic of Gentiles, and so this title is given to such (Matt. 15:26-27). The quarrelsome, undisciplined attitude of Gentiles is to be avoided by saints, for all "dogs" will be excluded from the Kingdom (Rev. 22:15). To the brethren of Christ, Paul warned, Beware! Keep clear of dogs; take no notice of them; but, giving them as wide a berth as possible, peacefully pass on. The truth makes angels, not dogs; Christ inspires gentleness and amiability, and domestication in His house will take all "biting" propensity away. Unfortunately "dogs" still exist among us, and their barking and biting, their snarling and showing of teeth, are in evidence. We are conscious of the fact that we, ourselves, are the mark for their attack at the moment, and that the most unscrupulous means are being adopted to destroy our influence. That is a challenge both to ourselves and to our friends. One day we shall all stand before the Judge, and perhaps it is better to withhold judgment until then.

Difficulties of Editing

A.B.—Thank you for your encouraging letter. The editing of a magazine is a difficult matter — there are so many minds or tastes to cater for, as well as one's own conscience to respect. We can only do our best, hoping for God's approval, both now and in the final day of reckoning, which will soon be upon us. It is easy to criticise. If we took to heart all the untrue and bitter things said we should soon retire into quiet obscurity, but this would not be following the good examples set us in the past. Brother Roberts once said, in reference to the preparation of *The Christadelphian*: "If it were not for duty, and the monthly desires of many, we would give it up."

The Thrill Of The Land

Bro. H.S. (Eng.) writes— "I enclose P.O. to cover costs of *Logos* and *Expositor*, those welcome streams of pure water which come to our aid here in the wilderness of Leicester. I am sorry that I am late with *Expositor*, but I have been caught up with a wonderful party of brethren and sisters on a short trip to Israel, to our land, to see our people, as Bro. Pennington, so rightly puts it.

It has given us all an additional thrill as we continue through the year's reading from the sacred pages. I can understand now why Bro. HPM has been often, and all our party would like to repeat our opportunity if it be the will of Yahweh."

Do We Sit On The Fence?
Sisters A.H. & N.M. (Eng.) write:

"Please find donation to *Logos* to help maintain this service to the Brotherhood. We have thus parted with a little of Mr. Wilson's present to us! We enjoy the strength of *Logos*; it never sits on the fence. In that it follows the attitude of the pioneers. May it long continue."

(Comment: *All will not subscribe to the above. Some believe we do sit on the fence. But we assure them, and any who may be influenced by them, that they speak in ignorance of the facts. Many statements currently circulating regarding us throughout Australia are incorrect, some completely false. We ask our friends not to be influenced by them. Meanwhile, we do not subscribe to the final comment of our two sisters above. We hope "Logos" ceases operations — through the coming of the Lord — Editor.*)

LOGOS COMMUNICATION

ignore it unless it adversely affect the truth. Fault-finding and justification are apt to become contagious. Cantankerousness will never build up an ecclesia. Paul looked for things in his brethren which he could praise. Let us try and do likewise.

The kind of encouragement we like to receive

"I should like to thank you for the Herald: USA & Britain Are Not Israel (H. Armstrong's Theory Tested by Scripture). It played a part in bringing me into the Truth in December 1969. I am, however, coming into contact with an increasing number of Armstrong's supporters, & wish to purchase a supply." (W.W. -Eng.).

(Supplies of this number are still available. In England, they can be obtained from Bro. Cherry; elsewhere, from Logos Publications-Editor).

Books Available In Canada

Brother A. Bull, 1022-7th Avenue, New Westminster, B.C., Canada has the following hard-to-obtain books (new) for disposal at the prices indicated to which postage should be added:

Bound Logos vol.38-\$4.50
Story of the Bible vol.13-\$3.75.

Herald of the Coming Age (bound)-\$2.75.

(vols. 17-18; 19-20; 21-22; -2 volumes in each binding)
Index to Logos (40 years)-\$1.00.

Please apply direct to Brother Bull for these books.

Grace or Merit

"The claim that salvation is exclusively of grace and not of merit troubles me. True our merit falls far short of perfection, but Noah was a 'just' man, and does not that imply a measure of merit. Must not we show steadfastness for the faith, and does not that imply a measure of merit? True, Paul declares we are saved "by grace" (Eph. 2:5), but in verse 8 he adds the words "through faith." -R.G. (S.A.)

(Salvation is by grace, but we must justify it by works. In saying this we do not fall into the trap of Judaism but merely emphasise that righteousness must be a very real thing in our lives. We are called upon to build into our characters some reflection of divine principles. Grace will give us strength to build to the glory of God; but the person who fails to do this will not inherit the kingdom. Both Paul and James emphasise that "faith without works is dead." Paul taught "not the hearers of the law are just before God, but the doers of the law shall be justified" (Rom. 2:13). Though we cannot attain unto perfection of character as did the Lord, we can move towards that ideal; and it is our bounden responsibility to do so -Editor).

"May I say that I enjoy reading Logos. Articles by our pioneers, Biblical biographies, verse by verse studies, your record of your M.E. tour, articles on history in the light of prophecy (not to mention current events) are all very interesting and make the

extension of knowledge a pleasurable and rewarding exercise.

"Thank you, and your band of helpers, for your much appreciated (and, I am sure, demanding) efforts for the benefit of others." E.H. (S.A.)

(Thank you, for your encouraging comment and generous donation. The opinion of readers on articles is most helpful. We try to maintain a proper balance. By the way, the little band of helpers, do find us somewhat demanding! Nevertheless, we work together as a team-Editor)

Christadelphian Bible School, Aug. 9-16 (Eng.).

It is proposed to hold a Bible School in Kesteven College, Stoke Rochford. Classes will be conducted for all ages: juniors, teenagers, adults. Three speakers have been appointed: Bro. Cyril Tennant: *Themes from Nehemiah*; Bro. Edward Whittaker: *Contending for the Faith*; Bro. Dudley Fifield: *What the Spirit saith to the Ecclesiast*. Complete details can be supplied from, and reservations made through Bro. C. Mills, 30 Laxton Gardens, Pinchbeck Spalding, Linc., England.

This is a Family School, and family groups will be particularly welcome. Children will be accommodated at subsidised costs.

From personal experience, we realise that it is most valuable to receive reservations early. It not only encourages the School committee, but also permits it to make better arrangements for the comfort and profit of those attending. The moral of this is, Do it now!

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Arabs shall be blessed in Kingdom Age, Isa. 60:6-7; Cf. Gen. 25:6; 21:10,13,18; 16:12; Isa. 43:19-20; 35:1-2; 41:18-20; 42:11-13.
Arabia ultimately transformed, Isa. 43:19-20.

BRITAIN DISCIPLINED:

Summary, Isa. 2:12-16.

Following Russia's conquest of Egypt, Dan. 11:43.
Britain consolidates power in and around Jerusalem in an attempt to cut off Russia's communications with the North, Ezek. 38:13.
This probably forms part of the "tidings," Dan. 11:44.
Which brings Russia forth, Dan. 11:45.
Probably about this time the British fleet will be destroyed, Isa. 2:16.
By an East wind, Ps. 48:7.
Russia takes Jerusalem (Dan. 11:45), completing Britain's humiliation.

RUSSIA GOES FORTH TO BATTLE:

Summary, Ezek. 38:8,12,16.

Tidings out of the East and North trouble him, Dan. 11:44.
He will divert his main forces from Egypt, north to meet the new menace, Ezek. 38:9,16.
Establish his power at Jerusalem, Dan. 11:45.
Thus all nations gathered to Jerusalem to battle, Zech. 14:1.

THE SMITING AND HEALING OF EGYPT

Summary, Isa. 19:1,2,22-25, Ezek. 30:2,3,4,6; Joel 3:19.

Eternal strife in Egypt, Isa. 19:2.
The land is invaded by Gog, Isa. 19:4.
Egypt reduced to dire extremity, Isa. 19:5-16.
Gog's main force leaves Egypt, Dan. 11:44.
Christ and saints enter Egypt, Isa. 19:1.
Attacks and subdues Gog's occupying force, Isa. 19:20.
Begins relief of Egypt's distress, Isa. 19:22; 11:11,15,16.
Egypt Converted, Isa. 19:18-25; Ps. 68:31.

CHRIST AT JERUSALEM: SITUATION PRIOR TO ARMAGEDDON:

Summary, Zech. 14:2.

Two thirds of Jews in land cut off by Russian attack, Zech. 13:8.
Israel reduced to extremity, Jer. 30:5-7.
Russia in triumphant occupation of Jerusalem, Dan. 11:45.
Britain driven out of Jerusalem, Isa. 16:2.
Her pride humbled, Isa. 16:6-14.
It will appear to Israel that all hope is lost, Ezek. 37:11.
A portion of remainder of the Jews will flee into Edom and Moab, where the once proud British powers now in retreat receive a command from the multitudinous Christ in Egypt to hide the outcasts, Isa. 16:2-4.
Gog regarding reverses in Egypt (caused by Christ's intervention) as temporary in nature, will consider that he is at point of world conquest, "Yet he shall come to his end". Dan. 11:45.

ARMAGEDDON:

Summary, Zeph. 3:8.

Christ and saints leave Egypt, approach Jerusalem on East, appear as multiple body of Christ on Mount of Olives, overshadowing Jerusalem and valley of Jehoshaphat, Zech. 14:4.
Appearance of glorious host accompanied by manifestation of Divine power, Zech. 4:6.
Jews flee into Edom and Moab, Isa. 16:2-4.
Forces of nature unleashed against Gog, Isa. 30:33 Zech. 14:4-11; Ezek. 38:19-23.

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Judah returns to complete the rout, Zech. 14:14.
Gog having humbled Britain, and Christ having humbled Gog – result, “no flesh shall glory in his presence.”

CHRIST AT JERUSALEM:

Summary, Zech. 13:9.

Christ shall reveal himself to Judah first, Zech. 12:7.
The purified Jews, the third remaining in the land, Zech. 13:9.
Will recognise Christ as their king, Zech. 13:6.
And will realise their past blindness and mourn, Zech. 12:10.
Will be baptised into him, Zech. 13:1.
The land will be cleansed, Dan. 8:14.
In preparation for erection of House of Prayer for all nations, Zech. 6:12-13.
Land contours will be considerably altered, Joel 3:18.
By earth tremors of Armageddon, Zech. 14:4-10.
This, together with ample rainfall, (Hos. 6:3), will cause present arid deserts to blossom as the rose, Isa. 35:1-2.
Zion will be elevated, Zech. 14:10.
Living waters will go forth from Jerusalem, Zech. 14:8; Ezek. 37.
Will heal the dead sea, Ezek. 47:8-9.
Seven months will be required to bury remnant of Gog's host and to remove every trace of the invasion from the North, Ezek. 39:12-14.

PROCLAMATION TO NATIONS:

Summary, Rev. 14:7.

Christ enthroned in Zion, Zech. 8:3, and Judah subject to his control, Zech. 13:9.
Kingdom thus established in “Little Stone” phase, Dan. 2:34.
Will then begin to grow into “Great Mountain” to “fill the whole earth”, Dan. 2:34-35.
Proclamation goes forth to nations to submit to Christ, Rev. 14:7; Ps. 2; Isa. 14:32.
Britain is first nation to accept Christ and her mercantile marine will be placed at disposal of Christ, Isa. 60:9.
She will bring present to Christ, Ps. 72:10.
Of a people scattered and peeled, Isa. 18:2,7,
Also her wealth, Isa. 60:9.
Which is the property of Deity, Hag. 2:8.
Her craftsmen will be used to build up Jerusalem and Gentiles will minister to the needs of Israel, Isa. 60:10.

THE LULL BEFORE THE FINAL STORM:

Summary, Isa. 18:3-7.

Nations bewildered at the “lifting up of the ensign upon the mountains” establishment of Christ as King of Jews, Isa. 11:10.
They hear “sounding of trumpet” – the decree calling Israel home, Isa. 27:13.
There is an uneasy lull as nations study implications of proclamation, Isa. 18:3.
Although English speaking nations have accepted proclamation, Isa. 66:20, most countries, particularly those dominated by Roman Catholicism, treat summons with scorn, Ps. 2:1.
Object of lull is to give nations opportunity to declare themselves, to allow for full ripening of the vine clusters in the Roman West, Rev. 14:8.
Nations will coalesce against Yahweh's Christ, Ps. 2:1-5.
They will deserve judgments that will fall upon them, Ps. 2:11-12.

THE TIME OF TROUBLE SUCH AS NEVER WAS:

Summary, Dan. 12:1.

Nations will refuse to recognise Christ and combine to destroy his power, Ps. 2:1-3.

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Suddenly lull will cease and storm break; Yahweh's controversy with the nations will begin, Jer. 25:31.

Commencing at Rome which will be utterly destroyed by earthquake, Rev. 18:21. Spiritual influence of Papal-dom will still remain, Rev. 16:11.

Last plea to nations to act wisely issued from Jerusalem, Rev. 14:9-10; Fs. 2:11-12.

When rejected, final decree comes from Zion, Jer. 25:29.

So terrible will be time of trouble that follows, that lamentation for dead will seem out of place, Jer. 25:33.

SECOND EXODUS:

Summary, Ezek. 20:33-38. The Jews will be restored and settled in the land after Armageddon.

Christ reveals himself first to Israel in the land, Zech. 12:7.

Israel abroad educated and organised by Elijah, Mal. 4:5-6.

They rise in revolt against their oppressors, Zech. 9:15.

Yahweh manifest in saints seen over them, Zech. 9:14.

Ephraim—scattered Jewry, Zech. 10:7-11 — “strike as lightning”, Mic. 7:16.

At same time nations also attacked by little stone power, Mic. 4:3.

The saints shall “execute vengeance upon the nations”, Ps. 149:7-8.

They shall be assisted by Judah “the battle-axe of Yahweh”, Zech. 9:18.

The “goodly war horse” upon which they shall ride Zech. 10:3.

Assailed from without, attacked from within, spiritual Egypt shall fall to the King of the Jews.

ESTABLISHMENT OF THE BONDS OF THE COVENANT:

Summary, Ezek. 20:33-38.

Israel gathered out of respective countries into wilderness of the peoples, Ezek. 20:35.

Where they will be severely tried, Ezek. 20:36.

A New Covenant shall be delivered to them, Ezek. 20:37.

Their deliverance from nations, Micah 7:14-17.

Makes them willing to enter in Covenant relationship, Ps. 110:3.

The rebels will be purged out, Ezekiel 20:38

The Jewish nation will then be as brass and silver well refined, Matt. 3:12.

Having been gathered from all points of the globe, Isa. 11:11.

Israel enters land from two directions — Egypt in south and Assyria in north, Zech. 10:11.

Tongue of Egyptian Sea and flood of River Euphrates dried up to provide passage for waves of immigrants, Isa. 11:15; Isa. 68:22.

Double stream of traffic will converge on East of Dead Sea — entering land through valley of Achor, Hosea 2:14-15. A disciplined and regenerated people receive admission to presence of Judah's king. Judah and Ephraim reconciled, Isa. 11:13.

Will inhabit land from Euphrates to Nile, Gen. 15:21.

Tribes inherit respective cantons, Ezek. 48.

Holy oblation between seven northern and five southern cantons, Ezek. 48:8-22.

Covers approximately area of ancient kingdom of Judah: fulfilling Zech. 2:12.

House of Prayer set up in midst of this area, Ezek. 37:26-28.

Great national deliverance thus accomplished, Ezek. 36:24-30; 36:35-37.

CHRIST'S REIGN ON EARTH:

Summary, Isa. 65:17-25.

Nations finally subjected to Christ, Ps. 72:11.

Saints become King-Priests and reign with Christ, Rev. 2:26.

Modification of Law of Moses replaces human legislation, Isa. 32:1.

Nations forced to pay tribute to king, Hag. 2:8.

Their craftsmen build up cities of Israel . . . including 12 mile square Yahweh Shammah, Ezek. 48:35.

Around Zion now lifted up, Zech. 14:10 . . . is build House of Prayer for all

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nations, Ezek. 43:12. Offerings of nations will be offered from top of Mount Zion, Isa. 60:7.

Their wealth also brought to him, Isa. 60:66.

Yearly pilgrimage of all people to Jerusalem, though not at same time, Isa. 66:23.

Will be Israel's guests at Yahweh Shammah . . . "Yahweh from thence" . . . Ezek. 48:35.

At appointed day proceed to Temple where they receive first-hand instruction and guidance, Isa. 2:3.

Discipline in coming age strict, Isa. 66:24.

Universal abhorrence for certain types of sin, Zech. 13:3.

National rebellion effectively suppressed, Zech. 14:17-19.

Knowledge will be stability of times, Isa. 36:6.

TIME NEEDED TO ESTABLISH THIS STATE:

40 years occupied in subjecting nations, further 10 years for other incidentals – Judgment of saints, Marriage of Lamb, etc. – brings us to Jubilee year of Christ's return. Vision of Temple given to Ezekiel in a Jubilee year, Ezek. 40:1 (See "Temple of Ezekiel's Prophecy"). No doubt will be grand celebration for opening of Temple and for anointing of "Greater than Solomon", Ps. 2:6.

MAY HIS COMING BE NEAR!

Jews in the News

The Suez and Israel

With the anticipated opening of the Suez Canal shortly, Israel has negotiated with Egypt for the right of Israeli ships to pass through. The Egyptians, however, will only allow passage to ships not owned by Israel. Ships flying the Israeli flag will still be denied entry until a more permanent settlement between the two countries has been made.

Such a belligerent attitude on the part of Egypt will receive its payment. "God is not mocked" says Paul, and Nahum proclaimed: "God is jealous . . . and Yahweh will take vengeance on His adversaries" (1:2). In settling themselves against the seed of Abraham, the Egyptians invoke the curse which God has decreed against all Israel's enemies: "I will bless them that bless thee and curse him that curseth thee!" (Gen. 12:3). Egypt, as a nation, should have learnt the lesson for they still suffer the consequences of that very curse. Once a mighty and powerful nation, it has been humbled by God, to the status of a "base nation" (Ezek. 29:14-16).

The day of Egypt's final humiliation is rapidly approaching. The time will come when, instead of denying Israel access through their land, there will be a highway out of Egypt into Israel, which nation will then prove to be a blessing to Egypt (Isa. 19:23-25; Zech. 8:13).

Mid-East: A Perilous Dilemma

Faced with the threat of a total oil embargo by the Arabs should another M.E. war erupt, U.S. Pentagon policy makers are making contingency war plans. Senior officials of the Pentagon have been quoted as saying, "Israel has no hope of extracting reasonable terms from the P.L.O. and they see no way for Egyptian President Sadat to make the sort of concessions necessary to secure another Israeli withdrawal to Sinai."

And with the Arabs rapidly buying arms on such a huge unprecedented scale that make World War II efforts pale by comparison, war in the near future is not unrealistic. In fact, Pentagon officials point out that "from a strictly

military point of view, the sooner Israel strikes the better off it will be!" One correspondent of the *Adelaide Advertiser* reports:

"There's a mounting tide of opinion in the U.S., not just within the Pentagon, but even among former American liberals, that a resumption of fighting in the Middle East would be a useful pretext for the U.S. to intervene and secure Persian Gulf oil for the West."

No one doubts the possibility that the U.S. will use strife in the M.E. to her own advantages, but what action will the Soviet Union take? The same *Advertiser* correspondent supplies an answer. He declares:

"A U.S. heavily involved in the Middle East would be in no shape, military or moral, to counter a simultaneous Soviet takeover of the Serbian half of Yugoslavia."



More startling is another report in the same paper that suggests "America and Russia have made a secret deal on the Middle East," and "Any deal on the Middle East would have to involve concessions by America. How about, as a speculative starter, a free hand for Russia in Yugoslavia when the 83 year old President Tito dies?"

And if they did that, they would have their first all weather and only Mediterranean Port! Such an action could well be approved by the Vatican, the Serbs having proved political enemies because of their religious beliefs. In 1972 the Soviet Union was "out-building the U.S. in naval vessels by the impressive ratio of 8 to 1". In addition, ship yards in Polish and East German yards and in other countries are building Soviet merchant ships. A Mediterranean port will

be as much a prize to Russia as Middle East oil is to America.

Christadelphians today live in dangerous times. Whilst war rages in many places of the globe, we live in comparative 'peace' and affluence notwithstanding prevailing economic problems. Paul warns against being taken off guard (1 Thess. 5:1-3).

When brethren are saying "my lord delayeth his coming" then we are to be watchful. It is dangerous thinking to claim that there is much time left, as some reason. They, in fact, are fulfilling the prophetic warning of Peter when he declared that there would be scoffers who would say "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pet. 3:4). These were "willingly ignorant." Today is our day of opportunity to prepare for the Master's return. All the signs indicate the approach of the Judge of all the earth. And how many of us are saying "Even so come Lord Jesus?" (Rev. 22:21).

Bishops Of Israel

Under the above title an Israeli wrote about "Christians" and their interests in Israel. He asks:

"Strange isn't it how Bishop Capucci accused of actively aiding the terrorists Is so well understood in Israel? Naturally, What is more credible than a bishop who despises Israel?"

How true! The Catholic Church has been foremost in Anti-Semitism. Israel has had to deal frequently with men who though high-ranking church officials have also been active terrorists. It was through the instrumentality of such that God's declaration came true and the Jew became "a byword and a proverb amongst the nations," so that their "lives hung in doubt" every day, and they would cry "Would God it were even."

However, the author of the above statement also expresses his confusion in understanding "christians" who actually seem to like Israel. He wrote:

"But a religious man, a believing Christian who believes in Israel's existence the fulfilling of Divine Promise, we don't understand at all."

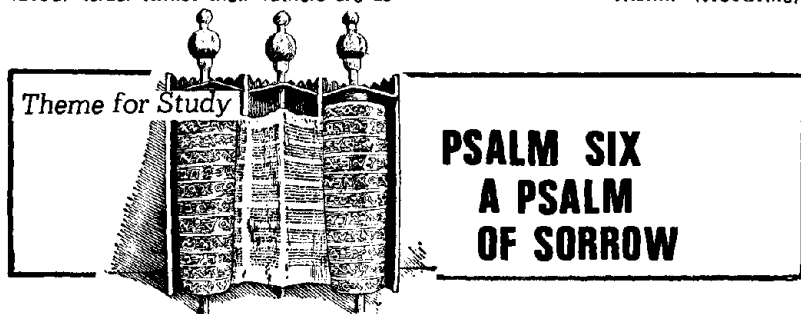
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Although he wrote of the type of "christian" that is such in name only (however sincere), he expressed typical ignorance that the Jew has for such as ourselves.

And doubtless the very tenets of "orthodox christianity" have caused such ignorance. What Jew could understand the doctrine of the trinity in the light of the command in Deut. 6:4, "Hear O Israel, Yahweh our God is one Yahweh!" And while the Jew is rightly confused with so called Christians who favour Israel whilst their fathers are as

far apart as the poles, there will be a time of reconciliation between Israel and those motivated by its true hope, and a recognition on the part of Gentiles of the truth of the covenant. For in the day when Israel shall be exalted by the words of the prophet will be fulfilled: "The Gentiles shall come unto Thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity and things wherein there is no profit." (Jer. 16:19).

— W.J.M. (Woodville).



Psalm 6 is the first of what are known as "penitential" psalms, expressing repentance and sorrow for sin. There are seven of these (Pss. 6,32,38,51,102,130,143). This one is unique in that, whilst it is a psalm of penitence, expressive of deep, personal grief, it does not mention sin. The writer seems more conscious of the cause of sin (the flesh) than of sin itself.

Historical Background

It is described as *A Psalm of David*. However, it is difficult to place its historical position in his life. Other penitential psalms of David specifically mention sin, and therefore can be related to his sin with Bathsheba. But this one does not. It is related to circumstances that had filled him with grief. He is bitterly opposed by enemies (v. 10). He is so beset on every side, as to have no confidence in himself (v. 7). He is brought to the very extremity of death (v. 5), and is in dire need of Yahweh's help.

As such, the Psalm could be related to many incidents in the life

of David, both before and after his sin. But as he does not refer to the latter, and rather expresses his concern at the strength and ability of his many enemies, seeking Yahweh's help from such, it could relate to his period of persecution under Saul, when many in Israel had the ear of Saul and played up to the king's jealousy by denouncing David who was then both young and inexperienced.

Prophetic Foreshadowing

The Psalm is Messianic in character. Because of that it is appropriate that it does not relate sin to the author, whilst being expressive of

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the greatest grief. Christ was "a man of sorrows and acquainted with grief," whilst, at the same time, rendering complete obedience unto the Father in all things.

Notice how the Lord draws upon v. 3 in expressing himself to the Father:

"Now is my soul troubled; and what shall I say? Father, save me from this hour? but for this cause came I unto this hour" (John 2:27).

The Psalm, therefore, prophetically expresses the deep feelings and pleadings of Christ under extreme trial. Paul wrote:

"In the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him out of death, and was heard in that he feared; though he were a son, yet learned he obedience by the things which he suffered . . ." (Heb. 5:7-8).

It is obvious that the Psalmist fellowshiped the sufferings of Christ, and prophetically described his feelings in this Psalm.

Christ also quotes v. 8 of the Psalm in relation to future judgment:

"Then will I profess unto them, I never knew you; depart from me, ye that work iniquity" (Matt. 7:33).

"Depart from me, all ye workers of iniquity" (Luke 13:27).

These are expressions used in regard to the rejected in that day of decision.

The Psalm, therefore, takes in the two advents of the Lord Jesus Christ. It looks to his sufferings at his first ministry, and reaches forward to his glory in the future when his enemies will be subjugated to his power.

The Structure Of The Psalm

The Psalm can be conveniently

divided into three parts:

1. A plea for help in suffering—vv. 1-3;
2. The reason why help is sought—vv. 4-7;
3. The Psalmist's Confidence in God—vv. 8-10.

The Psalmist is opposed by bitter, powerful and evil enemies, who antagonise him without cause. Only Yahweh can help him against them. Meanwhile he prays that he will not be so moved by the circumstances as to give way to sin and so come under the divine wrath.

The Dominant Title Of God In The Psalms

The dominant petition of this prayer-psalm is expressed in v. 2:

"O Yahweh, heal me; for my bones are vexed."

This, too, is expressive of the manner in which Yahweh is revealed therein. He appears as Yahweh-Rapha, *Yahweh Who healeth*.

This name is first used in Exodus 15:26, where Israel is promised that they will be healed, if they "diligently hearken to the voice of Yahweh thy God, and wilt do that which is right in His sight."

Rotherham renders, "*I am Yahweh that healeth thee*," as "*Yahweh the Physician*." The Hebrew has *Yahweh Ropheka, Yahweh the Healer*.

The title is frequently used of Yahweh, and examples of His healing power are scattered throughout the Word. He healed Abimelech (Gen. 20:17), Miriam (Num. 12:13), the Psalmist (Ps. 30:2), Hezekiah (2 Kings 30:8), Jeremiah (Jer. 17:14), and others. In the case of the miracles of the Lord Jesus, it is recorded, "the power of the

Lord was present to heal" (Luke 5:17). Those miracles demonstrated his ability to heal both the physical and spiritual ailments of the people.

In the Psalm before us, David expresses his confidence in Yahweh to heal. He feels his mortal weakness, as he is opposed by enemies who threaten to bring him down to the grave. He finds no help or consolation in flesh, and therefore leans heavily upon Yahweh. Having pleaded for the healing balm to be administered, he responded: "Yahweh hath heard my supplication" (v. 9).

To *Yahweh Ropheka*, therefore, he turned in time of need, and found that he did not do so in vain.



1—A Plea For Help In Suffering —
Vv. 1-3.

The bitter opposition of his enemies, has made David physically sick. His weakened state is looked upon by his opponents as evidence of him being forsaken of Yahweh, and they taunt him with this. In anguish of mind, he turns to God.

VERSE 1

"O Yahweh, rebuke me not in Thine anger" — Mankind become "children of wrath" through personal disobedience (Eph. 2:1-2). They are then subject to the rebuke of Yahweh's anger. But Christ was never in that condition, for he rendered perfect obedience unto his Father. Nevertheless, he suffered (Heb. 5:8), demonstrating once for all, that suffering is not necessarily an evidence of

Yahweh's anger, but is the result of the opposition of sinful men in fulfillment of Gen. 3:15: "Thou (the serpent) shall bruise his heel." This applies in measure to all sons of God, and not merely to Christ. Entrance into the kingdom of God is "through much tribulation" (Acts 14:22), for such humbles a person, makes him more dependent upon God. So Jeremiah prayed: "O Yahweh, correct me, but with judgment; not in Thine anger, lest Thou bring me to nothing" (Jer. 10:24). He recognised the need of divine discipline and guidance, for "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). David also found himself in that state, as this Psalm shows. He suffered at this time, not because he had sinned, but because of the opposition of ungodly men. He could bear that far more than he could the rebuke of God for sin, and so pleads that he may not give way to the circumstances in which he found himself, so as to bring himself under the divine anger and "hot displeasure."

VERSE 2

"Have mercy upon me, O Yahweh, for I am weak" — Two words in this line need amending; they are the words *mercy* and *weak*. The former is rendered *favor* by Rotherham. The Psalmist pleaded that Yahweh's gracious kindness might be manifested towards him in acts of favor, or grace, and not because of sins committed. The word "*weak*" is rendered *withered away* in the R.V., or *languishing* by Rotherham. The Psalmist was affected physically by the persecution he experienced and the opposition he received. His sensitive mind so reacted to the injustice of the treatment he received that he was physically sick, pained in body, feeling it in his aching bones. Only the favor of Yahweh could help him at such a time, for "vain is the help of man."

"O Yahweh heal me; for my bones are vexed" — He appeals to Yahweh in His character as Physician. The word *heal* is from the Hebrew *raphah*, the root of the word *Rophekah*, "physician," or "healer," found in Exodus 15:26. The Psalmist speaks of "his bones" being vexed, because he could feel the effects of his sufferings in every part of his body. Thus "his bones" denoted

his physical organism, his being, the seat of health. A person's health can be encouraged by "goodly words" (Prov. 16: 24); or conversely, he can be made sick through evil tidings or harsh rebuke. The expression is used figuratively of one offering his whole being in worship to Yahweh: "All my bones shall say, Yahweh, who is like unto Thee, which deliverest the poor from him that is too strong for him" (Ps. 35:10). In the Psalm before us, David seeks deliverance; in Psalm 35, he has received it. In the present Psalm he feels sick with anxiety; in Psalm 35, his anxiety is relieved.

VERSE 3

"My soul is also sore vexed" – The anxiety of his condition weighs heavily upon him. These words of David were appropriated by the Lord to describe his own state of mind as the burden of the final crisis gathered momentum. "Now is my soul troubled," he declared (John 12:27). The Lord was oppressed with the sinful opposition he received; and the heavy burden that rested upon him to render perfect obedience to the Father in spite of his humanity, and the severity of the opposition and pressures brought to bear upon him.

"But Thou, O Yahweh, how long?" – How long before deliverance will come? David realised that it could only come from Yahweh, and prayed that it might come "hastily" (Ps. 40:13). The Lord, also, looked to "the joy set before him" (Heb. 12), whilst, meanwhile, concentrating upon the need to bring his ministry to a successful completion. "I have a baptism to be baptised with, and how am I constrained till it be accomplished," he declared (Luke 12:50). Let us recall the terrible days of tension and pressure that the Lord endured until his sufferings were cut short in death. David fellowshipped those sufferings; we can do so also. Let us manifest faith and patience at such times.

2 The Reason Why Help Is Sought – Vv. 4-7.

He seeks the divine help because it is needful for salvation, and because in death there is no praising Yahweh.

VERSE 4

"Return, O Yahweh, deliver my

soul" – The word "return" is from the Hebrew *shuw*, signifying to turn around hence to *treat differently*. It does not necessarily mean to return as though he had been abandoned of Yahweh. The Psalmist pleads Yahweh to lift the pressures to which he had been subjected.

"O save me for Thy mercies' sake" – Instead of *mercies'* the R.V. has *loving-kindness'*. "mercy" implies forgiveness for sins committed; "lovingkindness" is an aspect of Yahweh's character, and David prayed on that basis. Deliverance from the death that then threatened him, would provide further scope for him to praise Yahweh. Moreover, as loving-kindness is an attribute of the divine character, it should be developed by all those who claim to be sons of God.

VERSE 5

"For in death there is no remembrance of Thee" – Death can be most desirable to a weary and depressed person: it promises relief from pain, and rest from weariness. But what of the remembrance of Yahweh in death? There is none; for all conscious existence comes to an end. As the only true joy of David's life was in communion with Yahweh, the thought of death was repulsive to him. He could part with all other things but not this.

These words were cited by Hezekiah (another type of Christ) when he was facing death (Isa. 38:18). By his pleading he had his life extended.

"In the grave who can give thee thanks?" – The answer is, Not one; not even Christ. Immortal soulism is of the devil, not of the truth..

VERSE 6

"I am weary of my groaning" – Beset by enemies, doubtful of his own strength, he feels the weakness of flesh, and is wearied beyond measure. He is "a man of sorrows and acquainted with grief," and in that context typed the Lord Jesus. He has lain awake of a night pondering the cause of the unrighteous opposition he has experienced, and wearying himself out by laboring over the problem.

"All the night make I my bed to swim" – Here David employs a hyperbole to express the extremity of his grief and its devastating effect. The

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hard-hearted treatment he experienced from his enemies was so bitter as to cause him to weep excessively, figuratively making his bed swim! Though this is a hyperbole, let us remember that in the east, men manifest greater warmth of feeling than is the case in the west. The Lord (whom David typed) was also in that category. He could weep at the graveside of Lazarus, even though he knew that he would shortly come forth alive, because he entered into the feelings of the mourners about him. He deeply pondered the problems of his own disciples, and was moved at their lack of understanding. Perhaps his greatest suffering was not the physical pain he experienced, but the agony of witnessing the sins of those about him. Being extremely sensitive to sin, its gross manifestation in a nation that he loved, or in disciples for whom he was prepared to die, must have keenly hurt him. The shame and disgrace of such, would be more painful to such a man as he, than would bodily hurt.

"I water my couch with my tears" — Here, again, an extreme hyperbole is used to express the intensity of his feelings. The Hebrew is even more expressive than the A.V. The word "water" is *macah* which signifies to dissolve. The idea is: "I almost dissolve my couch with my tears."

VERSE 7

"Mine eye is consumed because of grief" — The Hebrew *ashesh* signifies to shrink, to fail. The expression suggests that his eyes were sunk in his head with very weariness. He externally revealed the mark of his deep, inward sorrow. In that, David was like the Lord whose "visage was marred more than any man" (Isa. 52:14), who, though he were only thirty, looked more like fifty (John 8:57).

"It waxeth old because of all mine enemies" — The constant, unreasonable enmity he experienced caused him constant sorrow and worry of mind. As a result, his eye lost its lustre; it was shadowed by dark rings induced by sleeplessness; it became dull with weeping.

3 The Psalmist's Confidence In Yahweh — Vv. 7-10.

Recognition of Yahweh's help causes the Psalmist to proclaim judgment upon

his enemies by bidding them depart from his presence. He receives a token of good that gave him assurance that those opposing him would themselves be subject to devastating judgment.

VERSE 8

"Depart from me, all ye workers of iniquity" — These words are cited by the Lord in expounding upon the Judgment Seat of the future (see Matt. 7:23; Luke 13:27); and particularly in relation to those so-called disciples of his who have worked deceitfully. This implies that it was that type of enemy who was the cause of such excess of grief as expressed in Vv. 6-7.

"For Yahweh hath heard the voice of my weeping" — As far as David was concerned, in some way he received a token of good from Yahweh in answer to his prayer. But as it is difficult to pin-point the circumstances in which the Psalm was composed, we do not know in what way Yahweh helped him. The Psalm, however, is Messianic. In Hebrews 5:8, we are told that the weeping of the Lord was heard, and that he was saved out of death (see Greek). The resurrection of the Lord which followed, was necessary to the ultimate setting up of the Judgment Seat.

VERSE 9

"Yahweh hath heard my supplication" — His prayer is a supplication, an entreaty for help. The help has been received, a guarantee that future prayer will be heard. Does Yahweh answer prayer now? He does; and this fact guarantees the answering of future prayer. In the case of Christ, his prayers were answered with his resurrection.

"Yahweh will receive my prayer" — In the case of Christ (and the prophetic, Messianic aspect of this Psalm should not be overlooked), his resurrection was the prelude to his work as Advocate in the heavens, through whom the prayers of saints are presented and received by the Father.

VERSE 10

"Let all mine enemies be ashamed and sore vexed" — As the Lord's prayers were vindicated in his resurrection; so, in turn, his resurrection is the guarantee of his final triumph in the earth (see

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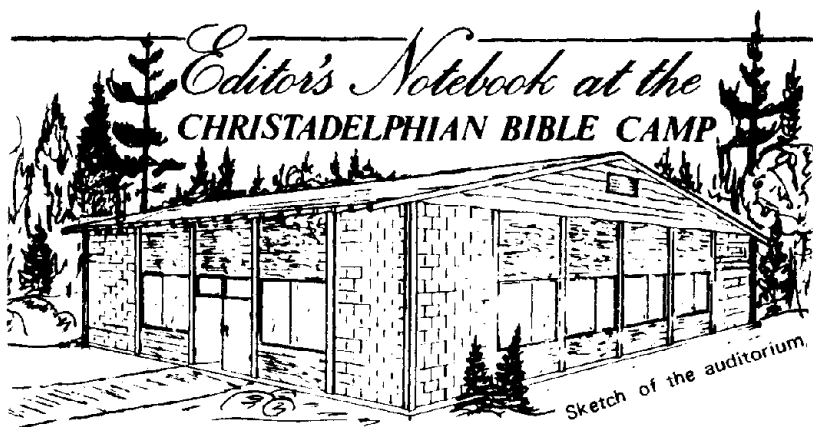
Acts 17:31). His enemies will be "ashamed and sore vexed" when they "look upon Me whom they have pierced, and shall mourn for him, as for an only son" (Zech. 12:10). David's triumph foreshadowed this coming triumph of the Lord.

"Let them return and be ashamed suddenly" — Let them quickly turn around and be converted. This is the only way they can escape the adverse judgment at his return. As the Lord quoted this Psalm in relation to judgment (v. 8; Matt. 7:33), so it is expressive of his mediatorial work. Let his enemies,

both within and without the Ecclesia, bear in mind that they must either make their peace with Yahweh through His son now, or bear the consequences at the Judgment Seat, or at Armageddon, when he returns. Wisdom lies in us doing so now.

The Psalm thus commences with a plea for personal help; and concludes with one on behalf of enemies made such by personal blindness.

H.P.M.



MANITOULIN ISLAND, ONTARIO

Our last notes in this series (see pp. 62-64) took us across the Atlantic from Birmingham to Toronto, then up the highway some 350 miles to Manitoulin Island.

Manitoulin Island is a tourist's paradise: a place of delightful fresh-water lakes, tree-clad hills and mountains, and a diversified and interesting fauna and flora.

It is advertised as *the largest fresh water island in the world*, being surrounded by the great lakes of Canada. Access to it is by ferry (the shortest route in point of miles) or across a bridge (the shortest route in point of time).

The Christadelphian Bible Camp (as it is called) came into existence through the generosity of Brother L. Cooper, who donated some 20 acres of his farm for this purpose, and through the en-

thusiasm and generosity of many brethren and sisters who gave of their time and money to perfect the project.

As a result, the camp is located in beautiful surroundings on the edge of Martin Lake. It is secluded from the outside world by 1500 acres of Christadelphian owned land which borders the camp. The sandy beach on the wide and beautiful Lake, and the heavily wooded surroundings of stately trees and thick foliage, provide ideal surroundings for family camping.

An excellent auditorium, capable of holding 150 persons has been created. It is provided with sliding glass windows and other amenities, lending itself to pleasant surroundings. Modern communal washrooms have been built, and each camp-site has been cut into the forestation so as to preserve the natural

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beauty of the surroundings, and also provide the greatest privacy. A mile of road (much of it rocky!) has been laid by the brethren to provide access from the main highway.

It is a Bible Camp and not a Bible School. Therefore, no accommodation is provided, and participants have to bring their own: in the form of caravans or tents.

There is a small Ecclesia on Manitoulin Island, numbering some eleven members; and whilst great enthusiasm and splendid help have been received from near and far, naturally a great responsibility rests upon the local members.

On the morning after our arrival, we were greeted by Brother Leonard Cooper, and conveyed to the Camp site to inspect it. Apparently he is related to nearly everybody on Manitoulin Island, for as we were driven the three miles from our Motel to the Camp site, he would point out various houses, commenting as he did so: "Cousin of mine lives there; got no time for the truth!" "That's my aunt's house, she thinks I'm crazy, but we know who's crazy don't we?" We came to develop a great regard for Brother Cooper with his blunt, forthright comments, and his deep sincerity for the Word and its consistent application. It became a pleasure for me to visit the farm, and enjoy a cup of tea, and also some maple-syrup and ice-cream in which he specialises. In fact, when we left, we took with us a gift of a gallon of this commodity, which we carefully negotiated all the way home, and which, at this present moment, is a reminder of Manitoulin Bible Camp.

The fraternal spirit was excellent at the camp. We were accommodated at a Motel some three miles from the site, which meant that we had to have lunch with different members of the camp. What delightful occasions these were! Log tables are provided at each camping site for this purpose, and we would enjoy our meals picnic style around these tables, whilst discoursing upon the Truth. Then, afterwards, as a cup of tea was served, we would continue our discussion upon the studies, or consider other aspects of the work of the Truth.

In conjunction with Brother Bob Lloyd, we provided sessions for both adults and teenagers. Brother Lloyd,

who had the first session, spoke to the theme of *Spiritual Dynamics, Part 2*; my theme was: *The Quest For The Greatest Good*, providing an exposition of the Book of Ecclesiastes. To the teenage class I spoke on *Daniel: Man of Faith and Judgment*; Brother Lloyd spoke to the theme: *Taste and see that the Lord is good*.

As far as my sessions are concerned (and unfortunately my appointments did not permit me hearing Brother Lloyd), both themes are appropriate for these times. Daniel was thrust into the teeming metropolis of Babylon, subjected to its teaching, and challenged with its ways. Though only a teenager of perhaps seventeen years of age, he resisted this in faith, and won through. He refused to allow the pressures of the times to deflect him from Yahweh's ways, and in a succession of personal experiences demonstrated that the God of Israel can provide (Ch. 1:17); is all-wise (Ch. 2:47); all-powerful (Ch. 3:28); and supreme (Ch. 4:37).

This man of faith can act as an incentive and inspiration to us today; for as a teen-ager and as an adult he was subjected to the same trials and pressures as are brought to bear upon the brethren of Christ in these modern times. We tried to impress the young people with this, urging upon them to be as Daniel in their resistance to the evils of our age, its modern tendencies, and its seductive influences.

It was refreshing to observe that modern trends such as long hair and similar fads among young men today were not in evidence at this Bible camp.

Ecclesiastes, of course, is very "modern" in its teaching. By that I mean that it treats with modern principles, and shows that the divine way is best. It considers the subject, not from the point of divine revelation (though it does not ignore that) but by personal experience, to test whether the Truth is really what it claims to be. It presents a quest for the greatest good in life, and it does so through (1)— Personal experience (chps. 1, 2); (2)— General observation (chps. 3-5); (3)— Practical Morality (chps. 6-8). Then, in the remaining chapters, the experiences of Solomon are reviewed and brought to a conclusion: "Fear God and keep His commandments, for this is the whole man. For God shall bring

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every work into judgment, with every good thing, whether it be good, or whether it be evil" (Ecc. 12:13-14).

That is the philosophy that should govern our actions from day to day, ever pointing the way for us towards the great objective.

Brother Lloyd's studies were well received by those at the camp. He set forth in a practical way the requirements of the Truth. He emphasised that we are called to manifest it, and not merely believe it. To do so we must take the truth into our minds, and reflect it in our lives. That requires that we must become more than merely passive mediums of its influence, and should set about to actively implement it. You do not anticipate obtaining water out of a coffee pot, he observed, but rather good quality coffee. But, of course, unless you put the coffee in it, it will not come out! The same applies to the Truth. We must fill our minds with it, and then consciously allow it to operate upon our actions and characters. He took his class step by step in an analytical study of spiritual dynamics.

In the afternoon we had the *Agora*, the open forum for questions and answers. This was conducted in the open air, and aroused keen interest.

But, perhaps, among the most important moments of the Camp was the earnest discussion on the truth that was conducted informally, around the meal table, whilst strolling through the forest, or in conversation with those of like precious faith afterwards.

As there were seven of us from Australia, it was inevitable that we should have an Australian evening. Brother F. Bowen took the chair; I gave a talk on Ecclesial activities in Australia; Bro. Ian Gore read; Bro. Ross Gray gave an illustrated talk with slides; and the whole group sang some hymns. So we became entertainers as well as instructors!

At the end of the Camp, we returned to Toronto for the following weekend. Then, early on Monday, we took flight to Los Angeles. Here we were met by Brother M. Stewart, and Sister M. Van Dalsen, and conveyed by car to Lompoc for a short campaign with the local Ecclesia. — Editor

Theme For Thought

IS PRAYER



ANSWERED NOW?

As the end draws in upon us, let us aim to be more fervent in the spirit of worship, more complete, in communion with our God. Prayer is the medium of this. But we must inject power into prayer. The following article will assist to that end.

Nothing stands more clearly revealed than that God is the Hearer of prayer (Psalm 65:2). That should be the case seems only reasonable. His presence is everywhere by the Spirit (Psa. 139:1-12; Jer. 23:24). He knows all things, to the fall of a sparrow, or the formation of an unspoken thought, and is cognizant of even the number of our hairs (Matt. 10:30-31; Heb. 4:12-13). He is, therefore, acquaint-

ed with all our ways (Dan. 5:23), and "knoweth what things we have need of, before we ask him" (Matt. 6:8).

Having the knowledge of our affairs, will any deny that He has the power to affect them if He will? Surely not. Even Nebuchadnezzar admitted that "He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay

His hand, or say unto Him, What doest thou?" (Dan. 4:35).

Having the power, will anyone deny Him the disposition to interpose in the behalf of those who come unto Him in the way He has appointed — through Christ who is the way? If none deny His power, who would deny His graciousness in the face of Christ's statement, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" (Matt. 7:11).

Having the knowledge of all things, an ear open to the requests of His children, power to do what He will, and a disposition to be "gracious, full of tender mercy, and loving kindness," who can say we are not to pray to Him for such things as we need? Only those who walk in darkness would give such ungodly counsel. Such were they of whom Job spoke,

"The wicked live, become old, yea, are mighty in power . . . Therefore, they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?" (chap. 7:14-15).

No enlightened and obedient believer in the doctrine of the apostles would endorse this wicked sentiment; for the apostles exhort us to "continue instant in prayer" (Rom. 12:12).

"In everything, by prayer with supplication and thanksgiving, let your requests be made known unto God" (Phil. 4:6).

"Casting all your care upon Him, for He careth for you" (1 Pet. 5:7).

Shall it be said that these exhortations are not for us? If we

are not the sons of God, they are not for us, and we have no part or lot in the matter; but if we are the sons of God, by the adoption in Christ, through the belief and obedience of the truth, we are as much the object of our Father's care as those living in the first century, and have as much privilege of access as those who were under the superintendence of inspired apostles.

If some do not realise this, there must be a reason, which they should find out and remove. There is such a thing as prayer being "hindered" (1 Pet. 3:7). Domestic strife is evidently hinted at by Peter. Broils or misunderstandings or any description have the same tendency: "The wrath of man worketh not the righteousness of God" (James 1:20). "Wrath and doubting" enfeeble the uplifted hands of prayer (1 Tim. 2:8). Let a man ask *in faith*, nothing wavering. "For he that wavereth is like a wave of the sea driven with the wind and tossed, for let not that man think that he shall receive anything of the Lord" (James 1:6,7). "Have faith in God" is the exhortation of Christ. If a man have no faith, no wonder he doubts the value of prayer, and experiences nothing to make him realise it. "Men ought always to pray and not to faint," says Jesus again (Luke 18:1). It cannot be said that our affairs are unworthy subjects of petition. They may be of little consequence to others, but to us they are of paramount importance. Our very attainment of the life to come is dependent on the circumstances of our life in the flesh. Hence, how needful in all our ways to acknowledge Him

who can direct our path (Prov. 3:6). The forgiveness of our trespasses, the provision of our daily bread, and protection from the evil by which we are surrounded, are among the subjects of the prayer sketched by Jesus for our guidance. All of these are personal. Personal needs are permitted to be brought forward when we base them on a recognition of the Father's supremacy, and the glory of His purposes. Were we not so permitted, prayer would be robbed of half its comfort to those who are invited to "come boldly unto the throne of grace, that they may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

And if we are permitted to "make our requests known unto God," is it merely as a formality? Is it not that they may be granted unto us in so far as they are in accordance with His will? This cannot be gainsaid. John says:

"This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us. And if we know that He hears us, whatsoever we ask, we know that we have the petitions that we desired of Him (1 Jno. 5:14-15).

There is a class in the days of the apostles whose experience was different from this. James says to them: "Ye ask, and *receive not*, because ye ask amiss, that ye may consume it upon your lusts" (James 4:3). The prayer of the wicked is an abomination to God, even, and more especially if that wickedness

is coated with a profession of the holy name (Prov. 15:8; 21:27-29). But to the cry of the righteous His ear is open (Psalm 34:15; 1 Pet. 3:12). It is written, "The eyes of the Lord run to and fro throughout the whole earth, to shew Himself strong in the behalf of them whose heart is perfect toward Him" (2 Chron. 16:9). This is true now; for there is no change with God; but "we walk by faith, and not by sight." That is, God works not visibly in this present dispensation towards the sons of men. If He did, there would be no scope for the faith which He is seeking to develop. He works invisibly. He has all things in His hands, and can by very slight diversions, and with no apparent interference with the will of men, turn the current of events around us into any channel He pleases, causing all things to work together for good to them who are the called according to His purpose (Rom. 8:28). On this great truth the prayer of faith is founded; and because of faith, the righteous prayer is heard, even to the supply of "the things we have need of." Rejoice, then all ye righteous, "for the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly. O Lord of Hosts, blessed is the man that trusteth in Thee" (Psalm 84:11-12).

— Brother R. Roberts.

Editorial Note:

We suggest that the reader make a study of prayer as revealed in the Bible. The new work issued by Logos entitled *Making Prayer Powerful* can provide a comprehensive study of the subject. Bound in cloth, the book can be obtained from Ecclesial Librarians or Logos Publications for \$3.20 Aust; \$4.60 USA/Canada R 3.30 South Africa; 250p. U.K.; including postage.

THE ROMAN QUESTION

Model republicans and "liberals" in all parts of the world, have conceived that "religion has nothing to do with Politics." This is a great mistake. Politics have relation to the affairs of nations and states, in their regulation and government. The religion of the Bible exhibits the only true science of government, and is the grandest system of politics ever known to man. If politicians only understood it, and had the honesty and good sense to adopt its principles, it would prevent them, and the actors of the pulpit stage, from bewildering the public mind with the vapid outpourings of their ignorance.

What, I would ask, was the proximate cause of the crucifixion of Jesus? A great political question in debate between Jesus and Caesar. Who is the rightful "King of the Jews," Caesar, the Roman emperor or Jesus, the son of David? This was Rome against Jerusalem. The Jews stood with Caesar against Jesus, as at this day, and said, "We have no other king than Caesar." Jesus was condemned for treason; the cause of his death was labelled on his cross; and Rome for the time prevails.

From that day to **this**, Jesus has never reigned "King of the Jews." Did he suffer death for a fiction or a reality? For a reality doubtless. Then what remains to vindicate his truth? He must return to the Holy Land and assert and enforce his claim against the Roman Babylon, whose Pontiff has usurped his rights. Hence, the Roman Question.

And a most important question it is. Its settlement will change

the face of the whole world. Protestant and Roman. The claims of Jesus cannot be successfully asserted so long as "Christendom," so called, continues under its existing civil, ecclesiastical and social constitution. The King of the Jews is entitled to temporal and spiritual sovereignty over all kingdoms, empires, and republics; for when he is king in fact, there will be only one supreme monarch over the whole earth (Zech. 14:9; Psalm 2; Rev. 11:15).

Is not this, then, a great political subject which treats of the conquest of the world by the coming King of the Jews? And can it be imagined for a moment that, when he is enthroned, he will tolerate in his world-wide dominion, the existence of such curses and pests as "the spirituals of wickedness in the heavenlies," known as popes, priests, parsons, kings, and their hosts of fawning satellites? The religion of the Bible dooms all these orders to annihilation, as an indispensable pre-requisite to the blessedness of all nations in Abraham, and to the ruling them in righteousness by his seed. It abolishes all political factions; repudiates the sovereignty of the people; suppresses their suffrage, white and black, limited or universal; and gives to all nations the iron will of an absolute and righteous Lord.

The Roman is, therefore, not a sectarian question, neither is it purely political, nor exclusively "religious;" but a question in which both elements are combined.

— J. Thomas.

Thought For Meditation

Satisfaction!

The Truth supplies in the completest manner what the deepest cravings of the heart of man call for. *Veneration* craves for a power above man; a Being he can worship as the Infinite Possessor of wisdom and power and goodness and truth. The truth gives him this in the God of Israel, the Creator, Sustainer, and Possessor of heaven and earth; and in the worship and the love of Him, there is satisfaction and peace that no other exercise of the mind can give. *Conscientiousness* demands a standard of action – a rule of righteousness that may be trusted – a rock on which we may build the fabric of our life. The truth, and nothing else, supplies this in the revealed will of God in statute, precept and law, made plain and binding in the commandment of Christ and his apostles. *Faith* seeks confidence of direction (in matters both present and future) by a power higher than man: the truth alone yields this in the comforting assurance given by Christ that the Father “careth for us,” and by the Spirit of God, that if we commit our way to the Lord, he will direct our steps, guiding us at last to the haven of eternal life and peace. *Hope* searches for good to come, and the truth alone gives ground for confidence in this direction: for away from the truth, the horizon of human life is darkness. *Benevolence* yearns to benefit fellow creatures; and the truth only, brings a man under the perpetual obligation to do this and shows him how to do it. The mere exercise of the intellect is barren; the mere gratification of self-importance is withering. The gratification of both are but partial and short-lived, and the victim must constantly have new stimulus or he becomes miserable: whereas, let a man have the higher demands supplied by the truth, there is in their combined action, a glow of satisfaction that requires no new fuel. Such a man does not want to tell and hear some new thing. He will not reject a new thing if it is good: but he has no itching after it. He is independent of it. On the whole, he would rather not have it: for God satisfies him and leaves nothing to desire, so far as mortal satisfactions are concerned. The truth is to him as a mother’s milk to the babe: it is a pure and constant and thorough satisfaction, which keeps away the parching fever of those who find pleasure in hearing or telling some new thing.

WATCH
AND PRAY

We live in a most solemn and awful epoch, the significance of which often eludes us. The seventh trumpet, under whose terrible blast "the kingdoms of this world are to become the kingdoms of our Lord and of His Christ" (Rev. 11:15) has been heard for over a century. Though its sound has been "loud and long" the ears of the nations have not perceived its import. "They have ears to hear, but hear not." "But blessed are your ears, for they hear," declared the divine Trumpeter, *to those who had heard the word of the kingdom, and had understood it.* Now, during the sounding of this seventh and *last* trumpet, the dead are caused to come forth from their graves; for *part* of the time of the trumpet is "the time of the dead, that they should be judged" (v. 18). The Trumpeter has not told us precisely in what part of the sounding the dead are to rise up; but he has given such information as leaves none in doubt who have "ears to hear," that the unspeakably thrilling moment is *about to strike.* The seventh trumpet, as "the blessed" know well, includes the outpouring of the seven vials. And that it is in that particular portion of the sixth vial that the dead are to put off their robes of dust; and the "blessed" now who sleep in the dust, are to "awake and sing" (Isa. 26:19).

Again, the divine Trumpeter says: "Blessed are your eyes, for *they see.*" They see the divine plan coming to fruition; they see events taking place in accordance with the prophetic Scriptures; they perceive a developing crisis that will bring civilisation, and all it stands for, crashing to the ground.

"Seeing these things, what manner of persons ought we to be in all holy conversation and godliness?" That is the question Peter asks (2 Pet. 3). Let us see to our "lamps" and to our "garments." Let the light of truth shine forth brightly in each ecclesial centre; let the word of God energise us more powerfully than ever; let us "exhort one another daily, while it is called today;" let us give special heed to our standing. If there be any composable differences, let us not carry them to the tribunal of the infallible Judge; but let us see to it that the Truth is not compromised by us so doing. A tremendous responsibility rests upon each one of us as we see the day approaching. Salvation is a personal matter, and the welfare and strength of Ecclesias depends largely upon the individual. Let us be motivated by a spirit of urgency, redeeming the time, whilst opportunity lasts

THE UNITY OF GOD

IN RELATION TO THE ATONEMENT

"Jesus Christ and him crucified" was the message of the Gospel presented by the Apostle Paul. It touches on the central theme of our Faith: it is a high theme, and one of much controversy. Some aspects of it, essential to an understanding of God's work in Christ, will now be considered."

Why Men Die

God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them" (2 Cor. 5:19). The trespasses of men provided the need for the Saviour; it was because man is a sinner — a sinful man — that God did the astonishing work of raising up a Redeemer in His own Son.

Paul presents the facts relating to this need. "By one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned," Again, "Sin hath reigned unto death," so that "the wages of sin is death." Man is a sinner; he is a dying sinner. Sin and death in their beginning are traced back by the Apostle to the events of the Book of Genesis. He uses the facts of Genesis as the foundation upon which to build his inspired explanation of what God has done in His Son — as to the need for the manifestation of God in a Son, and the need for that Son to die. In the verse 12 quoted, Paul would have us understand the two effects of man's sin in the beginning — that death passed upon him and through him to all, but also (and this is important) that all sinned through Adam's sin (Rom. 5:12,21).

How this latter course came about the Apostle is careful to explain in the following verses: "Until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come" (Rom. 5:13-14).

Now Adam's transgression stood in relation to a sentence that he should die. There were also those who died under the law of Moses because of a penal sentence which was associated with that code; but, Paul adds, as of course we know as a fact, that men died from Adam to Moses. Why did they die? Death did not come to them because they were related to a penal code personally. Adam had stood in a position unique in the race, because he was related to a penal code at the very beginning of human life. Those of his descendants under the Law of Moses stood related to the penal code of that law and therefore their death could be judicially inflicted for violation of it.

Pursuing the matter further so far as our knowledge of the Old Testament goes, and according to the implication of Paul, there was

no penal code from Adam to Moses, and yet men died. Why did they die? They died because, through Adam's sin, death entered into the constitution of human life: and all, as a consequence, because sharing that nature which had been sentenced to die, are related to death and experience it. When death comes, "all men" are powerless. And as with death, so it is with sin. We inherit a tendency to sin that is so inevitable in its outworking, that all men sin.

The Law Of Sin And Death In Flesh

Paul was brought up in a family of Pharisees who keenly desired to obey, and strictly observed, the law of God. Of his own experience he says, "I was alive without the law once: but when the commandment (of the law), came, sin sprang to life, and I died." In other words Paul was aware of the out-workings of sin in himself, and this tendency he described as "sin dwelling in me," and by several synonyms of the phrase. These "motions of sin in our members" are so inevitable that he applied the term "law" to them — "the law of sin in my members" (Rom. 7:9, 20, 5, 23).

The word "law" is used in many senses, and not always of an edict; and "the law of sin and death" is a law that stands related to sin and death as a consequence of the violation of the Divine law at the beginning. The whole context of his statement shows that Paul is thinking of sin that was dwelling in him — that "me" in which "dwelleth no good thing" and which led him to exclaim in the utter horror of his own weakness and helplessness: "O wretched man that I am! who shall deliver me from the

body of this death?" (Rom. 8:2; 7:24).

The Roman Catholic would interpret this language of Paul in the seventh chapter as though Paul himself were guilty of some very carnal, very fleshly sin. But that is to mis-understand Paul altogether. The more a man seeks after righteousness, the more he becomes aware of the sinfulness of human nature; and conversely, the less he seeks after righteousness, the less he is aware of the sinfulness of his human nature.

How true this is a little personal reflection will make clear. The Apostle John says: "Sin is lawlessness." It was the spirit of lawlessness in Eden that brought about the Fall: the spirit that persuaded itself that God did not mean precisely what He said as to the threat of death as punishment, and that He was unnecessarily restrictive in His commandments. At any rate, that such was the attitude of the woman is made clear in the manner in which she trimmed the statements of God. She took away the word "freely" to make God's statement rather more arbitrary, and diminished the certainty of the death threatened by omitting the word "surely." Although the details are small they provide a very instructive illustration of how sin works. Once a doubt enters the mind as to the certainty of God's word, the mind trims or accommodates the word to suit itself (1 John 3:4 R.V. Gen. 2:16-17).

God's Unity Demands One Supreme Will And One United Family On Earth

Finally Adam and Eve disobeyed God, and in doing so they set up

their own wills in opposition to the will of God. Now God is Creator and He is supreme. To Him belongs the prerogative of requiring what man, the creature, should do. God requires obedience from man; and in order that obedience may be manifested, He placed him under law. But by turning aside from the Divine law which was the expression of God's will for man, man substituted his own will for that of God's. Now immediately any created being sets up his own will in defiance of God's, the supremacy of God is challenged, and if God's sovereignty is to remain unimpaired, the challenge must be met. The inevitable reply was, as the Scriptures reveal, by God passing sentence of death on the sinning man.

Because God is One, is a Unity, everything that is contrary to Him, that introduces duality into His universe, must at last be eradicated. But had God in the Edenic situation eradicated the duality that came from man setting up his own will, the purpose of God in placing man upon the earth would have been frustrated by human sin and the race would have been annihilated at the outset.

Again, because God is supreme, He could not allow human perversity to frustrate His Will; so He designed a means by which the situation, that had arisen as the result of man's transgression and the death it brought into the world, might be made to subserve His purpose of realizing a triumphant end in which His will would be supreme in all the earth and be "all and in all." All this is the logical end of the fact that God is One.

In Romans chapter 3, Paul treats the implications of the unity of God from another angle. "Is He the God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and the uncircumcision through faith." The Gentile world believed in gods many – gods of the Greeks and gods of the Romans, a god of war and a god of peace – a multitude of gods. In such pantheon there is confusion, whereas the Jew held firmly to the conviction that God was One (Rom. 3:29-30).

But if God is One, He must be God of the Gentiles as well as of the Jews; if God is One, there must be unity and harmony in His dealings with all men. So it is by faith that the Jew is justified and through faith that the Gentile is brought to acceptance with God. In both cases faith is the operative principle by which a man is brought to God's favour.

Faith Is The Unifying Factor

Now faith begins a process the reverse of which was manifested in Eden when man set up his own will in defiance of the will of God. It was then that doubt as to the truth of God's word began "the Fall" which resulted in sin and brought physical evil in its train. By contrast, faith brings man first to the position where he is accepted by God, for faith justifies. The consequences of our faith are manifested in our lives, even up to the point when in the mercy and grace of God the reversion will at last have reached the culmination of the bodies of our humiliation being fashioned like unto the body of Christ's glory.

The acts of sin are subtle. The Apostle refers to "the deceitfulness of sin" and to sin as a "deceiver." By a figure he says: "Satan himself is transformed into an angel of light." Sin can assume the forms of righteousness in its guises of deceit. So a belief in the immortality of the soul shifts the responsibility for sin away from man's physical and bodily functions and places it squarely on the soul. We believe, however, that mind is the outworking of living matter, that our capacity to think is part of our very physical organization. Further, we are capable of thinking in such a way that in the exercise of our consciences, we can know and react to what is right and wrong; and this in turn causes the acts of sin to have an added adverse effect upon us as individuals (Heb. 3:13; Rom. 7:11; 2 Cor. 11:14).

Carry the thought further. Sin is like the cutting of a groove in the record of the mind. As children we learn things by rote, and in the learning the memory-tracks are deepened so that the impressions become life-long. Such memorizing provides a close analogy to the impressions of sin. An act of wrong awakens a strong sense of responsibility; conscience is stirred, and feelings of shame and guilt follow. But with each repetition of the sin there is a diminishing sense of shame and guilt, until a stage is reached in which we "rationalize" the act; we make excuses for the sin, then justify it, and finally cease to recognise that it is sin. Thus, in every one of us sin can deceive. The man who pursues the way of iniquity is at last reduced to the state in which he fails to realise the evil in which

he wallows. It is through this recognised psychological principle that God applies moral judgments on the race.

In Isaiah 44:18 God says: "They have not known nor understood: for He hath shut their eyes that they cannot see: and their hearts that they cannot understand." Their failure to know and understand is explained by God having "shut their eyes" according to a moral law He has placed within our mental constitution. So the prophet continues: "He feedeth on ashes; a *deceived heart* hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" The man finally comes to the point where he is morally incapable of recognising "a lie in his right hand," staring him in the face.

The New Testament counterpart to this line of thought is to be found in I John 2:9: "He that saith he is in the light and hateth his brother is in darkness until now . . . and walketh in darkness and knoweth not whither he goeth, because the darkness hath blinded his eyes." John likens moral obliquity to darkness. When Judas left the fellowship of the Upper Room on the foul work of betraying his Lord, "it was night." He went into the world of darkness to which he belonged: to the night, to the "blackness and darkness" representative of the evil he was about to commit. But John adds that once the sin a man commits directs his way of life, it has become part of the individual himself. He himself has become darkness and is incapable of knowing where he is going in the realm of darkness of which he is a part.

How God Has Arranged For Sins To Be Forgiven

Once it is realised that sin has this character — that sin deceives and that sin practised becomes a part of one's self — the problems related to the forgiveness of sins become more evident. How can God forgive our sin, when the sin has become part of our very selves? How can He?

His relation to the problem is significantly described by Isaiah: "But thou hast not called upon Me, O Jacob: but thou hast been weary of Me, O Israel . . . Thou hast bought Me no sweet cane with money, neither hast thou filled Me with the fat of thy sacrifices: but thou hast made Me to serve with thy sins, thou hast wearied Me with thine iniquities." Let the last statement have its due impact. It is the God Who has been made to "serve with our sins" Who says through the same prophet: "I, even I, am He that blotteth out thy transgressions for Mine Own sake, and will not remember thy sins" (Isa. 43:22-25).

How has God done this "serving" that sins may be blotted out? He has raised up the Saviour and provided a way in him by which sins may be forgiven. But God is a God of righteousness and holiness as well as a God Who is long-suffering, patient and kind; and there can be no conflict in His attributes nor in the exercise of them, for God is a Unity, neither can any of His attributes be set aside. There must be a perfect outworking of all that God is in what He does, even in relation to ourselves, otherwise He would cease to be righteous.

Yet how can God retain His righteousness and supremacy which demand that men shall die because of sin, and yet open up a way to forgive their sins? The subject is profound, and understanding of it requires more than intellectual powers. Only to the man with a humble and contrite spirit who recognises God's greatness and supremacy can this knowledge come; as Jesus prayed, "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matt. 11:25).

All the race is involved in death and the sin that causes it; "Sin reigns unto death." Man is powerless to break the thralldom of sin; but God has done it by raising up one of our race who was able to live a life of perfect obedience. Man at the beginning, following the suggestion of the serpent that "Ye shall be as gods" grasped at being equal with God, and did so in his own way. But, Paul says, in contrast to Adam, Jesus "being in the form of God, thought it not a thing to be grasped at to make himself equal with God, but humbled himself, made himself of no reputation, and was obedient in all things, even to the death of the cross."

The obedience which Jesus manifested was an exaltation of the will of God in his own life. "I come; in the volume of the book it is written of me, I delight to do Thy will, O God." But why had Jesus to come to the Cross for a complete expression in all his ways of the will of God? (Rom. 5:21; Gen. 3:5; Phil. 2:6-8; Psa. 40:7-8).

John the Baptist's preaching was a message of the mortality of man: "All flesh is grass; the grass withereth, the flower fadeth . . . surely the people is grass." It was against this background that John was calling men to repentance and an acknowledgment of their sinfulness: the outward expression of obedience to the call was the rite of baptism. In due course Jesus appeared and requested baptism, overcoming John's objections with the words: "Suffer it to be so now, for *thus* it becometh *us* to fulfil all righteousness." He spoke as a representative of the race ("us") and in the symbolic act expressed the truth that although he fulfilled all righteousness, he was rightly related to a dispensation of death. In this he declared God's righteousness (Isa. 40:6-7; Matt. 3:15).

That he shared our nature, the Apostle makes clear: "Forasmuch then as the children are partakers of flesh and blood, he *also, himself, likewise*, took part of the *same*, that through death he might destroy him that had the power of death." By an emphasis of repetition building up the idea of the identity of Jesus with ourselves, the Apostle shows that Jesus shared the same flesh and blood — flesh and blood that is dying, dying by Divine decree. Sinless though he was, Jesus declared that God was righteous in involving all in death because of sin, first of all expressing it symbolically in John's baptism, and later living it out in fact — in blood — when he allowed wicked hands to bring him to the Cross (Heb. 2:14).

But the submission of Jesus was voluntary; for even at the very crisis of arrest he could have called

on myriads of angels for help. But how, then, must the Scriptures be fulfilled? We grope to penetrate the mystery. Something of the price he paid is seen in the agony of Gethsemane where he sweat as it were great drops of blood, and cried for the cup to pass from him if it were possible.

Yet the agony of mind and the sweat of blood did not come from fear of death or the physical horrors involved. Men incomparably smaller than Jesus have faced death with courage and equanimity. "With strong crying and tears . . . he made supplication . . . and was heard in that he feared." But his "godly fear" must bring him to the Cross that he might voluntarily declare by his act of submission that God was right in all His appointments, in asserting His supremacy by requiring that that which is in conflict with Him must pass away (Heb. 5:7 and R.V.).

God Set Forth As Righteous

It is to this point that Paul leads us when he writes: "God hath set forth Jesus to declare His (God's) righteousness for the remission of sins done aforetime." And as if to emphasise the crucial nature of the point he repeats: "To declare, I say, at this time His righteousness, that He might be just, and the Justifier of him which believeth in Jesus" (Rom. 3:25-26).

The terms "just" and "righteous" are translations of one Greek word, and "justifier" and "righteousness" from cognates of it. So Paul is actually saying that God has set forth Jesus to declare His righteousness, that God might remain righteous Himself and yet

bestow righteousness upon those who believe.

But the "justification" or "reckoning righteous" was to be "through faith in his blood." That is to say, faith is the expression on man's part by which the righteousness becomes available to him; whilst on Christ's part, it was in his blood that the righteousness of God was exhibited. And so the Atonement is seen in its moral terms as an upholding of God's will and an assertion on man's part of God's supremacy — and that is right and necessary as the very condition of man's approach to God. Any other approach would have perpetuated the rebellion which was the basis of man's sin.

Having declared God's righteousness, and because he was sinless, Jesus broke in himself the thralldom of sin which reigns over all others, overcame the power of death, and was therefore raised from the dead and made after the power of an endless life. But how can this victory become available for us? What can be the nexus between us in the sinfulness which is part of ourselves, and the work he has done? Briefly, God asks us to look at what Jesus has done, to recognise the principles underlying God's work in him and assent to them by identifying ourselves with Jesus in that work. This teaching was anticipated by Jesus when he minted the figure of cross-bearing. It was at the time that he openly declared to his disciples that he was going up to Jerusalem to "suffer many things of the elders and chief priests and scribes and be killed," that he added: "If any man will come after me, let him deny himself, and take up his cross and follow me." To

deny Self and take up the Cross means that Self must leave us and suffer crucifixion with Jesus. When he was impaled "he died unto sin once," thereby repudiating on his part that once he had died sin could reign no longer over human life. All this was set forth in a death to which sinful man was rightly related. With us equally, there must be a repudiation of sin and a recognition of God's righteousness by crucifying "our old man" and burying it with Jesus by baptism into his death (Matt. 16:21, 24).

Crucified With Christ

So Paul could say: "I am crucified with Christ," and use the expression with a clear consciousness of all that was involved in the figure that he was using; for he had been closely associated with the highest authorities in Israel. He had been proud to class himself with those who had stood at the foot of the Cross and mocked and jeered at Jesus with the cry: "He saved others; himself he cannot save." But now Paul had left the crowd and in figure recognised the need for himself to be nailed to the tree as the two men who were crucified alongside Jesus. Such is the figure: horrifying though it seems, Paul did not flinch from it. Every Jew of his generation had witnessed someone crucified along the highways of Israel as the Romans repeatedly had to suppress outbreaks of sedition. Paul says: "I recognise my need to be identified with that man — the man who is now my Saviour and Lord — in what he did when crucified, in his upholding of the claims of God's righteousness and law (Gal. 2:20).

But in assenting to the Divine

principles exhibited on the Cross, Paul in fact came to the point of expressing his faith in God's work in Christ. "Like as Christ was raised up from the dead . . . even so we also should walk in newness of life." For in identifying ourselves with the crucified and risen Lord, we assent to the principles relating to the sin of man and the law and righteousness of God expressed in those acts, and in doing so solemnly dedicate ourselves to the maintaining of those principles in the new life. Thus we have brought ourselves into moral and covenant relationship with God, where the power of sin, which is part of ourselves, is broken (Rom. 6:4).

And now Paul brings us to the very nerve of the Atonement. How can sin be forgiven when it has become part of ourselves? Paul can say: "I am crucified with Christ; nevertheless, I live." No longer is Paul who lives, the one who crucified Jesus, who persecuted the Christians, and who was proud to be a Pharisee seeking to work out righteousness by his own efforts. Now it is a Paul animated by faith in Christ who triumphantly says: "not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). For this way of God, in the crucifixion of His Son, not only upholds the righteousness of God, but brings to bear upon men and women a new motive and power of reformation so that Paul could say: "The love of Christ constraineth me."

Forward from this latter passage in 2 Cor. 5:14, Paul develops some of the spiritual paradoxes of the redeeming work of Jesus. "We thus

judge, that if one died for all, therefore all died." But they reach the climax when he concludes: "For He hath made him to be sin for us." "All" in which sin has involved the world, "all" as it is expressed in man the sinner, is brought to bear in and on Jesus, as he shared our nature and the evils that came with sin. God made him to be sin on our behalf "that we might become the righteousness of God in him." In effect God says: "If you look at Jesus, see what he has done, acknowledge the principles exhibited in him: for his sake and your identification with him, your sins shall be forgiven, and the power of sin over you shall be broken: for the love of Christ thus working in your life will serve as a power for righteousness, not to achieve it in fulness indeed, for sin is still present with you: but sin no longer acknowledged as reigning."

In the reformed Christian, sin is no longer with him as a deceiving thing, but for what it really is — the sin to be overcome constantly. Even so, there is a continual forgiveness of sins committed when there is recognition by confession, because through our Advocate, the Father is "faithful *and just* to forgive" (1 John 2:1; 1:9).

When challenged by the on-looking scribes, Jesus asked: "Whether it is easier to say . . . Thy sins be forgiven thee; or to say, Arise and take up thy bed and walk?" Of course, there was no outward test of forgiveness of sins, and the declaration might have been an imposture; but the visible evidence of a miracle provides its own witness. So Jesus added: "But that ye may know that the Son of Man hath power on earth to forgive

sins (he said to the sick of the palsy) 'Arise, and take up thy bed, and go thy way into thine house.' " Thus Jesus taught that there is a connection between the eradication of the evil of our bodies and the forgiveness of our sins: for Jesus demonstrated his power to forgive sin by the removal of the evil from the man's body.

So, at last, with the forgiveness of sins will come the culmination of redemption when "the bodies of our humiliation will be fashioned like unto the body of Christ's glory according to the working of that energy whereby he is able to subdue all things unto himself" (Matt. 9: 5-6; Phil. 3:21).

— J. Carter.

Words of Weight and Power

Describing the exhortation given by Brother Thomas during his last visit to Britain, Brother Roberts wrote that it comprised words of weight and power, "such as we probably shall not hear again till we meet in the Kingdom of God."

Such words as that can only come from one dedicated to the Truth, who meditates in the Law of God day and night, and whose meat and drink it is to do the will of the Father in heaven.

How much more effective we would be as a body if we spoke with twice the fire, faith, and intelligence, and half the words. What an example the Master set in brevity and directness both in exposition and in prayer.

What we call *The Lord's Prayer* is an example of this. It is beautifully expressive without being burdened with superfluous words. In a few short, simple sentences, it conveys all that is necessary. It illustrates the principle: "God is in heaven, and thou upon earth, therefore let thy words be few."

How impressive, and to the point, was the Master's application of Isaiah 61. He quoted it, and then commented: "This day is this Scripture fulfilled in your ears." Then he sat down.

How powerful was that exposition in its very brevity; how cumbersome and tiring are some addresses to which we are compelled to listen today!

I have hearkened to funeral services given by brethren, as they have mouthed superficial platitudes as a cover for the truth. They hesitated to proclaim the Truth in a forthright manner, lest worldly friends might be offended. Others have condemned plain speaking in an address, in case it turns people away.

There is more response from direct, powerful speaking, than from an address which obscures (either from accident or design) the plain message of the Gospel.

By all means, let us be loving, kind and tactful; let us be charitable about another's failings; but never let us water down the word. It is

not ours to be charitable with – it belongs to God, and should be faithfully expounded as such.

Let us testify on all occasions to the faith in which we live. In the case of a funeral service, let us plainly acknowledge that our friend died in hope of the coming of the Lord, and let us press home the exhortation that such an occasion presents.

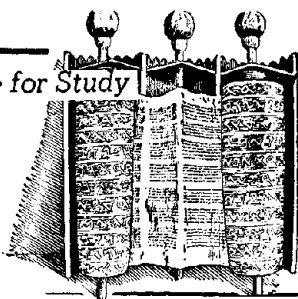
Describing Brother Thomas, Brother Roberts wrote that he was fatherly, kind, domestic, disinterested, and truly humble. How comes it, then, that he should sometimes appear so much to the contrary? This is susceptible of explanation. His mind acted on so high a sphere that he could not stoop in fellowship with vulgarity or ignorance. Certainly words of weight and power are to be found in all his writings. His daughter once wrote: "How strong was the faith which animated and directed his course through life – the one hope: the hope of Israel, which had sustained and buoyed him up through the deepest trials, and nerved him to withstand the bitter opposition of the gainsayers and disobedient multitude. He might have become great as a man, but he chose rather to be great as a servant of Christ."

Let us aspire to that objective.

A. F. Milne (N.Z.).

THE TWO CLASSES

People in Christ's day were the same as they are now – there were genuine men and women, and there were some decided frauds. Christ could do what we cannot do – discriminate between the one class and the other. "He knew what was in man." This ability came through divine inspiration. "The Spirit of the Lord" rested on him (Isa. 11:2,3). His varied treatment of the two classes was solemnly instructive. To the sincere and upright he was kind, sympathetic, communicative. To the make-believes he was cold, angry and oftentimes strangely silent. When he did speak his utterances were terrible: "Ye hypocrites, ye generation of vipers." What is the lesson? Christ lives; his character, authority, and power are unaltered. Ere long, his friends and his foes are again to confront him. Loving words and crushing words will once more be heard from his lips. Let us pause. We have to appear before Christ! He will speak to us. Are we his friends or his foes? Let us search our hearts. If hypocrisy is lurking there, let us root it out. We all have the power to do this. Let us be open minded with Christ, seeking to hide nothing. Christ will show no mercy to shams. A penitent publican is more endurable in his eyes than a self-righteous scribe or Pharisee. The men and women who please Christ – who need not fear the outcome of an interview with him – are those who look upon God as a reality, and commune with Him as such, who recognise and confess their much unworthiness, and whose constant aim it is to grow better. To Christ, as to his Father, the Scripture applies – "With the pure thou wilt show thyself pure; and with the froward thou wilt show thyself unsavoury."



PSALM SEVEN

YAHWEH: Judge of the People

Though Psalm Six is a Psalm of Sorrow, its expressions are somewhat restrained. That cannot be said of Psalm Seven. There is vehemence of feeling in this Psalm, as the Psalmist calls upon Yahweh to vindicate Himself in judgment against his enemies, and refers to the manner in which this will be done. In its prophetic foreshadowing, this Psalm is appropriately placed; for whereas Psalm Six points to the death and resurrection of the Lord, this Psalm anticipates Yahweh's vindication of him in judgment on his enemies. The dominant thought is expressed in vv. 8,10: "Yahweh shall judge the people." "My defence is of God which saveth the upright in heart."

Historical Background

The inscription of the Psalm reads: *Shiggaion of David, which he sang unto Yahweh, concerning the words of Cush the Benjamite.*

But to what, and to whom, do these words refer?

The word *shiggaion* is apparently derived from a root *sha'ag*, to cry aloud either in trouble, danger, pain, or in the joy of deliverance. As such, it is appropriate to this Psalm in which all these aspects of the word are found. There is pain and anguish as the Psalmist sees the enemy in the ascendancy; there is joy and praise, as Yahweh finally is vindicated in judgment.

The Psalm is sung at the Feast of Purim which celebrates the anguish of the Jews at the opposition of Haman, and their final joy at their wonderful deliverance.

The subscription (which we shall discuss later) dedicates the Psalm to The chief Musician upon *Gittith*. It is suggested that this is a variant of *Gittoth*, winepresses, and there-

fore the Psalm is associated with the Feast of Tabernacles. If so, it is most appropriate, for the Feast of Tabernacles celebrated the joy of deliverance after an experience of great danger.

Who was Cush the Benjamite? We do not know. There is no reference to him elsewhere. It obviously refers to somebody well known to David, who endeavoured to destroy his influence with words, but who is unknown by person in the narrative of Scripture.

What were the circumstances that drew forth the Psalm? Its language is remarkably like the language in which David addressed Saul when he was at the cave of Engedi. Compare, for example, the words of vv. 3-4 with those of 1 Sam. 24:11. The Psalm declares:

*O Yahweh my God, if I have done this;
If there be iniquity in my hands;
If I have rewarded evil unto him that was
at peace with me;
Yea, I have delivered him that without
cause is mine enemy.*

This is similar in significance to David's words to Saul, when it had been in his power to destroy him. David declared:

"Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil or transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it" (1 Sam. 24:11).

Compare Saul's confession with the words of the Psalm as quoted above:

"And he said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil" (v. 17).

Take another example. The Psalm reads:

*Yahweh shall judge the peoples;
Judge me, O Yahweh, according to my
righteousness, and according to mine
integrity that is in me.*

David said to Saul (1 Sam. 24:15):

"Yahweh therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand."

The historical background of the Psalm, therefore, takes us back to the time when Saul inexorably pursued David with murder in his heart. He was determined to kill him, and he left no stone unturned in his attempt to do so.

Having experienced the treachery of the Ziphites, men of his own tribe (1 Sam. 23:19), David removed eastward to the shore of the Dead Sea, where amid the heights of Engedi, he found, as he hoped, a securer refuge. The district seemed an ideal hiding place: a place of steep limestone ridges seamed by torrent beds and divided by deep

valleys. The spring of Engedi issues from the side of a steep mountain about 600 feet above the Dead Sea, which is noted for its caverns.

It seemed almost impossible for Saul with his heavy-armed troops to follow the fugitives to this inaccessible retreat. Yet hate drove him to accomplish a task from which military experience would have caused him to shrink, and the king led three thousand picked warriors into these mountain fastnesses, and arrived safely in the neighbourhood of Engedi. Here he would have paid for his rashness with his life, if he had been dealing with an enemy not possessing the scruples of David. David with a portion of his force had taken up his abode in one of the numerous caverns. To this same cavern Saul betook himself by chance one day for privacy's sake. Entering the darkness of the cave from the bright sunshine without, he failed to see the foe sheltering in its innermost recess. Here was an opportunity for David to destroy his persecutor. With an eager whisper, some of David's followers urged upon him to take advantage of a situation that to them was God directed (1 Sam. 24:4). But David refused to act in that way towards Yahweh's anointed. Let Yahweh take vengeance; he would not. He had too high a regard for Saul's status. Instead, undetected by Saul, he quietly crept up to where the King was, and cut off a piece of his garment. Then, as Saul made his way out, David revealed his presence, and pleaded with him to see reason. And, for the moment, there was reconciliation between the two men.

In the light of this incident, read again the words of Psalm 7:

1-6, and see how they express the spirit of the occasion.

But why dedicate them expressly to Cush the Benjamite? Cush signifies *black*, and surely is indicative of the character of David's unnamed adversary at that time. Cush, like Saul, was of the tribe of Benjamin, and, therefore, was among those whose interest it was to overthrow David. There were those dedicated to that purpose at that time, and who were inciting Saul against David by their words of invective insinuation, and accusation. David made reference to these unknown adversaries when pleading with Saul. He declared:

"Wherefore hearest thou men's words saying, Behold, David seeketh thy hurt?" (1 Sam. 24:9).

Words were being whispered in the ears of Saul, by some black-hearted Benjamite, but David's action at that time, in saving Saul's life, gave the lie to their claims. The Psalm expresses the feelings of David at this time. He placed his confidence in Yahweh the Judge, and called upon Him to reveal the truth.

Prophetic Foreshadowing

Primarily, therefore, the Psalm expresses the thoughts, feelings, faith and anticipations of David at a time when he had been wrongly accused by some black-hearted Benjamite. His vindication would come from Yahweh, and his integrity would triumph over the false, whispered insinuations of his enemies, surreptitiously speaking evil against him.

This incident in David's life is typical of that time in the life of the Lord when his opponents were secretly speaking against him, and

attempting to undermine his influence. In his defence of himself, the Lord was constrained to ask: "Which of you convinceth me of sin?" (John 8:46). Like David, he asked that his actions be scrutinised, and if any evil be found therein, to bring it into the open. He, like David before him, left it to Yahweh to vindicate him before men.

Prophetically, therefore, it follows the previous Psalm. In that Psalm of sorrow, the Psalmist expressed his confidence in God, in spite of being brought down to the grave that lay before him. In this one, the same Psalmist offers his life for the scrutiny of God and man, seeking the vindication of Yahweh.

The Structure Of The Psalm

The Psalm divides into two parts, which, in turn, can be divided into six parts. The first section (vv. 1-10) is a personal appeal to Yahweh for help in the face of trouble; and second section (vv. 11-17) is a general observation of the judicial activity on the part of Yahweh, both in the present and in the future.

Under these two main divisions, we have a seven-fold division, thus:

1. An expression of confidence in Yahweh, and plea for help - Vv. 1-2.
2. A solemn protestation of innocence Vv. 3-5.
3. A plea for Yahweh to openly manifest His judgment - Vv. 6-8.
4. A prayer that righteousness might universally triumph - Vv. 9-10.
5. A Statement concerning Yahweh's present judgments - Vv. 11-13.
6. Yahweh's use of natural causes to effect judgment - Vv. 14-16.
7. Praise of Yahweh because of His righteousness - V. 17.

David affirms his confidence in Yahweh in spite of the troubles

which he experiences. Subjected to false charges, he protests his innocence of the wrongdoing. Contrary to what is urged against him, he claims that he has extended the greatest mercy in delivering the one who without cause assumed the pose of the enemy.

In the face of bitter antagonism, he calls upon Yahweh to manifest Himself in righteous judgment. He recognises evidence of this justice in the everyday circumstances of life, and anticipates the time when it will be manifested in all the earth to the praise and glory of Yahweh.

The Dominant Title Of God In The Psalm

In the last line of the Psalm, David says:

"I will sing praise to the name of Yahweh most high."

The name of *Yahweh Elyon* (most high) is set forth as the dominant divine name of this Psalm. This name, though not in this form, first occurs in Scripture in Gen. 14:19: "He blessed Abram of the most high God, possessor of heaven and earth." Here the name is *El Elyon*, the Most High Power; in the Psalm it is *Yahweh Elyon*, the future application of the same word: *He Who will be Most High*.

The term *Elyon* signifies *elevation, lofty, supreme*. It is from the root *'alah, to ascend*, so that in Genesis 14, God is represented as the supreme *El*, the One elevated above all others; whilst in Psalm 7 He is described as the One who will be elevated. In Genesis 14, the title *El Elyon* is applied to God because there are lesser *Elim*, such as the angels, over whom He is supreme; in Psalm 7, the name

Yahweh Elyon is given, as expressive of the future manifestation of this elevation.

Generally, the title *Elyon* is associated with dominion. In Genesis 14, the term *Possessor of heaven and earth* is attached to it, and the significance of this is shown by the context: the judgment poured out upon Chedorlaomer and his confederates through the instrumentality of Abram the Hebrew. The same thought is expressed in the Psalms when the title is combined with the name Yahweh. Thus:

*That men may know that Thou Whose name alone is Yahweh
Art Elyon (Most High) over all the earth
(Ps. 83:18).*

*For Yahweh is a great El
And a great King above all Elohim
(Ps. 95:3).*

In Psalm 91:1, *Elyon* is linked with *El Shaddai*:

*He that dwelleth in the secret place of the most High,
Shall abide under the shadow of the Almighty (Shaddai).*

The first title expresses Yahweh's lofty dominion and status; the second, the dispensing of His grace in sustaining his subjects, or in destroying their enemies. In Isaiah 14:12-14, Lucifer is described as aspiring to supreme political dominion, and is represented as saying: "I will be like the most High" (*Elyon*). The verb *ascend* in the same statement, is the root from whence the term *Elyon* is derived.

The Lord Jesus is described as "the son of the Highest" (Luke 1:35 — in Hebrew, *Ben-Elyon*), and is now at the right hand of Yahweh, awaiting the time when he shall return to take over the dominion of the earth in fulfilment of the prophetic name *Yahweh Elyon: He*

LOGOS

Communication

(In which the Editor holds converse with readers near and far)

Encouragement

H.B. (Eng.)—You will be interested to know that as a result of your effort at Erith you encouraged a young man attending the Gillingham Ecclesia to get baptised. He was impressed with the fuller details you included in your talks, and was able to make up his mind shortly after. Since then, his wife has also been baptised. Thus one can never tell how our words can assist in the call of Yahweh.

Meanwhile, what fantastic times we are living in! Mr. Whitlam of Australia is here, and we just heard him declaring that he is not against Britain, but that Australia has grown up, and must exercise a little independence!

Mrs. Meir has also been here, and gave a wonderful interview. The commentator claimed that the attitude of Arafat and the P.L.O. had changed; but she replied that they disguise the change very well. She claimed that they still want to destroy Israel, which, she said, would bring the Soviet Union into Palestine. These are interesting comments in view of our expectations based on Bible prophecy.

(It is amazing how the hand of God operates. The visit to England and Erith was a last-minute arrangement

of our last tour. We are deeply encouraged and humbled to think that our efforts contributed to the wonderful results mentioned above. As for Mr. Whitlam's claim that Australia has grown up, we hardly agree. Conditions in this continent evidence much immaturity of thought and action. People dwell "carelessly" in this huge island continent, but the warning of Ezekiel is ominous: "Those that dwell carelessly in the isles shall not escape" (Ezek. 39) — Editor).

Does The Great Pyramid Fulfil Prophecy?

To M.H. (Devon, Eng.)—Thank you for an interesting letter, and for the copy of *Bible News Review* claiming that the Great Pyramid fulfils the prophecy of Isa. 19:19-20. Yes, I have been inside the Pyramid, and, indeed, have had my photo taken sitting in the large empty coffer to which reference is made in the article.

The Pyramid is an architectural wonder. It is claimed that modern builders, with all their modern instruments, could not erect a building so perfectly as that one. Archaeologists, however, in contradistinction to the article you sent us, claim that it was built

to house the remains of the king after his death. Evidence supports this. Not merely in the chambers that have been discovered, and the large empty coffer in the larger of the two chambers, but also in what has been found in other pyramids.

We agree with the writer that the reference to the altar and pillar to be erected in Egypt as a memorial to Yahweh (Isa. 19:19-20) looks to the Millennium when there will be vast changes in the Middle East, for the very language of the prophet points to the future when Egypt shall be converted to the truth (cp. v. 21). But that cannot relate to the pyramid which had then been built for many hundreds of years. The prophecy speaks of the time when there will be five centres in Egypt for the preaching of the Truth (v. 18), an altar as a memorial to the covenant established between the nation and Christ (v. 21), similar to the altar erected by the eastern tribes as recorded in Josh. 22:24-27, and a pillar or obelisk at the border, perhaps to commemorate the victory of Christ over the remnant of Gog's forces that will be overthrown by the Lord when he moves into Egypt (cp. vv. 4, 1, 20).

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Yahweh's witness is in His Word; not in monuments of stone. As to Job building the pyramid, as alleged, this is only conjecture without foundation of any kind. Indeed, it seems as though Job made reference to the pyramids as the graves of kings. He made reference to: "kings and counsellors of the earth, which built desolate places for themselves; with princes that had gold, who filled their houses with silver" (Job. 3:14-15).

These "desolate" or lonely places seem to refer to the pyramids, where the dead kings lay in solitary splendour, filled with treasures of gold and silver, such as excited the wonder of the world then and now.

Yahweh's purpose for the future is revealed in the prophetic Scriptures. We should be studying them closely as we see the things they predict surely coming to pass. Events in the M.E., the growth of Russia, the rising tide of violence, wickedness and evil of every kind, proclaim that Christ is at the door. Today, more than ever before, we should be considering these Scriptures. May we suggest, also, that part three of *Elpis Israel*, and sections of *Eureka*, should be studied in conjunction therewith.

Finally: we thank you for your kind greetings, and are pleased to learn that you derive pleasure and profit from *Logos*.

Florida West Coast Christadelphian Ecclesia

This is to announce the formation of a Christadelphian Ecclesia, meeting on the basis of the Birmingham Amended Statement of Faith. Assembly for the

memorial service is held on Sunday, 10.30am at Clearwater Federal Savings located at Mid Way Shopping Centre, Missouri Ave., Largo, just south of Clearwater.

Communications to Bro. Lloyd Newth, Secretary, 7092 South Shore Drive, South Pasadena, Florida, 33707. Telephone 813-344-1337.

Stones of Light

I would like to comment on *Stones of Light* written by our Sis. Gladstone, Victoria. I found it a very wonderful and encouraging article. It aroused many thoughts and provided me with much Exhortation as to what we should do in order to become fit Jewels for Yahweh's Kingdom -

Sis. B.B.

I Don't Always Understand S.M.(USA) - "I enjoy *Logos*. It stretches my mind. Of course, I do not always understand.

May the Christadelphian voice always be a voice for Israel and the Jew."

(Don't be overmuch concerned. We don't always fully understand and we edit the Magazine!! We endorse your last sentence Editor).

Studying The Psalms

Last year I embarked upon a study of the Psalms. I had studied them over the years but this time I determined to make a major approach. I intended to issue notes on my work and thought I would entitle them *Notes on a study of the Psalms*. As time went

on, I realised I had better change the title to *First Steps in compiling Notes on a Study of the Psalms*. Later I felt I had to add the words *Introduction to..* and, finally, I came up with the title: *Preparation for an initial approach to a preliminary canter as an introduction to the first steps in compiling notes on a study of the Psalms*.

A study of the Psalms means a study of all of Scripture. Your notes in *Logos* are filling a long felt want. It is a remarkable co-incidence that the *Masora*—the middle verse of the Psalms—reads "Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues" (Ps. 78:36). This verse shows why God was angry with His people. The middle verse of the Bible however, sounds a different note and this is to be found in Ps. 118:8 which reads, "It is better to trust in Yahweh than to put confidence in man." The Psalms in these verses show the folly of trusting in man rather than in God. I sometimes wonder whether it was Psalm 118 that the disciples and Jesus sang when they "went out" as mentioned in Matt. 26:30. (See margin for "hymn"). There was surely no other occasion in their lives when the Lord Jesus and his disciples needed to "trust in the Lord," more than at that time.

(Most likely the Lord and the Apostles sang the Pascal Psalms that would include Psalms 115-118. These outline the entire ministry of the Lord, in the past as well as in the future

- Editor).

Let There Be Light!

K.M. (Qld) — In *Lessons from Nature* (vol. 41, no.3) under *Light And Darkness*, you state:

"In natural science, light is the result of force causing the waves of the atmosphere to vibrate rapidly."

This however, is closer to a definition of sound, being the compression and rarefaction of the atmosphere.

If the statement above were correct, light could not travel in a vacuum, but only in the air.

It is more correct to say that: "In natural science electromagnetic waves (light) are the result of oscillations of electric and magnetic fields, perpendicular to each other and their direction of motion."

This may appear difficult, but it is more correct than the definition of sound given above.

I only hope that you have been more careful in the field of Biblical exposition than in your scientific definitions!

(We did not pen the article, as a careful study of it will reveal; but we do accept the responsibility of allowing the definition to go in unchecked, and we therefore appreciate the correction and accept the rebuke. We aim to be sound in Biblical exegesis, and carefully check and recheck the conclusions we come to — but we are not infallible. Let every reader "be fully persuaded in his own mind" by a careful assessment of facts. As "Elpis Israel" states: "Let us believe nothing that comes from 'the pulpit,' 'the altar,' or 'the press, not demonstrated by the gram-

matical sense of the scriptures. Let us be contented with nothing less than a 'thus it is written,' and a 'thus saith the Lord;' for He has laid it down in His law, that no one is worthy of belief who does not speak after His rule. 'To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.' If then their light be darkness, how great is that darkness."

What a wonderful thing is light. We can all enjoy its beauty and its benefits without knowing the real facts concerning the laws that make or govern it. What use the most exact scientific definition if we are blind! Let us open our eyes to the glorious light of truth, that we may profit thereby. In doing so, let us also aim to be exact in our definitions. Thanks for the criticism.
—Editor.

Answers In Brief

W.H. (Vic.)— Thank you for your letter. You desire us to forward *Logos* to a brother in Scotland, but he is already receiving it. We will arrange for him to receive the *Expositor* instead.

M.K. (Jo'burg, Sth. Africa) We have mailed the *Heralds* ordered by you. You should have received them by the time you read this (if you read it)!

Solomon On Women

J.P. (USA)—"After attending the Manatoulin Bible Camp where you expounded the *Book of Ecclesiastes*, I would appreciate further information on the subject

of women as mentioned in Ecc. 7:26. I would also like to receive verse by verse notes on Habakkuk."

(Solomon is not dealing with women as such, but is treating the subject figuratively in this much misunderstood verse. His comments should be carefully considered with other aspects of the Word. For example, Proverbs refers to two types of women against which the Godly should be on their guard. They are both referred to as "strange women" in the A.V. but in the Hebrew they are described by different words. Figuratively they relate to the women of the Apocalypse, i.e. Jezebel (Rev. 2:20) or apostate believers; and Babylon the Great (Rev. 17:5) or the world at large. They are the women to whom Solomon makes mention in Ecc. 7:26. In v. 28, he declares: "One man among a thousand and have I found; but a woman among all those have I not found." He is not deprecating his many wives by this observation, but is pointing out, that among them all there is none who can affect his salvation. The same term "a man among a thousand" is used by Job to describe an advocate, a ransom (Job 22:24). Humanity has revealed only one capable of accomplishing that, and Solomon anticipated his work of mercy in relation to himself. Solomon's wives doubtless contributed to his comfort and happiness, but could not effect his salvation; the "man among a thousand" (the Lord Jesus, the seed of the woman) was required for that, and Solomon found, in his quest for the greatest good, that he must live in anticipation of His coming

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and his atoning work in relation to his own salvation—Editor).

Hope

N.T. (USA)—“We enjoy all your publications. They are a help to us two elderly widows in these days of ‘evil going forth like a whirlwind from nation to nation.’ May our heavenly Father bless your endeavours to spread the Gospel and to keep the faith. May we all be found acceptable in that day.”

(Thank you for your encouragement. Your requests have been forwarded per surface mail—Editor).

Timidity

S.A. (W.A.)—Thank you for the latest copy of the *Expositor*. I found especially interesting and exhortational the bit about Jacob's deception. Timidity has been a part of me since I was a child and I know then I was guilty of deceit because of it. Characteristics that have been with us since childhood are often ingrained and the most difficult to purge. Timidity has often led me away from my responsibility to preach the Truth to others . . . and how easy the flesh finds it to justify itself! However, with the Father's help I am endeavouring to overcome this weakness. If we will just hearken to what the Spirit has to say, our faults will be revealed to us and strength given that we may overcome through the Grace of God that is in our Lord Jesus Christ.

Light In Darkness

H.B. (Canada)—I would like to say that I really have

enjoyed my *Logos* publications greatly, and have received a lot of good information from both *Logos* and *Expositor*. In these days when things are so terrible in the world we can not do better than to turn our minds to the Word. I even see in the brotherhood, things creeping in that should not be. Children that have been brought up from infancy to manhood doings things that they know are against God's commands, and, for that matter, against the Laws of the land. How we need Christ's return to set up His kingdom, and establish a right way upon earth. May his mercy be upon us, and may we be guided to do the right thing so that we will be accepted by Him at his return.

Activity In Vernon—Canada

H.B.—“You will be interested to know that we have an adult class in our Sunday School, which consists of teenagers from 15 years upwards, including members of the ecclesia: particularly young brethren and sisters in their twenties. It is also a Bible-marking class. We are taking the theme: the marriage feast of the Lamb, based on redemption in the prophecy of Isaiah. The class proceeds slowly, of necessity, as we do the marking right in class, and due to the young age of some of the members. Membership in the class is 20, and average attendance is 16 with very good interest shown. The study has been most fascinating to myself, and I have been asked to present it at one of the Toronto study classes. I find this class most encouraging. Some thought that fifteen-year olds would not

be able to follow such a subject, but one of them, a girl from a non-Christadelphian home, remarked that it was the first time she had enjoyed Sunday School, and the first time she had really learned anything from the Bible. Another 16 year old boy, who never previously showed much interest, has now purchased a wide-margin Bible, and commenced to mark it up. Discussion at the class is animated, which is a real asset, bringing more into the field of study.”

Need For Vigilance

P.P. (S.A.)—“The last Bible School was a really wonderful experience. All speakers seemed to combine to urge upon those present the need for vigilance in the face of the imminent return of our Lord and Redeemer—to wake up, and be watchmen, preparing ourselves for the coming of the beloved Bridegroom. At least, that is the message a lot of us received. The Sisters' afternoon was a tremendous success, and something the sisters do appreciate. I feel that all the work that was put into the School was well worth while.”

(Any faithful work put into the truth is well worth while, and will receive its proper approbation at the coming of the Lord. Let us make certain that we labour for him and not for self. It is possible to delude ourselves in that regard. Let us all take heed.

—Editor).

will be the Highest. In the meantime, saints are invited to mentally ascend to where Christ today sitteth (Col. 3:1), in preparation for the time when they shall, with Christ, take over the dominion of the earth (Rev. 5:9-10).

The first use of the title *El Elyon* reveals in type how the Most High will use His authority, power and dominion to bring all nations into conformity with His will; for the events there narrated foreshadow Armageddon. The name *Yahweh Elyon* points to when and through

whom it will be accomplished. The title: *Possessor of heaven and earth* is an expression used by David in his prayer (1 Chron. 29:11) and Psalm (Ps. 124:8), anticipating that used by the Lord in his pattern prayer: "For Thine is the Kingdom and the power, and the glory, for ever" (Matt. 6:13).

In the Psalm before us, David makes reference to the future judgment of Yahweh in the earth by which His righteousness shall be vindicated, and His name as *Yahweh Elyon* will be manifested.

In this age of so-called "Women's Liberation Movement" we reproduce verse setting out the rights a sister in Christ can claim.

Women's Rights

*A woman's rights: what do these words convey,
What depths of old-world wisdom do they reach,
What is their real intent? Oh Sisters say!
And strive in daily life, their truth to teach.*

*The right to minister to those that need,
With quiet song the weary to beguile;
With words of peace the hungry hearts to feed,
And cheer the sad and lonely with a smile.*

*The right in others' joy, a joy to find –
The right divine to weep when others weep.
The right to be continually kind,
The right to wake and pray while others sleep.*

*The right in strength and honour to be free,
In daily work accomplished finding rest,
The right in trivial round the joy to see
The right in blessing to be fully blest.*

THE FAMILY

THAT CONQUERS

THE WORLD

*"This is the victory that overcometh the world, even our faith"
(1 John 5:4).*

The World We Live In

We live in a terrible age of deteriorating moral principles and declining social values. Violence, moral perversion, corruption in high places have become so common as to be treated with indifference.

Previous generations would have revolted against modern wickedness; but the generation of today is apathetic to it. The general feeling is: "What can anyone do? We do not approve of many of these things, but who can stop them? The police should, but the sentence against lawbreakers is so light, as to be treated with contempt. Paroles are easy to get, even for those convicted of the most serious of crimes. Besides, modern philosophy teaches that gaols and whippings are barbaric measures that achieve no good in the end. Crime is on the increase, and no solution is adequate. We will just have to wait and see what happens. Something is bound to turn up! It always has in the past!"

Because of this apathetic outlook, and in view of the pressures of a corrupt environment, many parents feel that the only way to hold a family together, is to cease opposing the children, and go along with some of their ideas and ways. They hope their children will become "more understanding," that

they will be less likely to forsake their parents in the end.

But for true Christadelphians, the matter is different. As the age moves to its end, they can only expect a worsening of this state.

John reminds us that "the world passeth away, and the lust thereof" (1 John 2:17). The *Diaglott* renders these words: "The world is passing away." There is nothing permanent in the present arrangement of things. Its social environment and materialistic philosophy is based upon human lust and sin. Man is a perishing creature, and so, also, is everything that he creates.

Human society with all its evils and ills is not only deteriorating, but the time is approaching when it will be completely overwhelmed by the establishment of the Kingdom of God.

The Root Cause Of The Evil

Meanwhile, the words of John in the Apocalypse are pertinent. He declared:

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles (signs) which go forth unto the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty" (Rev. 16:13-14).

Here are described demoniac

spirits of madness that inject the nations with insanity leading to world conflict. The word "devils" (*daimonion*) as used in this context, suggests one injected with madness. Today, these "spirits" comprise the teaching or philosophy of Communism that stemmed from the French Revolution. It had as its caption, the cry: *Liberty, Equality, Fraternity!* It was a cry taken up by Karl Marx in setting forth his teaching, and through this medium, Communism today is sweeping the world.

But whilst this doctrine is sweeping the world, Christ warns his brethren:

"Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame" (Rev. 16:15).

It is our responsibility to keep ourselves unspotted from the world. To appreciate what this signifies, it is necessary that we understand something of the way in which the world of Communism works. The following article, which appeared recently in *The West Australian*, headed *Communist Aims - On Record* will assist us to that end. The writer of the article states:

"I have been shown a copy of a list of Communist aims placed in the United States Congressional Record:

"These aims seem to shed light on a number of activities that have suddenly become common all over the world, including Australia. Here is the list -

1. Break down cultural standards of morality by promoting pornography and obscenity in books, magazines, motion pictures, radio and T.V.
2. Eliminate all laws governing obscenity by calling them censorship and a violation of free speech and a free press.
3. Gain control of key positions in radio, T.V. and motion pictures.
4. Discredit the family as an institution.

Encourage promiscuity and easy divorce.

5. Emphasize the need to raise children away from the negative influence of parents. Attribute prejudices, mental blocks and retarding of children to the suppressive influence of the parents.

6. Present homosexuality, degeneracy and promiscuity as normal, natural and healthy.

7. Continue discrediting culture by degrading all forms of artistic expression. Eliminate all good culture from parks and public buildings, and substitute shapeless, awkward and meaningless, forms.

8. Infiltrate the churches and replace revealed religion with "social" religion. Discredit the Bible and emphasize the need for intellectual maturity which does not need a religious crutch.

9. Eliminate prayer or any phase of religious expression from schools.

10. Transfer some of the powers of arrest from the police to social agencies. Treat all behavioural problems as psychiatric disorders which no one but psychiatrists can understand or treat.

11. Create the impression that violence and insurrection are legitimate aspects of the country's tradition; that students and special interest groups should rise up and use force to solve economic, political and social problems.

12. Overthrow all colonial governments before native populations are ready for self-government.

Communism aims to dominate the world by bringing every mind captive to its philosophy and ideals. How it is proposed to do this becomes intensely interesting when we consider it in contrast to the work of Yahweh.

The Communists' Dream And Plan

There is an excellent book available, that deals with the development of Communist aims in the modern world, and which makes fascinating reading. It is entitled: *YOU CAN TRUST THE COMMUNISTS* () It is by [] wood Cliffs, N.J., USA. by Prentice Hall, 1960.

Dr. Schwarz states in his book (p. 28):

"A new scientific age has been born, and the need for God has been abolished.

"Communism says that every characteristic and attitude of the human personality emerges from the brain. The brain is formed by the accumulation of experiences in the form of conditioned reflexes. These experiences are provided by the environment which is predominantly economic. What we think, what we feel, what we believe, whom we love, and whom we worship merely reflect our economic environment."

"Once you accept this, it follows, as night follows day, that if you can control completely the environment, you can generate the mind and character you desire. Thus communism becomes a program for scientific, materialistic regeneration.

"This program for regeneration opens a wonderful vista for the human mind. The Russian Communists already claim to have successfully regenerated many people. One book they have published is entitled *Peoples Regenerated*. They claim they will produce perfect people with perfect bodies, perfect minds, and perfect characters, living together in perfect happiness."

Dr. Schwarz continues to point out what the communists must do. He writes:

"The first step in the program is to face realistically the scientific needs. The present environment is Capitalistic and evil, creating degenerates, criminals, and sundry vicious characters. While that environment continues, human nature cannot be changed. To try and persuade people to be different while they live in an environment that determines how they act is fatuous nonsense. It is like trying to bath the baby while he is still lying in the water. To be successful, you must take him out of the water first.

"Similarly, if man is to be changed, he must be removed from his Capitalistic environment. To do this, the Communists must conquer the world and utterly destroy the Capitalistic environment. Capitalism will then be replaced by socialism which is built not on profit, greed, and self, but on service, co-operation, and others.

"In the new environment of Socialism, the babes will receive new experiences which will condition them to unselfish, voluntary service. The babes will grow to children, the children to adolescents, and the adolescents to adults. How different things will be! Everyone will work because he loves to work. Everyone will give because it is better to give than to receive. The hand of none will be raised against his brother. No longer will there be a need for a police force, for there will be nothing for the police to do. There will be no income tax to pay, because people, working willingly, skilfully and creatively will produce total abundance, but will partake merely to the extent of their limited needs. All that mars the happiness of man will be gone forever. Vice, crime, famine, pestilence, and war will be merely words from a forgotten past, while abundance, brotherhood, and mutual, co-operative service will bind lives together in the golden day of Communism that has dawned upon the earth" (Page 30).

From the above remarks, it is clear that the Communists believe that there is no God, and that they plan to do what only God can do . . . bring about perfection in the earth. All of this is part of the "frog-like" spirits that are gathering the nations together for war: the so called doctrine of "liberty, equality and fraternity," which is in reality the worship of self.

Summarizing so far, the communists believe:

- (1) There is no God.
- (2) Man in a mere machine of reflexes completely controlled by his environment.
- (3) Everything should be to his natural satisfaction and well-being.
- (4) Science is the real tool which can regenerate the person in a communistic environment.

Shaping Minds

But the matter goes much further than that! How terrible is the mind of man when it is governed

by the flesh, and all the powers of the human intellect are brought to bear upon controlling his fellows for Godless purposes!

In his book, *You can trust the Communists (to be Communists)*, Dr. Schwarz graphically points out how that the communists perfected the methods of changing human behaviour patterns. In a section on *Brainwashing*, he writes:

"The communists therefore believe that if they can understand the brain structure, the building up of brain patterns and brain circuits, they will be able to understand the formation of human thought and will be able to control and direct human thought. The functional unit within the brain is the conditioned reflex. The communists have studied the formation, control and elimination of conditioned reflexes" (page 130).

"The communists believe that the mind is simply a complex of conditioned reflexes, and that if they can understand the techniques by which these conditioned reflexes are built up and how they can be broken down, they have acquired mastery over the mind itself.

"The great scientist who studied the conditioned reflex thoroughly and scientifically was the Russian, Pavlov. He began his scientific experiments under the rule of the Czar. Lenin early realized the vast significance of Pavlov's studies for the communist program of changing the entire mental outlook of the Russian people. Pavlov was therefore given favoured treatment by the communist regime.

"The experimental animal that he used was the dog. The basic reflex that he studied was the salivary reflex" (page 131).

"The dogs were so conditioned that whenever a bell rang, the saliva flowed. The flowing of the saliva in this situation was a conditioned reflex. The ringing of the bell was the artificial stimulus that produced the reflex response. Pavlov experimented with a large range of stimuli to reflex action.

"He had a whole kennel of dogs each of which was conditioned to react to

a given stimulus in a fixed manner."

It is at this stage that Dr. Schwarz draws attention to an event that advanced Pavlov's studies tremendously, laying the foundation for the communists to now achieve their desired ends. He writes:

"In 1924 Leningrad experienced a major flood. Pavlov's dogs were trapped and, for several days, were cut off from human help. When finally they were rescued, their muzzles were just sticking out of water. For several days they had been cold, frightened, hungry, and exhausted. After their rescue, the acute observer Pavlov, noticed a strange thing. Some of the dogs went into a state of profound depression. They lost interest in food, and in the normal activities of a dog's life. There was no barking and rushing about. Their movements were slow and infrequent. To them life seemed to have lost its lustre. Most interesting of all was the fact that in this state *their conditioned reflexes were abolished*. Pavlov found that he could then condition them according to an *entirely different pattern*.

"Pavlov applied the information thus accidentally discovered to experiments to destroy conditioned reflex patterns. At first he continued to experiment with dogs, but during the last ten years of his life, man became his experimental animal. He developed techniques which could shatter the established pattern of human personality so that the fragments could be integrated into a new structure of memory, judgment, and emotion in line with the desires of the Communist craftsmen.

"The first step in the process was to bring about a state of breakdown similar to that experienced by the dogs. Pavlov called it cortical inhibition of the higher cerebral function. This is the state commonly known as a mental breakdown which has occurred naturally in humans for many years. Pavlov established techniques whereby he could cause an artificial mental breakdown. They are exhaustion, confusion, chronic physical pain, and emotional tension or fear" (p. 133).

Dr. Schwarz proceeds to show that the communists applied these

principles and achieved their desired end. He writes:

"By such processes as these, a mental breakdown is induced. The old personality pattern is shattered and the victim is ready to be moulded according to the desires of the Communist Party.

"Exhaustion, confusion, chronic physical pain and emotional tension, employed in scientific balance, finally achieve their first goal. A breakdown occurs. The mind fragments. In Pavlovian language, cortical inhibition of the higher cerebral function occurs."

Dr. Schwarz then graphically portrays the end result:

"The Communists take advantage of this weak and unresisting state, and, by suggestion, link the shattered fragments of memory into the new pattern. They suggest the new ideas they want believed. To these ideas they attach the sense of guilt which the victim is already feeling. They remove the excess emotional depression and then identify themselves with measures to alleviate his suffering, but they are careful to leave the delusional beliefs unaltered. They now have their end product — a person with memories of things he has not done, with a sense of guilt for crimes he did not commit, and with a passionate love for those who have persecuted and tormented him" (page 137).

So much for the *individual* application of Pavlovian principles! Now comes the broader application by which peoples and countries are to be brought under the influence of the Communistic power and domination. Just how they are approaching their goal, Dr. Fred Schwarz describes in an illuminating manner. He writes in his book (P. 152):

The Dialectic Nature of Progress

"The communist goal is fixed and changeless, but their direction of advance reverses itself from time to time. They approach their goal by going directly away from it a considerable portion of the time. Lenin wrote the textbook, *One step forward; two steps back*.

"The Communist method of advance may be likened to the hammering of a nail. It is a very foolish person who brings the hammer down with a crashing resounding blow and keeps on pushing. When the first blow has spent itself, back must go the hammer in preparation for the next blow. A person seeing the reverse movement of the hammer as an isolated act in time, and not understanding the process of which this was a part, might find it difficult to believe that this hammer was driving in the nail. When he sees the backward swing as portion of a complete process, he realizes that the withdrawal is as important as the downward thrust to the realization of the objective.

"For those not trained in dialect thinking, it is very difficult to understand that the communists have a fixed and changeless goal, but that their method of approach reverses itself all the time. The tendency is to judge where they are going by the direction in which they are moving" (pages 152, 153).

Communism And The Family Problem

Dr. Schwarz continues:

"Take for example, Marx's teaching concerning marriage and what is practised in Russia with regard to marriage. Marx taught the abolition of marriage.

"In the light of this teaching, it might be expected that in Russia they would be weakening the family prior to its abolition. The truth is that they are presently strengthening the family. Divorce is discouraged; puritanic morals are encouraged; rewards are offered to those who have large families. They are strengthening the family unit in every way. Logically it would seem that since they are strengthening the family in Russia, they must have forsaken Marxism. The Communists, however, think and act dialectically.

"They realize that it is dialectic to approach their goal by going directly away from it. Their ultimate goal is to abolish the family. But they cannot abolish the family until they have changed human nature; they cannot change human nature till they control completely the environment that generates human nature; they cannot totally control the environment until they have

conquered the world and destroyed the present environment; and they cannot conquer the world unless they develop a more courageous, more patriotic, more nationalistic people than their enemy. They have found by experience that they cannot develop a strong, nationalistic, patriotic people without *encouraging a firm family base*. They must therefore strengthen the family to develop the patriotism and courage of the people to increase the power of the Communist State so that they may conquer the world, establish a communist dictatorship, and regenerate mankind. They will then abolish the family! By strengthening the family, they are dialectically abolishing it. There is no inconsistency here. They are applying dynamic Marxism."

Where Do We Stand?

We have quoted extensively from Dr. F. Schwarz's book: *You Can Trust The Communists (To Be Communists)*, and would strongly recommend that the reader obtain a copy and peruse it. It will alert him to the pressures being brought to bear upon modern society. Let us bear in mind that the Communist philosophy, more or less, is governing every aspect of modern life: social, political, educational, moral, ecclesiastical. It is reflected in the teaching of the schools, the advertisements of the press, the demands of the unions, the politics of governmental parties.

It exerts a pressure to which we are constantly subjected, and against which we must be always on our guard.

We are required to keep our garments "unspotted from the world," and that includes separation from the materialistic philosophy and way of life that stems from Communism.

Let us keep in mind the factors that contribute to the breakdown

of the Family Unit, and see if we are being undermined in a way that we don't really appreciate! Do any of these apply to our home and families?

(1) **Working Wives:** The family environment for the little ones is missing. When they come home from school, there is no family warmth or interest there at all. Part of the security of the child is that they realize that the parent has been there at home all the time. There is the basis for security for the children which the parent often ignores or fails to see. The child is then often left to make its own friends and interests without the family interest.

(2) **Children in the care of others:** Again the children are the unfortunate victims of selfish interests on the part of many parents. While they are out working to gain a better standard of living, to have more luxuries and better quality possessions than others, the children are left in the care of child-minding centres, or baby-sitters are employed (or sometimes the grandparents become the "baby-sitters"). Remember, the children are not concerned about the *motives* of their parent(s), they just suffer the consequences of what the parents do.

The Government's policy of starting children earlier at school, is in harmony with the convenience of looking after children while both parents work for what the present world has to offer. All this is in harmony with the communist principles of destroying the family unit.

(3) **Youth movements:** Here are organizations (apart from the

motives that they have for forming them) that are designed for taking over the work of looking after and catering for the youth who want something to do. Such institutions as: Boy scouts, Girl Guides, Sea scouts, Police Boys clubs, Football clubs and clubs of every sort, and such like!

All these are taking the place of parental influence, liberating the parents for "other interests."

In harmony with these principles, there is the freedom of outdoor activities for youth only. This is what happens largely at Universities, where the free mixing of the youth without any parental guidance to help or guide them, results in tragic developing of undesirable values and practice.

Such, then, are some of the principles and problems that are related to the working of the communist principles, from which the saints are to keep themselves unspotted.

Just What Are We Really Preparing For?

In the Kingdom Age, when the Kingdom of God is established on earth under the infallible rule of Christ, there will be no "youth movements," "scouts," "Police-Boys Clubs" and such like . . . no "Karate clubs" and "rock and roll dances and parties," no guitar-playing by crowds of longhairs; no mini-skirted girls, or girls wearing jeans or men's clothes and vice versa; there will be no "pin-up dens" with all the "stars" and latest dress-up idols and pop-singers displayed all round by coloured pictures. There will be no groups of youth going off in cars or other forms of transport free from

parental control or influence.

All these break-down principles of the family won't be seen in Christ's household!

If, then, the world is passing away, why should we support its evil principles in any way?

We need to be consistent in our calling. Let us make wise and right demands upon our children for their sakes in the end, as well as ours. The principle really lies in our sacrificing our selfish interests so that we can spend more time with our family rather than justifying the "broad-minded" view that growing youth must be allowed to do things its way!

In the teaching of the Law of Moses, the young ox was taught to work *with* the older experienced ox.

Just consider our hope and the work we are being trained for in the Age to Come.

How are we going to teach others in the Kingdom Age to do what we were never prepared to do ourselves?

How could we teach families in the Age to Come to "dress soberly, comely," and so forth, if we turn a blind eye now to our children wearing mini-skirts, fleshly accentuated clothing, neck lines that are more revealing than concealing; or loud sloppy shirts, flared jeans, long hair, side-burns and the fashions of the gentiles. Or allow junior to have his own car, go anywhere, anytime (especially for the "truth"!!!) and so forth.

Our eternal values are all wrapped up in these issues. Our love of the family is not seen in our "liberality" towards the children, but in the guiding them into the

eternal values that Christ has set forth in his word. Our evidence of loving Christ is seen in our loving his truth: and this in turn, is manifest in *works of faith during our probation*; not in our willingness to alter our values when the Kingdom age conditions prevail.

The Challenge Of The Family Today

Consider the words of Paul to Titus in chapter 2 and verse 12:

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and Godly, in this present world."

What are "worldly desires?" The word "worldly" means "adapted to the present state of things."

On this basis, it is possible that we do not see just how subtle is

the human heart. It is no difficulty to the flesh to "adapt" certain desires "in the truth" to the present principles in the world.

Just how many natural desires are clothed with respectability because they are being done "in the service of the truth?" Youth outings that are "sanctified because the *Daily Readings* are to be done at them."

The principle is the same for both old and young. The greatest danger is in agreeing with the apostle's words, but disagreeing with the application of them.

The youth revolution and breakdown of family life has originated because of one basic reason:

It has been *allowed* to happen!
And the communist "frog-spirit" is at the root of it all!

— A.C. Newton (W.A.)

"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).

Editorial Footnote:

The term materialistic philosophy finds frequent mention in modern political and ideological terms. In that context, materialism is a pseudo-scientific term, that attempts to explain creation in terms that leave out God. Abraham, Job, Joseph of Arimathea were all wealthy men, but they were not governed by materialism. On the other hand, a pauper can be materialistically minded; for it defines an attitude of mind that accepts what God has given, but leaves out God in its considerations. Even a Christadelphian can be materialistically minded, if he sees acquisition as an end in itself. Evolution sets forth the doctrine of creation without a Creator, and Communism is related to it. It does for politics what evolution does for science. Both break down the authority of Yahweh. Both would destroy our allegiance to and respect for God, if they were true. But they are equally false. The challenge is whether we can successfully resist the encroachments of both doctrines within the Brotherhood. This demands that we clearly see the issues, and take steps to resist their influence among us.

BROTHER THOMAS' GLAD MOMENTS

With the Bible and materials for writing, we can neither be idle nor alone. Studying this great book, and writing upon its contents, have become a habit which rather impatiently endures interruption. The luxury of silence and solitude, after much speaking and conversing, none can duly appreciate who have not enjoyed it. But in our three tours we tasted not much of this enjoyment. We were, so to speak, not our own. We were a bearer of "strange things" to the people's ears, and were, therefore, expected to be at the service of everyone; and which we endeavoured to be with as much affability as we could command.



**WHERE IS
THE SIGN OF HIS COMING**

The Bible – the politician's best manual – reveals that the almighty disposer of human events (Dan. 2:21; 4:25,35), hath decreed the subjugation of Europe to the Russian power, whose chief is to become "Emperor of Germany" (*Gogue of the land of Magogue*), as well as Autocrat of All the Russias, (or *Prince of Ros, Mosc, and Tobl*). See Ezek. 38 and 39. All things since February 1848 have rapidly tended to that consummation. The populations of earth are not to be forever cursed by such governments as the world hath hitherto experienced in all lands. The Bible comforts us with the assurance that "all nations shall be blessed in Abraham and His Seed" (Gen. 12:2-3; 22:18; Gal. 3:8,16), and that when this blessedness shall become a fact, the kingdoms of this world shall become the Kingdoms of Yahweh and of his Christ; and He (the Christ) shall reign for ever" – (Rev. 11:15) – Yea, and not "the kingdoms" only, but all republics too. The accomplishment of this ancient promise made of God 3,500 years ago, will be good news, or gospel, to the oppressed of all countries; for it implies the fall of all thrones, principalities, and powers that now afflict the world.

The freedom of the world will be realised only in the peace, spiritual enlightenment, prosperity, and security resulting from a *Divine Code and Administration*. This is the impending freedom and blessedness of all nations, which belong not to this age, but to that which is to come, when all existing governments, the obstacles to their manifestation, shall have been utterly destroyed after the example and by the like agency to that which delivered Israel from Egypt, and planted them in Palestine as in the days of old.

–Bro. J. Thomas.

A Glance Backwards And Forwards

As one born late in the last century, and having been fortunate to have been raised by Christadelphian parents, I find it beneficial to glance back over that period of time, as well as forward to that ahead. Certainly, the times in which we live should make even the most casual thinker stop and think. Why is the modern world in the condition that it is? What future does it hold for its teeming millions?

In the light of the hopelessness of its future prospects, we are greatly privileged to know the truth, and to have been called "out of darkness into the marvellous light and liberty of the children of God."

But do we appreciate our great privilege as we should? It is doubtful that we do. I recently had opportunity to peruse *The Christadelphian* magazines from around 1888 until 1936, and I was particularly impressed with the articles on the signs of the times. How

eagerly brethren of those days scanned the political heavens for the signs of Christ's coming! Yet, as the signs then are compared with those of today, how much more urgent do the latter appear. Today they proclaim the imminence of Christ's return without doubt, and underline how active we should be in proclaiming that wonderful fact to the world.

The Christadelphian for 1917 devoted considerable space to the Russian Revolution and its significance to Bible prophecy. But how much clearer is the picture now! Communism, today, is the dominant ideology, and Russia is a world power. That was not the case in 1917. Truly "God rules in the kingdom of men," and though we cannot always comprehend the details, His plan is perfect and complete, and there will be no deviation from His ultimate purpose to "fill the earth with His glory as the waters cover the sea." The doctrine of Communism can be aligned with the symbol of the unclean spirits like frogs of Revelation 16. It emanated from France (as the symbol requires), and its agitation is injecting a warlike spirit within all nations, such as must ultimately lead to "the great war of God Almighty."

Stir Up The Men Of War

In *The Christadelphian* for 1902, one writer commented upon the "huge" expenditure for war on the part of USA. Some \$1,750,000 had been spent for war preparations over the previous twelve months! How pitifully inadequate that would be today! How far would that go in meeting the present defence budget of the States? It would

not pay for a single plane. In fact, so geared to war are the nations, that it seems that preparation for it has become necessary in order to prevent depression. It was preparation for World War 2 that lifted the world out of the pre-war economic depression; and today the world faces depression of similar large proportions. The unemployment rate in all the western countries has reached new heights, whilst threatening to ascend much higher.

This could lead to World War 3. Joel predicted that when Israel would be regathered in the latter days (Ch. 3:1-2), there also would be great preparation for war: "Wake up the mighty men, let all the men of war draw near . . . Let the weak say, I am strong!" It is faith-building to observe how that in exact proportion that Israel has returned to the land, war preparation has increased. This, as we know, is in preparation for the "gathering of all nations against Jerusalem to battle" (Zech. 14:2).

Consider also the Middle East, with its increasing tension between Arab and Jew. Only the Bible has the solution, whilst warning that all that burden themselves to solve it apart from this, "shall be cut in pieces" (Zech. 12:3). Surely that is in evidence today. Where is the solution to Arab-Jew antagonism? We must be impressed with the unflinching wisdom and foreknowledge of God in foretelling the destinies of both nations. He declared that Ishmael would be a wild man, with his hand against every man. How true this is of the Arab! Today, however, much of the world's wealth in oil is in his hands, tying the destiny of nations more completely to the future of Abraham's land,

and providing a rich "spoil" (Ezek. 38) such as could attract Gog, and bring "all nations" into the area for battle.

Meanwhile, the sale, by USA of a squadron of fighter bombers to Saudi-Arabia recently, at a cost of \$3,000,000,000 must be of great concern to Israel. So also must be the fact that the US Airforce is training at least 500 Saudi-Arabians, to become efficient airmen. No doubt, the current depression in the States forced this decision upon its administrators. Let Israel learn to "put not her trust in princes, nor in the son of man in whom there is no help."

At the same time that pressure was brought upon Israel by the Arabs, Russia refused to sign a trade agreement with the States, because it included a clause acknowledging the right of Jews to leave the Soviet in greater numbers. It is indicative of Russian anti-semitism; but it also insures that God will be against her at the epoch of national judgment: "I am against thee, O Gog" (Ezek. 38). God told Abraham: "I will bless him that blesseth thee, and curse them that curseth thee." Through Zechariah He declared of Israel: "He that toucheth you, toucheth the apple of Mine eye." God will deal with Russia in due time.

Wrong Interpretation Of Prophecy

It has been interesting, during my lifetime, to consider how many writers have claimed that Brother Thomas was wrong in his interpretation of prophecy. This has been particularly the case in regard to his identification of the King of the North with Russia. Some have

rejected this in favour of Italy, Germany, the Arabs, or some other power. But are those prognostications valid? Surely current events vindicate *Elpis Israel* and *Eureka*.

If the brethren of the early part of this century could see Russia as she is today, what would they have said and done? If they became so enthused, and worked so hard, and looked so earnestly for Christ with the few signs that they had then, what would be their reaction today?

I know of no major interpretation of prophecy wherein Brother Thomas or Brother Roberts have been proved wrong. How their voices would be heard today were they alive! Despite all modern interpretations and re-appraisals of prophecy, I am still an old fashioned Christadelphian, who stands firmly upon the basis of truth as brought to light by our pioneers. I thank God for the guidance he has given us through their means. Let us manifest the same courage and devotion as did they, and let us "contend earnestly for the faith once for all delivered to the saints" (Jude).

Israel's Revival — Then and Now

Another article on the signs of the times in *The Christadelphian* for 1907, enthused upon the fact that there were some five thousand Jews in Palestine. Compare the revival then with what we have today: a nation reformed, with a population in excess of three million. We have seen the fulfilment of the prediction that Britain was to obtain a protectorate over Palestine, and encourage the return of the Jews; and we have seen the result of the guardianship. And though, for a

time, the western world seemed to be on the point of abandoning the Middle East, its oil-hungry industries, have cried out that this is impossible. Thus, today, Israel is the very centre of the political and financial world. How thrilling to see Britain, the US, and the other "young lions" firmly on Israel's side, with Russia still adamant in her anti-semitism. That picture will unfold, I am sure. Russia's refusal to accept the provision in favour of the Jews in the US trade agreement demonstrates her hatred of God's chosen people. On the other hand, Israel as a nation in the earth again witnesses to the truth of God's prophetic word. That word is sure and certain in contrast to the shifting sands of man's speculation. Its predictions will be vindicated, though the manner in which this will be done may not be in evidence at present. As far as I can see, we are the only religious body that correctly understands the hope of Israel. And Paul states that all outside of that hope "are without hope and without God in the world."

Daniel's Time Of Trouble

The world wonders at the increase of crime, of moral independence and dishonesty; in the States, Watergate has demonstrated the lack of honesty and integrity in Government. We need not wonder, at these trends, for Daniel predicts a time of trouble such as never was since there was a nation. The Lord declared that "men's hearts would fail them for fear," and we have evidence of that today.

Daniel's prophecy of trouble is given on a context of increase in knowledge. The evidence of this

is clear, though man is using it for destruction. The atomic bomb, the many thousands of space vehicles (one of which is now millions of miles from the earth), as well as other wonders of modern science, demonstrate that God foresaw the future when He inspired Daniel to write as he did. Let us heed His word.

Daniel also claimed that there would be a tremendous upsurge in "running to and fro in the earth." Tourism is the world's largest business. But modern travel would not be possible without oil, which was locked in the vaults of the earth when the prophet wrote. He had no knowledge of that commodity so essential to the fulfilment of his prophecy. But God knew, and so inspired him to write as he did.

An Ominous Sign

One of the most ominous signs of which Christ warned, is the decrease in our spiritual health and vitality. We live in days of affluence, so different to the condition of those men and women of faith, referred to in Hebrews 11, who dwelt in "dens and caves of the earth."

And there is danger in this affluence.

The accumulation of worldly possessions tends to take our minds away from our need of God, and the building up of our faith in the Truth. In some parts of the Ecclesial world, television has done tremendous damage to the household, robbing brethren of time and initiative to study, and introducing into the home entertainment of the most questionable morality. Violence and sex are set forth as a way

of life, and the impact of this is seen, only too clearly, in the deteriorating moral conditions of contemporary life.

In addition, there is evidence of "teachers having itching ears, to turn us away from the truth." The truth has been set forth clearly in the BASF, and it is not subject to change. It is devised for our learning and salvation, and we need to be most determined in our refusal to compromise its teaching. Let us remember the words of Paul, who warned that if even an apostle or "an angel from heaven preached any other gospel, let him be accused." Christ is not interested in moral cowards; he desires brave men and women, with sufficient faith and courage to dare their good reputations for the Truth.

The above constitute simple signs of the times screaming out that Christ is at the door. Soon the tenor of our lives might be brought to a halt by the appearance of a messenger with the words: "The Master has come and calleth

for thee." I know of no prophecy that must be fulfilled before Christ's return. True, there will be a period of "peace and safety;" true Russia must move down into the Land before Armageddon will take place; but Christ returns before "the battle of the great day of God Almighty," and therefore could come at any time.

For those of us who are advanced in years, the termination of life might well bring that coming sooner than we imagine. Life is uncertain, even for the strong and the young. Meanwhile, whilst we have the vigour, let us give ourselves to the task. There is plenty of work to do in the vineyard of the Lord, and we might well begin close at home. Let us heed the words of Christ:

"Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord from the wedding, that when he cometh and knocketh, you may be able to open to him immediately."

C. C. Wolfe (USA)

Sisters can play an important part in the work of the Truth – in the making and unmaking of an ecclesia. Let sisters recognise their power, and use it faithfully. How much sadder and harder would Christ's life have been if women had not used their brains, wisely and kindly. One received him into her house (Luke 20:38). Others "ministered unto him of their substance" (Luke 8:3). The same remark applies to Paul. What grateful allusions to sisters are contained in the apostle's writings – Priscilla, "my helper;" Mary, "who bestowed much labour on us;" Phoebe, "a succourer of many," and others who laboured with him in the gospel (Phil. 4:3). Yes, a woman's influence is great both for good and evil. It always has been so; It was a woman who led Adam into sin, and a woman who kept David from it (1 Sam. 15:32,33). A woman stiffened the back of Barak, and helped in the matter of Israel's deliverance (Judges 4 and 5), and a woman assisted to make poor Elijah's life unhappy, and bring God's nation to ruin (1 Kings 16 etc.). It was a woman too, who was chosen by God to succour this prophet and preserve his life. Let sisters appreciate their God-given power and use it lawfully – not to lead man into wrongdoing, nor to bolster him up in it, but to strengthen him in resisting it, which can invariably be done by a little gentle, loving, common-sense talk. Let sisters remember that their responsibility is commensurate with their ability. Let them think, as a warning, of the outcome of Eve's folly (Gen. 3:16; 1 Tim. 2:14,15), and of Jezebel's wickedness and its sequel (2 Kings 9:36,37); and, as an encouragement, of the commendation ascribed in the Scriptures to Deborah and Abigail, and the honourable mention by Christ of the widow of Sarepta.

Jews in the News

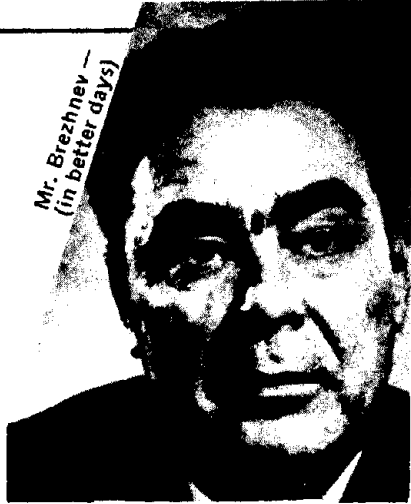
THE CHIEF PRINCE ILL?

There are no fewer than twenty-one rumoured ailments affecting the Russian leader, Leonid Brezhnev. During his visit to Paris, it was noted that his facial appearance was "puffy," similar to that of former French President Georges Pompidou before his death. The late President had been undergoing cortisone treatment for cancer, and the treatment had the side effect of "bloating" his facial features. Reports from other sources suggested infections, heart trouble and flu as the cause of the leader's cancellation of official functions.

Whatever the cause is of little consequence. At 68 years old, many ailments can affect Mr. Brezhnev's health, and consequently, his position as leader of the USSR. Who will take his place? Scripture (Ezek. 38) suggests that ultimately a dominant military leader must do so, in order to fulfil the role of Gog. Mr. Brezhnev is regarded by the Western powers as a "soft liner," if any of the Russians can be regarded as such. To contemplate the reins of government being handed over to a "hard-liner" is not a pleasing prospect to Western powers.

We, however, know that when the time is ready, the Russian leader will be a "cruel lord," harsh and overbearing, such as was Stalin (cp. Is. 19:4). As the time approaches for the manifestation of such, we look for the coming of the Saviour who is to put down all evil, and establish himself in the earth as Prince of Peace (Isa. 9:6-7).

That time is not far off. The Lord Jesus Christ invited his followers to understand a parable. He said: "Behold the fig tree, and *all the trees*." The fig tree represents Israel; and among the other "trees" there is Russia. As the Israeli fig tree shows forth its blossom, so do the other trees. The exhortation follows: "So likewise ye, when ye see these things come to pass, know ye that



Mr. Brezhnev -
(in better days)

the kingdom of God is nigh at hand." Let us lift up our heads.

AMERICA'S DILEMMA

The oil of the M.E. acts as a magnet, drawing the attention of all nations to the area (Zech. 14:1). Recently, President Ford stressed that "Israel needs no specific US security guarantees, so long as the US continues to give her economic and military aid." On the other hand, relating to the Arabs, he declared: "I will use force if we are in danger of strangulation." Meanwhile US economic plight is increasing, largely because of the rising costs of oil. America is worried lest she get involved in another Vietnam debacle, but also recognises that economic pressure could bring the nation to its knees.

If America decided to sacrifice Israel for Arab oil, it would leave the way open for Russian control of the M.E. On the other hand, if they continue to defy the Arabs, the oil costs escalate, and threaten to bankrupt the nation. Should America take by force some M.E. oil wells, the decisive action may strengthen the

western powers as a whole. Good times always lead to indecisive political policies; hence Chamberlain returned from Germany with a compromised "peace in our time." This led to indecision, and almost resulted in total victory for Hitler. Meanwhile, events are forcing the nations to adopt a firmer attitude towards the Arabs and the M.E., revealing that the time is ripe for "all nations to be drawn to Jerusalem to battle" (Zech. 14:1). That was not the case a few years back.

SINAI: PAWN ON THE POLITICAL CHESS-BOARD

One of the world's most important military bridgeheads is the Sinai Peninsula. Linking Asia and Africa, and separating age-old enemies, Israel and Egypt, the peninsula is a pawn on the current political chess-board. It is believed that Henry Kissinger favours the return of the strategic Mitla and Gidi passes, as well as the oil fields of Abu Rhodeis by the Israelis to the Egyptians.

Israelis are resisting the pressure. One Israeli colonel declared: "If Israel gives up these passes, Egyptian tanks could roll easily all the way to Beer-sheba." Other Israelis believe that the Abu Rhodeis oil fields may be returned to Egypt in exchange for guarantees. Israel currently receives 80,000 barrels of oil a day from the fields, which is over half of its needs. To give up the fields would be to rely heavily upon American supplied oil, with its uncertain delivery and high cost.

The outcome of these negotiations is interesting to a third party not taken into consideration by the Powers. The third party comprise ourselves. The area must shortly be prepared for the Judgment Seat of the Lord Jesus Christ. It is incongruous to think that any army will have free access through the area of the Judgment Seat! It will be reserved of Yahweh for His purpose; though, at the same time, Russian forces will move through the Mitla and Gidi passes on route for Egypt (Dan. 11:40-45).

SNIPPETS OF NEWS

* Israel bonds mark their 25th anniversary this year with a gathering of 400 Bond Leaders at Eilat. The bonds were

created in 1950 when the Israeli population was rising rapidly, and funds were urgently needed to provide work for the population. At the request of Ben Gurion, Mrs. Golda Meir toured America to gain the support of American Jewry. It took 16 years to get the first billion American dollars on bonds; five years for the second; and three years for the third. As one Israeli commentator declared: "The needs today are greater than ever in the face of the economic war that is being waged by the Arab oil States, which may turn into a shooting war."

* An oil exploration company has given notice that they have discovered oil in the Ramallah region (NW of Jerusalem). However, a company spokesman said it was too early to say whether a major "strike" had been discovered.

* An ancient burial ground has been discovered on Mt. Zion. The reputedly 2,700 year old cemetery was un-earthed just outside of the wall of the old city. A Hebrew seal inscribed with a woman's name was found in a cave which contained the skeleton of a woman.

* An unnamed 12 year old Arab boy has had a successful heart operation in Tel Aviv. The boy had previously been examined by European doctors who announced that his condition could not be reversed. However, the Israeli doctors operated on the boy's malfunctioning valves, and the patient has been released from hospital apparently cured.

* Immigrants to Israel from Britain rose sharply in 1974. Some 20% more people left England in 1974 compared with 1973.

* Yitzhak Raphael, Israeli minister for Religious Affairs, attacked a document published by the Vatican which failed to mention the existence of the State of Israel. The document had previously been hailed by some Jewish leaders as a step closer in dialogue between Israel and the Vatican.

* World economic woes and Israel's own economic plight, led to 16% less advertising in 1974 because of "hard times" as claimed by one executive. Building labourers are also facing unemployment in 1975 with some 15,000 to 20,000 retrenchments expected. Despite the economic gloom, however, the Israeli diamond industry reached record sales, with optimistic expectations for the near future. W.M. (Woodville)

Thought For Meditation

HAPPINESS

"Happy is the man that findeth wisdom and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand, and in her left hand, riches and honour. Her ways are ways of pleasantness and all her paths are peace" (Prov. 3:13-17).

The experience of the goodness of divine wisdom begins even now in the constant satisfaction which springs from the answer of a good conscience towards God and towards man, and in the joyful hope of ineffable good, when the weary journey of this life shall have come to an end, as come it will. But what shall we say of that final form of the experience which will be the lot of those who shall be declared by Christ to have overcome and kept his works unto the end? Language simply fails to define and imagination to conceive it. We can simply say with David "Oh how great is the goodness which Thou hast laid up for them who trust in Thee before the sons of men." The rebuke of His people will be taken away from all the earth. It will no longer be the portion of the Sons of God to endure the quiet scorn of those whose portion is in this life, who dwell at ease, and are filled with substance, whose eyes stand out with fatness, and who have more than their hearts can wish. The Sons of God will be an honour when the children of the flesh in all ranks of society shall have passed away, and become a mere memory. The Sons of God are in heaviness for a season; but when their warfare is accomplished — when the fight is passed, they will exchange the garment of praise for the spirit of heaviness, and in the vigour of an immortal nature, rejoice evermore in the great joy which is the appointed portion of the accepted guests at the marriage of the King's Son. Well may it be said, "Blessed are they who are called to the marriage supper of the Lamb."

— R.R.

ENEMIES OF THE TRUTH

The real enemies of the Truth are not necessarily those who openly attack its doctrines, and who must therefore be resisted, but those hidden members in an Ecclesia that breed apathy and indifference to its requirements.

The attacks of the former are open and obvious, and can even produce a measure of good: for controversy can stir us out of lethargy, sharpen our minds, drive us to the study of the Word, and cause us to comprehend a subject more clearly.

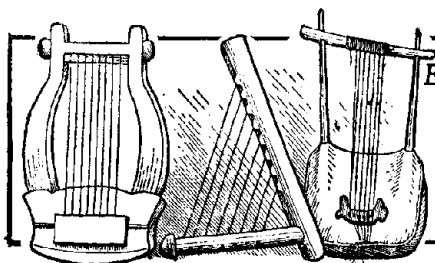
In fact, where the Truth is soundly established, doctrinal controversy will help to consolidate an Ecclesia, and create a very real sense of unity.

The real enemies of the Truth are those members who may endorse its true teaching, but who think more of pleasing themselves than of pleasing God; who study the gratification of their own fleshly feelings more than the interests of an Ecclesia or the wellbeing of their fellows. They do not hesitate to throw a meeting into turmoil over a personal matter; or use their influence to the detriment of the welfare of an Ecclesia. When it comes to a call for vigorous effort, they manifest apathy and indifference.

They will criticise often, but are notoriously absent when work is to be done. They decry an appeal for co-operation in labour, or attendance at the meetings, as evidence of regimentation, to which they (being high-spirited and independent souls) refuse to comply.

There are other enemies who, busy in their own fields of endeavour, do not hesitate to slander other genuine and industrious brethren. By innuendo, insinuation, or (generally in the absence of the one attacked) even outright invective, they seek to undermine the reputation, or weaken the effectiveness of the labour of others. They do not fear to plunge a meeting into a state of turmoil in an effort to uphold their cause, or drive home their shafts.

Other enemies are found who disparage the writings of the pioneers, whilst lauding the works of the alien. They speak boldly of seeking the "spirit" of the truth, whilst decrying its "letter," by which they mean that they can serve the Truth at home as well as at the gatherings, and that attendance at the meetings is purely an optional matter. Indeed, it has been urged, we can spend too much time and money in the service of the Truth, for we must be "reasonable" in all such matters. Thus, when they are wanted they are absent; when their support would encourage and strengthen an Ecclesial effort, it is lacking. They will beset an ecclesia, or individual brethren, with problems that make the head ache and the heart sick in the solving. They will seize hold of a matter of discord and play it up to the



Exhortation To Faithfulness

The Psalms

“Be filled with the spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord” (Eph. 5:19).

Brother Roberts once described the Psalms as “delightful nutriment for the new man.” Brother Thomas, in terms of equal appreciation, as “songs full to overflowing of things pertaining to Christ.” How do they appeal to us? Are we able to similarly speak of this portion of God’s Word? This depends upon whether we are conversant and in love with what is written therein.

In that regard, Christ has set us an example. He was an earnest student of the Psalms, reading and pondering upon the wonderful truths they contain. This is shown by the manner in which he employed them during his public ministry 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. When, after his resurrection, he came to summarise his mission to the two whom he met on the way to Emmaus, 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 in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures” (Luke 24:44-45).

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 Yahweh spake by me, and His word is in my tongue” (2 Sam. 23:2). 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).

David In The Psalms

The Psalms largely recount David’s personal experience, and reveal his innermost feelings. 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. They also reveal David in adversity: overcome by great sorrow, bowed down by the consciousness of terrible sin, as in Psalm 51. Even here they are typical of Christ (cp. Ps. 51:4; Rom. 3:4), though not of the man Christ Jesus, but of the multitudinous Christ, the com-

munity that has developed out of Him, each member of which, unlike him, is conscious of actual sin committed.

The Psalms are thus commemorative and prophetic; they were based upon incidents that happened which were typical of those that lay in the future, or still do so. A few of them are entirely Messianic and prophetic; such as the second one.

David in the Psalms frequently typed our Lord's moral or spiritual attributes. He was described as "a man after God's own heart" (Acts 13:22). He loved and obeyed God. His fealty was shown till the day of his death. Neither adversity nor prosperity spoiled him. He finds an honoured place among the worthies listed in Hebrews 11. Great were his trials and hardships which beset his eventful life. These he encountered courageously and in faith. For his misdoings, punishment was inflicted. This he received humbly and submissively. David's virtues and failings are all revealed in these poetic utterances, and are recorded for our admonition and warning.

Stimulating Hymn-themes

Speaking generally of the Psalms, Brother Roberts wrote:

"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 stand supplied in these "spiritual songs." To achieve this we need to ponder them intently, reading them with concentration. By so studying them, the "new man" will be nourished, to grow more and more Christ-like.

How the great and holy Name of the Creator is exalted in the Psalms, whilst 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 Yahweh, and of great power;
His understanding is infinite"*

(Ps. 147:5).

*"Thou, Yahweh, art good, and ready to
forgive;
And plenteous in mercy unto all that call
upon His name"*

(Ps. 56:5).

*"Oh that men would praise Yahweh for
His goodness,
And for His wonderful works to the
children of men!"*

(Ps. 107:8).

Encouragement And Guidance

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, relieving the despair that would otherwise be the case. How they urge us to cast all our cares upon God.

LOGOS

*"Many are the afflictions of the righteous;
But Yahweh delivereth him out of them
all"*

(Ps. 34:19).

*"The angel of Yahweh encampeth round
about them that fear Him,
And delivereth them"*

(Ps. 34:7).

*"Put not your trust in princes,
Nor in the son of man, in whom there is
no help"*

(Ps. 146:3).

It is an excellent practise to read a Psalm before engaging in prayer to the Father. It channels our minds into Godly thoughts, and brings us closer to the Divine mind. Filled with thoughts such as David penned under inspiration in moments of triumph or of tragedy, we are the better prepared to reach forth unto God.

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 Yahweh,
That delighteth greatly in His command-
ments"*

(Ps. 112:1).

*"Oh, great is the goodness, which Thou
hast laid up to them that fear Thee;
Which Thou hast wrought for them that
trust Thee before the sons of men!"*

(Ps. 31:19).

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 "barbaric" but the Psalms realistically predict the fate of those who lift their puny strength in defiance of God. 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 temp-
est: this shall be the portion of their
cup"*

(Ps. 11:6).

The Psalms guide our emotions and feelings as other Scriptures do our faith and action. The Israelites used them in the Temple, the Jews use them in the Synagogue, and we who are embued with the hope of Israel, use them in our songs of praise. Thus the keys that David struck have reverberated ever since. They have found harmony in the heart of the pilgrim, the sufferer, the joyful, the triumphant, the depressed; 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, exalting us with the glory that awaits us in the Age to come. For the Psalms are also prophetic; they take us into the future, and cause us to thrill at the great drama yet to unfold in the earth, until the glory of God is revealed therein as the waters cover the deep. All these varying experiences and hopes are fittingly expressed in these glorious songs of Zion.

For above all else, the Psalms reveal the ravishing and heart-rejoicing glories of Messiah's reign. This was all David's hope, and all his desire (2 Sam. 23:5). Let us also 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 Yahweh hath
made;
We will rejoice and be glad in it"*

(Ps. 118:24).

— A.J.

LESSONS FROM *The Pearl*

"The twelve gates were twelve pearls; every several gate was of one pearl" (Rev. 21:21).

The reference above reveals that the entrance to life eternal is symbolised by gates of "one pearl." Those who enter thereat are seeking the "pearl of great price," which is the Kingdom itself. Thus:

"The Kingdom of heaven is like unto a merchant man seeking goodly pearls" (Matt. 13:45).

The merchant man can be viewed as the Lord Jesus, and the individual pearls as his brethren and sisters whom he seeks, and who collectively form "the Bride," even the "one pearl of great price." To secure that "pearl," the Lord "sold all that he had and bought it," paying the price in his own blood (Acts 20:28).

Amazing Lessons Portrayed By The Pearl

First Lesson: Pearls are formed away from the sight of man, in the great waters of the deep. They remain thus hidden until the day when the oysters which house them are opened, and the pearls are revealed to the full light of day, as glistening gems of great beauty.

How appropriate to describe the saints. They are currently "hidden" in the sea of nations (Isa. 57:20), and, in the main, are unrecognised

by their contemporaries. But, in the day appointed, they shall be revealed as white gems of great beauty and worth. The graves (which house most of them at present) will be opened, and their true value will be appreciated. It will be the day of their apocalypse, and they shall shine forth in the light of the Sun of righteousness then manifested.

Paul speaks of this:

"For the earnest expectation of the creature (creation) waiteth for the manifestation (apocalupsis) of the sons of God" (Rom. 8:19).

Second Lesson: Their Development

Pearls are formed in the oyster as a direct result of irritation. Small parasites, or other irritants, enter the oyster-shell, setting up an irritation which evokes a response by the oyster. It reacts defensively by secreting calcium carbonate, layer upon layer, around the irritant, eventually embalming the sand grain, insect, or whatever was the cause of the irritation.

The ultimate result: a wonderful gem which is highly prized as "a pearl of great price."

Consider now the lesson. No irritant, no pearl; no trouble in our lives, no character reflecting the glory of Christ.

Our probation is a time of irritants: divinely designed because "it is through much tribulation we shall enter into the Kingdom of God" (Acts 14). "For the present, it seemeth not to be joyous but grievous . . ." (Heb. 12:11); yet we know that the lives of saints are moulded and shaped by the irritants of life, Providentially controlled: "For whom the Lord loveth he chasteneth . . ." (Heb. 12:6).

What marvellous encouragement to endure these aggravations, for "afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11).

Rightly viewed, the irritations of this short life, if endured in the right spirit, will contribute to the formation of gems for the day when "Yahweh maketh up His jewels" (Mal. 3:17).

Third Lesson: Their Colour
 Pearls are noted and valued for their *whiteness*. Enthusiasts speak of "... the lustre which cannot be imitated by any mechanical or chemical process" (*New International Illustrated Encyclopaedia*). The value of the pearl depends "... on the purity of its colour, a tint of yellow or gray detracting very much from the value" (*Century Dictionary Cyclopaedia*). The application to the saints is obvious.

"Thou hadst a few names even in Sardis which have not defiled their garments, and they shall walk with me in white, for they are worthy" (Rev. 3:4).

"She shall be arrayed in fine linen, clean and white, for fine linen is the righteousness of the saints" (Rev. 19:8).

Fourth Lesson: Its Shape
 The pearl is unique among the gems mentioned in the Bible, in that the perfect speci-

men is round. Those most prized by men are spherical in shape. "A pearl of the first water should possess, in jeweller's language, a perfect 'skin' and a fine 'orient'; that is to say, it must be of delicate texture, free from speck or flaw, and of clear, almost translucent white colour, with a subdued iridescent sheen. *It should be perfectly spherical . . .*" (*Encyclopaedia Britannica* — ninth edition).

The sphere, or circle, is an obvious symbol for immortality, and therefore applicable to the saints in glory. Ezekiel describes the Cherubim in that way:

"Now I beheld the living creatures, behold one wheel upon the earth . . . the appearance of the wheels . . . as for their rings, they were so high . . . when the living creatures went the wheels went by them" (Ezek. 1:15-20).

In Ezekiel 10:2, the "wheels" are mentioned again, and the Hebrew original is *galgal*. This directs attention to Joshua 5:9, and to the site of Israel's first camp in the Promised Land, called Gilgal. Gilgal obviously typed immortality, for here the Tabernacle *rested*, the people were circumcised, and the manna permanently ceased. Thus a typical rest had been granted at Gilgal, the place of the wheel. Strong gives Gilgal as signifying *a wheel*, from the root *galal*, to roll.

The circle is also suggested by the position of the twenty-four elders (Rev. 4:4), for they are found sitting in a circle "around about the throne." The word is *kuklothen* in Greek, from *kuklos*, a circle. In the third verse, we read of a *circular* rainbow, for it, too, is *round about* (*kuklothen*) the throne.

How fitting, then, that the pearl, the only one of the gems that is

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characterised by its spherical shape, should find a place amongst the precious building materials of the Holy City of the Apocalypse! The circle, a line which has no ending, is symbolic of the immortality of that *Most Holy* class of people.

Pearls are peculiar in their construction, in *Fifth Lesson: Their Construction* that not only are they spherical in shape, but they are composed of a number of spheres, being formed of layer upon layer, much like the layers of an onion. This peculiarity occurs when the oyster, with its great capacity for producing *mother of pearl*, deposits layer upon layer of pearly material until the gem is formed.

May we not see in this an allegory of the saints, as depicted again as the Cherubim of Ezekiel 1:16: "Their appearance, and their work, was, as it were, a wheel in the middle of a wheel?" Here is complete unity, oneness, "wheel within wheel," harmoniously and smoothly working together, being motivated by Yahweh Himself.

Pearls have been counterfeited by men. We *Sixth Lesson: Their Genuineness* are not referring to properly cultured pearls, but to imitation pearls. Some have been fashioned out of *mother of pearl*, but such can easily be detected, for the layers are not concentric. Others have been made from hollow beads of glass coated with a mixture of gelatin, and filled with wax to give solidity (*Harmsworths Universal Encyclopaedia*), but again their true character is detected by an expert.

There are also spurious brethren. These counterfeits doubtless deceive many, but the expert trader, "seeking goodly pearls" (Matt. 13:45) can distinguish between the true and false. The word "goodly" is *kalos* in Greek, and describes that which is intrinsically good. The same word is translated "honest" in the expression: "in an honest and good heart" (Luke 8:15).

We find that the round *Seventh Lesson: Where Formed* pearl is formed in the fleshly recesses of the oyster. In fact, cultured pearls are formed by placing a foreign substance deep within the oyster, usually under the liver. How wonderfully allegorical of the Truth's effect upon believers! Yahweh impresses the principles of salvation upon our hearts: "Written not with ink, but with the spirit of the living God; not in tables of stone, but in the *fleshy tables of the heart*" (2 Cor. 3:3).

The whole emphasis of the Truth is that true religion is not in externals, as in the show of phylacteries (Matt. 23:5), but in an inward development; the mind of Christ reflected in a Christ-like character: "I will put My law in their inward parts, and write it in their hearts" (Jer. 31:33).

Hence, whilst the oyster is the epitome of flesh (consider its softness and succulence), it nevertheless can sometimes house a precious gem. Similarly the saints are merely flesh insofar as their physical nature is concerned, yet they can develop within themselves a disposition and mind acceptable to God, so precious that these "pearls" of character shall, in God's grace, be perpetuated in immortal bodies in the ages to come.

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Eighth Lesson: Of all the gems mentioned in Scripture, the pearl is the only one taken from the sea. This, also, is characteristic of the saints, for they, too, are taken from the sea of nations (Isa. 57:20). The Apocalypse describes them as "redeemed to God by blood out of every kindred and tongue and people and nation" (Rev. 5:9). This is tantamount to saying that they are redeemed out of the waters of the earth, for Rev. 17:15 states: "The waters which thou sawest are people, multitudes, nations and tongues."

Those drawn out of the nations alone are accounted precious by Yahweh. Christ declared: "I pray not for the world, but for them which Thou hast given me, for they are Thine" (John 17:9).

Ninth Lesson: The pearl is particularly appropriate to describe the glorified saints, in that, of all the gems, it is the only one made from a living process! What a simple, yet dramatic, allegory of the process whereby Yahweh creates *living stones* for His temple:

"Ye, also, as lively (lit. *living*) stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices . . ." (1 Pet. 2:5).

Such living gems will shine forth gloriously when Yahweh "makes up His jewels" (Matt. 3:17). The word "jewels" is *cegullah*, signifying *shut up ones* as wealth, and therefore applicable to pearls. In that day, as the Apocalypse shows, these pearls will find their place in the glorious Temple-city of the saints.

Tenth Lesson: The pearl is prized for its lovely whiteness, and this desirable characteristic is determined by *the health of the oyster!*

In turn, this is dependent upon the type of food the oyster consumes (*Oracle Encyclopaedia* vol. 4). Oysters cannot thrive where the ground is composed of moving sand, or where mud is deposited (*Encyclopaedia Britannica*). The colour of the pearl is determined by the oyster's environment, so that different areas of the world's seas are noted for producing their special colours. There are bronze tinted pearls from the Gambier Islands, pale rose pearls from the Bahamas, black pearls from the Gulf of Mexico.

This is of greatest significance to the symbol before us. These black pearls, although prized by men, come from oysters located in the great Gulf Stream, which is famous for its carriage of Missiffic mud in suspension. Hence an excessive diet of mud causes the oyster to produce a black pearl instead of a white one.

Applying the lesson, we observe that a proper spiritual diet is necessary if we would become "white pearls" of righteousness. Paul urged the need of such upon Titus: "that he may be able by sound (*hugiaino*, healthy: from this Greek word we derive the English expression — *hygenic*) doctrine both to exhort and to convince the gainsayers" (Tit. 1:9).

An unhealthy diet of reading, listening or viewing, will bring distortion: black instead of white. On the other hand, a proper diet will result in the pure whiteness of the "virgin pearl."

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Eleventh Lesson: The whitest of pearls are known as *Virgin Pearls*. This very term suggests the state of the *Virginity* Bride in the sight of the Lord: "for they are virgins . . . these were redeemed from among men being the firstfruits unto God and the Lamb" (Rev. 14:4).

The whiteness of the pearl is due to refraction of light by the numerous thin, translucent layers. The superb white lustre can vary in pearly material because scattering of light between the layers results in colours that rival even the opal in beauty and delicacy.

But the beauty is dependent upon reflected sunlight. Thus many layers, caused by irritants, result at last in an object capable of reflecting and refracting the glory of the sun. How applicable to the saints, who are called upon to reflect and refract the glory of the Sun of Righteousness (Mal. 4:1-2), and who are destined, when glorified, to manifest the mental, moral and physical excellencies of Yahweh: "The righteous shall shine forth as the sun in the kingdom of their Father" (Matt. 13:43).

Twelfth Lesson: Man has learned to develop cultured pearls. These are true pearls, and not to be confused with counterfeit imitation beads. Cultured pearls are produced by deliberately introducing into the flesh of the oyster, usually under the liver, a

foreign substance which the oyster coats over with mother of pearl.

How superb is the lesson. Our heavenly Father, in His love, deliberately places irritants in our lives, to develop characteristics in which He delights. "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth" (Heb. 12:6).

Such irritations and trials are often vexing in the extreme. Many tears are shed, for it is written: "Now no chastening for the present seemeth to be joyous but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11).

As we ponder the glory and beauty of the completed pearl, let us remember the lessons it presents. Such are of value to us. Let us realise that the distressing trials of life are designed to bring out the best in us; and let us, like the oyster, contribute ourselves to that end. The "secretion" we can use to coat over these irritants, and provide an insulating layer of glory is faith in action. "This is the victory that overcometh the world, even your faith." So wrote John; and so let us apply it in that way. The signs reveal that Christ is at the door; which means, that the day of our own apocalypse is nigh at hand. May it be that we find a place among the jewels of Yahweh when they shine forth in all their lustre, glory and perfect symmetry.

— S. SNOW (Coburg).

"We should rejoice exceedingly if the Spirit itself were present to guide us into all truth. It would be an end to many perplexities and a foretaste of the blessedness that awaits the saints at the manifestation of the Lord. But, alas, we live in a day of thirst. The day of 'springs in the desert' has not arrived, though graciously promised and surely coming and evidently nigh." — R.R.

"Find, if you can, any ray of hope, any door of escape for this miserable world, save in the promises made to the Jewish nation, and to the Gentiles through and after them, and in the coming of the Lord, and in his universal reign and kingdom. For which, O let your souls be stirred up to pray most fervently, while you wait most patiently, and long most anxiously, for the day of the glorious coming of this kingdom, when His will shall be done on earth as it is in heaven."

"The political prophets are not men of faith. They neither believe in the prophets, nor undertake to interpret them, but prophesy upon the basis of the past, and what they know of society. The ancient prophets foresaw what society would be, and predicted an era of panic: 'men's hearts failing for fear and anticipation.' But 'Blessed is he that watches, and keeps his garments.' Let the reader be assured that a prodigious agitation of the world will come. Be warned, and trim your lamps; the time is short, and the terror hasteneth."

— Herald of the Kingdom (J. Thomas).

Further to our letter to Israel Mrs. Golda Meir, with regard to the possibility of oil finds in the Golan Heights in the area of the ancient tribes of Asher and Zebulun, in which we pointed out prophecies with a likely secondary application, from Deut. 33:18, 24. (See *Logos* vol. 40 p. 366).

A few days later we received a letter thanking us for our interesting suggestion, and subsequently we received a visit from a Jew who told us that Israel intended drilling, but, due to fighting in the area of the Golan Heights, nothing could be done for the time being.

However, a few days ago, the following article appeared in the *Birmingham Mail* under the heading:

ISRAEL HITS IT RICH

"An Israeli oil exploration team

yesterday announced the possibility of a major oil strike near the town of Ramallah on the occupied West Bank of Jordan, north of Jerusalem.

Mr. Yeheskel Druckman, one of the team's geologists, said laboratory tests of the earth cores extracted in the test drilling showed very positive results that might result in production of about 7,000 million barrels of oil.

While stressing that the findings were still preliminary, Mr. Druckman pointed out that oil had been discovered in Syria under similar geological conditions. The initial Ramallah drillings got underway more than four months ago."

This is a start and a further strike could easily be found in the area we suggested. Incidentally "Syria" is only slightly north of the territory of ancient Asher, Zebulun and Issacher.

This brings us to several other suggestions that we feel may interest brethren.

At the present time there is no

reason for Russia to go to war with Israel. Their pawns, the Arabs, are creating trouble enough for the West without any further participation by them. They will be happy to sit back as long as the Arabs are able to embarrass the nations outside the Russian bloc. In the meantime, Egypt is creating problems for Russia by showing favour to the West and France in particular. After all, Russia has sunk a fortune in Egypt to create embarrassment to the West. Now she is not certain of her ally, and Mr. Gromyko has visited Egypt to try to get a better understanding with President Sadat.

France France continues to play her old game of creating disunity among her friends; this has been the pattern of her diplomacy for centuries. Few countries outside the Holy Roman Empire have been able to trust the "froggies." Now they are playing a devious game with Israel and the United States. We suggest that the household watch France carefully, for she is destined to bring the nations to Armageddon (Rev. 16:1,12,16).

Britain Britain's romance with the *Rome Alliance* has caused many of us to wonder why? Yet this too is covered by a reference in Rev. 18:3 "all the world wondered after the Beast," i.e. the Common Market that permits none to buy or sell save they who have the Mark of the Beast. Britain's tampering with the enemies of Yahweh has brought her much trouble, she has allowed her "merchants" to trade with Satan, yet as Bro. Thomas rightly pointed out, Britain is not part of the toes of the Image, she is not one of the

'ten kings' her part is to be with Israel. *Without doubt she is still the Tarshish Power*, no other nation on earth has the qualifications to claim that title. We ask, who is the power in the line of vision of Ezekiel that has possessed bases at Gibraltar Malta, Cyprus, Aden? The answer is none other than Britain. She is still the Old Mother Lion; she no longer has cubs, they are now grown into "young lions" that are fast outstripping her in power, but she still exists, and with the Queen of Sheba will challenge the King of the North in God's good time. (Incidentally, Elizabeth means — *Eli Sheba*, or *Power of Sheba*). It will be in her ships that Ephraim will finally return home, their silver and their gold with them, to help build the Temple of Ezekiel's prophecy, as she built the Tabernacle with her riches from Egypt in Ancient Times.

This brings us to another question. How can Britain possibly challenge Russia? We may say she is not strong enough, her power has long passed into the hands of USA. This argument is quite invalid. Think back in history. Just as Israel was conquered in three overturnings (Ezek. 21:25,27), so the Kingdoms of Men are being overturned in a similar number of conflicts.

First overturning in 1914. Who was it that challenged Kaiser Wilhelm of Germany and threatened to declare war if he pursued his disastrous policy any further? It was Britain. She kept her promise, and it was not long before the Young Lions rallied round the Mother Lion. It was not until 1917 that the largest offspring joined in, yet when the war finished, America

was among the strongest of the young lions.

Second overturning in 1939. The Old Mother Lion, still older, was more impotent. Much of her former glorious strength was gone, and she was in no position to challenge the Eagle; yet she did exactly that. She warned Hitler as she had hitherto warned the Kaiser, and the German War Lord thought he could destroy the Old Mother Lion. So he marched into Austria and *Britain declared war*; not USA, not the Commonwealth, though they promised their support, but Britain, in spite of her feebleness. We all know the outcome. It was only days before the Commonwealth came to her aid and USA last to join in, as before in 1917.

Third overturning will be Armageddon. We have no hesitation in declaring that Britain will challenge the Bear, as in former times. She will in all probability do it from London. The challenge will be accepted and within a very short time a task force will be sent to Israel, fulfilling the prophecy of Bro. Thomas who wrote in *Elpis Israel!* "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.*" We may be perfectly sure that at the *time of the crisis*, (i.e. when the challenge from London has been made), she will be there in her divinely appointed place.

Bro. Thomas cited a quotation of Queen Victoria, later printed in *The Destiny Of The British Empire*, as follows: "When Messiah comes, I want to be the first to place my Sceptre at His feet." This was not

to be. Britain had to be brought down from her lofty Victorian glory, but Elizabeth, her great grandchild, may well do this: she may well supplicate the wisdom of a greater than Solomon on Mount Zion; afterwards to return to her own country, shorn of her crown, as a subject of the future King of King.

What of the King of the North? Tarshish and Israel will both possess the black gold: the "hidden treasures of the sea and sand" (Deut. 33: 18, 24). The Arabs, his main bargaining power, gone, he will come down on the land of un-walled villages to "take a spoil and a prey." Travelling right down through the Land, sweeping Britain and Judah into Transjordan he will reach forth to his weak link in the 'south.' Egypt will fall to a latter day Pharaoh.

This will be Gog's final triumph. Tidings out of the East (Sinai), and North (Israel) will trouble him, and he will rush back to try to join up with his forces in the North. At that time, the Lord Jesus and his brethren, both national and spiritual, will trap him in a triangle of Land. Having Jerusalem on the East, the Mediterranean on the West, and Megiddo on the North, he will come to his end and none shall help him.

This we are confident, is the general pattern of approach to the Battle of the Great Day of God Almighty. How that 40 years will be divided up is the subject of a future article.

For our part we pray always that we may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of Man in Sinai.

— A. E. Pennington (Eng.)



What Riches shall I have?

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven . . . for where your treasure is, there will your heart be also” (Matt. 6:20-21).

“But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?” (Luke 12:20).

*Out of this life I shall never take
Things of silver and gold I make;
All that I cherish and hoard away,
After I die, with others must stay.*

*Though I call it mine, and boast its worth
I must give it up when buried in earth,
All that I gather and all that I keep,
I must leave behind when I fall asleep.*

*I wonder often just what I shall own,
On Judgment Day when I stand alone;
What shall he find and what shall he see,
In the person that answers the call for me.*

*Shall the great Judge learn when I am through,
That my life has gathered riches true?
Or shall at the last it be mine to find,
That all I have worked for I left behind?*

LOOKS Communication

(In which the Editor holds converse with readers near and far)

Sea And The Waves Roaring
W.H.R. (Canada) — "High prices and general inflation present problems that it is difficult to surmount. The most vexing thing is the general agitation and discontent. Strikes that were once outlawed are now a legal way of collective bargaining. So different groups in society oppose each other, and the one that can endure the most wins — or does he! It appears to me that basically, wanton rebellion and greed is pulling the house down on the heads of these contending parties, to their own confusion. Meanwhile, we wait and pray for the day of salvation to come. Even so, Come Lord Jesus!"

Stepping Stones To Truth

"Many thanks for your nice letter concerning my Baptism and Entry into the Brotherhood. It represented a vast change in my life. I was a non-believer scoffer, a Communist completely dedicated to self for three quarters of my life, but the magazine *Plain Truth* and Armstrong radio broadcasts commenced me thinking. I would check up on statements he made to discredit them, only to find that they were generally correct. On a holiday in Canada, 12 months ago, something, somehow, caused me to think of a book *Why I Am Not A Christian* by Bertrand Russell. I thought this would confirm my anti-

Christian attitude. Further searchings led me to communicate with the Ecclesia in Toronto, Canada, and this resulted in me receiving four books. The one that impressed me most was the *Herald: Who Are The Christadelphians, And What Do They Believe*. I found it very satisfactory, and, as a result, I am now a Brother in Christ. I have never been so sincerely happy. I now read the Bible with interest and satisfaction, and carry out the daily readings therefrom. I have found the assistance rendered me by the brethren most helpful to my understanding of the Divine purpose."

— J.A. (NSW)

The Beginning Of Sorrows
"Christmas Day" 1974, has come and gone. And what was once a flourishing capital, now lies devastated, and in ruins.

News of the tragic destruction of Darwin, the city named after the famous God-defying Evolutionist, has shocked and stunned the nation!

Many are bewildered. They are asking: What will happen next?

Looking back over 1974 one is not inspired with any great measure of hope.

A year that began with the terrible Queensland floods has progressively worsened, unfolding only greater and greater problems and gloom.

Inflation is running at

20%. Unemployment has risen above 200,000. Bankruptcies of many businesses have become commonplace. Our confidence is eroded, and we have been left fearful of what is around the corner.

But the world scene is even less comforting than what we see at home.

At least our bellies are full. Yet thousands upon thousands of fellow human beings are starving. In northern Africa alone, at least half a million have perished.

The world population conference has failed. Nothing now short of a holocaust, can halt a doubling of the people of the earth by the turn of this century. It is impossible to feed them now. What of the future?

Pollution of land, sea, and air is out of control. No solution is in sight.

Soaring violence and crime are destroying the very fabric of society in the Western world. So a world in despair looks out upon a world without hope.

— From *Countdown*

(Thank you for the copy — Christ alone provides a satisfactory answer — Editor).

From Rhodesia

"I felt it appropriate to write you again and to thank you most sincerely for your generous help in

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sending us copies of *Herald Of The Coming Age*. These magazines are really appreciated and provide us with a good source of information, very pertinent in our day and age. We are continuing to use them in advertising our Bible Mission work, which we do each week.

"I am also pleased to say that of late we have had rather better response, possibly because men's hearts are failing them for fear. We have been having various discussions with several people, and whilst we can convince them on most points, we always seem to have difficulty in putting over the truth relating to the devil, demons, evil spirits, and so forth. In fact, many ascribe the present world condition to such influence. We were sorry to hear of the death of Brother Arthur Clark some time back. We met him, and found him to be an indefatigable worker for the Truth. Rhodesia is still quiet and peaceful apart from the NE border, where there is terrorist problem. However, the position in Mosambique could give rise to an increase in tension. However, we well know that the position will not continue indefinitely; and I personally believe that we are on the eve of the Return. Meanwhile we continue with the work. We look forward to the periodic visits of Brother Leask to this area and to his helpful addresses.

—H.G. (Salisbury, Rhodesia)

(A supply of 200 copies of Herald each issue is sent to Rhodesia to assist in the work of proclaiming the Truth. This is made possible through the generosity of readers who donate money

for that purpose. We are pleased to learn that the copies are used gainfully. We can forward a supply dealing with the subject of the devil if you desire.

— Editor)

Logos Calendar

Please convey our thanks to the excellent work your helpers placed into producing the 1975 calendar, as well as the new book *Making Prayer Powerful*. We were thrilled with the former, as were our children also; so that it makes it of family interest. I want to say also, that I have found the articles by Brother Newton on family life, most interesting and helpful — even challenging. And, finally, your article *Faint But Pursuing* helped me. We have had our share of ups and downs, and so viewed the passing of 1974 with pleasure. It has been, for us, an amazing year, with many 'tears and strong crying' to the Father, but now, as we look back, we would not have had it otherwise, for through trial, we are made strong to endure; through trial we are brought closer to our Maker, closer to those true brothers and sisters who show themselves so helpful and sympathetic. That has been our experience during 1974, and as I read the article, I felt I must write and tell you. May Yahweh's blessing be with you in your efforts to preach his Truth, and to strengthen you to the work before you.

— R.S. (NSW)

(We are glad that you are pleased with the Calendar. Remember, the children can enter into a painting competition in regard to

it. Encourage your children to do so. Thank you, too, for words of understanding and help. We can all profit by such! whilst, at the same time, recognising that trials help to emphasise the love and goodness of Yahweh Who is ever-present to help.

— Editor)

A Sprat To Catch A Mackerel?

"You claim that you have sent us two free copies of your *Expositor* vol. 1, bound. This sounds too good to be true! We will believe it when we see it. I might even break down and send you a little of the long green as an added inducement"

— F.Y. (USA)

(Our records say they have been sent; but your postman may not deliver them! If not, take the will for the deed. If they have not arrived by the time you receive this issue of Logos, please send another postcard — Editor).

Back Copies Of Logos Required.

Brother George Booker, 4503 Rim Rock Path, Austin, Texas 78745, USA, desires to obtain back copies of Logos, prior to volume 31. Any who may have copies to spare should contact Brother Booker at the address above.

Mounting Trials

"More crises are coming on the whole world, and we in the USA will likely have a hard winter; but we know that troubles and trials must come even to those

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who are trying to do God's will. We must have them to test our faith, and God has promised not to put on us more than we can bear. But dark as the present may be we have the glorious hope of Christ's coming, and that wonderful event must now be imminent."

- H.D. (USA)

(We are reminded that it is "through much tribulation" that we will obtain the Kingdom. The word, in the Greek, signifies 'pressure,' and surely pressures are on us today. The world situation adds to our problems, but as you imply, serve to emphasise more the glorious prospect of Christ's coming - Editor)

Contend Earnestly

"In regard to the question raised in the February Logos about controversy on current problems, I do not think faithful brethren can avoid speaking out at times. We cannot give place by subjection to what is wrong. It is necessary to 'rebuke and exhort with all long-suffering and doctrine,' and sometimes openly. Ahab accused Elijah with 'troubling Israel' when Ahab's own wickedness was the cause of all the trouble. No doubt, when all those of Asia turned from Paul, they considered him a pestilent fellow, but Paul will shine yet as one of the brightest stars in the new order. Would there were more Pauls.

"The letters to the seven Ecclesias all proclaim the need to speak out, and try to deal with what is wrong. They were rebuked

for being too tolerant. Brother Walker once commented, that whenever he heard the hymn chosen:

'Brethren let us walk together,

In the bonds of love and peace,'

he knew that there was something wrong. Yet he spent over forty years in the Truth in Birmingham, and kept the peace fairly well.

"How we all long for the peace the Master will bring.

"Sometimes brethren forget in their descriptions of him in the days of his flesh, that he manifested the spotless purity of the Creator to the fallen sons of men. 'My peace I leave with you,' he declared. 'Be of good cheer, I have overcome the world.' Let us seek that peace which requires that we recognise error when it is manifested, and loyally take our stand for Truth."

- A.M. (NZ)

(In controversy we endeavour to do what is right in the sight of God, avoiding extremes, and seeking mainly to alert readers to dangers that are current. Nevertheless, we are sometimes constrained to re-echo the words of Jeremiah: "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). The Lord will judge the issues with perfect justice and understanding mercy in the day of his coming - Editor)

Wonderful Times

"Shalom to you and your fellow-workers. What wonderful times to be

living in - no matter what hardships we may endure, or what governments are falling to pieces. Our continuing prayer is that strength be given to all so that we may be worthy of a place in that glorious Kingdom with our beloved"

- F.G. (Ohio, USA)

(We say Amen to that! - Editor)

A Weakened Stand?

"I do believe that I discern a lowering in your attitude towards error. Perhaps this is due to the attacks made upon you personally. We need to maintain the standards of the Pioneers, and faithfully break the Word. Remember 'if the salt has lost its savour' it is only fit for the feet of men"

-B.R. (NZ)

(It would be helpful if you were a little more specific. We do not discern any lowering of attitude towards error. In fact, more than any magazine today in circulation within the Brotherhood, we have attempted to set forth Truth in contrast to error. Recently we took a few hours to compare the Magazine of today with that of 10 and 15 years ago - and discerned very little difference. However, we appreciate criticism, and invite you to be specific in your charge. We will not be offended - Editor)

A Medium Of Help

"Despite domestic problems, and busy activity, I continue to give Logos my prayerful attention as in the past. I receive much

LOGOS

spiritual nourishment from the exhortations, and knowledge from the expositions. My sincere and prayerful goodwill is extended to all who labour to make the Magazine a reality; and I say this knowing full well, of all the difficulties and problems that have arisen, both in division of opinions among well-meaning brethren, as in the physical work of printing and publishing. May God bless your efforts now and in the coming months"

— H.H.C. (Yorks, Eng.)

Request

"Is there a special type of wide-margin Bible available, with an extra blank sheet in front of each book of the Bible? We would appreciate any further help in Bible study materials, if such are available."

— T.S. (Sth. America)

(We have supplies of good quality wide-margin Bibles with blank sheets in front of each book; and we hope to have supplies of extra-wide margin Bibles with the blank sheets, later this year, God willing. We invite the interest of readers everywhere — Editor).

No Compromise!

"We feel it is necessary for you to deal with the problems which are prevalent in the Ecclesias today, and pray that you will maintain the high standards set by Brethren Thomas and Roberts. It alerts us to be on our guard against the encroachment of error. There are some who would compromise this, and lay the foundation of error. Let us all strive to keep the

Word pure — the value of so doing will be revealed in the Age to Come"

— J.D.R. (USA)

Good Company

"You sometimes include *Good Company* in *Logos* but not *Herald Of The Coming Age*. Why is that? I would like to receive the *Herald Of The Coming Age*"

— R.H. (USA)

(The magazine "Good Company" is issued bi-monthly, and is automatically included in the "Logos." The "Herald" is issued independently. Your subscription to "Logos" includes "Good Company" but not "Herald." You must subscribe for "Herald" separately, if you desire to receive it. We cannot send it in lieu of "Good Company" but it must be obtained independently—Editor).

Making Prayer Powerful

"I enjoyed the article in last issue entitled *Is Prayer Answered Now*, and would appreciate it if you would send me a copy of the book *Making Prayer Powerful*, payment for which I have enclosed together with postage"

— J.B. (N.S.W.)

(The book has been sent. Our advertised cost includes postage, so you overpaid! The 80c went into general revenue!! — Editor)

Redeeming The Time

"While in hospital I distributed many *Heralds* to doctors, nurses and patients — particularly your

issue on *Blood Transfusion*. Then I distributed the issue on *Modern Israel*. I was delighted with the results, for I received many questions from those to whom I distributed them. The result has been that I have some on my mailing list. The head doctor of the hospital was more than interested in the *Herald* on *Blood Transfusion*. I heard, later, that he is a Seventh Day Adventist. Thus I sow the seed, leaving it to Yahweh to bless the work. I have been warned that I must take things steady, but I am still determined to keep on with the work. I have made up 1700 bundles for distribution, and now await some brethren to put them out"

— G.C. (N.S.W.)

(We commend you for your faithful efforts under extreme difficulty, and find in them a stimulus to our own work in the Truth. You will not know the full fruits of your labour until the age to come. The Lord will reward you suitably in that day

— Editor)

In the Philippines

"I have been visited here by your representative, Mr. Manzano. We had an interesting talk for over an hour. He then gave me some booklets pertaining to the doctrines of the Christadelphians. I would now like to receive: *Jehovah's Witnesses Tested by the Bible, and Eternal Life; on Earth not in Heaven*. I would appreciate receiving these soon" — R.B.S. (Phil.)

*(The liberality of readers has permitted us to arrange for a regular supply of *Heralds* to be sent to Bro. Manzano—Editor).*

Lessons From Nature

The olive is the first tree of those known to us today, mentioned in the Bible. Its rich nutriment made it a natural candidate for the position of King of the Trees (Judges 9:8-9). Symbolically, it illustrated the source of spiritual nourishment and enlightenment found in Christ Jesus.

Gentile believers are likened to a wild olive branch, graft into a good tree, and partaking of its fatness (Rom. 11); a reminder of our privileged position and source of nourishment.

Zechariah (Ch. 4:3,11,14) saw two olive trees representing Jew and Gentile, with two branches (those taken out of the same) providing oil to feed the lampstand of truth.

Olive Oil was noted for its medicinal properties, as well as a means of illumination (cp. Luke 10:34; James 5:14). To obtain the best oil, much care is needed. It is expressed from the fleshy part (the *pericarp*) of the fruit. Ripe fruit contains between 20%—60% of oil, depending upon climatic conditions, and care in cultivation.

The finest quality is termed *virgin oil*. It is prepared by feeling the hand-picked fruit, and gently pressing the pulp after removing the kernel. What a lesson! The pressures we experience are designed to bring out the influence of the spirit-word (the oil) if it dwells in us. This knowledge (*epignosis*), will become the true source of life to sustain us.

For olive oil symbolises the spirit-word with its energising spiritual influence. The anointing oil, prepared according to the specifications, is a symbol of the anointing of God, today revealed through the Word. In the past, anointing signified endowment of conferring divine ability upon those appointed to the particular office (Lev. 8:1; 1 Sam. 10:1,6; 16:13-14; 19:10; 26:10).

Olive oil was also a symbol of abundance (Deut. 8:8; Ezek. 16:13), and lack of oil, a figure of want (Deut. 28:40; Job 1:10). The statement: "He hath made us to suck oil out of the flinty rock" (Deut. 32:13), is a figure drawn from the fact that olive trees abound in rocky soil, suggesting that God can provide abundance from the most unproductive places. Thus "the oil of joy for mourning" is a figure for the consolation of the Gospel (Isa. 61:3).

Let us comprehend "the riches of the glory" in Christ, that our minds may be elevated above the cares of the present to become centred upon the time when the promise of the Gospel shall be manifest in the earth.

— M.S. (Perth).

THE OLIVE

SYMBOL OF
SPIRITUAL
RICHNESS

"The dove came to him in the evening, and in her mouth was an olive leaf" (Genes. 8:11).



EVOLUTION REFUTED

HAVE YOU MET A LIGER?

In an article published in our issue for August, 1973, Brother Kelly claimed:

"Flaws abound in the theory of evolution. On the other hand, the form of creation set forth in the Bible is in accordance with facts and life as we know them. For example, Genesis states that God created living creatures 'after their kind' (Gen. 1:20,21,22,24,25). Thus lions cannot mate with tigers and reproduce, and so on; and this has always been the case throughout history. The bounds of the various 'kind' of creatures are rigid and cannot be breached by man."

This statement was subsequently challenged by English reader P.M.B. in the following terms: "With a certain amount of delay due to difficulty in obtaining your (Bro. Kelly's) address, I am writing to you in regard to the article *The Irrational Evolutionist*, particularly, in regard to a portion of it which I contend to be erroneous. You write:

"Lions cannot mate with tigers and reproduce, and this always has been the case throughout history. The bounds of the various 'kind' of creatures are rigid and cannot be breached by man."

"Firstly, may I point out that *kind* in Genesis is not synonymous with the biological term *species* of today for three reasons:

(1)—The original Hebrew for *kind* is uncertain in its meaning;

(2)—The word *species* is merely an accommodation to the word: it is merely a human conception, whilst *kind*, in Genesis, is of God's classification. They should not be confused.

(3)—Your statement as quoted above is incorrect, for if you do believe in the *rigidity* or *fixity* of species, you are denying some well established facts.

"In illustration of the last statement, I quote from the book: *Evolution And Christian Thought Today*:

"That changes in species are taking place today by hybridization and other methods, no one can doubt. This poses a serious question for those who have been taught that the Bible rules out change' (P. 103).

"On the next three pages a partial list is given of hybrids which are fertile or semi-fertile. The complete list being at least twenty thousand. One of the hybrids listed is a *Liger* which is a cross between a Lion and a Tiger. This is contrary to your claim. I suggest that *kind* in Genesis is of wider classification than *species*, and perhaps should be designated *order*.

"May I suggest that you publish a retraction of your statement in *Logos*, as otherwise, it may lead some astray."

Reply:

"Replying to your undated aerogramme letter (postmarked 29/8/74), lions and tigers, like leopards, cheetahs, etc., belong to the cat family (*Felidae*). I repeat that lions and tigers do not mate and there is no known record of this, while in a state of nature.

"You refer to a hybrid creature—the result of the mating of a lion

and tiger, which you say is called a *Liger*. This creature, like the mule, is produced by man's interference with natural processes. The mule, a hybrid, is the result of crossing a he-ass and a mare, or a she-ass and a stallion. The mule is sterile, hence cannot breed.

Dealing with hybrids *Biology for Today* states (p. 294):

"In the process of hybridization, two different species of the same genus (in most cases) are crossed in order to combine the good qualities of both Frequently, the new hybrid is stronger than either parent. Sometimes the offspring are sterile and require constant hybridizing."

Hybrids arise from living things closely related to begin with. This means that they are likely to belong to the same Genesis "kind."

Many hybrids are sterile, like the mule. Even when fertile, further hybridizing reaches a final limit — sterility. Hence variability is limited within a Genesis "kind."

Some years ago, evolutionists boasted of a "green revolution" that

was to occur to man's cereal crops, the result of using hybrid corn. For several decades great progress was made in raising high-yield hybrid corn, destined to feed a hungry world. Then, the hybrid corn could not be significantly improved in yield any further, because every factor that could be utilised to improve the corn yield, had already been adopted.

The same applies to hybrid animals. Efforts to change them indefinitely always prove futile as they soon reach the boundary of sterility, which keeps the basic "kinds" mentioned in Genesis, always separate.

Incidentally, the word "kind" is shown in the *Concise Oxford Dictionary* as *natural group of animals, plants, etc.* This word "kind" and in this sense, was used by me in my article.

As desired, I am posting your letter and a copy of mine to the Editor of *Logos* magazine.

—V.H.K. (ACT)

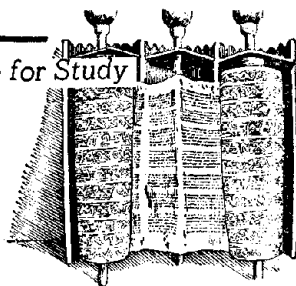
"EDITORIAL" CONCLUDED FROM PAGE 194

embarrassment of others, or magnify the real or alleged shortcomings of others to emphasise their own supposed ability or integrity — particularly those who may be valiantly seeking to redeem a situation. They will publish to others the alleged shortcomings of a meeting, or of brethren, and manifest little of that warm love to which Paul makes such eloquent mention in 1 Corinthians 13.

Let us not be counted among the enemies of the Truth, among those who may match their activity in its labour by their busi-ness in circulating its problems. If it is our determination to help and not impede the work of the Ecclesia, let us constantly and ruthlessly examine ourselves. Let us remember, when we are tempted to criticise or condemn others, that the eyes of our Judge are upon us, his ears are open to our words, and he will, as he has warned, ultimately vindicate the righteous, and recompense to all according to their deeds (2 Tim. 4:14, 18).

V.H.K. Editor.

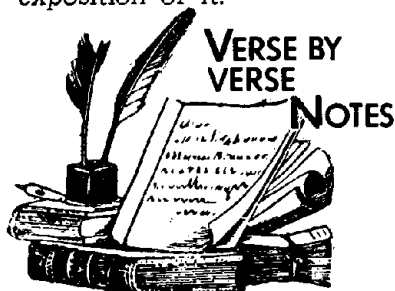
Theme for Study



PSALM SEVEN

YAHWEH: Judge of the People

Our last issue (pp. 173-177) introduced this Psalm by discussing its historical background, prophetic foreshadowing, general structure and the dominant title of God contained therein. We continue, this month, with a verse by verse exposition of it.



1. An Expression Of Confidence In Yahweh, And Plea For Help – Vv. 1-2.

David affirms his complete trust in Yahweh, and prays for deliverance from a bitter enemy (Saul) who has been stirred to violent action at the instigation of Cush the Benjamite.

VERSE 1

“O Yahweh my God, in Thee do I put my trust” – Rotherham renders, *have I sought refuge*. Faced by the ruthless determination of Saul to destroy him, and seemingly without defence against the forces opposing him (1 Sam. 24:1-2), David crept under the shadow of the Divine booth, or tabernacle (see subscription). “In Thee do I put my trust” combines the virtues of faith, hope and love.

“Save me from all them that persecute me, and deliver me” – In Hebrew, “persecute” is *radaph*, *pursue*. It is the same word as David used in his question to Saul: “After whom is the king of Israel come out? after whom doest thou pursue?” David was fleeing from a bitter enemy when he composed the

Psalm before us, and was in danger of his life.

VERSE 2

“Lest he tear my soul like a lion” – Though David’s enemies are many, there is one conspicuous above all others who excites his fear. It is not Cush who fights against him with lying words and insinuations, but Saul, who was urged on by others to destroy him. Notice the statements of 1 Samuel 24:1,9,13:

“It was told Saul saying, Behold, David is in the wilderness of En-gedi” (v. 1).

“David said to Saul, Wherefore hearest thou men’s words, saying, Behold, David seeketh thy hurt?” (v. 9).

“Wickedness proceedeth from the wicked; but mine hand shall not be upon thee” (v. 13).

The tongue is a member which man can use for good or for ill. James warns against its unwise use, and the history of the Truth reveals the frightful amount of evil that stems from this little member when its wagging is not restrained. Many a good reputation has been dragged down into the dirt by the unwise use of the tongue. It is the coward’s weapon, which attacks and undermines in secret, very often camouflaged as rendering a service to the truth. It was the wrong use of the tongue by the serpent in the beginning that introduced the thought of sin to Eve; after which the serpent lost the use of speech. Elsewhere, David lamented the unwise use of the tongue to destroy the righteous. He wrote:

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*Hide me from the secret counsel of the wicked;
From the insurrection of the workers of iniquity;
Who whet their tongue like a sword,
And bend their bows to shoot their arrows, even bitter words;
That they may shoot in secret at the perfect;
Suddenly do they shoot at him, and fear not.*

(Ps. 64)

Again, against Doeg:

*Thou lovest all devouring words,
O thou deceitful tongue*

(Ps. 52:4)

Let us beware lest we use "that little member" designed to proclaim the truth to others, in order to destroy that which Yahweh would have us build up. That is what Cush did in inciting Saul against David.

In this Psalm, David types the Lord Jesus, who likewise had to put up with the lying tongue of the adversary who would incite the authorities to destroy him (cp. Heb. 12:3).

"Rending it in pieces, while there is none to deliver" – He describes the ruthless ferocity of Saul. He is like a lion who would tear his prey in pieces whilst others would fear to intervene.

2. A Solemn Protestation Of Innocence—Vv. 3-5.

Subjected to false charges, David protests his innocence of the wrongdoing. He commits himself unto the judgment of Yahweh, inviting Him to permit the direst calamities if He should adjudge him guilty.

VERSE 3

"O Yahweh my God, if I have done this" – David is innocent of the charges brought against him. Consider his appeal to Saul when he offered him the piece of his garment that he had cut off:

"Know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it" (1 Sam. 24:11).

In this, David again typed Christ, for to those who revealed the same ruthless determination to destroy him, the Lord patiently enquired: "Many

good works have I shewed you from my Father; for which of those works do ye stone me?" (John 10:32). Again: "Which of you convinceth me of sin?" (John 8:46).

VERSE 4

"I have delivered him that without cause is mine enemy" – David delivered Saul when he was in his power, and when his companions were urging that he should destroy him. They even claimed that they had the support of Yahweh in so doing (1 Sam. 24:4). And what of the Lord whom David typed? He told his disciples: "If the world hate you, ye know that it hated me before it hated you." "But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause" (John 15:18,25).

VERSE 5

"Let the enemy persecute my soul, and take it" – Here again, as in v. 1, the word "persecute" is *pursue*. David invites Yahweh to examine his heart, and if it prove to be false, let the enemy triumph. His words are almost an echo of Moses' song of deliverance, in describing the intent of the enemy (Exod. 15:9).

"Lay mine honour in the dust" – Notice the gradation of thought in these lines: capture my soul, destroy my life, ruin my reputation. The innocence that David claims in this Psalm is a great contrast to his acknowledgment of guilt in Psalm 51. Here he types Christ himself; there he types the multitudinous Christ.

"Selah" – A thought-link, bidding the reader to consider what has been said in the light of what follows. Basically it signifies, *Pause and consider*. See note Ps. 3:2.

3. A Plea For Yahweh To Openly Manifest His Judgment – Vv. 6-8.

In view of his innocence, he calls upon Yahweh to reveal His anger against persistent evil, by openly vindicating the righteous.

VERSE 6

"Arise, O Yahweh, in Thine anger" – The anger of Yahweh is to be feared; but in the face of persistent wickedness it is necessary. Holiness and justice will

be revealed in righteous anger in their judicial treatment of sin and wrong.

"Lift up Thyself" – Manifest Thyself in activity.

"Awake for me to the judgment that Thou hast commanded" – If the words in italics are removed: *to* and *that*; the appeal is, not that Yahweh should awake, but that He should "awake for me the judgment." As far as David was concerned, the judgment referred to was his vindication as king upon the throne in Jerusalem. This had been promised and commanded, and David prayed that it should be established, that his current precarious wanderings should end. For Christ, vindication was manifested in his resurrection (John 12:31-32; Rom. 1:4).

VERSE 7

"So shall the congregation of the people compass Thee about" – Three words need consideration in this line: *congregation*, *people* and *compass*. The first is the word *edah*, an assembly of witnesses from *ed*, a witness. The apostles were sent out as witnesses to the resurrection of Christ (Acts 1:8), and the function of Ecclesias that come into existence through their testimony, is to witness in their turn (Eph. 3:10). The word "people" is *amim*, *peoples*, and where this word is used in the plural, as here, it invariably incorporates all nations, and not merely the people of Israel. The congregation referred to, therefore, is not exclusively Israelitish, but one incorporating those redeemed out of every kindred and tongue, and people and nation" (Rev. 5:9). Christ told the apostles that he had "other sheep which are not of this fold" (John 10:16), and he declared that if he "be lifted up" on the cross, he "will draw all (both Jew and Gentile) unto him" (John 12:32). The third word, *compass* suggests the form of worship engaged in by this community of witnesses. True Israelites compassed the altar (and therefore Yahweh) in praise and worship as an expression of innocence or forgiven sins (Ps. 26:6). The congregation, therefore, is represented as acknowledging Yahweh's righteousness, particularly as manifested in judgment.

"For their sakes therefore return Thou on high" – Ascend the throne of judgment to pour out righteous judgment. Instead of "for their sakes,"

some render (*Amplified Bible*), "over it return Thou on high." This would suggest that temporarily Yahweh had remained silent to the appeals of His people, but now the prayer is that He should "return" in the sense of openly manifesting His judgment in their favour.

VERSE 8

"Yahweh shall judge the people" – Again, the word *people* is in the plural, and therefore relates to the nations at large. It is Yahweh's grand purpose to "judge the nations" (Acts 17:31), that righteousness may prevail in the earth.

"Judge me, O Yahweh, according to my righteousness" – Entrenched in the knowledge of his innocence, David called upon the Judge of the nations to adjudicate in his case, that he might be vindicated.

4. A Prayer That Righteousness Might Universally Triumph – Vv. 9-10.

David sees that as wickedness temporarily triumphed in his case, so it did in all the world. As he sought his personal vindication, so he prayed that the time might soon come when the divine purpose would be universally manifested.

VERSE 9

"Oh let the wickedness of the wicked come to an end" – It is the divine purpose that this shall ultimately prove to be the case, and that the meek shall inherit the earth (Ps. 37:11,29,34-40). For that time David earnestly prayed.

"For the righteous God trieth the hearts and reins" – To the Hebrew, the heart was the seat of intellect, and the reins (kidneys) the seat of longing and desire. Yahweh knows the hidden wickedness of the heart (Heb. 4:13); He tries both intellect and affection. It is quite significant that the kidneys were offered for sacrifice (Lev. 3:4). Our affection, longing and desire should be towards Yahweh. As the kidneys help to separate and expel poisons from the body, so when Yahweh dominates our feelings and desires, it will do so also.

VERSE 10

"My defence is of God" – The Hebrew is: "My buckler is upon God." God is the Shield-bearer in the battle of

life, and as such, He saves the upright in heart. Perhaps the mind of David reverted to his contest with Goliath. The giant had a shield-bearer before him as part of his defence, but David advanced "in the name of Yahweh of hosts, the God of the armies of Israel" (1 Sam. 17:45). His defence was in God, and because He trusted in Him, he was "delivered from the hurtful sword." So shall all those be who emulate his example.

5. The Certainty Of Divine Judgment – Vv. 11-13.

The tone of the Psalm changes at this point. It grows more confident. No longer merely pleading or petitioning, it confidently asserts and predicts what Yahweh will do. His character is boldly advanced. He is described as a "just Judge" and a "mighty God," who is constantly angry with the wicked, and because of His character, must ultimately manifest Himself in judgment against such.

VERSE 11

"God judgeth the righteous" – He vindicates the righteous in His judgment.

"God is angry with the wicked every day" – In the first line, "God" is *Elohim* and relates to the angelic manifestation of Yahweh, from Whose overshadowing care comes the vindication of the righteous (Ps. 34:7; Heb. 1:14). In the second line, the word is *El*, expressive of His divine power, which is competent to reduce the wicked to impotence. God is angry with the wicked every day. In other words, He is constant and unvarying in His opposition to sin (James 1:17), and not subject to sudden excitements and temporary passions as are men. He is unchanging as His nature. But to man it does not always seem thus. The Psalmist could complain of those who "persecuted him" as though Yahweh was indifferent to their attitude. He could, in another Psalm (Ps. 73), speak of the foolish as though Yahweh allowed them to completely enjoy the fruits of their wickedness (Ps. 73:7). However, he found that is but an illusion. In fact, Yahweh takes cognisance of all that is going on, and is constant in His opposition to the wicked. Let us not be deceived by appearances that

seem to imply the contrary. Paul warned: "Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience" (Eph. 5:6).

VERSE 12

"If he turn not, He will whet His sword" – If the wicked turn not from his wickedness, he will be punished. Any intermediate delay in judgment is due to the "longsuffering" of God, providing an opportunity for repentance (2 Pet. 3:15). The sword of Yahweh, by which His judgments are frequently administered, can comprise the wicked as they turn on each other (cp. Ps. 17:13; Jer. 47:6).

"He hath bent His bow, and made it ready" – The danger of the wicked is imminent for Yahweh is already prepared. The comparison of sword with bow contrasts enemies who are close at hand with those who are far off. Distance will not provide immunity from judgment, for the bow will be despatched against such;

VERSE 13

"He hath also prepared for him the instruments of death" – He has prepared deadly weapons for the wicked, indicating the mortal nature of the combat. There is no hope for such.

"He ordained his arrows against the persecutors" – The word "persecutors" is from the Hebrew *dalag* signifying to flame. The literal Hebrew has: *His arrows into flaming ones he will make* (see also Rotherham). The reference, therefore, is to fiery arrows, those used in sieges to burn down defences, and the idea of the vine is that no defence that the wicked might attempt to erect will protect them, for God will penetrate all. In contrast, the shield of faith provides adequate defence against the fiery darts of the wicked (Eph. 6:16).

6: Divine Judgment Through Natural Causes – Vv. 14-16.

The Psalmist describes the perverse conduct of the wicked in conceiving and bringing to birth his evil intentions, but then shows that this brings its own punishment.

VERSE 14

"Behold he travaileth with iniquity"
 –The verse sets forth the various stages of birth: conception, travail, birth. However, the second is placed first. Because the travailing provides the external evidence of *conception*. We see the world in trouble. What is the cause of it? The answer is, it has "conceived mischief." The verse graphically describes how that the wicked labour with great pain to bring to birth their schemes, but the efforts of such will finally prove abortive.

VERSE 15

"He made a pit, and digged it" – Lit. he *digged it deep*. The figure is taken from the pitfalls dug by hunters in snaring their prey. Saul, in hunting David, laid the foundation for his own disgrace: he fell into the pit of his own making. Haman is another classic example of the same fate. He was hanged on the gallows he erected for Mordecai. Judas connived at the execution of the Lord, but in doing so brought about his own suicide. The world is in the same state today, and is busily manufacturing the weapons of its own ultimate destruction (Ezek. 38:21).

VERSE 16

"His mischief shall return upon his own head" – This expresses a general principle which history and experience illustrate is only too true. Thus Christ warned: "Judge not that ye be not judged, for . . ." (Matt. 7:1).

7. Final Praise – V. 17

In view of Yahweh's righteous judgments, and His ultimate vindication of those who seek Him in truth, the Psalmist completes his petitions with an unstinted word of praise.

VERSE 17

"I will praise Yahweh according to His righteousness" – The R.V. renders: *I will give thanks unto Yahweh*. Thus he would acknowledge Yahweh's goodness, manifested in His righteous judgments on the wicked, and vindication of the righteous.

"And will sing praise to the name of Yahweh most high" – In all the vicissitudes of his life, David was ever conscious

of the overshadowing care of *Yahweh Elyon*, the Lofty One, Possessor of heaven and earth, Whose high elevation enables Him to consider at once the end from the beginning – things hidden from human eyes. Therefore he declared his intention to cause praises to ascend to the Name of *Yahweh Elyon* expressive of this glorious and satisfying truth. See notes on pp. 176-177 (last issue) concerning this Name of Deity.

The Subscription

The subscription to Psalm 7 is given at the commencement of Psalm 8 in the A.V.: *To the chief musician upon Gittith*.

The title of *chief musician* was given to those who had charge of the music in the Tabernacle and Temple, but prophetically, it points forward to the Lord Jesus Christ, who will fulfil the requirements of such Psalms, and so, in effect, will cause them to be sung in the age to come.

As to *Gittith* it is suggested that this is a variant of *Gittoth* rendered *winepresses* (Neh. 13:15), and therefore has relation to the *Feast of Tabernacles* which was celebrated after the ingathering of the harvest (Lev. 23:39). Indeed, the *Septuagint* version gives the subscription as *Belonging to the winepress*.

The *Feast of Tabernacles* was also called the *Feast of Booths* or *Succoth*, because the children of Israel dwelt in booths during the period of its celebration (Lev. 23:40-42). This was to celebrate the great rejoicing of their deliverance from Egypt, when they also dwelt in booths (Lev. 23:42-43), for the record states that "the children of Israel journeyed from Rameses to Succoth" (Exod. 12:37) where they encamped in the open.

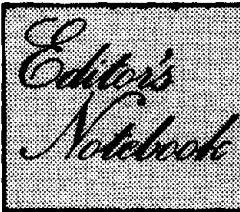
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The Exodus was a period of extreme trial and grave danger that terminated in a wonderful deliverance when Yahweh's judgment was poured out upon the enemy, and His protective care was manifested towards His people. The Harvest festival of *Tabernacles* celebrated the divine care and the consequent rejoicing of the people every year. Evidence of the Divine goodness was manifest in the yearly harvest then gathered in. This *Tabernacles* was a time of *rejoicing* (Lev. 23:40), pointing forward to the Millennium (Rev. 7:9-14).

The Psalm before us is expressive of deliverance and rejoicing, both personally and nationally. Every son and daughter of Yahweh can rejoice in His protective care if they follow the pattern set by David and similar men and women of faith. They will experience trial, tribulation and grave difficulties, but out of them all they will be delivered to rejoice before Yahweh,

and to sing praises to His Name of *Yahweh Elyon*. Such experiences are enjoyed now, but the fullness of them awaits the future. The Psalm is thus appropriate to both the Inscription (see pp. 173-174) and the Subscription. The words of Cush the Benjamite were distressing, as they stirred up the multitude against David; but he put his confidence in Yahweh, and emerged from the dark night of depression and evil into the glorious sunlight of the Divine presence. His personal experience foreshadowed the Millennium when the darkness of Gentile times will be completely destroyed by the glorious rays of the Sun of righteousness, who will arise with "healing in his beams." Do not let us become unduly depressed by adverse circumstances, but let us, instead, look to the brighter horizon ahead, and so let us rejoice in Yahweh even now, in anticipation of greater rejoicing in the future.

—HPM



AMONG BIBLE SCHOOLS IN AMERICA

(Cont. from p. 157)

Our last notes took us to Lompoc in California, where, in conjunction with Brother M. Stewart, we conducted a short campaign with the local ecclesias. Expository talks were given in Lompoc, and public addresses with the San Luis Obispo Ecclesia to the north of Lompoc.

The San Luis Obispo Ecclesia is an amazing little Ecclesia of between twenty and thirty members. It has sprung into existence as the result of the activity of brethren Stewart (senior and junior), in

the proclamation of the Truth. A year before we visited it, there was no Ecclesia in existence; but Yahweh had blessed the sowing of the seed, and now, a very warm group has come into existence to proclaim the Message to others.

And it was our great pleasure to cooperate in the preaching of the Word.

We were pleased at the response. Not only did the local members attend the public address in strength, but members from other ecclesias gave it their support. To give it added interest, a nice sprinkling of interested friends was also present —

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to engage us in conversation afterwards. Thus we had evidence, that as the "long-suffering of God waited" in the days of Noah, it does so also in these Noahic times; and the San Luis Obispo Ecclesia is evidence of that. It is also evidence that Yahweh will bless the prayerful, vigorous, forthright proclamation of the Word. Let us, like Noah, like Jonah, lift up our voices vigorously in these closing days of the Gentiles, that the world about us might hear the Truth, and act upon it if it is so disposed.

It was a delight to meet the warm-hearted members of this little ecclesia, and our prayers are for its continuing strength and virility in building up its members, and in proclaiming the message to those about.

From California, we moved about 1500 miles north to Silver Star Bible School in British Columbia. Here, on a mountain-top, in the Rocky Mountains, we enjoyed a week of pleasurable activity with those of like precious faith in Canada. My theme here was *Upon The Watchtower*, an exposition of Habakkuk's prophecy. Associate speakers were Bro. Dennis Gillett from England who spoke to the theme: *Discipleship in Deuteronomy*, and Bro. John McConville of California, whose subject was: *Take Up Your Cross and Follow Me*. A real international flavour thus permeated this Canadian School, with speakers from England, Australia and America.

I did not hear Brother John speak, for I had a teenage class when he delivered his talks; but I was privileged to listen to Bro. Gillett, and to thoroughly enjoy the excellent principles of God manifestation, and exhortation, that he advanced from out of the book of Deuteronomy. His quiet, impressive delivery, his dry humour, and the profound principles he elucidated, provided a basis for deep thought and great pleasure.

It was a pleasure to renew acquaintances with many friends at this school, and to bask, for a while, in the congenial and contagious good humour and stimulating enthusiasm of Bro. Bartholomew, and his very hospitable sister-wife Lois.

From here we were scheduled to fly to Louisville, and there to be conducted to the Northwood Institute, for the Midwest Bible School in Indiana. We were scheduled to do this, but circum-

stances did their best to prevent it. A heavy fog settled down over the air terminals at Vancouver and Seattle, and grounded all planes, upsetting our schedule. In fact, confusion reigned supreme. We had been up at 4 a.m. to catch a plane scheduled to leave at 7, but because of the fog-bound airport, we did not leave for Seattle until 11.15. At Seattle, thousands of people were milling around trying to obtain alternative flights. The vast airport was in a hopeless muddle. I organised my little group of associates, together (now numbering 9 with the Gilletts), and rushed off to reconnoitre. I wanted the Eastern Airlines booking office. A girl at an Enquiry desk told me to "catch the train" and go two stops to the left. She pointed out the train to me. It pulled up not far from her booking office, and I rushed aboard, as it began to move off — but to the right! The doors shut decisively, and it moved swiftly off in the wrong direction (as it seemed to me). It was packed with passengers, but none could help me. I could imagine the swiftly moving train inexorably bearing me onwards to the very centre of America, whilst the rest of the group patiently waited for me on the platform! I, therefore, made my way to the front to seek the guidance of the driver. But I found none. I was completely bewildered. It was a robot train! It stopped at stations, people jumped off, others jumped on, and off it went again. At last I found somebody who could help me. I learned that the "train" continued in a circle around the air-terminal, picking up and depositing passengers as it did so.

With many another adventure (which space does not permit me to retell), I gathered the group together, secured their seats on the plane, and were soon winging our way very pleasantly towards the midwest. The scenery was delightful, and a very courteous American by our side, entertained us by a running description of all places to be seen from the windows, including the high, snow-topped Mountains that peeped above the clouds beneath us.

We landed at St. Louis, but, of course, had missed the connection to Louisville. Moreover, we were told, there was no hotel accomodation locally. This was no use to us! I told the courtesy clerk that, and secured from him,

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free tickets for us all to fly to Atlanta, some one thousand flying miles. At Atlanta, the generous air-company, stimulated by some urging on our part, provided free hotel accomodation, taxis, and meals for us all.

Next day, found us at the Midwest School. Adult speakers here were Bro. Roy Standeven (England), and myself. Again, a lovely week of activity around the Word. The sessions synchronised extremely well; and here I was privileged to hear the sessions on Judges given by Brother Roy Standeven. It is always a pleasure for me to be at Midwest School. I have attended on several occasions, including, I believe, the first school held.

With the completion of this school, our work in America drew to an end. We flew to Los Angeles, where we spoke at Van Nuys and Bell Ecclesias, and then, across the mighty deep to Honolulu. From there, after a short stay, to Fiji, to co-operate with Brother Vic Shane in expounding the Word to the Ecclesia of Indian brethren and sisters at Lautoka. What a lovely time it was. How enthusiastic the local brethren and sisters were!

The warmth of their welcome was most warm and stimulating like the Indian dishes which they plied us, and which Bro. F. Bowen took especial delight in tasting. And it was a joy to speak with interested friends there, and to learn, since then, that at least one of them has embraced the truth: a most intelligent Indian woman: Mrs. Doughty.

Then the plane for Sydney, and for home. And what a joy there is in a home-coming. We had encompassed the world in sixty days. During that time we had given over eighty talks, and had innumerable conversations, had renewed old friendships and made new ones, and had seen firsthand the outworking of world problems in accordance with the expectations of the prophetic word. The world is ripe for Christ. He is needed to bring peace to this sinning, sorrowing world of ours. He is needed by the Ecclesia as well, that His strong infallible hands might guide brethren in truth and righteousness, in accordance with the revelation of Yahweh. Even so, come Lord Jesus.

H.P.M.

A Warning For These Evil Days

The times are evil – evil to the point of bitterness. So it was with Israel when the hour of their deliverance from Egypt had arrived; and at first, the very process of their deliverance went so contrary, that “they hearkened not unto Moses for anguish of spirit” (Ex. 6:9). But it came out all right at last. So it will be again. The word of the Lord cannot fail. He has promised peace and blessedness for the nations, and they will come, though for the time being they seem far off. “Evil goes forth from nation to nation.”

Yes, Russia will go on getting the advantage until she is supreme head, as she practically appears now to be; and then at the ripe moment, which does not seem far off, we shall have the whirlwind swoop upon Turkey, and afterwards, the overthrow of Russia herself and all her allies in a divine disaster from which she will never recover – preliminary to the setting-up of the Kingdom in the Holy Land that will establish the promised blessing to the ends of the earth.

And what about the Lord’s friends? Are they exempt from

the troubles of the times? In a measure, they are, in so far as they are in the Lord's keeping, and will not be permitted to suffer beyond an appointed degree. But it will be a mistake for them to look now for the peace that will only come at last. Rough times are needed for their preparation for the high exaltation that awaits them; first, birth; then nurture, then discipline by adversity. This is the order of their development. The history of all God's chosen in past times illustrates it. The untrue — the artificial, the men who lean on men, weary and break under the process. "He that endureth to the end" is the rule of selection; and its application involves tribulation. Part of the tribulation is the attitude of many among themselves. This was illustrated in a very acute form in the generation succeeding the Lord's departure from the earth. For the first 20 or 30 years, the effect of the Lord's own previous presence and of the prestige established by the gifts of the Spirit, kept matters interesting for all kinds of believers. But with the lapse of time, there was a cooling down and a relaxing of zeal and faithfulness: and iniquity began to prevail where righteousness belonged. Jesus predicted the effect: "Because iniquity shall abound, the love of many shall wax cold." "And then shall many be offended and shall betray one another, and shall hate one another."

"Behold," says Jesus, "I have told you before." The object of this foretelling is that faithful men may be prepared — not surprised — not discouraged — not shaken in their own steadfastness — but resolved on that "enduring to the end," that will ensure his approval.

If such an experience was to befall the community of his friends at the close of Israel's day of favour, we must not think it strange if now, at the close of the Gentile day of grace, a similar experience should be allowed to those who in these dark times have been permitted to know the glorious light of God's unsullied truth. Various vexing matters have developed themselves: strifes and divisions and enmities and calamities and evil reports — so that every man is, as it were, shaken loose from his neighbour, and made to ask himself: Where am I going? Faithful men will not be dismayed. They will re-build themselves on the unmoveable rock of God's own promises and Christ's own inviting love, which no dust storms can obliterate, which no din of human strife can silence. They will say with David, with Habakkuk, and with Paul: "We will not fear though the earth be removed, and though the mountains be carried into the midst of the seas: though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river the streams whereof make glad the city of God." "Although the fig-tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat . . . yet I will rejoice in the Lord and joy in the God of my salvation." "Who shall separate us from the love of Christ? Shall tribulation or distress or persecution or famine or nakedness or peril or sword? . . . Nay, in all these things, we are more than conquerors (that is, they don't prevail over us: we prevail over them) — through him that loved us."

— R.R.

Jews in the News

APATHY AND INDIFFERENCE

A feature of the modern world is the complete apathy and indifference of one section of it towards the other. Lulled to sleep by "fullness of bread" and "abundance of idleness" (Ezek. 16:49), the man in the street is unconcerned with the great issues of today. Who thinks of India's starving millions, or the distress in Bangladesh? Who cares the civilisation is threatened by nuclear destruction? Who cares that pollution may make our cities uninhabitable? Very few. "Let us eat, drink and be merry" is the attitude of most (1 Cor. 15). However, the brethren of Christ care. They are concerned but not anxious; worried perhaps, but not unduly perturbed. They are able to look beyond these developments to the glory to be revealed.

Meanwhile, political instability continues. "Distress of nations with perplexity" is characteristic of the times (Luke 21:24). Mass unemployment and economic stress is causing the "waves to roar." And because of this, political instability worsens.

Let us clearly "discern the signs of the times," and recognising the urgency of the situation, be found in the attitude advocated by the Lord: "Blessed is he that watcheth (keeps awake) and keepeth his garments, lest he walk naked and they see his shame" (Rev. 16:15).

NEWS SNIPPETS

1. Recently, Mr. Shafir, an Israeli geologist, began a sit-down strike outside Prime Minister Rabin's office in protest against the proposition to return the Abu Rodeis oilfield to Egypt. He accused the government of lack of initiative in finding alternative oilfields, claiming that Israel had drilled a meagre 240 wells in 26 years, whereas Iraq equals that number in a single year. He warned of the perilous situation that would arise should

Israel hand back the oilfield, and the Arabs close off the Straits of Tiran and prevent foreign supply of oil to Israel. Meanwhile, the US has offered to provide Israel with \$300m. a year to buy oil from Iran who has pledged to supply all of Israel's oil needs, if they return the Abu Rodeis oil field to Egypt.

2. Arab population has trebled in Israel since 1949. The number has grown from 156,000 to 440,000.

3. Terrorists plant one or more bombs in Israel every week in order to create civil chaos. Recently, 74 terrorists were arrested in the Gaza Strip area alone in a period of a few weeks.

4. Mild controversy has erupted concerning the weeds growing between the Western Wall (known as the Wailing Wall). Chief Rabbi, Shiamo Goren declared that the plants "could not be pulled out since they are symbolic of the destruction of the Temple and the longing of Israel for redemption." Rabbi Oudia Yosef had ruled that they could be pulled out, particularly if they were causing cracks in the stones.

5. Israel's exports to South Africa rose from \$11.9m. in 1973 to \$28.8m. in 1974, a survey conducted by the Israeli South Africa Chamber of Commerce revealed.

6. Social workers in Israel are protesting against the growing violence they encounter in their jobs. One woman said that certain sections of the community realise that "welfare can be big money. They have learned that it pays to be violent to get tax-free monthly income of IL2,300 for a family for a year." A criminologist from the Hebrew University pointed out the paradox "that violence grows not when conditions go from bad to worse, but rather when they improve." (Compare the sin of Sodom - Ezek. 16:49; and Isa. 26:10).

7. Almost 2,000 foreign doctors are expected to offer their services to Israel in any national emergency. 800

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of these would come from America and Canada.

8. Israeli helicopters rescued 500 Beduin living near the Wadi El Arish which flooded recently. Survivors spoke of scores dead and of those who had sunk in mud left by the flood waters in the North Sinai region. Apparently several of those that died would not leave "beloved camel or donkey and climb into safety." They were later seen being swept away.

9. Former banker, Yehoshua Ben-sion, was convicted of stealing \$47 million from the now defunct Israel-British bank! The court which sentenced him to 12 years gaol said that there was no precedence in Israel for such a huge theft.

ARAB ECONOMIC BOYCOTT

In an escalated attempt to destroy Israel, short of starting another war, the Arabs have implemented an economic boycott against Jews. They have withdrawn any monetary transactions with banking concerns and companies that are known to be of Jewish control or to favour Israeli business. Previously many countries bowed to Arab pressure due to the oil boycott, Japan being a notable example. President Ford, of the U.S., stated "such discrimination is totally contrary to the American tradition and repugnant to American principles." American companies have been warned that should they bow to Arab pressures, they could find themselves subject to legal action. The Assistant Treasury Secretary of the U.S., Gerald Parsky, told reporters "We do not accept the concept of discrimination based on religious or ethnic grounds. If we have any evidence that any U.S. firm is adhering to the boycott on religious or ethnic grounds, we will take the necessary action."

Jeremiah warned the nation that "their lovers" would forsake them (Jer. 30:14). In part this is happening today. Thinking to protect their own interests, countries once friendly to Israel, are now relinquishing ties to obtain either Arab oil or money. However, in accord with God's declaration that He would "curse him that curseth thee," He declared "all they that devour thee (Israel) shall be devoured" (Jer. 30:16). Rather than Israel being destroyed, we see that Yahweh will "restore health unto thee

(Israel) and heal thee of thy wounds" (v. 17). A newspaper correspondent recently declared:

"Almost without exception the nations of Asia, Africa and the Communist world are now in the Arab camp. This leaves Western Europe as one of the few areas of the world in which Israel can hope to drum up any diplomatic support at all. And the cold fact is that the only way Israel can still exert any diplomatic clout in Europe is to retain at all costs the active backing of the United States."

So much for Israel's "lovers." Events ultimately, will force the nation to seek the help of the One they have ignored so long (Matt. 23:39; Ps. 118:26).

EGYPT'S NO-WAR PLEDGE

As an outcome of Mr. Kissinger's Middle East "shuttle diplomacy," it seems likely say reports, that Egypt is ready to pledge a conditional pact of peace with Israel. In the face of the economic boycott against Israel by the Arabs, the peace move by Egypt, seems preposterous. However, Egypt is not a major oil producing nation, and is largely divorced from the OPEC economic and oil boycotts. Israel is demanding of Egypt that any agreement will be in force for a "long period, at least three to five years," and that they will "refrain from resuming hostilities against Israel." The Israelis have agreed in principle that they will return the Abu Rodeis oilfields and the Strategic Mitla and Gidi passes.

However, no agreement will prevent Russia belligerently moving into the M.E. and Egypt ultimately (Dan. 11:40-45), though it appears that this will be after the Lord's return. The signs indicate that the Return is near at hand. After the judgment of the household, one of the first moves he will make will be to conquer Egypt from the occupying Russians. Egypt, in playing off the West against the East for political help and aid, will eventually taste the ire of the Russians: the latter day Assyrians. Instead of Israel, Egypt will be faced by a greater enemy in her one time ally of Russia, the "cruel lord" of Isaiah 19, from whom only Christ will deliver him.

—W.M. (Woodville).

THE BENEFITS OF TROUBLE

We need to remember that evil, no matter what form it assumes (sickness, persecution, bereavement, financial loss, remorse) can be of divine arrangement and manipulation; and in such cases, God utilises the evil for the eternal good of all who humbly, patiently and faithfully submit to it. "No chastening, wrote Paul, "for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11). He had discovered the secret of successful living, for he had come to realise the divine purpose in tribulation, and so was able to "glory" in it (Rom. 5:3). He kept his spiritual vision on the Kingdom (2 Cor. 4:17-18), and refused to allow lesser matters to deflect him from the course of duty. "We know," he declared, "that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28). Unhappy is the person in whom the Father ceases to take a corrective interest. "Before I was afflicted," said David, "I went astray, but now have I kept Thy word." "I know, O Yahweh, that Thy judgments are right, and that Thou in faithfulness hast afflicted me" (Ps. 119:67,71,75). Can we reflect the attitude of the Psalmist? It was the mind of all God's faithful ones. Let us discern the benefits of trouble, see how it drives us to God, humbles us before Him, purifies our characters. Is it not good that we should be thus corrected? Our main concern should be to obtain the Kingdom, and trouble can cause us to more clearly recognise that nothing else is worth while in comparison. Let us be grateful that communion of God is open to us in times of trouble, and use it to the extent that we can rejoice before Him even while we may shed tears (1 Pet. 1:6-7; 2 Cor. 6:10). Let us shun the bad example of Job's wife, who, in a time of trouble, resented the experience, and called upon her husband to "curse God and die" (Job 2:9). Let us rather copy the good example of Christ, who, in the most depressing moments, constantly set joy before him (Heb. 12:2); and "learned obedience by the things that he suffered" (Heb. 5:8). "Happy," said Job, "is the man whom God correcteth; therefore despise not the chastening of the Almighty."

Editorial

THE TRAGEDY OF VIETNAM



For over a quarter of a century, war has devastated unhappy Vietnam. Millions have been born, grown to adulthood, and died in a terrible environment of hate, destruction and ruthless violence.

And now, amid heart-breaking scenes of terror and agony, with the unleashing of an orgy of brutality and bloodshed exceeding anything experienced previously, the Communist forces have swarmed south destroying, raping and murdering as they have gone. They are exacting a frightful revenge for the ruthless bombing, destruction and killing that they also suffered.

And the seeds sown in Vietnam will produce an even more terrible harvest, that will be manifested throughout the world.

One commentator claimed that the armed forces in Vietnam constitute the third largest army in the world, exceeded in numerical strength, only by China and Russia.

Thus, with the fall of south Vietnam, the three largest armies in the world are linked by ideological ties, representing a serious challenge to the West. A solid wedge of Communist countries now exists from Russia in the north to Cambodia and Vietnam in the south. Malasia and Indonesia remain as bastions between spreading Communism and Australia.

And Communism is on the increase in Malasia and Indonesia, whilst the lonely spaces of Australia beckon to the overpopulated islands and countries of Asia.

The situation is completely hopeless from a natural and national standpoint.

Moreover, Scripture warns us that "those who dwell carelessly in the isles" shall not escape the fiery judgments of the last days (Ezek. 39:6). Australia will be involved in them, as will other nations, far off from the site of Armageddon.

But the Australian Government remains largely indifferent to the developing crisis. Seldom has there been such a carefree, irresponsible attitude to events as is manifested by the Government of Australia today. Busily insulting its onetime allies, it seems to imagine that by offering a sop to Asiatics, it will silence their criticism, or soften their antagonism towards Australia. In the domestic sphere it shamelessly panders to the flesh. Relaxing moral restraints, giving free rein to permissiveness in all its forms, lowering standards of conduct that were once maintained, and permitting blasphemy and immorality to rise as a flood, how can it hope to escape the judgment that shall fall heavily upon all such nations.

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We know (even though we may need to be reminded) that Daniel 21:1 predicts that the terrible record of destruction and bloodshed, the awful scenes of anger, passion, fear, misery and agony that have been in evidence throughout Vietnam, will find repetition throughout the world ultimately.

Jeremiah predicts: "The slain at that day shall be from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground" (Jer. 25:33).

Death will be considered a merciful release from the stark horror of the times.

It is obvious that the problems of these last days are insoluble as far as man is concerned. Where is the solution to the growing violence throughout the earth, the economic distress, the crude permissiveness, the ruthless bloodshedding?

Whilst they threaten the future of civilisation; the signs indicate that its dissolution is at hand.

Even men of the world, astute observers of the political scene, are warning of this.

The world is plunging madly downhill to inevitable ruin.

What of us?

We have the solution in the Gospel; in fact, of all people, we alone, know what the future will reveal.

And knowing this, we should recognise that there is no future in the way of life which characterises modern civilisation: that the very foundations of society will soon be overwhelmed. That being the case, "what manner of persons ought we to be in all holy conversation and godliness."

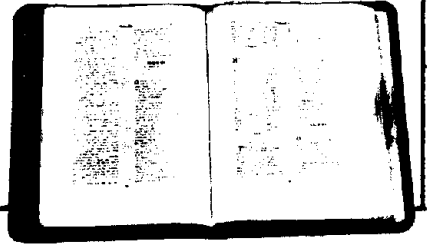
Let us stand aside from the materialism of the age, and make preparation for the coming of the Lord. Let us recognise the times in which we are living, and draw closer together the bonds of fellowship on the foundation of truth.

There is no room for senseless feuding, no time for unnecessary internecine arguments, as the end draws ever nearer. Whilst we cannot condone error, nor tolerate an attitude that would undermine the standards of the Truth, let us get our priorities right; and seek to strengthen and upbuild.

In short, now, as never before, we need to take stock of our attitude, and prepare for Christ's coming. This is a responsibility that each one of us need to face up to; world events underline the vital need for us so to do. Let us view them, not merely as aspects of fulfilling Bible prophecy; but as a personal challenge to our way of life. Tomorrow may be too late!

This is the time of probation. If we did not recognise this, the difficulties would be quenching; but recognising it, faith and works are unquenchable. May we shortly rejoice with all true fellow-labourers in the rest that remaineth - a rest blithesome and glorious - R.R.

RESPECTING THE WORD



The Bible is the Word of God; the only revelation to us of the will and purpose of Yahweh. That fact demands that we place it on a higher level than any other book, and that we should develop a sense of responsibility towards its teaching.

Making Void The Word

Said one of old: "It is time for Thee, Yahweh, to work, for they have made void Thy law" (Ps. 119:26). There are many ways by which the word of the Eternal may be made void. It may be made void by unbelief, hence it is said, "Believe His prophets, so shall ye prosper" (2 Chron. 20:20). It may be made void by traditions and commandments of men, as in the case of those Christ addressed. It may be made void by insisting upon the necessity of obedience of the law as a means of justification, after "the curse of the law" has been abolished by the sacrifice of Christ, for in such a case Christ becomes as Paul says "of no effect" (Gal. 5:4). Again, it may be made of non-effect by the denial of some of its doctrines as in the case of those who said that the resurrection was past already, and so overthrow the faith of some. Or it may be made non-effective for the purposes of purification and salvation, where the mind fails to realise how completely divine it is.

Analysing The Word

It is a good thing to compare

our estimate of it with the estimate which was formed of it by the writers themselves. Of this we have abundant material. Take a few illustrations from Psalm 119:

"Thy word is settled in heaven;"

"Thy word is very pure;"

"Thy word is true;"

"Thy word is a lamp;"

"Thy testimonies are wonderful;"

"How sweet are Thy words;"

"I esteem all Thy precepts concerning all things to be right."

Now take the purposes formed upon this conception of the case:

"Stablish Thy word unto Thy servant;"

"Open Thou mine eyes that I may behold wondrous things out of Thy Law;"

"Take not Thy word of truth utterly out of my mouth;"

"Quicken me according to Thy word."

This is but a single specimen, out of a Bible-full, of the ravishing affection with which the godly men of Israel were wont to regard the "Scriptures of truth," as they are well called by the angel Gabriel in Daniel. Now, these and a host of other such descriptions cannot be referred to anything less than all the books of the Old Testament.

The Difference Between Human Compilation and Inspiration

The doctrine that would except

the narrative and historical parts finds no countenance in the Scriptures. For it must be remembered that everything there is in the Scriptures depends upon the historian for any accuracy that now attaches to it. For, whatever God might have spoken, apart from inspiration, it was liable to be misapprehended, or imperfectly rendered in case of its reproduction, or incorporation, at a time future to the generation contemporary with the events narrated. We have only need to look at what uninspired Jewish history is to see at once the remarkable difference between the Divine Narrative and mere human effort. Let any one place side by side Jewish history in Josephus and Jewish history in the Bible, and the difference we refer to must at once be evident. And this is a fair comparison, because he travels over the same ground as the Scriptures, and records almost literally the same things, event by event. Whence the difference so observable? There is one simple and satisfactory answer: in these two histories of the same nation, the historian in the one case was inspired, and the other not. But what is thus discernible by mere comparison is also corroborated by the corollary, that in the book in which no inspiration is evident, it is not claimed; and in the one distinguished by its incomparability, it is claimed from beginning to end.

As to whether inspiration descends to things of a minute character, let Christ speak for himself: "The law and the prophets were until John: since that time the kingdom of God is preached. And it is easier for heaven and earth to pass, than one tittle of the law

to fail." Or, as Matthew renders it: "One jot or one tittle shall in no wise pass, till all be fulfilled."

In many cases, Bible history is but prophecy fulfilled, as in the case of Israel in bondage to Egypt, the Exodus, the case of Josiah (1 Kings 13:2), Solomon, Cyrus, and the history of Christ.

Who could write histories which were the fulfilment of prophecy, and make this appear at such considerable intervals, except the Spirit? Besides, the historical element is so interwoven with all the other elements that it would be as impossible to separate them without pulling the whole Bible to pieces, as it would be to detach the life and the body in the human organism, without destroying both. Without the part the historian has enacted, God might as well have never spoken so far as we are concerned in this remote age.

Our Precious Heritage

The province of the Spirit is not confined to the utterance of fresh revelation: for it was manifestly used in New Testament times to bring old things to remembrance (John 14:26). And a principle that applies so remarkably to the later Scriptures cannot less apply to those more ancient. What Paul says of his own Scriptures, aptly describes the entire catalogue of divine communications:

"My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God."

Therefore, when the Word is made void, either by denying its inspiration, or by undermining its teaching by false doctrine, it is

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time to act. Those who are loyal to the Word and its teaching will do so, recalling that He has "magnified His word above all His name." Yahweh is as jealous of His word as He is of His honour; and His revelation to man is concluded by the awesome words of Revelation: and they reveal that He will act in due time.

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of

the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book. He which testifieth these things said, Surely I come quickly. Amen" (Rev. 22:18-20).

We "take away" or "add" to these words when we deny the power of Scripture, or when we falsify its teaching. Let us treat the precious heritage that has been given us with the greatest respect and care.

— A.B.

DAY BREAK

Brethren, how grateful we ought to be that we are acquainted with the divine programme, and that we can see in the happenings of the moment a shaping up of affairs for the required and final issue. What is the source of our enlightenment? The Scriptures, of course. But who has opened out to us the meaning of the Scriptures? The answer is, Dr. Thomas. Let us give renewed effort to the study of the writings of this scripturally-enlightened teacher — particularly to those which concern the political situation at the time of the end. By so doing, we shall safeguard ourselves against rash conclusions in regard to mere passing events upon which God's revelation has little or nothing to say. Let us, in harmony with the Doctor's counsel, keep our minds centred on the great, unmistakable requirements of prophecy, such as the growth of Zionism, the revival of Papal influence, the prominence in the world's politics of Russia and France, the insidious arming of the nations, the increase of unbelief and wickedness.

NICODEMUS

An Alphabet Of Bible Characters

SEARCHER FOR TRUTH

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night . . ."
(John 3:1-2)

Nicodemus: Master-Pupil

I always like to think of Nicodemus as *the Master in Israel*; the man who was rewarded for his strange mixture of courage and timidity, in being given an insight into some of the most profound and most lovely of all divine doctrines.

However you might have thought about this character in the past, I would like you to see him today as a man quite different from his fellows. I do this because God has presented him thus. His real background is seen in the concluding verses of John 2, which record that many Jews professedly believed in the name of their Messiah, as the result of him working miracles among them. That this was not real conversion is obvious from the Lord's reaction. He "did not commit himself to them," for "he knew what was in man" (John 2: 24-25). He looked into the hearts of the people, and what he saw did not please him overmuch. Then, thanks to our A.V., we have inserted a small word that changes the whole atmosphere.

Chapter three really commences with the word "but," and this comprises an important bridge that takes us right away from those professed believers in Jesus, to the

one real enquirer after truth, the man Nicodemus.

Nicodemus was a man of considerable wealth, a member of the Sanhedrin, and a genuine student of the Word. His mind was increasingly disturbed at the actions and teaching of that young man, Jesus of Nazareth, whom Nicodemus was compelled to acknowledge, was a "man sent from God."

Nicodemus: Man Of Mixed Emotions

Nicodemus was a strange mixture of emotions. Had he been alive today, he would have made an interesting study of psychology. Combined with his growing belief in Jesus, was a fear of the society in which he had to live and mix. But against that, he had the courage of his convictions. The interplay of these feelings drove him to leave his home at night, and seek out Jesus.

What an amazing combination of circumstances! Here was a man seeking light, yet covering his intentions with darkness, whilst being drawn to the Light of the world!

The words of Nicodemus when face to face with the Lord, afford an insight into the mental battle in his own mind. At that moment it was full of question marks, but he

hoped that his personal visit to the Lord would provide answers to his satisfaction.

Jesus, of course, was expecting him. His instant reply to the compliment paid him by Nicodemus leaves us in no doubt of that; whilst it added to the problems of the Pharisee:

"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

What a strange manner to sort out the emotions of that Hebrew Master. Jesus suggested the seemingly impossible, and it only caused Nicodemus to become more confused:

"How can a man be born when he is old?"

The pupil can only look, and listen and wonder!

Jesus: The Teacher

Jesus then began to demonstrate that he deserved the compliment paid him earlier. Indeed, he was a man sent from God; and so, as the perfect teacher, the Lord commenced to sort out the confusion by explaining to Nicodemus just *how* a man might become the subject of re-birth.

It could never be by the power of the flesh, by the will of man. There is only one way to re-birth: by the operation of the Word of God upon the mind and heart of the believer.

Skilfully, Jesus told of the hidden mystery surrounding that re-birth. He compared it to the wind, whose power may be felt, but whose presence cannot be seen. He taught that a double birth is necessary: birth by water then by spirit.

But the pupil still remained con-

fused. "How can these things be?" he enquired. It called forth a gentle rebuke from the Master: "Art thou a Master in Israel, and knowest not these things?" Then, as the supreme teacher, the Lord proceeded to remove the veil which prevented his his pupil from seeing what we, today, are apt to take for granted. But the way he did so was truly magnificent. Jesus taught Nicodemus from his own scriptures. He took him back to the wilderness wanderings of his nation, and displayed to him again, the serpent held aloft. Then he linked it with himself as a type of the supreme sacrifice he would shortly accomplish, not only for Nicodemus, but for all men in all ages who would read and believe.

"God So Loved The World . . ."

Had not Nicodemus made his way to Jesus by night, we may never had what has been styled "the greatest verse in the Word":

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

This verse tells of the greatest love, of the greatest gift, for the greatest number. Well might Jesus have concluded his lesson by saying: "Look at me, and you will see just what I meant when I spoke of re-birth. Although I, like you, was a circumcised Jew, yet I was humble and obedient to the waters of baptism. I, too, need the hourly presence of God in my life; and you will need it too, if you would enter the kingdom."

Yet the Lord chose to close the interview in his own way, and how lovely it was! Remembering that Nicodemus had chosen to seek him at night; realising the extent to

which he was committed in his part with Israel's leaders; sympathising every whit with the present dilemma he saw before him; Jesus provided the perfect conclusion. He provided his pupil with a contrast. Remember it was night when Nicodemus sought him, so that darkness was over the land. At such a moment, Jesus chose to say:

"For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd; but he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (v. 20).

Nicodemus Seeks The Light

The curtain falls here, and does not rise until about two years later, at the Feast of Tabernacles, immediately preceding the Passover at which Jesus was crucified.

Much had happened. The Scribes and Pharisees had manifested a growing hatred of the Lord, and had gone as far as ordering his arrest. At that moment, the voice of Nicodemus was heard again. He had not forgotten that night he had met Jesus; his conscience had been hammering away, refusing to be silenced. Now it demanded that he speak up in open defence of his teacher, and in opposition of his fellow-Pharisees. He courageously asked his most critical and unfriendly companions: "Doth our law judge any man before it hear him, and know what he doeth?"

We can imagine the increasing hostility that was shown towards Nicodemus, but even so, all was not lost. There was balm in Gilead, in the person of Joseph, also a member of the Sanhedrin, and a secret disciple of the Lord.

What comfort each must have been to the other in those sad days and weeks that culminated in the crucifixion! But it took the final agony of the cross to accomplish their complete conversion. As soon as Nicodemus knew that Joseph had been given the custody of the Lord's body, he joined him, and together they arranged the funeral for the Son of God which Isaiah had foretold seven hundred years before.

Thus it was not a matter of the wind of change blowing where it will, but a "wind" of power, directed by the Creator, designed for the conversion of sons of Adam. It made heroes of two men in Israel who were not afraid to stand by the dead body of a man they well knew that their leaders had caused to be murdered. When all other disciples had fled in a welter of fear and lost faith, those two Pharisees shared the honour and richness of service to Jesus, even in the hour of his death.

Nothing is recorded of the remainder of their lives, but we like to think that they proceeded in the path of faith as they had begun to tread; that both of them experienced the meaning of what Jesus tried to tell Nicodemus at night, about being born of water, and we like to believe that we shall be privileged to meet them in the Kingdom for which we pray.

Shall we not agree, that after meeting with Nicodemus, we shall see our Lord all the better? He declared: "Come unto me all ye that are weary, and I will give you rest." In the Lord Jesus Christ there is no darkness at all, but fulness of light: that blessed light of peace, pardon, and final redemption. We, too, are much like Nicodemus in his midnight quest for truth: we

Why?

Not merely because of the quality of flesh associated with such animals, birds and fish, but because of what they stood for. Brother Roberts makes that point abundantly clear in *The Law Of Moses* (pp. 276-278). The creatures prohibited were so prescribed not because the eating of their flesh necessarily was damaging, but because their habits definitely were so.

Thus the coney (similar to a rabbit) was not to be eaten (Lev. 11:5), not because the flesh was harmful, but to teach the lesson that the habit of the coney is to be avoided. It is essentially an animal of the night, whereas true Israelites are "of the day and not of the night" (1 Thess. 5:5; John 3:18-21). The shark was not to be eaten, not because the flesh is to be avoided as such, but that its ferocity, its habit of preying on others, is to be shunned. The stork was adjudged "unclean," because in its habits and demeanour it captioned hypocrisy.

The symbol of Israel, including the Israel of God from among Gentiles (Gal. 6:16) is the dove among birds, and the lamb among animals. They are called upon to manifest in their lives the trusting nature symbolised by such birds and animals: their harmlessness, friendliness and so forth.

But as I move around the Ecclesias I find such birds and animals mixed in with many hybrids that are most dangerous. I have found some as stubborn as a mule when it comes to studying the Word, but busy as a beaver when it comes to labouring long hours for material advantage. I have found some as active as a bee, flitting from place

to place to spread the latest gossip, but as silent as an owl when a word of encouragement is needed. Some are blind as a bat to see the needs of others, but possess the eyes of a hawk in discerning the faults of their neighbours. Some will leap like a tiger when things don't suit them; but are as slow as a snail when it comes to action themselves. Some are as noisy as a jackass when it comes to demanding what the Ecclesia should be doing in the preaching of the Word, but as quiet as a mouse when it comes to proclaiming it themselves. Some will roar like a lion when it comes to demanding what others should be doing to keep the truth pure, but as timid as a kitten when it comes to putting their own house in order. Some are like parrots when it comes to senselessly repeating scandal that others have told them, but dumb as an ox when it comes to discussing the word.

So the strange hybrids can be multiplied. I am sure that by contemplation you can think of many more. Perhaps if we looked inwards we might find such contrasts as should not exist, and which the Law would adjudge as unclean.

And I suppose, that when we consider that we are a combination of flesh and the influence of the spirit word, there is a process of transition and change. The theory of evolution is false, of course, but we need to try and build into our lives a change of character, so that we conform more and more to the Lamb of God, whose gentle, self-effacing ways, and complete trust in his Heavenly Father, made him the perfect sacrifice.

Let us consciously seek to correct the bad habits which form part

of us all, and build into our lives the divine characteristics manifested by him. The transition, though slow and long, will prove both effective and permanent, establish-

ing us completely among the "little flock" for whom the Kingdom is reserved.

— Anonymous.

More Than Mere Man

CHRIST

THE UNIQUE AND PERFECT MAN

The Lord Jesus, in the days of his flesh, was more than mere man: he was God manifested in the flesh — which cannot be said of any other man. Nevertheless, the manifestation was a progressive one, becoming more and more evident, and perfected through trial.

God Manifestation

Christ was more than man. We may overlook this in the efforts which have rid us of the false conceptions derived from "the vain traditions of our forefathers." He was a man, but a man who was the vehicle of a manifestation of God, and that God, the eternal God, even the Father.

The manifestation was a progressive one, but real at every stage — fainter at the beginning than at the end. A rose in the bud is as really a rose in nature, as when it is full blown. The babe that received the adorations of the wise men of the east, and whose birth was that same night angelically signalled on the plains of Bethlehem, was as really the manifestation of the name of the Father as the glorified man who felled Saul of Tarsus to the earth with his brightness.

The difference was a difference of degree. The Holy Spirit overshadowing Mary gave the impress,

which laid the foundation of the manifestation to be made. But for this impress, there never would have appeared in Israel such a man as Jesus of Nazareth. There never would have come the Lamb of God without spot. Poor Adamic flesh, in which dwelleth no good thing, never could have yielded such a perfect character as that of Jesus, unless the Father had taken hold of it and wrought it for us into such a pattern. It is "of God, that he (Christ) is made unto us wisdom, and righteousness, and sanctification and redemption."

Perfected By Trial

This in no way excludes the fact that the perfect man so made for us, was of the same physical nature, and put to the proof, and in all points tempted like as we are. Without temptation, the perfection of the result would not have been manifest. The best of characters, even among men, are not pronounced or seen to be the best till they have come through the fire.

And it was needful for the perfection of this most glorious of the works of God upon earth, that in suffering, its excellencies should be tested and made manifest. But though put to the proof, it was in itself, the excellent thing God had made it — a pattern of His own character, the exhibition of His own excellence, the interposition of His own power and kindness for the salvation of His people from their sins.

At thirty years of age, with the maturity of developed manhood and the anointing of the Holy Spirit in abiding fulness, the manifestation entered upon a fuller phase; but it was the same manifestation; the manifestation of God among men; the exhibition of the Word made flesh — a man who was one with the Father — sanctified and sent forth into the world by the Father, for the manifestation of the Father's name and the accomplishment of the Father's work. When his work in the flesh was accomplished — when having, through the Eternal Spirit, offered himself on the cross, without spot unto God (Heb. 9:14), he was raised from the dead and glorified, and transformed into luminous and powerful spirit-substance, the manifestation of the Father's name was complete, with the result of giving to mankind such a head as their every need calls for — a head that appeals to every sympathy and strikes the cord of our deepest admiration, and evokes our highest praise.

Talk of "heroes!" They are mostly figments of the imagination. The gentile gods are stucco when you come close to them. The excellencies of Christ are such as grow in brightness in proportion

to our contact and acquaintance with them. They cannot be exhausted: they cannot be exaggerated. "The fulness of the godhead bodily" is the only description that at all approaches an accurate description.

His Glorious Destiny

Here is a man glorious in himself. Raised from the dead, he dies no more. Death has no more dominion over him. Time makes no difference to him. After 1,900 years, he is as strong, and enduring and glorious as at the first moment of his glorification. "The same yesterday, today and for ever." Who among the sons of the dust can compare with him? Not only is he glorious and everlasting in himself, but he has hold of the fundamental force of the universe (the Spirit of God) in such a way that he can control things. "Power over all flesh" is the Father's gift to him — "all power in heaven and in earth."

What he can do in the exercise of this power has been illustrated. He can stop a storm: he can produce bread from the abstract elements, without the circuitous process of agriculture. He can discern the secrets of the human mind at any distance: he can make the dead alive again. All this he did when upon earth. Greater marvels wait, as his attested promise declares. He will summon the generations of the chosen dead from the dust of ages: he will reproduce their lapsed identities, and clothe them with a glorious immortal nature like his own.

Meanwhile, he regulates the affairs of the nations, guiding them to the forms and combinations required by the Father's purpose from age to age: and at the same time, manipulates the individual

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affairs of his people, bringing trouble for good, or averting evil that would be calamitous, directing personal ways in the labyrinth of human circumstance, and making intercession for them by name with the Eternal and Holy Father to whose presence he has been exalted.

These are the attested facts of

the case. Who, recognising them, could be guilty of the folly of naming other names with his, or burning incense at the shrine of other and so-called greatnesses, which are no greatnesses at all, but the shimmers of delusive substance in the dark.

— R.R.

He Died

FOR HIS FAITH

*So he died for his faith. That is fine —
More than most of us do.
But say, can you add to that line
That he lived for it, too?*

*In his death he bore witness at last
As a martyr to truth;
Did his life do the same in the past
From the days of his youth?*

*It is easy to die. Men have died
For a wish or a whim —
From bravado, or passion, or pride —
Was it harder for him?*

*But to live — every day to live out
All the truth that he dreamt
While his friends met his conduct with doubt
And the world with contempt.*

*Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he led —
Never mind how he died.*



Communication

(In which the Editor holds converse with readers near and far)

Postage Costs In Australia

These are among the highest in the world, and because of that, we have had to curtail our use of the mails. Hence these pages devoted to *Communication*. The idea is to save on mail, and yet provide a channel of communication. Your letters are valuable to us, as presenting a viewpoint we may not have considered, or else providing a means of encouragement or criticism.

Postage costs are rising in all parts of the world. In England, Brother Cherry has suggested that if readers desire acknowledgement of moneys paid would they please include a reply-paid envelope.

Consider our own problem. We are advised that it costs 15 Canadian cents to send by mail one ounce to Australia; that is about 11 Australian cents.

But to send one ounce from Australia to Canada costs 90 Australian cents or about \$1.30 Canadian! That is almost eight times as much.

We are coping with the problem, but it is an ever-present one in these days of inflation. We anticipate that our postage bill for 1975 will be in the vicinity of \$10,000 Aust.

And that is a lot of money.

Tour Of Bible Lands

"I am so sorry to learn that the tour cannot take place in April as arranged; it must be a very great disappointment after all the hard work and planning you must have had to put into arranging everything, so that those participating would view the greatest number of places of Biblical interest in the time. Your outline of it sounded extremely interesting and instructive. I enjoyed the 1973 tour so very, very much, and anticipated again visiting the Land under your leadership. I hope to be able to join your party in 1976, God willing."

— E.S. (Sth. Africa).

(Preparations are under way for the proposed tour next year, God willing. We plan to make it as comprehensive as possible, in view of all the circumstances. This will be the last tour that we will conduct, as increasing pressure of work makes it impossible for us to give the time to it necessary for a really profitable tour. Any interested in joining with us should make application now... Editor).

Appreciation

"We extend our love in the one hope to our brethren and sisters in Australia. We particularly thank those who labor with you in the work, for we deeply appreciate the fruits of it in the

Magazines we receive. May God continue to strengthen all our efforts with His blessing, that the household may remain steadfast through these last days."

— R.W. (Eng.)

(Your encouragement is appreciated in return; and we pass it on to those helpers without whose aid this labor of love would not be humanly possible. In turn, they are pleased that their work becomes a channel of help to others... Editor).

Calendar Enjoyed

"We feel sure there will be no disappointments in the 1975 Logos Calendar. We are blessed through the work of love that brethren put into the things of the Truth, assisting to radiate the light of faith, hope and obedience.

"As we go through life we find that some discover contentment and joy; others seem never able to find it. For example, we are on a pension, but we find it ample. Others in the same economic bracket are continually complaining that it is not adequate. Nevertheless, our needs are not great in this age, whilst we have the stupendous blessing of the hope brought before us. This is beyond measurement, as the Word reveals. In these closing days, let us shun the evil and court the good, knowing that we

others have been so foolish."

— R.G. (S.A.)

(I find "Eureka" far more easy to read, and far more understandable, than other expositions on the Apocalypse, including "Thirteen Lectures,"

— Editor).

The Holy Spirit & Holy Spirit Gifts

"Congratulations upon the production of this book. It is nicely produced, clearly printed, and easily readable. Moreover, the subject is one of great importance, particularly in these days when many are setting forth the doctrine that 'the spirit' is necessary to our growth in Christ. We tend to limit doctrinal error to belief in the possession of the miraculous gifts of the spirit, but Brother Pearce clearly shows that more dangerous than that teaching, is the claim that the Spirit is available to us today, to lead us into truth, to aid us in interpreting the Bible, and to assist us in the development of a character fit for the Kingdom. If the spirit is available to those ends, it should be apparent to all; but it is not. The danger is that a doctrine that teaches that the spirit is available to assist us to understand the Bible or to develop a fit character for the kingdom, will render unnecessary the effort necessary to personally understand the Word, and substitute for it a guidance direct from heaven. Thus mere emotion would replace the study of the Word. I can see the danger of such a doctrine."

— P.H. (S.A.)

Transformation In Transport

"I enjoy reading your experiences as you travel from Ecclesia to Ecclesia. How different conditions are today. When Brother Roberts came to Toowoomba to lecture 75 years ago, my father rode a draught horse to Toowoomba just to hear the address. This involved a journey of eighty miles: forty there and forty back. During his ride, a heavy storm broke, and threatened to drench him. It being a lonely place, he simply took off his clothes, placed them in a hollow log, and waited for the rain to cease. Then on with his journey again. We still encounter difficulties in getting to the meeting. We have to cross a creek, and if it is in flood, we must leave the car one side, wade through the water to the other in order to attend the meeting. We, too, had to travel forty miles to the meeting — but not on a draught horse! With advancing age, we cannot do that, but now have the meeting in the home."

— T.V. (Qld).

(I have often meditated, as I have swiftly flown by jet from country to country, upon the difference in travel over the last fifty years. How much more difficult was travel in the days of the pioneers, or in the days of Paul. How much more did those brethren accomplish than do we! It is not speed in transport that counts, but the effectiveness of preaching in the particular centre where the truth has found us. Brother Roberts, accomplished more in spite of the laborious

means of travel in his day, than do we lesser men today — in spite of all modern facilities and means. Sometimes the speed of modern travel is too much for us. On one occasion, many years ago, before the days of pressurised aircraft, I exhorted in Sydney, caught the plane for Melbourne (600 miles distant), and exhorted there, and travelled by plane the same day to Adelaide (500 miles distant) to arrive that night. But I paid for it in a bout of deafness that I suffered for some months afterwards. Work performed meticulously, carefully, painstakingly, and patiently is more rewarding and productive of good than flashy rushing from place to place — which frequently accomplishes comparatively little.

— Editor).

Present Need

"I agree with you that there is a vital need for us to consolidate Ecclesial activities, and bend our efforts to build the Ecclesias so that a strong, virile opposition to the World might be manifested from within. This, however, is a work of time and determination, requiring co-operation from all like-minded. It is very difficult, even where there is a willingness of spirit, to find anywhere near as much time as one would wish for the Truth. Life in our modern world, in this so-called age of leisure, conditioned by the pressures of life, the costs of living, of education, and other matters in a complex society results in many devoting less and less time to the study of the Word."

— R.P. (NSW)

THE BUSY BEE

A Bee-hive is one of the wonders of the insect world. It comprises a colony of many thousands of bees with a queen at its head. She is the only fully developed female in the hive, and her duty is to produce seed.

The rest of the hive is divided among *Drones* and *Workers*. The duty of the former is to fertilise the queen once in her lifetime; the latter (the majority) are underdeveloped female bees. They labour to preserve the hive in a strong and healthy condition, they gather the pollen, working to produce the beautiful, sweet honey which gives delight and health to all who partake of it. They guard the hive, care for the young, make the wax, even provide a form of air-conditioning for when the weather is hot.

Their work never ceases. They labour all day and into the night, finally, during the course of their short life, literally working themselves to death.

What lessons the bee provides for the Ecclesia! As the hive looks to one head, so should we (1 Pet. 2:21-25). As there is co-operation and readiness to share the arduous work and responsibility of the hive so this should characterise Ecclesial members. As the worker bee is an undeveloped female, so are those who aspire to form part of the bride of Christ (Phil. 3:21; Eph. 4:12-13; 5:25-27; 1 Cor. 15:49-57).

Deborah, whose name means *The Bee* provides an example of cheerful, diligent shouldering of responsibilities which is the duty of us all. "Let love abound more and more in knowledge and in all judgment, approving things that are excellent, that ye may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God."

A Swarm Of B's Worth Hiving

B patient, *B* prayerful, *B* meek as a child,
B wise as Solomon, *B* humble, *B* mild;
B studious, *B* thoughtful, *B* loving, *B* kind
B sure to make matter subservient to mind.
B cautious, *B* prudent, *B* trustful, *B* true,
B courteous to all men, *B* friendly with few.
B temperate in argument, pleasure and wine,
B careful of conduct, of money, of time.
B cheerful, *B* grateful, *B* hopeful, *B* firm;
B peaceful, benevolent, willing to learn.
B courageous, *B* gentle, *B* liberal, *B* just,
B aspiring, *B* humble because thou art dust.
B active, devoted, *B* faithful to death
B penitent, circumspect, sound in the faith,
B honest, *B* holy, transparent and pure;
B dependant, *B* Christlike, and you'll *B* secure.

— Alison Lund (Cumberland)

BOGUS BAPTISMAL BELIEFS

Baptism is an act of deep spiritual meaning; a public witness, and an outward declaration, of a hidden change of heart that testifies of death to the past. As such it is vital to salvation. But this fact is challenged by a pseudo-christianity that either dismisses it as a meaningless and unimportant ritual; or else destroys its significance by replacing it with infant sprinkling.

The Bible is so explanatory on the subject of Baptism, that it is difficult to understand how confusion, leading to bogus baptismal beliefs, was the work of false prophets.

The largest and most authoritarian sects in Christendom baptise infants, yet there is not one instance recorded in the Bible of *infant* baptism. For how can a baby repent, believe in Christ's gospel, and behave as a true follower of Christ?

The word baptism, from the Greek, means *immerse*, yet some sects baptise by pouring water over the infant's head, while others merely sprinkle it with water. How can such "baptisms" be valid?

All reports of baptisms cited in the Bible are of *adults* who were totally immersed. Thus the baptism of Jesus in the river Jordan (Matt. 3:16), of Paul at Damascus (Acts 9:18), of Cornelius (Acts 10:48) of Crispus and Gaius by Paul (1 Cor. 1:14), of the eunuch by Phillip (Acts 8:38) and others.

Baptism is a portal through which must pass all who have faith, have repented, and hope to attain

eternal life. It is the most important act we perform in our earthly life. "Except a *man* be born of water and of the spirit, he cannot enter the Kingdom of God" (John 3:5). Jesus had no thought of infant baptism when he said that.

In Matt. 24:24 Jesus said "For there shall arise false Christs and false prophets and shall show great signs and wonders, inasmuch that, if it were possible, they shall deceive the very elect."

Peter warned in 2 Pet. 2:1: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies."

Paul wrote in 2 Cor. 11:13 "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ."

And in the age of apostacy, viz: from the 2nd to the 4th century A.D, the church fathers duly appeared.

Several of them, namely Origen, Clement of Alexandria, Augustine, Cyprian, Chrysotom and others who had already adopted various pagan

traditions, began to promote the doctrine of infant baptism.

This followed from an earlier church dogma that all inherit the original sin of Adam, * yet in Rom. 5:12 Paul had written "all have sinned" (See also Mark 7:21-23)

The spurious new teaching was that unless infants were baptised early after birth, they might die unbaptised, in which event the unfortunate babes would be consigned to *Limbo*, situated on the outskirts of hell, for eternity. *Limbo*, like purgatory, was invented by the church fathers and is not mentioned in the Bible.

By the 6th century A.D. infant baptism was universally practised by the Roman church and made compulsory by an edict of the Roman Emperor Justinian (527-565 A.D).

Although man can be saved only by God's mercy and grace, baptism is essential because man's salvation is conditional upon his obedience to God, and baptism is stipulated several times in the Bible. "He that believeth and is baptised, shall be saved" (Mark 16:16).

Yet there are evangelical sects of Christendom teaching that all that is necessary to be saved is to "believe on the Lord Jesus Christ" and one is saved from that moment, baptism being apparently unnecessary.

Another false baptismal belief is that one can be baptised by proxy for a dead person, as taught by the Mormon church.

Mormons believe that the soul is immortal, and as there is no way

* We inherit the consequence of original sin, the effect of the punishment imposed on Adam — not the sin itself, nor the guilt attached to it — Editor.

of baptising a non-material entity with a material substance (water) the Mormons have wrested Scripture to justify their belief in the baptism of the dead, utilizing for the purpose, 1st Cor. 15:29 which reads: "Else what shall they do which are baptised for the dead, if the dead rise not at all? Why are they then baptised for the dead?"

The living can do *nothing* for the dead. "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

The meaning of 1st Cor. 15:29 is that all who are baptised, are baptised for the *hope* of the dead, for all must die at their appointed time, and the reference is to *themselves*. The hope of the dead means, of course, resurrection.

This interpretation follows closely the following verses in the chapter:

"But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain and your faith is also vain. For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain, ye are yet in your sins" (Vv. 13,14,16,17).

Basing a doctrine upon a single verse of Scripture (when Scripture explains itself) exposes the fiction of the Mormon doctrine of proxy baptism for the dead, which also violates several biblical passages that deny the immortality of the soul.

V.H.K. —

BAPTISED FOR THE DEAD

As the basis of salvation is belief, baptism and obedience (cp. Matt. 28:20), it is perfectly obvious that baptism by proxy, as taught by the Mormons, is unscriptural.

What then of 1 Corinthians 15:29:

"Else what shall they do which are baptised for the dead, if the dead rise not at all? Why are they then baptised for the dead?"

On the basis of this statement, Mormons claim that believers can be baptised by proxy on the behalf of dead relations.

In support of their contention, it is pointed out that the Greek preposition *huper*, rendered "for" signifies *on behalf of, as though bending over to protect* (Bullinger).

What did Paul mean by this statement?

We believe that there is a sense in which it can be said that such as Paul were "baptised on behalf of others." But, in that sense, baptism does not signify immersion in water.

In fact, baptism is a symbol of suffering. Jesus declared:

"I have a baptism to be baptised with; and how am I straitened till it be accomplished?" (Luke 12:50).

He referred to the *immersion of suffering* he would be called upon to endure in Jerusalem, and which would culminate in his death upon the cross.

Whilst he benefited from his own death, he also endured these things on behalf of (*huper* in the Genitive) others whom he described as spiritually "dead." "Let the dead bury their dead," he declared in reference to such (Luke 9:60). And Paul adds: "You hath he quickened, who were dead in trespasses and sins" (Eph. 2:1).

In this sense, therefore, the Lord was baptised for (or on behalf of) dead ones (for here the Greek is in the plural number).

But it is obvious that in 1 Cor

15:29, Paul is not writing of the Lord Jesus solely as being "baptised for the dead." He declares: "What shall *they* do which are baptised for the dead." The plural pronoun involves others besides the Lord Jesus.

Who were they?

They were the Apostles, who were men specifically selected for a life of sacrifice and suffering on behalf of others. And as Christ could describe his sufferings and death as "a baptism," so also could they.

In the same epistle, Paul wrote:

"God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to man" (1 Cor. 4:9).

The Apostles were witnesses of Christ unto death, and as such were "baptised for dead ones." To the Corinthians, Paul again wrote:

"Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body So then death worketh in us, but life in you" (2 Cor. 4:10-12).

Here was a form of baptism "on behalf of dead ones." Like the Lord's sacrifice, that of the Apostles was for themselves as well as for others. Concerning his sufferings, Paul called upon the Brethren of Thessalonica, not to be moved by them "for yourselves know that we are appointed thereunto" (1 Thess. 3:3).

Those sufferings were endured on "behalf of others," figuratively styled "dead ones" in 1 Cor. 15:29 (see the Greek).

Does the context of this verse conform with this interpretation?

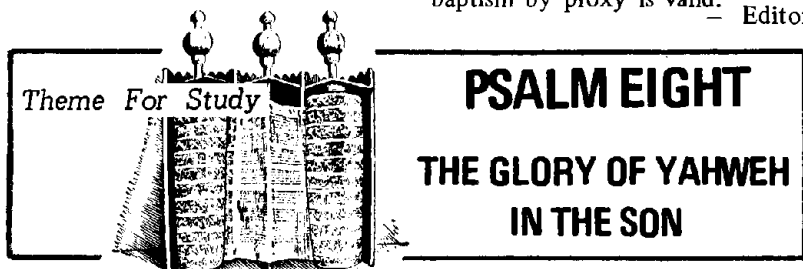
Most certainly it does.

Paul goes on to write:

"And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily (a form of baptism - cp. Rom. 6:3). If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink; for tomorrow we die" (1 Cor. 15:30-32).

Obviously Paul is drawing attention to his extreme sufferings on the behalf of others, and pointing out that in the absence of a resurrection they were in vain. It is thus an explanation of the statement made in the previous verse, upon which Mormons claim that baptism by proxy is valid.

— Editor



The teaching of this Psalm is basic to the whole purpose of Yahweh. In its allusions it reaches back to the dawn of creation; and in its prophetic anticipations it looks forward to the establishment of the Kingdom of God. It is a Messianic Psalm, quoted by Paul as predictive of the ministry of the Lord Jesus Christ, and particularly of his conquest of sin. There is meditative contemplation in it, as David considers the glory of the Messiah's reign on earth. The dominant thought of the Psalm is expressed in Vv. 1,9: "O Yahweh our Lord, how excellent is Thy name in all the earth."

Historical Background

The inscription informs us that this is *A Psalm of David*, so we are directed to his life as providing a background to its teaching.

But to what part of David's life? This information is provided us in the subscription (in the A.V. found as part of the heading of Psalm 9) which states that it was dedicated *To the chief musician upon Muth-labben*.

The words *muth-labben* signify *the death of the son*. But, according to the Jewish Targum, *labben* should be *labbeyn* signifying the *one between*. This is the title given to Goliath in 1 Samuel 17:4,51. He is

described as "a champion," in Hebrew *ish-habbenayim* signifying *the man between the two (camps)*. Even the English word "champion" is suggestive of this, for it is from *campio*, thus *camp battle*.

The story of David and Goliath is so well known that it hardly needs repetition here. Goliath was the giant who came out between the two camps, those of the Philistines and of the Israelites, with his challenge of single combat. He was met by the stripling David who advanced across the plain as representative for Israel and for Yahweh, and achieved a great victory in the name of God. This Psalm commemorates the remarkable victory. But inas-

much as it is also Messianic in its prophetic foreshadowing, it reveals that the incident that took place in the Valley of Elah was typical in its import. The battle between David and Goliath foreshadowed Christ's victory over sin. The Lord fought the devil, even sin in the flesh, and in conquering it, "delivered them who through fear of death were all their lifetime subject to bondage" (Heb. 2:15). The application to fear-stricken Israel prior to the victory of David is obvious.

Every detail of the notable battle between David and Goliath should be thoughtfully considered in view of the typical significance of the incident. How meaningful are the words of the "stripling" to the giant:

"This day will Yahweh deliver thee into mine hand; and I will smite thee, and take thine head from thee . . . that all the earth may know that there is a God in Israel. And all this assembly (Heb. *qahal*, equivalent to *ecclesia*) shall know that Yahweh saveth not with sword and spear; for the battle is Yahweh's, and He will give you into our hands" (1 Sam. 17:46-47).

These words are equally descriptive of the Lord's conquest of sin, and his future victory over the giant Gog, the political representative of sin of the latter days.

Having smitten the Philistine in the forehead, David severed his head with Goliath's own sword. The head was taken to Jerusalem (v. 54), and presumably there buried. Golgotha, just north of Jerusalem, signifies *The place of a skull*, and may well have derived its name from this incident. David's action was appropriate and symbolic. The thought of sin is first conceived in the mind before it is acted upon; the lusts of the flesh are only active through the mind of the flesh.

We conclude, therefore, that the Psalm is both historic and prophetic, bridging the dramatic introduction of David to Israel with that of Messiah to his people.

It should be considered in conjunction with Psalm 144, for this Psalm, according to the Septuagint translation is headed *Against Goliath*. Notice the identical expressions used (cp. Ps. 8:4 with Ps. 144:3); consider the reference to foreigners (Ps. 144:7); the complete reliance upon Yahweh (Vv. 1-2); the assurance that He will deliver David His servant "from the hurtful sword" — the main weapon of Goliath, and the very weapon with which David cut off his head (verse 10).

A close consideration of the two Psalms would suggest that Psalm 144 comprises David's prayer as he went forth to meet the giant; and Psalm 8 his hymn of thanksgiving after the victory.

The Inscription

It is described as *A Psalm of David*. The word in the Hebrew is *mizmour*. This is a different word to the title of *The Book of Psalms* where the word is *Tehillim* or *Praises*. *Mizmour* is from a root *zamar*, *striking*, and hence suggests the plucking of the strings of a musical instrument. The term indicates that it is a poem set to music, expressive of harmony of both voice and sound: here, a hymn of thanksgiving.

As David's fingers plucked at the strings of his harp, or whatever instrument he played, the sentiments of his mind plucked at his heart. He was emotionally moved, as we all should be at the goodness of God, and expressed himself audibly in "psalms and hymns and spiritual

songs, singing and making melody in his heart to Yahweh" (Eph. 5:19)

He typed Christ. His name, David, *the Beloved*, was a title given to the Lord by his Father. "My Son, the Beloved," He called him on the occasion of his baptism (Matt. 3:17 — see *Diaglott*). And David, fresh from the victory over Goliath, recognised the typical significance of all that had taken place on that memorable, never-to-be-forgotten day, as this Psalm reveals.

In Hebrews 2:6-8, Paul cites it, and shows that it prophetically pointed forward to the purpose of Yahweh in His Son.

An Epitome Of The Divine Purpose

The Psalm is more than a bridge between David and Christ; it is a bridge between natural creation and spiritual creation.

It, alludes to the former by stating: "Thou (Yahweh) madest him (man) to have dominion over the works of Thy hands; Thou hast put all things under his feet" (v. 6).

This obviously is a reference to the declaration of God at the creation of man: "Have dominion over . . . every living thing that moveth upon the earth" (Gen. 1:28).

But though designed for this dominion, man never attained unto it.

Why?

Because sin intervened.

Fallen man is not in a proper condition to exercise that dominion. Sin had to be conquered, and only one provided of Yahweh would be competent to do that. And now David, fresh from the battle with Goliath, and recognising its typical significance, comprehends that sin

will be conquered, and the promised dominion obtained, only by battling against it.

And he realised that a special man would be provided for that (cp. 2 Sam. 23:6-7). So he sung: "Thou hast put all things under his feet" (Ps. 8:6).

That process is not yet completed, for Paul in citing this passage, adds:

"But now we see not yet all things put under him. But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honour" (Heb. 2:9).

He saw the Lord Jesus in glory as the beginning of the complete conquest by which "all things" will be brought into subjection to him.

The Application Of The Decree In The New Testament

No Scripture of the Old Testament has influenced the New Testament more than the decree of Genesis 1:28. It is found alluded to or directly quoted, throughout the Gospels, the Epistles, and the Revelation. It is used in such a way as to reveal it to be the foundation of the Divine purpose in Christ.

Christ quoted it as the basis of his personal confidence in the outcome of his contest with the Goliath of his day. To the Apostles he declared:

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world" (John 16:33).

Why could he speak with such assurance of the outcome of the challenge of the cross? Because of the decree of Genesis 1:28. Harken to him quote it as he addresses the Father in prayer, immediately after speaking to the Apostles:

"Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee; as Thou hast given him power over all flesh, that he should give eternal life to as many as Thou hast given him" (John 17:1-2).

Power is *exousia* in Greek, and signifies jurisdiction or dominion. "All flesh" is a Hebraism which includes the brute creation (see Gen. 6:10; 7:15,16,21; 8:17; 9:11; 9:15,16,17, etc.). Whilst dominion is exercised over all such, "eternal life" is reserved for the Bride of Christ, "as many as thou, Father, hast given me." They will be given him as Eve was presented to Adam.

When the Lord arose from the dead and was glorified, he again referred to the Creation decree. He told his Disciples:

"All power is given unto me in heaven and in earth" (Matt. 28:18).

Death Conquered — 1 Corinthians 15:27

In 1 Corinthians 15:27, Paul quotes Psalm 8:6 (which is derived from Genesis 1:28 as we have seen), to show that the dominion promised included the conquest of death, thus:

"He must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For (then follows the citation — see margin) 'He hath put all things under his feet.' But when he saith, 'all things are put under him,' it is manifest that He is excepted, which did put all things under him."

Christ's Conquest Of The Gentile Heavenlies — Ephesians 1:9, 22

The Creation Decree forms the basic theme of Paul's Epistle to the Ephesians. He quotes it to show that Christ has been promised power over the Gentile heavenlies, and to that end has elevated his disciples into the "heavenlies" of his making,

which are destined to replace the existing political powers in the Age to Come.

Psalm 8:6 which is based on Genesis 1:28 is quoted by Paul in Ephesians 1:9, 22 thus:

"Having made known unto us the secret of His will, according to His good pleasure which He hath purposed in Himself: That in the dispensation of the fulness of times, He might gather together in one 'all things' (quoting Psalm 8:6) in Christ, both which are in the heavenlies (see mg.), and which are on the earth; even in him: in whom also we have obtained an inheritance" (Eph. 1:9-11).

"He hath 'put all things under his feet' (citing Ps. 8:6), and gave him to be the head over all things to the Ecclesia" (v. 22).

The Epistle refers to two mutually antagonistic "heavenlies" or political powers: those in Christ (see Eph. 1:3, 2:6 — mg), and those in the world (Eph. 6:12). There is a state of war between these two opposing systems, as Paul wrote:

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in the heavenlies" (Eph. 6:12—margin).

For the moment, the warfare is one of doctrine (see Eph. 3:9), and for that purpose, the soldier in Christ must be properly equipped (Eph. 6:13-18). But at the return of Christ, the attack will be more direct, and will result in the Gentile heavenlies being supplanted by those in Christ Jesus. All this Paul saw as an extension of the Creation Decree: "Have thou dominion."

The Power To Conquer Is From Yahweh — Philippians 3:21

Philippians 3:20-21 comprises a key passage of the Epistle. It discourses upon heavenly citizenship, the return of Christ, the change of

nature to be granted the righteous and the subduing of "all things" unto the Lord Jesus.

The statement, "Subdue all things unto himself" refers back to Psalm 8:6; Gen. 1:28.

Why should Paul cite the Creation Decree as evidence of these matters? In what way does it illustrate that "our vile body" or "the body of our humiliation" must be changed?

Because the state of our bodies was conditioned by the Fall, and the accomplishment of the Decree was delayed by the manifestation of sin. Adam's disobedience of the Edenic Law revealed him as unfit in that state, to exercise the promised domination. Paul declared:

"Let this mind be in you which was in Christ Jesus; who, being in the form of God (image and likeness) thought it not robbery to be equal with God (unlike Eve - see Gen. 3:5-6) . . . but became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, . . . that at the name of Jesus every knee should bow of things in heaven, and things in earth, and things under the earth (the lower creation typical of mortal nations in the Age to Come). . . ." (Phil. 2:5-11).

Concerning the antitypical Eve, the Bride of Christ, he wrote:

"For our conversation (citizenship - R.V.) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body; that it may be fashioned like unto his glorious body, according to the working whereby he is able even to 'subdue all things' (Ps. 8:6; Gen. 1:28) unto himself" (Phil. 3:20-21).

This statement shows that the source of power is from Yahweh, who issued the Decree to the first Adam, "Have thou dominion . . ."

**The Means Of Victory:
The Provision Of A Firstborn**
— Col. 1:15-23

Reference to the Creation Decree is basic also to the theme of the Epistle to the Colossians. In Chapter 1:15-23, Christ is described as "the image of the invisible God" recalling the description of the original creation of Adam in "the image and likeness of God," and illustrating the comments of Elpis Israel:

"'The law of nature,' which is an indwelling and inseparable constituent of our present economy, has exceedingly deformed the image, and effaced the likeness of God, which man originally presented. It required, therefore, the appearance of a New Man, in whom the image and likeness should re-appear, as in the beginning. This was 'the man Christ Jesus,' whom Paul styles 'the last Adam.' He is 'the Image of the Invisible God' (Col. 1:15); 'the effulgent mirror of the glory, and the exact likeness of His person' (Heb. 1:3)." (p.40).

Paul furthermore states that he is "the firstborn of every creature" (Col. 1:15), or of "all creation" as the Greek has it (see *Diaglott*). How was it possible for the Lord, who had no corporeal existence until 4,000 years after creation, to be called the "Firstborn of all creation?" Because the status of firstborn was a legal title, and not one necessarily governed by accident of birth. A younger son could be elevated to legal firstborn over his older brother, if the latter proved incompetent or unworthy of the honour (cp. Deut. 21:15-17; 1 Chron. 5:1; 26;10; Exod. 9:22-29). The first Adam proved unworthy of this position and was ultimately supplanted in it by the second Adam, concerning whom Yahweh had declared: "Also I will make him My firstborn, higher than the kings of the earth" (Ps. 89:27).

Consider the following quotation from Colossians in the light of the Creation Decree:

"It pleased the Father that in him

should all fulness (image and likeness of God) dwell, and, having made peace through the blood of his cross, by him to reconcile 'all things' (Ps. 8:6) unto himself; by him, I say whether they be things in earth (mortals) or in heaven (immortal rulers of the Age to Come) (Col. 1:19-20).

In his reference to "all things," Paul was quoting generally from Psalm 8:6 and Genesis 1:28, explaining the process by which dominion will be exercised over all.

The Full Extent Of The Dominion (1 Pet. 3:22)

In this passage, Peter cites the words of Christ (Matt. 28:18) which are drawn from Psalm 8:6, to illustrate the full extent of dominion today exercised by the Lord, which power he is using to bring others to glory. Peter wrote:

"The like figure, even baptism, doth also now save us . . . by the resurrection of Jesus Christ who is gone into heaven, and is on the right hand of God, angels and authorities, and powers being made subject (Gen. 1:28) unto him" (1 Pet. 5:21-22).

The Praise To Be Ascribed To The Second Adam (Rev. 5:12)

We have found that Psalm 8 is an extension of the Creation Decree of Genesis 1:28, and in the light of its background (the victory of David over Goliath), reveals that the dominion will be attained only through warfare both personal and political.

The dominion will be established at a time when the name of Yahweh will be glorified in the earth (Psalm 8:1), and the Son of Man has been "crowned with glory and honour" (v. 5).

On the eve of the crucifixion, the Lord declared to the Father, "I have glorified Thee on the earth:

I have finished the work which Thou gavest me to do" (John 17:4). However, as Paul reminds us, the prophetic requirements of Psalm 8 have not yet been fully met (Heb. 2:8-9). That time is yet to come at the second advent of the Lord, when glory and honour will be ascribed to the Son of Man by all upon earth as outlined in Rev. 5:9-14. There seems an echo of the words of Psalm 8 and of Genesis 1:28 in the ascription of "power and glory" as expressed in Rev. 5:12-13.

"I heard the voice of many angels . . . saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

In this symbolic picture of future glory, the Elohim join with the lower creation in rejoicing at the dominion afforded the Son of Man, and ascribing unto him the praise due to his holy name.

The citations of Psalm 8 and Genesis 1:28 found in the New Testament sum up the statement of the risen Lord to the two whom he met on the way to Emmaus: "Ought not Christ to have suffered these things, and to enter into his glory" (Luke 24:26). He opened their understanding to the requirements of Scripture to that end, drawing particularly upon Moses and the Psalms (Luke 24:27,44). This would involve an exposition of both Genesis 1:28 and Psalm 8.

Summary

Our references to the citations

LOGOS

and allusions of Genesis 1:28 and Psalm 8 in the New Testament are not intended to be exhaustive, and a search will reveal other links. We have referred to the obvious ones. Each has been used in a special relationship as illustrating a particular facet of the manner in which the triumph of the Son will be established, and the scope of the dominion he shall exercise in con-

junction with his Bride, the second Eve.

The ones we have cited perhaps can be placed in orderly fashion as expressing the following: In Ephesus—the challenge; In Philippians—the victory; In Colossians—the elevation; In Peter's Epistle—the power; In the Revelation—the glory; In 1 Corinthians—the final result: death destroyed. — HPM

Logos Tour Of Bible Lands

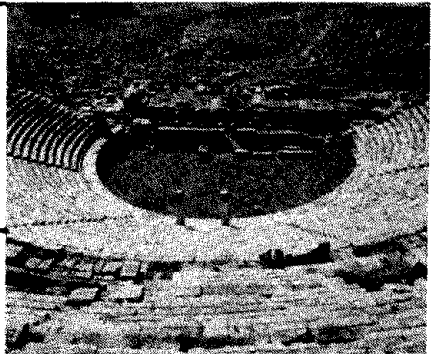
WE VISIT... MILETUS

We interrupted our notes of these tours, to briefly report on an Ecclesial world tour that we recently undertook. At the request of various readers, we now return to them.

Our last notes (see last volume) took us to the ruins of Ephesus. We were conducting a group of forty-four Christadelphians from Australia, South Africa, America, Britain and New Zealand. We limit such groups to forty-four members, because that is the largest number that an Israeli coach will accommodate if Sinai is included in the itinerary.

And to visit Sinai is a never-to-be-forgotten highlight of the tour. Though I generally have an adverse reaction from heights, I risk it all for the glorious view from Mt. Sinai at sunrise, and the wonderful privilege of standing upon that significant and historic spot, meditating quietly in an attempt to recapture the past

But we were moving on to Miletus in Asia Minor, not ascending Sinai; and as we did so we spoke to the group on the significance of the route. We were travelling upon a road along which, possibly, the elders of Ephesus had traversed, as they made their way from that city for a meeting with Paul at Miletus.



Well preserved Roman Theatre at Miletus

The distance is a little over thirty miles. Finally, the coach pulled up at what appeared, a scene of desolation. Fields of rank weeds were before us; in the distance we could see some ancient ruins; to the right of us we could make out the outline of a Roman theatre. There was absolutely no sign of life, for the modern village is a little distance from where we pulled up.

This was part of Miletus, one time a most important Greek harbor on the western coast of Asia Minor; a city with a population exceeding 100,000 people when Paul visited it, as he made his way to Jerusalem for the last time.

Paul arrived at Miletus by ship. It sailed past the island of Lade which protected the main harbor. Probably Paul's ship docked at the Lion's Port, the commercial centre of Miletus on the north side of the town. The entrance was flanked by two huge stone lions, which are still standing there today. He would have seen a handsome harbor-city, with marble-paved quayside, elegant temples dedicated to pagan gods, huge

theatre, and busy commercial activity.

The Apostle sent a messenger to Ephesus to summon the elders to Miletus. No doubt the messenger sailed the twelve miles north across the gulf to Priene, and travelled another twenty-five miles by land to Ephesus. This would have taken several days, giving the Apostle time to look around Miletus if he desired so to do.

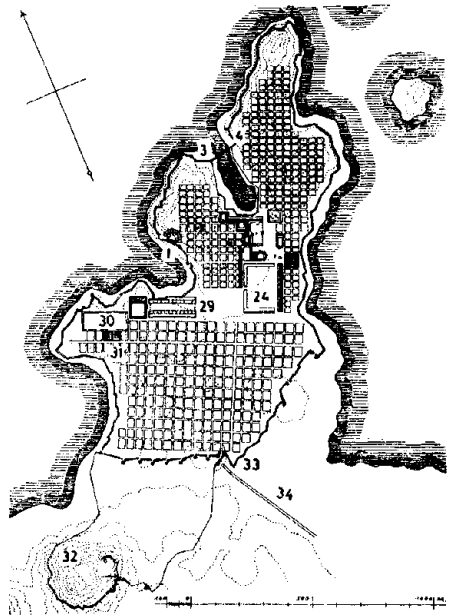
We desired to do so, and therefore, following Emin our guide, we picked our way through the rough fields to the ruins in the distance. They were one-time quayside buildings, and though they did not date back to the days of Paul, we made our way through them, to where the ocean once lapped upon the shore. Here we recapitulated the story of Paul's meeting with the elders of Ephesus. He reviewed the whole of his labours at Ephesus (Acts 20:17-35), and reminded them of the self-sacrificing methods he had used to preach the Gospel. He had taught "publicly and from house to house," and now for the last time, he reminded them of the responsibilities that rested upon them, for they "would see his face no more." Moreover, he warned them that of their own selves would men arise to draw away disciples after them. He recalled to their attention, the way in which he had given himself to the work before him: "Ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me" (v. 34). What a tremendous example of complete dedication Paul set. He must have laboured day and night, giving himself without stint to preaching, whilst, at the same time, working to support both himself, and the helpers (such as Timothy) whom he employed in the service.

No wonder those elders who had benefited so much from his ministering among them "wept sore, fell on Paul's neck, and fervently kissed him," as they sorrowed at his statement "that they should see his face no more." In a body they accompanied him unto the ship to sorrowfully wave farewell to the brother they loved so much; perhaps standing upon the very place where we were then standing!

We spoke of these things, and tried to recapture the atmosphere of the past. It was a little difficult. We stood in the ruins of the quayside buildings, on the shore of the harbour, but where was the sea?

It could not be seen! All that was before us was a flat plain, covered with the rank verbiage we referred to above. In fact, the Maeander River near which Miletus was located, has so silted up the Gulf into which it flowed, as to transform the ocean into a marshy, malarial plain, and Palatia, the modern village on the ancient site, is now six miles from the coast! The Island of Lade, which once stood at the entrance of the harbor, and was, in B.C. 494, the site of a large and decisive naval battle, is today a hill standing high and dry above the plain! Certainly, Paul would not recognise today the busy harbor-city of yesterday.

One of the most important and beautiful buildings in Miletus is the huge theatre, the ruins of which are still in a good state of preservation. In Paul's day, it was a large structure, capable of holding some 15,000 people; but afterwards, it was enlarged even more, until it could hold some 25,000 people. We moved over to view it, to take our place



General plan of Miletus in Paul's day (today the harbor is silted up). 1)—Theatre; 3,4)—Two lion statues at harbor entrance; 24,30)—Marketplaces; 29)—Stadium; 31)—Temple of Athena; 33,34)—Sacred way (Miletus was a district as well as a town).

on some of the ancient seats for the purpose of photos. It was not a good place for a photo, for originally it was associated with pagan worship. And a minor accident took place, for one of the group trod on a rolling stone and twisted her ankle — a slip that was to cause her much inconvenience and pain before the tour was over.

The theatre at Miletus is quite unique. Normally such buildings were built in the hollow of a hill, but this one was erected in an open field, and was one of the largest in Asia Minor. An inscription of great interest has been found here. It reads: *The place of the Jews, who are God-fearing.* For such an inscription to be found in a pagan theatre, does not speak well of the Jews of ancient Miletus. It rather suggests that they had become secularised, and had broken down the wall of separation that should have existed between them and the Gentiles. This attitude of the Jews, not only in Miletus but elsewhere, was probably one reason why they so bitterly opposed the teaching of Paul in some cities. They did not want to be reminded of the separateness which is an essential part of true worship.

So they bitterly opposed him, and sought by violence to destroy his influence.

This completed our visit to Miletus. It had been only short, but it had given us some impression of the place. It was not on our original itinerary, but was included at the last moment, by courtesy of our guide and the coach-driver, who succumbed to our suggestion. It was a little extra bonus that the participants of this tour received.

Such additional site-seeing is possible

when a group obeys instructions. Some members complain that I am always hurrying them up. But this visit to Miletus demonstrated the value of so doing. Let members of a group lag behind, and it is not long before an hour is wasted in a day of site-seeing. We try not to rush through a site; we try to arrange it so that a certain amount of discussion concerning it can be included, but to do so demands the greatest economy of time.

But now we really had to hasten on our way. We were driving towards Hierapolis, half way between Laodicea and Colosse, which the guide pointed out to us in the distance. In Paul's day there was an Ecclesia in Hierapolis, the *Sacred City* as the word signifies; and we were scheduled to stay there overnight. Reference to the city is found in Colossians 4:13.

As we moved along in the coach, the group discussed the places they had just visited; and then, as the conversation gradually lagged, and as the monotony of the way began to tell we switched on the tape-recorder. Soon the coach was filled with the sound of organ-playing, as some of the familiar hymn-tunes were heard. Voices were added to the music, as we gave ourselves to the thrilling songs of Zion, whilst the coach moved onwards. We called for silence, as Emin pointed out the site of Colosse in the distance; and, as we moved into Hierapolis, we pondered the labours of Paul and his associates as they must have made their way throughout the area, preaching the Gospel of the Kingdom. How wonderful to meet that hero of the faith in the Kingdom, if it is our privilege so to do.

— HPM



TO THE NORTH — GIVE UP

Last year, it was confidently predicted that 50,000 Jews a year would be allowed to immigrate to Israel from the USSR, because USA demanded the

inclusion of the 'Jackson Amendment' into the trade agreement with Russia. However, this was rejected by the Soviet Union. The Amendment called for the liberation of the Soviet's immigration

laws, especially those referring to Jews wishing to immigrate to Israel.

In rejecting the terms of the bill, the Soviet viewed the retention of the Jews in the USSR as more important than trade with the West. It is believed that there are over three million Jews in the Soviet Union. Those who seek to immigrate to Israel are subjected to severe restrictions in civil liberties. They often lose their jobs, friends, and homes, in the harassment that follows their application.

USA officials predict that there would be a 20% reduction in the numbers allowed to leave Russia this year, compared to that of 1974. In addressing the UNO Commission on human rights, Ambassador Eytan Ronn said:

"Tens of thousands of Jewish families are now awaiting permission to leave, and the backlog exceeds the total number of Jews allowed to emigrate from the USSR in half a century."

The time will come when Russia will be compelled to do what today she resists. The King of Israel will issue the decree "to the north, Give up!" (Isa. 43). Nor will he brook any denial.

HIGHWAY TO ISRAEL

Recently America cut off aid to Turkey, and Turkey threatened to respond with a "hit-back." She has intimated she will close some, or all, of the American bases on her soil. In moves that must please Soviet military leaders, Turkey is weakening the Nato stand against the USSR.

Turkey's presence in the political heavens in the last days will suffer an eclipse. Russia will swallow up her independence, and establish a spring board in Constantinople in which to attack the Middle East. To the present, America's military strength in the area has preserved Turkish independence. This is now changed, and one doubts whether America would react quickly if Russia were to "come against" Turkey by a military takeover (Dan. 11:40). Certainly the withdrawal of American support will facilitate Russia's lightning move as foreseen by Daniel (Ch. 11: 40-45).

Daniel says that the king of the north "shall enter into the countries, and shall overflow and pass over," (Dan.

11:40) with "chariots and horsemen." A highway, or pass is needed for this attack. Turkey provides such a pass. The Revelator declared of the Euphratean (Turkish) Power: "the water thereof was dried up . . . that the way of the kings of the East might be prepared" (Rev. 16:12). The "way" that Russia prepares for entrance into the Middle East, will be used by Christ and the saints to counter attack into "Babylon the Great" (Rev. 16:19).

Gaza Refugees

Minister of Defence, Shimon Peres recently briefed the Israeli Cabinet about his plans for improving the living conditions of the 175,000 refugees on the Gaza Strip. During 1975 it is proposed that between 1500 and 2000 housing units would be built for the refugees. Israel has permitted the refugees full movement in Israel which has led to them obtaining full employment. Income levels have risen and this allows the refugees to buy goods previously regarded as luxuries, such as refrigerators and television sets. Under Egyptian rule, prior to 1967, the refugees were not allowed freedom of movement, most were unemployed, and food and basic needs were mostly supplied by UNRWA.

Prosperity in the West Bank was also noted. Capital per year for residents in the West Bank stood at \$430 per year, "slightly above that of residents of oil-rich Kuwait and second only to Lebanon which is at the top of the list with \$750 per capita average."

Religious Boycott

The Bahai religious sect, with headquarters in Haifa, has been included on the Arab boycott list. This was due to the fact that the Arabs believe that the Bahai's were "engaged in propaganda aimed at discrediting Arabs." This was refuted by one of their leaders who said that Bahais "abstain, by word and deed, from all political activity and to promote the oneness of mankind."

Death Of An Israeli Pioneer

Eliezer Uneh, a founder of *Mapai* and then leader of the *Greater Israel Movement* died on March 1st at the age of 72. He was born and educated in Lodz, Russia, and migrated to Israel in 1922. He became Zionist representative in Europe and served in the Knesset from 1940 to 1955. W.M. (Woodville)

"HE KNEW WHAT WAS IN MAN"

People in Christ's day were the same as they are now – there were genuine men and women and there were some decided frauds. Christ could do what we cannot do – he could discriminate between the one class and the other. "He knew what was in man." This ability came through divine inspiration. "The Spirit of the Lord" rested on him (Isa. 11:2-3). His varied treatment of the two classes was solemnly instructive. To the sincere and upright he was kind, sympathetic, communicative. To the make-believers he was cold, angry and oftentimes strangely silent. When he did speak his utterances were terrible: "Ye hypocrites, ye generation of vipers." What is the lesson? Christ lives; his character, authority and power are unaltered. Ere long, his friends and his foes are again to confront him. Loving words and crushing words will once more be heard from his lips. Let us pause. We have to appear before Christ! He will speak to us. Are we his friends or his foes? Let us search our hearts. If hypocrisy is lurking there, let us root it out. We all have the power to do this. Let us be open-minded with Christ, seeking to hide nothing. Christ will show no mercy to shams. A penitent publican is more endurable in his eyes than a self-righteous scribe or Pharisee. The men and women who please Christ – who need not fear the outcome of an interview with him – are those who look upon God as a reality, and commune with Him as such, who recognise and confess their much unworthiness, and whose constant aim it is to grow better in His sight.

– A. T. J.

THE HOLY SPIRIT

It is Christadelphian teaching that the Holy Spirit Gifts have been withdrawn, and are not possessed by believers today. This teaching is not limited to the miraculous gifts of the Spirit, but in regard to all its manifestations.

At a time when many religious bodies are claiming possession of the Holy Spirit on the part of their adherents, the Christadelphian platform continues to deny that the Holy Spirit is a present possession of believers.

We do not dispute that God operates by His spirit, and can help, or guide us, through that channel of His power; but we refute the teaching that He has delivered it into the hands of believers as He did in the first century.

This Christadelphian teaching is disputed in an article in a contemporary periodical under the heading *Drawing Nigh* sub-headed *The Ministry of the Spirit*. Therein it is claimed that believers possess the same spirit as did Christ, "though not according to the same measure."

The question is asked and answered: "Have you experienced this work of the holy spirit in your life? Every true believer has."

Christadelphian teaching, from the days of Brother Thomas on, has claimed that the Holy Spirit Gifts have been withdrawn, and that the only form in which the Spirit is manifested today, is through the Word. The Lord prayed: "Sanctify them through thy truth; Thy word is truth" (John 17:17). Thus Christ taught that the medium of sanctification or separation unto God is the Word of Truth. That word is also described as "Spirit." Thus Christ taught: "The words that I speak unto you, they are spirit, and they are life" (John 6:63). Paul taught: "The sword of the spirit is the word of God" (Eph. 6:17). John taught: "The spirit is the truth" (1 John 5:6-Gr.).

The spirit-word is the "power of God unto salvation" (Rom. 1:16). It can transform a person for the Kingdom, and by finding a lodgment in his mentality can bring into being "the mind of the spirit" (Rom. 8:6), which is "the mind of Christ." In that sense, only, does the spirit take possession of us today. The idea that believers are subjected to an effluence of Holy Spirit direct from heaven, independent of the Word, or even in conjunction with it, is not the teaching of Scripture. It is a dangerous doctrine that can lead astray, and cause one to substitute prayer for the study of the Word. If "every true believer" experiences a measure of God's "working of His mighty power which He wrought in Christ," as this article alleges, what of those who have not had that "experience?" It obviously would mean that they fail to make the grade, and are not in the category of "true believers."

LOGOS

Some, however, find a genuine difficulty in discerning the difference between believers "possessing the Holy Spirit," and God "working by the Holy Spirit." Can we claim that the Holy Spirit has been withdrawn, if we pray to God for help, and He extends help to us by His spirit, or power? Most certainly we can, and must, do so. There is quite a difference between our "possession" of it, and God's use of it. When believers "possessed" the Holy Spirit, they could use it according to their own wisdom. Thus Paul indicted the brethren of Corinth for throwing the meeting into confusion by unwise use of the gifts of speaking in tongues (1 Cor. 14:32-33). The "possession" of the Holy Spirit, implies a measure of God's Spirit being placed into the hands of believers for their use; whereas Yahweh's use of His spirit limits the operation of it to Himself or the angels. On this matter, Brother Roberts' wrote: "The difference between the gifts of the Spirit vouchsafed in the apostolic age, and the strength and guidance that God may now grant in response to faith and prayer, is the difference between what God may enable a man to do, and what God does Himself."

Let us clearly understand that difference, and we will not be troubled by comprehending that though God has withdrawn His spirit from the possession of believers, so that they have not power to exercise that gift by his own volition, God does act by His spirit to guide or help us. But He does so independent of our will or knowledge. We can pray for the help, and it may be granted us, or it may not; but in any case, the operation of it, or otherwise, is outside of our comprehension. We cannot presume upon the Holy Spirit acting in the manner the article before us claims it does. We have to commit our way to God in confidence that He knows best, and accept in faith whatever He grants. Prayer finds its power in such an attitude.

In the first century, when the powers of the Holy Spirit were given into the possession of believers, the effects were obvious and dramatic. For example, the Apostles were completely changed, and became forthright exponents of the Truth, because the Holy Spirit taught them, and brought all things to their remembrance (John 14:25), in a way that was not the case, though they had access by prayer. God can guide us in understanding, and will do so if we approach Him aright. But we cannot presume to know the *modus operandi* by which this is done. He may direct the steps of somebody to us who can help us in our need; or He may, in His own mysterious way, bless our personal concentration of our mind upon His word as we come to study it.

Whatever means that God uses, and howsoever He operates through His spirit in our affairs, the Holy Spirit is not our "possession" as it was that of believers in the first century. We have the Word as the energising power of Yahweh, and should study it to that end.

In view of the publication of the article referred to above, we recommend that readers thoroughly absorb the book recently published by Logos entitled: *The Holy Spirit And The Holy Spirit Gifts*. Should any find a difficulty in any argument or scripture advanced to teach the opposite to that always set forward as Christadelphian teaching, we would be prepared to consider it in the light of the Word.

UNPROFITABLE DISPUTATION

There are Scriptural subjects that are too lofty for mortal minds to fully comprehend, and which, therefore, must be accepted in unquestioning faith. When such are permitted to become the subject of heated controversy, much harm can follow. Wise is the person who can echo the prayer of the Psalmist: "Yahweh, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me" (Psalm 131:1). Let us, in humility, learn to understand and accept what has been recorded for our admonition and learning.

The Work Of God In Christ

There are not lacking unprofitable questions today. They are principally questions of *modus operandi* in relation to the work of God in Christ, alike beyond the comprehension of all who discuss them. What should we think of a man who, not content with the shining of the sun, neglects the cultivation of his fields to enforce upon his neighbours some theory of how God makes it to shine? Surely it is sufficient to be able to see the sun, and to believe that it is the work of God to whom we give thanks. The crop does not depend upon the farmer's comprehension of how it grows. If it did, there would be no crop: for no man can comprehend the mode of vegetable generation any more than he does the shining of the sun. It is the same as to the Sun of Righteousness. We see him shine; we believe him to be the work of God; we thank God for it. But as

for comprehending the "how," we can only pity those who ask us to waste our time in the discussion of the question.

It is sufficient to believe the testimony concerning Christ — that he was the Word made flesh — that according to this flesh, he was the seed of David — that he came down from heaven — that he learned 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-inducive 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; how 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 begettal. 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 great 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 negate 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 Conquest Of Sin

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, and with which it is not inconsistent, though apparently so. 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 testimony in the case. It is a glorious fact that the Father was in Jesus by the measureless 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 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.

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.

Wisdom's Course

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 every one. 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.



Claims are being made and are apparently substantiated that the Arabs are supplying both finance and weapons to the Moslems of Eritrea in their fight against the new rulers of Ethiopia.

"Ethiopia And Libya With Them . . ."

Most countries recorded in Ezekiel 38 have come into prominence in recent years. Ethiopia, destined to aid Russia in her attack on the M.E. recently became the centre of political unrest. A military regime forcibly removed the royalists from power by deposing King Haile Selassie from his throne. Other nations are viewing the condition with concern. It is claimed that the Arabs are supplying finance and weapons to the moslems of Eritrea in their fight against the new rulers of Ethiopia.

Prominent on the side of the "Ethiopian Rebels" is Libyan leader Gaddafi (cp. Ezek. 38:5). Meanwhile, Somalia, Saudi Arabia, Iraq and Syria are also supplying arms, and the Sudan has been permitting passage of them through its territory.

Sons Of Togamah

One of the most dramatic changes to emerge out of the Greco-Turkish conflict has been the anti-Israel policy adopted by Turkey. Recently Turkey concluded various agreements with Libyan Prime Minister to Ankara. She is to receive three million tons of crude oil, and 280,000 tons of natural gas at prices "well below the present world market," and on favourable credit terms. Conditions attached to this bargain include support for the Arabs in the Middle East. In a Libyan-Turkish communique, Turkey "expressed full support of the demand for Israel's unconditional withdrawal from the occupied Arab lands." The communique also recognised the rights of Arabs and Palestinians to use "all possibilities to force the Israelis out of occupied territory."

OBADIAH AND ONESIPHORUS

Under our alphabetical letter this month, we have not been given much scope of choice, so we have decided to include two names: one from the Old and one from the New Testament; each a little gem in itself, but neither particularly well known.

Obadiah: A Minor Prophet?

The Scriptures offer little information about either of our two characters, but sufficient is given to show that they both rendered outstanding service during their lives, worthy of record in the honor-roll of faith.

Obadiah often has been dismissed, as the least of all the prophets whose words have graced a book of the Bible; but his theme is a major one, as Brother Thomas has noted.

Proud of their wisdom and their rocky and impregnable position, the Edomites were inveterate enemies of Israel. But God decreed their doom in the words: "As thou hast done, it shall be done unto thee." Obadiah predicted that Edom would be as though it had never been: totally and eternally destroyed.

Brother Thomas claims that Edom of the past is representative of Gog of the future; and, therefore, the same fate that overtook Edom will also overtake Gog and all his bands. So the voice of Obadiah, the so-called minor prophet, has a compelling message for these times. It is as though he declared: "Look

at the forces of Gog today! Like Edom, they place their trust in their power and knowledge; they are set to place a man on the moon (cp. Obad. 3:4); their military might is such as to cause America to spend \$150 per minute on national defence for every man, woman and child of its population, yet their power will come to an end."

World domination is still the ambition of the USSR, and in the coming test of strength, Israel will suffer. Yet, as Obadiah has clearly shown in his little gem of a prophecy, *right* will finally conquer *might*:

"Upon Mount Zion shall be deliverance, and there shall be holiness" (v. 17).

"And saviours shall come up on Mount Zion . . . and the kingdom shall be the Lord's" (v. 21).

In other words, modern Edom — Gog and all his forces — shall be no more, "and the nation of Israel, shall yet blossom, bud, and fill the world with fruit."

Surely this theme should cause us to view Obadiah's prophecy with the greatest respect. It has been truly said that some of the most vital things in life have been only granted in fragments.

Obadiah: The Man

Obadiah's name signifies *A servant of Yahweh*. He prophesied about the year 586 B.C. His theme is truly a stupendous one. It is also significant that God selected an almost unknown and obscure man to speak of the greatest crisis and battle of all them: the clash of humanity with divinity at Armageddon which shall bring the age of Gentilism to its end.

Though almost unknown to us, Obadiah takes his place among those great ones of Hebrews 1:1 through whom God spake to mankind. This fact should greatly comfort us ordinary folk, for it shows that God has use for such to forward His plans. Even the most obscure is never out of the "sights of God." I know of a devout sister who used to live in Bristol. For many years, by word and print, she tried to follow in the steps of the prophet, warning of the coming invasion of Gog. When she died, the local newspapers placed this caption over the report of her decease: *Beware, Beware, the Russian Bear*. They recalled how she was always foretelling doom. This was over twenty years ago, when the Russian threat was not as obvious as it is today. What would those reporters think today!

Onesiphorus: Man Who Practised Love

From the prophet we turn to Onesiphorus, a brother who manifested the practical realities of love. The prophet laboured for God in the spoken word, and the disciple laboured for Christ in compassionate ministry.

Again, we are given almost no personal background; but sufficient

to reveal that Onesiphorus, whose name means *helpful*, was a Christian in deed as in word.

Paul had experienced the utmost unkindness from his brethren: animosity, cruelty, betrayal — the whole gamut of the works of spiteful flesh. But from Onesiphorus he received the ministrations of a true brother in Christ. He was not merely a fair-weather friend, but a brother who extended a helping hand in times of adversity, when all looked black, and true friends were scarce. Paul's words to Timothy (2 Tim. 1:16-18) witness to that; and enable us to feel that brotherly love vividly at work:

"The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me; and was not ashamed of my chain; but, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day; and in how many things he ministered unto me at Ephesus, thou knowest very well."

Timothy was aware of these things; but are we aware of the need to emulate such an example. With our lives so busily occupied in the pressing affairs of modern life, do we find time to ponder the lovely friend who journeyed to Rome and risked the wrath of the authorities in the effort to find his brother?

Where did his steps lead him? They took him into that dread fortress, foul and stinking, where Paul was enchained and in danger of starving! Who can tell of the eloquence or the pathos of that moment, when Paul looked up and, in the gloom, saw the radiant face of one who had braved all to find him and minister unto his need! Who can express the warmth of that hand clasped in hand, of that kind-

red meeting of two souls in love with Christ and with one another in the bonds of the Gospel!

These are incidents which speak to us of the wonders of our faith; and they are timeless! They tell us that God Himself holds in high esteem the love of brother for brother, and confirm the fact that the Lord died not in vain.

Our two obscure characters continue to sleep, yet, like Abel, they also continue to speak, and their combined message surely is this: Obadiah — with a message of faith and hope; Onesiphorus — with a ministry of love. Both reflecting

each in his own way, characteristics seen in perfection in Christ.

And in him whom do we see? The greatest prophet; the greatest exponent of faith and hope; the greatest manifestation of love. He, like Obadiah, provides us with a message of hope and encouragement; he, like Onesiphorus, is not afraid of that chain which binds us each to sin and death. He has "sought us out very diligently" and has found us, has ministered unto our needs, and encouraged us to look to that time when Gog and all his hosts shall fall to rise no more.

— J. A. Swaish (Wales).

THE FLIGHT OF **time**

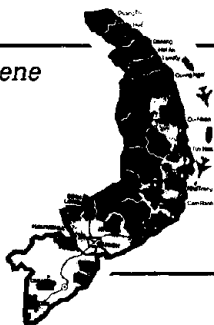
"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" — Ephesians 5:15-16

*Do you ever stay
A moment, to think how that time is hasting away,
And we cannot hinder a moment as it flies!
A week just dies
And another comes straight, straight on,
And is partly gone
While we are pausing to think it has begun!*

*Time pauses never — the day of grace
Is shortening ever, at one unfaltering pace,
And the day of decision
Is travelling onward, with steady, unswerving precision,
And suddenly,
Or ever we are aware — that day will be.*

*Blessed are they
Who, with good cause, can say:
"Amen, even so Lord Jesus, hasten the day."*

VIET NAM



DEFEAT FOR THE WEST

"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's 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."

— R. R. (1898).

Effect Of Vietnam's Fall

The words quoted above appeared in *The Christadelphian* for 1898 in reply to a correspondent. And despite Britain's pre-occupation with the Common Market, and the weakening of her ties with both America and Commonwealth Powers as a consequence, the opinion of Brother Thomas, expressed therein, has every indication of being vindicated.

Indeed, the fall of Vietnam could result in a new alignment of powers, strengthening the bonds that link together English speaking countries throughout the world. Certain it is that America has been thoroughly discredited by her political defeat; particularly in the eyes of Asian nations. And equally certain it is, that Communism every-

where will be stimulated to increase its efforts to dominate those countries where it is not already in the ascendancy.

Two nations in particular, may soon be involved in crises as a result. They are Korea and Rhodesia. Korea emerged from World War 2, devastated by civil war between the Communist forces that dominated in the north, and the Democratic forces in the south. The war ended in a stalemate, and, ultimately, the border was established at the 38th parallel, so that, today, Korea is cut into two. To the north lies the Communist "People's Democratic Republic" (roughly 56% of the total land area, and 27% of the total population); to the south lies the Republic of Korea, which includes nearly three-quarters of the

population, together with the best farming land. North Korea has a population of about 12,000,000 and South Korea a population of 30,000,000.

The success of the Communist forces in Cambodia and Vietnam, could result in a further attempt on the part of the Communists of Northern Korea resuming the struggle to gain possession of the south. Certainly, South Korea can no longer look to America to assist it maintaining its independence, as it has in the past.

The Communist victory in Vietnam has also had repercussions among the colored nations of Africa. At the Jamaican conference of Commonwealth leaders, President Nyerere of Tanzania commented upon it, as follows:

"They've won. I don't know what the effect will be in the rest of the world, but it must give some encouragement to us in South Africa. If we could learn to do 1 per cent of what they've done, we'd win in southern Africa."

He warned that freedom fighters would begin training to infiltrate into Rhodesia and South Africa, and attack those countries from within. Since the fall of Mozambique to Communist inspired forces, Rhodesia is threatened by such infiltration, and the buffer states that once protected South Africa have been removed.

Threat To Australia

The fall of Cambodia and Vietnam leaves Laos as the only remaining non-Communist nation in Indo-China. Laos is a landlocked country, bordered by Vietnam on the east, Thailand on the west, and Cambodia on the south. It is ruled by a coalition government, which, for some years, has only been main-

tained by American financial assistance. The withdrawal of America from Vietnam, is an indication to the Rightist forces of Laos that they cannot expect adequate western aid to counter an all-out Pathet Lao (the Leftist party in Laos) effort to take over the country. With or without an armed campaign, political observers recognise that Laos will be gradually Communised.

Meanwhile, "them that dwell carelessly in the isles" (Ezek. 39:6), continue on in that way, seemingly indifferent to the threat that Communism presents. Since coming to power, the present Labour Government in Australia has swung more and more to the Left. With the Prime Minister in Jamaica, agreeing to impose trade sanctions against Rhodesia if other Commonwealth nations do so, and critical of a regime in South Africa, which, with all its faults, has treated its coloured populations better than Australia has its aborigines, and has not stooped to the immoral legislation which disgraces this country, Australia is busily separating itself from allies who would count in an emergency, and is placing itself in the path of that fire that Ezekiel warns will overtake all who "dwell carelessly."

A glance at a map is sufficient to show the threat a Communist Asia presents to Australia. All that remains between it and belligerent Communist countries are Malasia and Indonesia; and Leftist nationalism is rife in both those countries already. A quarter of the population of the earth subsists within three thousand miles of the coast of Australia, in countries already overburdened with people. And this largely empty continent is a magnetic attraction for such. One day,

the horror of Vietnam will swamp Australia, and it will come to understand the meaning of Daniel 12:1: "There shall be a time of trouble, such as never was since there was a nation."

The Five-Pointed Star Of Communism

One of the main buildings in Budapest, Europe, bears a large cement (clay—Dan. 2:43; Hab. 2:6) replica of the red Star of Communism. The star is five-pointed, and the Communist guide has no hesitation in explaining to visitors the meaning of it. The five points of the star, he declares, represents the five main continents of the world: Europe, Asia, Africa, America, Australia, and Communism will not rest until the shadow of the Star embraces all the Continents so indicated. The avowed aim of the Soviet, he declared, is to conquer all those Continents, either by agitation through their Labour Movements, or by direct force of arms.

How true Brother Thomas' statement concerning Communism has proved. Referring to the agitation of Karl Marx in 1848 which was subsequently suppressed, he wrote:

"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 (i.e. Communism — Ed.), 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" (*Elpis Israel*, p. 373).

Today we are in a position to recognise how completely true these

words have proven to be. Every nation, including America, is affected by Communism. Its Godless influence infiltrates into the educational systems of the West, the legislation of its governments, and the labour movements of its politics. Industrially, Russia is rapidly overhauling the West, as she has already done politically and militarily. An iron control is exerted upon the people who are geared to co-operate to the advancement of the country and its ideology. For example, a tourist entering Russia from the West, finds that he is thoroughly searched for drugs, or pornographic literature, which are strictly controlled throughout the Soviet; and immediately on entering Russia, the discriminating visitor detects the difference between the young people of that country, and the drug-ridden hippies of the west.

There is much in the discipline of Communism that is commendable but, of course, it is mixed with a Godless atheism which is the worst form of immorality, providing a basis for ruthless violence, dedicated to the establishment of the flesh in "the way of Cain." Communism can not live side by side with Capitalism, as Karl Marx clearly showed. When it is established in one country, it is obligatory upon its adherents to spread it to the next. Thus the events of the Far East, though they may seem remote to countries in the West, will invariably have that effect. The Scriptures warn of this. Jeremiah declares that the "whirlwind" of the last days, which will result in "the slain of the Lord" extending from "one end of the earth even unto the other end" (Jer. 25:33), will develop from evil "going forth from nation

to nation" (v. 32), stemming from "the coasts of the earth." The "coasts of the earth" are its extremities, those "remote" areas such as Korea, Cambodia, Laos, Vietnam, which so frequently find mention in the world's news at this time, but of which we know so little, so that we often have but a vague notion of their position on the map. The prophet declared that "a noise shall come even to the ends of the earth" and that "noise" we are hearing now.

"The spirits of demons, working miracles, go forth unto . . . the whole world, to gather them to the great day of God Almighty" (Rev. 16:14). So wrote the Revelator. We experience the results of the demon spirit of Communism today, as nation after nation fall under its power: Korea, Laos, Cambodia, Vietnam, Malasia (?), Indonesia (?), and so forth. How privileged we are that we can extract comfort and hope from a situation that is so desperate as far as Gentilism is concerned; what a blessing is ours that we can see into the future to the vast changes that Christ will effect at his coming. Peter exhorts: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and earnestly desiring the coming of the day of God" (2 Pet. 3:11-12, R.V.). Again, as Vietnam falls after thirty years of fierce fighting, Cambodia succumbs to a minority of Communist forces, and Laos is hemmed into a dependent position politically, the voice of Brother Thomas should be heeded exhorting

as to the real significance of these incidents:

"When Russia makes its grand move for the building-up of its image-empire then let the reader know that the end of all things, as at present constituted, is at hand. The long-expected, but stealthy advent of the King of Israel will be on the eve of becoming a fact; 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 the obedience of faith, and the perfection thereof in 'fruits meet for repentance'" (*Elpis Israel*, preface, p. 20).

The study of prophecy should engage our attention as never before. "Cannot ye not discern the signs of the times?" Christ asked the leaders of Jewry (Matt. 16:3). And speaking to us, he declares: "Behold I come as a thief; blessed is he that watcheth and keepeth his garments" (Rev. 16:15). We need to be alert to the times in which we are living, so that we are not taken unawares when the greatest event of all time takes place. Every move that Russia makes should impress us with the fact that the Judgment Seat is before us, and should cause us to clearly discern our priorities. Such books as *Elpis Israel* and *Eureka* constitute the finest non-inspired helps to the better understanding of what Inspiration has recorded. What a pity it is that as events are fulfilling the anticipations of Brother Thomas recorded therein, there are those of our number busily engaged in debunking those writings, or in depreciating their value. Let us not be led astray by such influences. They can undermine our confidence in the Truth as Communism does the politics of the nations about us.

Let us take heed. — P.M.

Many wonder about the countless millions that come and go entirely outside the scope of God's plan, but God has looked them all over. The material that God desires is very rare—almost non-existent—true humility that seeks God's will in all things and not its own—that realizes that man is nothing, and can never be anything outside of complete submission to and unity with the mind of God.

Logo Communication

(In which the Editor holds converse with readers near and far)

Preaching In The Philippines.

"Thank you for your response to our appeal for *Heralds*. The *Herald of the Coming Age* together with other Christadelphian literature, have been circulated widely here in the Philippines to contacts requesting them.

"Contacts who are taking Postal Correspondence Courses, and have been visited, show their demand for *Herald of the Coming Age*, not only in Manila, but also in far away places in the provinces. The copies you are sending will, God willing, further the work of the Truth in this country to the glory of the name of the God of Israel.

"We have informed the A.C.B.M. concerning these matters, and we are all looking to the prospect of meeting you all, God willing, during your Manila visit this year.

— A.M. (Philippines).

(Through the liberality of readers, we have arranged for a large supply of all titles of Herald of the Coming Age to be sent to Brother Manzano in Manila, and will forward copies of each new title produced, together with the local Philippine address on the cover. We have arranged for Brother Manzano to handle all contacts locally, instead of many of them coming to us as they were doing

previously. We trust that this co-operation may result in fruit to the glory of the Father in the age to come. Unfortunately, the deferment of our overseas tour this year caused the cancellation of our intention to visit Manila and conduct a short effort with the local brethren; but we anticipate including that on our tour next year, God willing. — Editor).

News From Israel

"In reply to your letter, it would be possible for you to call on me, if, God willing, you should come to Israel. You may, however, be disappointed if you expect to find people carrying on Christadelphian traditions here. It appears that you have been given the wrong impression, hence your method of salutation. It is over 30 years since I had any connection with one of the various groups calling themselves by that name in Britain.

"The small flock of believers here, have been, as it is written: 'All taught of God,' and as the first century believers did, 'continue stedfastly in the teaching of the Apostles' and the fellowship and the breaking of bread and the prayers' (Acts 2:42).

"I regret to say, that, in the main, the sample

of Christadelphians that have visited us previously have given us no joy in the Word. We therefore do not look forward to such meetings, but if you care to call on me it will be quite in order. All who come in 'the name of the Lord' are welcome.
— J.H. (Jerusalem)

*(Unfortunately we have had to defer our visit to Israel until next year, God willing. However, we will take the opportunity of calling upon you on that occasion during the course of the proposed tour. Meanwhile, whilst each one of us has a responsibility to maintain the truth in doctrine and practise, and whilst faithful, forthright exhortation and rebuke are in order, we need beware an attitude that condemns but does not extend help to an existing situation. There is such a thing as "strengthening the things that remain." Let us give ourselves to that labour. We would be in a hopeless state if the Lord had looked upon the condition of Jewry in his day, and proceeded to isolate himself.
— Editor).*

Nearing Eighty: Still Constant

"These thoughts might be profitable both to babes in the truth, and to those of experience.

"After having the bene-

fit of Ecclesial life in a large Ecclesia, and then, finding myself in a position of almost total isolation, I have experienced lessons that are hard and yet are a source of comfort. In all circumstances, I have found great benefit from the Word, particularly when studied with that aid of the writings of brethren Thomas and Roberts.

"The association with active members attending and co-operating at the Bible Class, Sunday School, Memorial Meeting and public witness has been encouraging and profitable.

"The company of older brethren: their exhortations lectures, words of counsel and guidance provided instructive and necessary discipline. Ecclesial life brings its restrictive measures, but they are valuable as guides to eternal life.

"For many years, my sister wife and I have been cut off from Ecclesial life, but the Truth has never lost its value to us; it remains all our hope and desire. May these words encourage others to keep the faith, each first day of the week, who through no fault of their own, lack Ecclesial association. And may we form units in the multitudinous Bride to be gathered to the Marriage of the Lamb."

— G.F. (USA)

US World Lead Slipping

The following comment is from the *Berean*:

In the past ten years, Japan, Russia and the Common Market have grown in productive power faster than the US. At the same rate, Japan would pass US in mid-90s; Russia and West Europe would pass US early in the next century. But

Japan and the Common Market are both heavily dependent on Mid-east oil, and are being slowed by soaring oil prices. Russia, however, has assured oil supplies, and by importing vast amounts of Western Technology it may be able to boost production ever faster than the present rate (from *Newsweek*, January, 1975).

(Since the publication of the above, Europe and Japan as well as US have slowed up tremendously in production. But Russia drives on relentlessly, with no depression, energy crisis, or raw material shortage — and no many-headed, vote-dependent, cross-purposed legislature to argue endlessly and settle nothing. Bible prophecy reveals the significance of all this, and enables those educated therein to extract hope and comfort in spite of the prevailing distress).

The King Of The South

"We have enjoyed reading *Logos*, and continue to distribute *Herald of the Coming Age*, advertising it over the radio. I wonder how many of your readers knew that Brother Thomas wrote in *Eureka*, that our Lord Jesus Christ could very well be the latter-day 'king of the south'? I have found this a most interesting subject to study. Comments can be found in *Eureka* vol. 3, pp. 542, 585, 590. In connection with this, read vol. 2, pp. 544-570."

L.C.L. (USA).

(*Brother Thomas claims that prior to Christ moving against Gog at Jerusalem, he will overthrow the remnant of his forces in Egypt. Thus, conquering Egypt, the Lord becomes king of the south to move against*

the king of the north. The term "king of the south," prophetically relates to a foreign power in occupation of Egypt. We believe the Scriptural evidence causing Brother Thomas to claim that Christ will occupy Egypt before moving north is sound . . . Editor).

Eight Signs Of John

"Over the past few years it has become common to hear and to read within our body, of "the eight signs of John." So much so that I now believe the time has come to point out the error of what is being proclaimed.

"To the best of my knowledge the first to put forward this proposition was Bullinger in the Companion Bible. But Bullinger was wrong! — and "all we like sheep" have followed along.

"John's Gospel record is divided into an introduction (prologue) — Ch. 1:1-18; the Gospel record itself (which of course, also is sub-divided) — Ch. 1:19 to Ch. 20:31; and an epilogue (Ch. 21).

"The eight signs" — i.e. the major ones, there being minor ones not listed — are contained within Ch. 1:19 and Ch. 20:31; John is specific about the first (Ch. 2:11) and the second (Ch. 4:54); and almost as specific about the eighth (Ch. 20:30). And he is very specific about the reason for the eight great signs (Ch. 20:31) — "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Thus he wrote to those who were the direct recipients of his message.

"So the list is as follows —

1. Chapter 2:1-11
Water into wine.
2. Chapter 4:46-54
Curing of the ruler's son.
3. Chapter 5:1-47
Strengthening of the impotent man.
4. Chapter 6:1-14
Feeding of the 5,000.
5. Chapter 6:15-21
Walking on, and calming the sea.
6. Chapter 9:1-41
Sight to the man born blind.
7. Chapter 11:1-44
Raising of Lazarus.
8. Chapter 20: 26-29
Resurrection evidence—the doubter believes (cp. Ch. 2:18-22).

"Thus John's avowed reason for listing these signs is a two part one.

1. "That ye might believe."
2. "That believing ye might have life."

"The conviction engendered by the evident signs is calculated to produce a character well pleasing unto God — but it does not always do so! So many acknowledge Christ but do not emulate him. And what a convincing list this is — manifesting the super-human ability to control and change the course of nature; to heal human ills completely incurable by any human agency; even to raise the dead to life again; and finally, "because it was not possible" for the grave to hold him, to manifest himself as the one who "was dead and behold I am alive for evermore."

"The listing of eight signs must be significant in view of the nature of the eighth. The number 8 is the number of resurrection and new life, which is exactly what this sign demonstrated so convincingly to Thomas.

"It is true that Ch. 21 contains another sign, but

it is one that stands alone. It was not designed to do what the others were designed to do (Ch. 20:31). This sign was designed to involve future generations in a continuing work — that of filling the Gospel net. We are all fishermen, but we toil fruitlessly on our own. Jesus does not need our help — he had fish of his own on the coals — but he asks it nevertheless, if it be given in the way he directs! And the net will be filled with 153 "great fishes" (17 — the ecclesial number X 9 — the number of finality).

"This makes the ninth sign of John's record and it is significant again in the meaning of that number. But, I repeat, it is part of the epilogue; it is not one of the signs given for the purpose outlined in Ch. 20:31. Therefore it stands separate and distinct from them, and to all the other signs it adds a dimension they do not include. Altogether they enjoin upon us:

1. Believe — in the resurrected Messiah.
2. Obey — in your own transformation.
3. Preach — that others might also believe and be transformed.

E.W. — (Brighton).

Life's Experience

"I am 92 years of age, and I am convinced that the return of the Lord is so close that I could witness it in my lifetime. Look at the condition of the world. How long can it last. It is peopled with 3,000 million mostly ignorant people, many of whom find escape only in dope, whilst befuddled statesmanship pass staggeringly filthy legislation. Man

has certainly reached the limit of wickedness. His 6000 years of secular history from the womb to *sheol* certainly confirms his mortality, not his *morality*. Here, precisely, is the root cause of the contemporary debacle of wholesale rejection of absolute authority and a world-veto of discipline.

"This man-made morality and consequent veto of discipline brings our boasted technological instructors of claimed efficiency and competence to the level of Sodom and Gomorrah, and there is no Abraham to plead for their preservation.

"The news-casts leave one feeling sick. To what level has the world sunk, when the UNO assembly permits Arafat (the guerilla chief) to address it with a modern revolver in his belt? Where is there any hope of peace, with Russia feeding Syria with the latest missiles and extending support to the anti-semitism of the other Arab States? And so the 'film' of human futility unfolds, and from a purely human viewpoint, Israel is finished.

"But is she? Yahweh Elohim Eternal has chosen Jacob, not Esau, and His plan will supercede that of flesh (Ps. 132: 50;110). To hope "and quietly wait" as we are exhorted, may be difficult, but it is Jeremiah's counsel recorded in *Lamentations*, and certainly it epitomised the vibrant faith of saints of previous ages, made acceptable to Yahweh through Emmanuel the beloved.

"The Truth is a wonderful structure; man could not conceive such a glorious system of things, still less execute such a tremendous achievement. May we find a place in that glorious

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throng, made equal to the Elohim, to then, in glad acclaim, and purity of ecstasy, without spot or blemish, render back to the Eternal praise, honour and glory for ever. Love to you and yours in the Anointed." A.D. (Canada).

(To all the above, we add: Amen! - Editor).

Phanerosis

"I have been looking at your 1969 edition of *Phanerosis*. I notice that you refer to an earlier edition published by the *Maranatha Press*, and therefore you call yours the third edition.

"You apparently were not aware of the book: *Phanerosis and Other Writings* by John Thomas published by *The Christadelphian Office* in 1954. You may recollect that Bro. C.C. Walker refused to reprint *Phanerosis* because of the number of errors it contained, and wrote *Theophany* instead.

"The 1954 edition was supplemented with a lot of notes drawing attention to most of the errors. It follows that your 1969 edition was not the third, but the fourth edition.

"What a pity you did not add a supplement drawing attention to the errors, as was done in 1954.

"I would be grateful if you would please inform me as to the date of the *Maranatha* Edition and whether it had any comments on the errors."

(H.H. Vic).

(Our edition was actually brought out in 1953, and re-issued in 1969. Before doing so, we requested a list of the alleged "errors" which we had been told were evident therein, but

they were not then available. Most of them are really expressions of opinion, and should not be classed as errors. We have listed them in our edition, and have answered most of them. We also corrected by footnote, a mistake that occurred in the *Maranatha* edition, in addition to these others. The edition issued by the *Maranatha Press* does not give a date of publication. We recognise the value of *Theophany*, and have assisted in its distribution and sale. At the same time, we believe that *Phanerosis* is outstanding in expounding the doctrine of *God Manifestation*. *Eureka*, also, is extremely valuable in outlining that wonderful and vitally important theme. . . Editor).

Appreciation

"On behalf of the Ecclesia, it gives me great pleasure to enclose donation of 20 pounds to further the cause of *Logos*"

(C.F.B. - England).

(We deeply appreciate the voluntary contributions of Ecclesias and brethren which greatly help in this age of inflation and increasing economical problems. Such generous and spontaneous gestures assist us in bridging the gulf between receipts and payments, and enables us to maintain and extend the work already being done. It also imposes upon us a great responsibility to use the money thus given as effectively as possible. The act of generosity and fellowship across the ocean indicated above - one of many - is most encouraging in a difficult period - Ed.).

We Pray For The Young

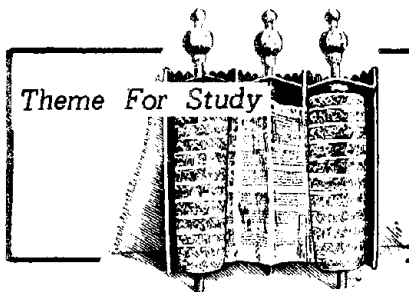
"Yes, we live in significant times; times that are

frightening in every way. Nevertheless, it is comforting to read: 'When ye see these things come to pass, then lift up your heads . . .' We pray for the young, that they may be kept from the evil shams of this age, and pay attention to the living Word. The days of Noah and Sodom are with us, and the test is on the brotherhood. We are privileged to know the end; may we strive to be found worthy of such a prize" (M.G. Scotland - an elderly sister).

The War That Won't Go Away

The above is the caption given to an article in the *Daily Telegraph*, forwarded to us by reader G.C. (NSW). It claims that the failure of Kissinger to bring peace to the M.E. revives the possibility of war in that area which could widen out to world conflict. It claims that Moscow is using the breakdown of talks "as a lever to get back into the M.E." It further states that "one immediate consequence of the breakdown is that the Suez Canal will now remain closed to all but Egyptian and Russian warships." The Egyptians state they "will open to international traffic only when it is no longer menaced by Israeli guns." The article concludes by the statement that diplomatic observers believe that war is inevitable.

Our correspondent has marked the caption above, with the proviso: *until the Master returns*. How privileged we are to be able to look out upon a troubled world and yet extract hope from it.



PSALM EIGHT

THE GLORY OF YAHWEH IN THE SON

(continued from page 253)

Our previous article showed that this Psalm is frequently quoted in the New Testament, forming the basis of many of the Epistles of Paul, as well as some of the more important statements of the Lord Jesus. It is therefore deserving of close attention, which is the reason for our rather lengthy treatment of it.

The Inscription

The Psalm is headed: *A Psalm of David*. The Psalm, however, is prophetic of the future glory of the Lord Jesus Christ, the antitypical *Beloved*, as we have found from its historical background.

The Hebrew word rendered "Psalm" in the Inscription is different to that which forms the title of the book as a whole. There the term is *Tehillim, Praises*; here it is *Mizmowr*, which Strong gives as a *poem set to notes*. It is derived from *zamar, striking*, and in this relationship, refers to the plucking, or striking, of a percussion instrument, as an accompaniment to the words. The term thus relates to a poem set to music, and is suggestive of harmony between the instrument played, and the words sung. More: as the reader gives himself to the ideas and thoughts expressed they pluck at the strings of his heart, bringing his mind into harmony with the purpose of Yahweh. By that means, he manifests the exhortation of Paul:

"Speaking to himself in psalms, and hymns, and spiritual songs, singing and making melody in his heart to the Lord" (Eph. 5:19).

The Dominant Divine Name

This is expressed in the first verse, and repeated in the last, as *Yahweh Adoneynu* rendered "Yahweh our Lord."

The title *Adonai* is a plural word, signifying *Lords* or *Rulers*. Its first occurrence in the Bible is in Genesis 15:2,8 which describes the covenant God made with Abram after the deliverance of Lot from the northern invader.

Abram was told: "I am thy Shield, and thy exceeding great reward." In unquestioning devotion and submission to God at this declaration, Abram bowed in heart and mind before Him, addressing Him by the title *Adonai*.

What does the title suggest? The singular form, *Adon*, is used in connection with two classes of men: the master of slaves, and the husband of a wife. The term, therefore, is expressive of a personal relationship: a relationship of authority on the one hand, and of allegiance and love on the other. Owner, ruler, governor, husband are the ideas expressed.

Abram already had been impressed with the authority, and

governorship of Yahweh. With the aid of God, he had overthrown the powerful forces of Chedorlaomer, and in this had tangible evidence of the rulership of God; he recognised Him as "possessor of heaven and earth" (Gen. 14:19).

But why use the *plural* form of the word? Because Abram realised that the agency by which God rules the world is through a multiplicity of angelic beings: the Elohim, who, in this capacity, act as rulers and governors over humanity Heb. 1:14; 2:5).

Thus Abram bowed before God as a slave before his Master; but he recognised that that Master had others under Him to whom He had delegated His authority. Therefore he addressed Him as *Adonai*: rulers, governors, masters.

The slave was, in Old Testament times, the absolute possession of his lord. He had no personal rights, but completely submerged his will in that of his master. But his master also had responsibilities towards him. His needs and his wants were his master's care, and were treated as such. A slave was regarded as a member of a household, on a lesser level than children certainly, but with privileges denied hired servants. His relationship to his master was not only one of allegiance, but frequently also of love.

This is exhibited by the use of the word *Adon*. Sarah addressed Abraham by that title (Gen. 18:12), but she did not do so in an attitude of craven subservience; but of devoted submission, the outcome of true love. So Yahweh claims the obedience and loyalty of those who truly love Him (Isa. 54:5); and the Ecclesia acknowledges Jesus

Christ as Lord, because espoused to him in spiritual marriage.

This submission to authority in love and respect is completely contrary to the spirit of our age, which is characterised by independence and selfwill. Few are ready to pray, sincerely, concerning all the interests and aspects of life: "Thy will, not mine, be done."

Abraham used the title at a time of victory; Joshua used it in the bitterness of defeat, when Israel had turned its backs on the enemy at Ai (Joshua 7:7). He recognised that Yahweh was responsible for the defeat, and used the title in humble submission to His governorship over the nations.

"O Lord (*Adonai*), what shall I say, when Israel turneth their backs before their enemies!" (Joshua 7:8). As Lord, the supreme Commander, though directing His requirements through the Elohim, Yahweh gave commandments for the purging of the camp of Israel, and for resumption of the battle against their enemies.

The title of *Adon* which belongs to Yahweh, is also that of His Son. To the disciples, Christ declared: "Ye call me Master and Lord, and ye say well; for so I am." He invites those called to the Gospel, to so rule their lives, that they may be elevated to rulership with him in the age to come. The multitudinous Christ, therefore, will comprise the *Adonai* of the Kingdom. The glorified saints will assume the position today held by the angels, and will rule on behalf of Yahweh.

Therefore, as an introduction to his brief exposition of the very Psalm before us, Paul made mention of that fact, and so illustrated the

significance of the divine Name revealed therein. He declared:

"For unto the angels hath He not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying . . . (then follows the citation from Psalm 8. See Heb. 2:5-8).

The divine purpose of a world in subjection to Christ and the saints, is expressed in the use of this prophetic name: *Yahweh Adonai, He who shall be rulers*. Significantly, it is found at the beginning and the end of this prophetic Psalm.

Analysis

If we divide the Psalm up into four parts of two verses each, and bear in mind its prophetic significance, we have:

- (1) Praise for Yahweh's Victory over Sin (vv. 1-2);
- (2) Praise for the Majesty of His Future Government (vv. 3-4);
- (3) Praise for the Glory of the King (vv. 5-6);
- (4) Praise for His Worldwide Dominion (vv. 7-8).

The Psalm is rounded off by a refrain from the first verse.



- (1) Praise For Yahweh's Victory Over Sin (vv. 1-2)

The Psalmist anticipates the time when the name of Yahweh will be great in the earth because of His conquest of sin.

VERSE 1

"O Yahweh our Lord" – This is the dominant name of Deity expressed in the Psalm. See notes above.

"How excellent is Thy name in all the earth" – A person is said to have a good name because of the character he bears. The time is coming when Yahweh's character will be magnified throughout the earth (Num. 14:21), and His name will be honoured everywhere (Jer. 16:21; Ps. 83:18). At present, it is profaned, even by Israel, but He will move to "sanctify His great name" before men, by fulfilling His declared purpose (Ezek. 36:20-25). He will save and redeem Israel, and bring all nations into subjection to His rule.

Yahweh's name was vindicated in the days of Goliath, by the manner in which he saved Israel through the instrumentality of David, the shepherd boy. See David's comment in 1 Sam. 17:46.

"Who hast set Thy glory above the heavens" – This is not a question but a statement of fact. Yahweh's glory will overshadow the political heavens of the Age to come. The statement is given in the present tense because "God calleth those things that be not (though He has determined shall be done) as though they were" (Rom. 4:17). When Yahweh's name will be honoured throughout the earth, His glory will be manifested above the political heavens.

VERSE 2

"Out of the mouth of babes and sucklings hast Thou ordained strength" – The gospel has ever been proclaimed by those who have "faith as little children." Christ's prayer, on behalf of such, was evidently based upon this Psalm: "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matt. 11:25). He cited the very words of the Psalm to the chief priests in the temple when they criticised the Lord for permitting children to cry, "Hosanna to the son of David" (Matt. 21:15-16). But instead of "Thou hast ordained strength," the reference in Matthew has, "Thou hast perfected praise." Rotherham renders: "Hast Thou laid a foundation of strength" (see A.V. margin). The "foundation of strength" is the

"praise" that has emanated from the lips of "the babes" to whom Christ made reference in his prayer, and continues to do so from such to this very day. The rendition in Matthew, therefore, expresses the idea incorporated in the Hebrew, and is consistent with the Septuagint version.

Notice how beautifully the idea is revealed in the type. It was the "stripling" David, the shepherd boy despised because of his youth (1 Sam. 17:28,33, 55-56), who "laid a foundation of strength," or "perfected praise," by his fearless and confident faith in the face of the Goliath's threats. See also 1 Cor. 1:27.

"Because of Thine enemies" – The Philistines in the days of David, sin's flesh in the days of Christ (Heb. 2:14), and the Gogian confederacy in the future.

"That Thou mightest still the enemy and the avenger" – "Still" is *shabath*, and signifies to neutralise, render inactive, cause to cease. In killing Goliath, David "stilled" the enemy and avenger of Israel, and in doing so, delivered the people from "the fear of death" (Heb. 2:14). Christ, likewise, has gained the victory over sin (the enemy) and death (the avenger).

(2) Praise For The Majesty Of His Future Government – vv. 3-4

David's victory over Goliath laid the foundation for his ultimate rule; Christ's victory over sin and death did likewise. The glory of his government is now contrasted with the weakness of fallen humanity.

VERSE 3

"When I consider Thy heavens, the work of Thy fingers" – The heavens declare the glory of God, as the Psalmist elsewhere states (Ps. 19:1). But Paul cites that Psalm as having relation to the preaching of the Gospel by the Apostles (Rom. 10:18), and therefore interprets the "heavens" as the political order of the Age to come. The present "heavens lies in Christ" (Eph. 1:3; 2:6; Col. 1:16), comprise the basis of the future government under him (Heb. 1:10; Rev. 5:9-10), of which the kingdom under David and Solomon was a type.

"The moon and the stars which

Thou hast ordained" – Sun, moon, and stars have their counterpart in the Kingdom of God (see Mal. 4:1-2; Ps. 89:36-37; Dan. 12:3). The glory of the physical creation typified the spiritual creation yet to be manifested. See Psalm 19:4-6).

VERSE 4

"What is man, that Thou art mindful of him?" – Paul cites vv. 4-6 in Hebrews 2:6-8, and interprets it as having application to the work of Yahweh in His Son. The word "man" is *'enosh* in Hebrew, and signifies weak, mortal man: man in need of redemption. Consider the type. Why was Yahweh mindful of Saul and his associates at that time? They had proved faithless to His requirements. But in delivering them from the Philistines, God showed that His mercy and purpose are greater than man's weakness. So with the redemption in Christ, both personal and national. In spite of the blasphemous, indifferent world of today, Yahweh will move to establish His kingdom upon the earth, to the vindication of His holy name and purpose.

"And the son of man, that Thou visitest him?" – Here the word "man" is *adam*, and relates to human nature. The term *son of man*, so frequently used in Scripture, and appropriated by the Lord to himself, is the title of Christ as judge (John 5:26-27). Yahweh visited mankind, in a son of Adam, and did so that He might redeem "whomsoever" will accept His offer of salvation. See Paul's comment (Heb. 2:9-18).

(3) Praise For The Glory Of The King – vv. 5-6

Paul appropriates the words of these verses to the Lord Jesus in his capacity of bringing "many sons unto glory" (Heb. 2:9-10). As David delivered Israel from the "fear of death," and after a delay was "crowned with glory and honour," so the type has been, and will be, fulfilled in Christ.

VERSE 5

"Thou hast made him a little lower than the angels" – The word "angels" is *elohim* in Hebrew, elsewhere rendered God, but obviously referring to the angels (Gen. 1:26; 3:22). The validity of this rendition is proved by Paul's use of it in Hebrews 2:7. Adam was made

in the image and likeness of the Elohim (relating to shape and mental capacity) though inferior to them in physical being; Christ was made similarly, but also inherited the consequences of Adam's transgression.

"Thou hast crowned him with glory and honour" — This relates to the second Adam. See Paul's comment in Heb. 2:10: "We see Jesus . . . crowned with glory and honour."

VERSE 6

"Thou madest him to have dominion over the works of Thy hands" — It was the intention of God from the beginning that man should exercise dominion (Gen. 1:28). Man was formed first, then afterwards out of man, there was built up a woman. Thus, just prior to the seventh day, the first marriage took place, and the married couple was invited to be fruitful, to replenish the earth, and exercise dominion.

Sin, however, intervened to prevent the latter taking place. In Christ, sin has been conquered, and the future dominion of the world to him, assured. So Paul comments: "But now we see not yet all things put under him" (Heb. 2:8). The type is faithfully presented by the experiences of David, as we have noted above.

"Thou hast put all things under his feet" — See the use of this phrase in the epistles of Paul as outlined in our article last month. The "all things" of this statement are yet to be brought under Christ (Heb. 2:8).

(4) Praise For His Worldwide Dominion — vv. 7-8

The promised dominion extends to the lower creation (see Gen. 1:28), typical of the mortal creation over which Christ's future government will extend.

VERSE 7

"All sheep and oxen" — These useful, domesticated animals point to Israel after the flesh. David, as a shepherd,

kept the flock, protecting it from the attacks of wild beasts. The Lord Jesus will do the same, and deliver his people from the "lion and bear" at the beginning of the future Age.

"Yea, and the beasts of the field" — The dominion extends to the present wild, untameable beasts of the field, such as the lion and the bear, which David destroyed in battle, and to which he likened Goliath (1 Sam. 17:34-37). The nations are likened to such wild animals (Dan. 7), but Christ will subdue them, and ultimately tame them.

VERSE 8

"The fowl of the air, and the fish of the sea" — Another symbol for the nations.

"And whatsoever passeth through the paths of the seas" — The largest creatures of creation (Gen. 1:21), normally beyond the ability of man to control, will be brought under the dominion of Christ. These, too, are representative of mortal nations.

VERSE 9

"O Yahweh our Lord, how excellent is Thy name in all the earth" — This ascription of praise, a refrain of v. 1, is called forth as the Psalmist contemplates the purpose of Yahweh in its fulness and glory.

The Subscription

In the A.V. this is recorded at the beginning of Psalm 9: *To the chief Musician upon Muth-labben.* For the reference to the "chief musician" see comments on p. 218. The balance of the subscription we considered in our article last month.

This Psalm epitomises the purpose of God in Christ, and has been so largely drawn upon by the New Testament writers, as to warrant the closest attention and deepest meditation.

— HPM

Elpis Israel 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.



Lessons From Nature

The Water of Life

"Whoso drinketh of the water that I shall give him shall never thirst" – Jesus (John 4:14).

The picturesque background of Lake Macquarie reminded me of the Sea of Galilee, on the shores of which the Lord often preached; whilst its clear, calm waters recalled the words of Revelation 4:6 where the nations at peace are symbolised as "a sea of glass" (cp. Rev. 17:15).

What a contrast to Isaiah 57:20 where the wicked are likened to "a troubled sea" the raging waters of which cast up mire and dirt, and for whom there is no peace. Their fury will be rebuked by Yahweh, Whose word will finally calm and purify them (Isaiah 17:12-14).

How frequently water is referred to in the Word! It was through the waters of the Red Sea that Israel was delivered from Egypt; and through the waters of Jordan that they entered the promised land. Jordan's waters, too, covered Naaman when he was healed of leprosy; and later baptised the Lord Jesus Christ.

Water is used in Scripture as a symbol of the Word of God. Paul describes its effect upon the believer's life: "That he might sanctify and cleanse it with the washing (Gr. *laver*) of water by the word" (Ephesians 6:26).

The priests washed in the laver before attending the altar, or entering the tabernacle. So followers of the Lord should constantly have recourse to the water of the Word in order to acceptably worship before God. They have "their hearts sprinkled from an evil conscience, and their bodies washed with pure water" through God's mercy (Heb. 10:22). Zechariah symbolises the purifying influence of water, of God's Word, in the Kingdom Age, as a "fountain opened to the house of David and the inhabitants of Jerusalem." Christ's influence in the earth will purify the world: "And he showed me a pure river of water of life, clear as crystal" (Rev. 22:1).

Modern man pollutes the rivers, lakes and oceans, jeopardising natural creation. By false teaching, he also pollutes the water of life, even God's Word.

Baptism, immersion in water, for the cleansing of sins, is essential to salvation. The Lord declared: "Except a man be born of water and of the Spirit he cannot enter the Kingdom of God" (John 3:5). Peter draws attention to the fact that "eight people were saved by water" in Noah's day; and that we, too, can be saved by a similar process. Through baptism, believers identify themselves with Christ's sacrifice and the washing of regeneration.

Man is dependent upon God to provide water both natural and spiritual. Without it he would perish. The Psalmist likened his desire for God as a great thirst: "My soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is" (Psalm 63:1). God's Word can direct our lives, for "Counsel in the heart of man is like deep water" (Proverbs 20:5). Let us drink deeply of the water of life, and we will find refreshment in our walk towards the Kingdom of God.

OUR PERIOD OF PREPARATION

Christ Jesus comes in upon the nations like a thief, as recorded in Revelation 16:12-16. This required condition of the nations now exists as a fact before our eyes, and almost any bold political movement might at any moment precipitate and form a headship over the nations of Continental Europe. All nations of Europe are thus sleeping over a magazine that may explode at any moment, and all are prepared even for the battle of Armageddon, should that battle be required without any previous war among the nations to secure the Gogian headship. In view of the significance of the times, "what manner of persons ought we to be?"

Avoid Mis-interpretations Of Prophecy

A recognition of the part that Britain will yet play in the final drama of the nations, will help us to avoid extremes when interpreting prophecy. We claim that Britain is the one and only nation of the latter days that properly can be identified as the latter day Tarshian Mother Lion; whether or not she possesses Gibraltar, Malta, Cyprus and Aden at the time of the Lord's return.

Prophecy has been recorded in such a manner that both the prophet who wrote so long ago, and we who read today, are both able to comprehend the message.

If we are able to understand this basic principle, we shall be unremoved by the loss of some of Britain's former possessions. This will not affect the ultimate position of Britain at a time when Russia comes down on "the land of un-walled villages." Some have been tempted to shift their gaze from

Britain to America, because of the undoubted power of the latter. America, true, is the strongest of the young lions, but she is not the Tarshian power. This still relates to Britain who will assume the position reserved for her in this prophecy when the time is ripe.

We are all going to be tested in our understanding of prophecy as time moves on, and many will be bitterly disappointed when world affairs do not go exactly as they have anticipated. We believe that the third section of *Elpis Israel* is still the best guide to the outcome of current events; and we firmly believe that Brother Thomas' expositions are far to be preferred than those who make snap decisions, or interpret prophecy merely from the viewpoint of the passing scene.

It is valuable to obtain a conception of the general outline of future events, such as Brother Thomas presents. We then will be less likely to make mistakes by viewing current events too closely.

Better to stand back a little, and view these incidents on the broad canvas of what is yet to happen. The need of looking at current history through the eyes of the prophets is a vital one. We have often told the stranger that the Bible should be read in context; and that rule applies also to Bible prophecy.

Interpreting Prophecy In Context

Let us take a few examples of considering prophecy in context.

Ezekiel describes Gog as invading the land equipped with swords, shields, bucklers, and horses. On the basis of this, some claim that Ezekiel 38 is post-millennial because the primitive weapons so described do not fit our age. But this reasoning fails to grasp that Ezekiel's description is to do service for readers of his age as well as of our own. Believers throughout the 2,500 years that have elapsed between his time and ours, would have been completely baffled if he had been inspired to speak of tanks, guns, nuclear missiles and so forth. Yet the weapons he describes were familiar to them, and can easily be aligned by us with their modern counterpart.

God's Word is both simple and profound, recorded in a manner to serve all ages and all types of readers.

Consider another example, in the New Covenant writings. They were written for those who lived 1900 years ago, as well as in our day.

For instance, when the Lord spake of the days of Noah, he referred primarily to conditions extant during the last days of Judah's Commonwealth. When

Paul warned Timothy of an upsurge of violence, wickedness, juvenile delinquency (2 Tim. 3), he referred particularly to conditions prior to A.D.70. When Peter wrote of the "elements melting with fervent heat" (2 Pet. 3), he was warning the Ecclesias of the fearful end of the Mosaic Economy in A.D.70, when more than a million Jews were killed in the siege of Jerusalem, and many more were tortured because of their faithless disobedience.

Once more this is a marvel of the Scriptures, for those same Scriptures have an application today, because conditions prior to A.D.70 foreshadowed those of our time. Thus many of the evils current in the first century were but as a "dress rehearsal" foreshadowing the judgment of the last days. Thus once more God served two dispensations: one at the end of Mosaic times; the other at the end of Gentile times. It is easy for those of both ages to apply the Scriptures to their times, and extract the warning and exhortation revealed therein.

The Warning And Exhortation

The desired effect of all this is that God is saying to us: "This is what I did to an Ecclesia like your own. The members rebelled, they disobeyed, they were disinterested, they were worldly. Consider your own state, and if it conforms thereto, take warning; for what I did then, I will assuredly repeat."

That is the power of these Scriptures. Read properly in their context of 1900 years ago, and they appear clearer and more instructive. Fail to do this, and the story is not so clear.

As far as the warning concerning the Days of Noah are concerned, we are obviously living at the time of the third application. We are warned that few will be saved. Three is the number of Resurrection; and, assuredly, we are living on the threshold of that remarkable event. The parable of the ten virgins, warns that there will be five wise and five foolish at the coming of the Lord. This does not necessarily mean that there will be equal numbers of both classes, but rather that all have been associated with grace, which is represented by the numeral, *five*. The parable (see Matt. 25) warns that many have failed to use the oil offered them, so that only comparatively few will receive the final grace.

When the call went out, "The Bridegroom cometh," the urgency of the situation was brought home to all. There was a frantic rush on the part of the foolish to buy oil; but it was too late. The Bridegroom came, and they that were ready went into the marriage, and the door was shut. The appeal of the foolish that the door be re-opened was in vain. How important that we be on the alert.

Christ declared: "Blessed is he that watcheth and keepeth his garments" (Rev. 16:15). We need to watch, and how can we do this if we do not know for what to watch? In Brother Thomas, Yahweh has given us a latter-day Noah, who, just over 120 years ago, wrote *Elpis Israel* to draw attention to the Israelitish nature of the hope, and the signs that proclaim the imminence of its consummation. I believe that *Elpis Israel* is the finest non-inspired book extant, and comprises a wonderful guide to the better understanding of Scripture. He followed it with an intricate weaving of the events of the last 1900 years in *Eureka*: a wonderful tapestry of fulfilled and fulfilling prophecy. With the aid of these writings, and with the Bible as our constant companion, and we, like our beloved pioneer, will be able to say, We have found (*Eureka*) the hope of Israel (*Elpis Israel*).

Certainly we will be equipped to "watch" the signs of the times, and will be energised to give diligent heed to the Word of God, so as to "keep our garments" pending Christ's return.

— A. Pennington (Eng.).

IMPENDING CHANGES

The world has heard of "the good time coming," though the world does not know that the only ground for expecting such a time is the promise of God to the fathers of the house of Israel, confirmed by the appearance, death and resurrection of their promised "seed" "in whom all the promises are yea and Amen." The world will then know and see with its own eyes the true meaning of the long-promised blessing of Abraham, which will at last have come on all families of the earth. It will look back on the times of human government with something of the horror which is now experienced by the servants of God who are now appointed to endure them for a season. In more senses than one, "The Gentiles shall come from the ends of the earth and shall say, Truly our fathers have inherited lies and vanity and things wherein there is no profit." There will at last have come the glorious realities, long spoken of by the prophets, scoffed at by the unbelieving, and cherished with purifying hope in all ages by the children of light. The earth, with her rejoicing millions, will be a house of praise, and life, and continual song. "The glory of the Lord will cover the earth as the waters cover the sea."

Logos Tour Of Bible Lands

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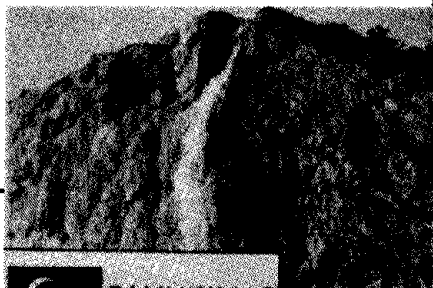
HIERAPOLIS

As we stated in our last notes, Hierapolis is situated between Laodicea and Colosse. Its name signifies City of the Sun or Sacred City. In the days of Paul, an ecclesia was established in Hierapolis, to which the indefatigable Epaphras ministered. "For I bear him record," wrote Paul, "that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis" (Col. 4:13).

Today Hierapolis bears the name of Pamukkale, which means *Cotton Fortress*. It has been given this name because the heavy deposits of calcium from the warm calcium oxide-bearing waters of streams that flow throughout the area, have covered the slopes of hills with white calcium, giving them the appearance of cotton fortresses.

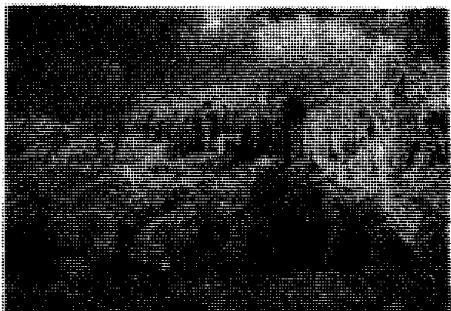
In ancient times, the city formed part of the Kingdom of Pergamum which was bequeathed to the Romans in B.C. 133, so that in Paul's day it was Roman-governed. In A.D.17, it was destroyed by a terrible earthquake, but soon afterwards was rebuilt, and in the ensuing years reached the apex of its prosperity. It is claimed by tradition, that the Apostle Philip (not the evangelist of Acts 8) preached the gospel in Phrygia, and met his death in Hierapolis. It could be so. Whether Paul ever visited the Ecclesia is unknown, but doubtless many of the brethren of it would have met the Apostle by visiting the city of Ephesus. Be that as it may, the Ecclesia no longer exists today.

As we drove towards the city by motor-coach, we could see the calcium slopes gleaming in the sun, then low in the west. The white hills with water running down their slopes like miniature water-falls, made a most unusual and attractive scene, and reflected the light of the sun. In Roman times, Hierapolis was a holiday centre, a health resort, a prosperous business town, and a sacred city given to the worship of Apollo, as the ruins of a temple reveal.



We were scheduled to stay at the Tusan Hotel. It proved to be a hotel-motel type of accomodation. The office, dining-rooms and so forth were in one block of buildings, whilst sleeping quarters were provided in individual rooms surrounding a large swimming pool. This was fed by the warm waters of local springs — neither hot nor cold, and so salty as to induce nausea if swallowed; as a number of the group found who went swimming. "Because thou art lukewarm, I will spue thee out of my mouth," the Lord told the brethren of the district.

Whilst the group were engaged in swimming, Sister Mansfield and I went walking and exploring. We admired the beauty of the environs, and the quiet relaxation that pervaded the place. Hierapolis is an archaeological site of great interest, with ruins, dating back to the second century. Our walk took us along a path overshadowed by steep, calcium-coated cliffs that gleamed white in the moonlight. Large stalagmites shone in the moonlight like ghostly columns;



little waterfalls splashed down forming a stream that flowed away into the darkness. It was all rather eerie on that lonely road, and we decided to make our way back to habitation. This took us to a line of tiny shops, catering for tourists. The last shop was entirely devoid of customers, and was presided over by a young boy who apparently subsisted on hope in trying to sell souvenirs of the district. Business was certainly not brisk, but our very presence cheered him and he tried desperately to sell me a tablecloth, embroidered in gold thread, which, he claimed, his mother had made. I was not interested, until he volunteered the information that his mother came from nearby Laodicea. Gold from Laodicea! "Because thou sayest, I am rich, and increased with goods . . . I counsel thee to buy of me gold . . ." These form part of the words of the Lord to the ecclesia of near-by Laodicea. My interest in the table cloth increased. "Is it genuine gold?" I asked the boy. "Of course not!" was the reply. "It is gold-thread." False gold from Laodicea! My interest aroused, I began to bargain in earnest, and today that tablecloth at West Beach reminds us of the exhortation of the Lord to a Laodicea which traded in a gold that glittered, but did not provide true riches. Incidentally, I recommended others of the group to the shop of the little boy, in consequence of which he experienced a business boom.

Later that evening, we conducted our meeting. On tour, this takes the form of readings appropriate to the places visited, and a Scriptural discussion on those to be viewed on the morrow. But "there was no place in the inn" for us, except in the bar, in an underground room! It was not the most appropriate of places. The lights were dull, and the environment hardly conducive to a religious gathering. But we used it for that purpose. I suggested that the group ignore the bottles that lined the shelves, and imagine that they were Christians in the time of Paul hiding in an underground room to worship together. As I write these words, I recall the scene: the dark room, the members of the group (44 of them) seated on chairs, whilst the younger ones sat on the floor. I stood behind the bar with my books on the counter. And we reviewed the places we had visited: Egypt, Athens, Ephesus — the wonderful work of the Apostle Paul that lives on in

our day. We spake of the great Apostle, his work and teaching, and with all the places we had visited fresh in mind, we really were with Paul that night.

On the morrow, before departing, we visited many of the ruins. Hierapolis is noted for a very extensive necropolis (city of the dead, or cemetery,) and we visited this. Many of the ancient graves were sepulchres of wealthy people, whose stone "dwellings of the dead" were built above the ground. Others, poorer people, were buried in the earth itself. Earthquake had rooted sepulchres from their foundations, and had opened graves, and as we looked around at the desolate and hopeless scene, we could imagine the resurrection. There was an earthquake in the day that Christ was crucified; an earthquake that opened tombs, out of which, after his resurrection, men arose to witness to the Lord's identity. It was a foreshadowing of what shall be in the near future.

It was early morning when we visited this necropolis, and we had the place to ourselves. Its silence and desolation was impressive. The sepulchres housed the remains of men and women who were busy and active in the days of Paul. Were any of our brethren buried there? Who knows! The Lord does, and discrimination will be made on resurrection morn. "So teach us to number our days that we may apply our hearts unto wisdom" (Ps. 90:12).

How permanent is the Truth. Apart from it, all the ambitions, schemes, successes and failures of the men and women of ancient Hierapolis ended in the desolate city of the dead through which we wandered. "There is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead" (Ecc. 9:3). So observed the wise man, who had also come to recognise the enduring value of "fearing God and keeping His commandments." He likewise declared: "It is better to go to the house of mourning, than to go to the house of feasting; for that is the end of all men; and the living will lay it to his heart" (Ecc. 7:2). We thought of that in the necropolis of Hierapolis.

But time was moving on, and we had much to see and do that day. We drove out from the town, observing how beautifully the early morning sun was

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reflected from the white cliffs of calcium formation that covered the hills, down into the Lycus valley. There are the remains of a Roman road through this valley, and at one stage, we actually travelled on it. What splendid road-makers the Romans were that it should still remain to this day in a useable condition! We could imagine Paul with Timothy and Silas moving through the valley along this road from point to point. We noticed, too, how freely water from the hot springs flowed through the valley. This hot calcareous water has a high carbon-dioxide content, and, therefore, is not good for cultivation, giving further point to the words of Revelation 3:16.

In due course, we turned off the main road on to a dirt track that took

us into the hills. We passed through a small, picturesque village called Denizli, the name also of the district. It is situated on a slope of a hill up which homes straggle. The narrow street wound its tortuous way around white buildings with colorful circular tiled roofs. Men and women, dressed in colorful Turkish costumes, with baggy trousers down to the ankles and jackets of various colors waved to us as we passed. The countryside beyond was fertile and pleasant. In the green fields were many sheep. To the left of us as we drove along were snow-topped mountains. Altogether a most prosperous, pleasant environment: the district of ancient Laodicea! There was not much to see, but what was there, was of the utmost significance. We hope to record our impressions next month.

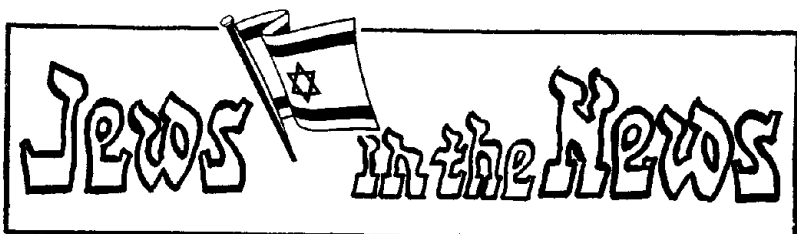
— HPM

PROVIDENCE AT WORK

Between the concluding chapter of Genesis and the opening one in Exodus there is an interval of three-quarters of a century. In the first of these places, Israel numbers thousands; and in the other many hundreds of thousands. In Genesis, they are well cared for and prosperous; in Exodus, they are cruelly treated and in fear of annihilation. What material there is here for edifying reflection. How much there is in it to strengthen our faith in the Abrahamic promises, and to impress us with the wonderful and inscrutable ways of Providence. First, there is, in the growth of Israel, the fulfilment of God's word. To Abraham God said: "I will make thy seed as the dust of the earth" — "as the stars of heaven" — "as the sand which is upon the seashore" (Gen. 13:16; 22:17). Secondly, there is the fulfilment of the divine forecast that, at the expiration of four hundred years, Israel would be in a land other than the promised one, and existing under merciless oppression (Gen. 15:13-16). But what is more interesting is the light which the history of Israel throws on the working of God's unseen hand. Israel's altered condition, from that of royal sympathy and patronage to that of hatred, was not the outcome merely of the uncontrolled movements of the Egyptian Pharaohs. The Scriptures draw aside the veil, and show us God manipulating the tender heart of one king, and the scheming, pitiless heart of another, in order to accomplish His wise and righteous decrees. Respecting Israel's changed experiences, the Spirit says: "He turned their (the Egyptians') heart to hate his people, to deal subtilly with his servants" (Ps. 55:25). And why this difference on God's part towards His people? Ezekiel informs us — because of their unfaithfulness in Egypt (Ezek. 20:8). What a warning

— A.T.J.

Jews in the News



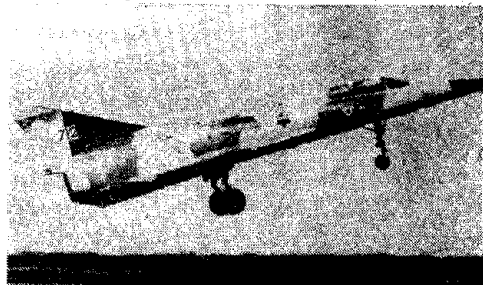
"The colonization of Judea by Jews under the protection of the Gentile governments, is neither "restitution," "restoration," nor "regeneration." Nothing short of a national establishment in the land, under Messiah and his brethren, constitutes either of them in the scriptural sense Restoration is not simply a return of a race, but the setting up again of institutions that once existed there – the restitution or restoration of the kingdom again to the Twelve Tribes. This is the re-institution or restitution spoken of by all the prophets from Moses to the revealer of the Apocalypse to John. No Gentile powers can accomplish this, though aided by all the Jews on earth; for the restored kingdom exists under an amended Mosaic code, whose emendation can only be defined, administered, and adapted to the exigencies of the world by the King of Israel himself, and his associate priests and kings I would have no delay; but I am compelled to confess that there will yet be some. The working out of the approaching judgment on principles illustrated in God's past dealings with nations and empires, requires time. This delay will, perhaps, be the salvation of many; for, how numerous are they who are praying for the appearing of the Lord, who have not even begun to prepare for his appearance I see a war among the powers resulting from an antagonism to French ambition, which must precede the battle of Armageddon; the great city has also to be divided into three parts; and the feet of Nebuchadnezzar's image have to be fashioned into shape out of the materials that exist. This requires time; and during this time the colony is forming and prospering to tempt the spoiler to his destruction by the Stone power on the mountains of Israel."

- J. Thomas (1982).

The Young Lions Thereof

Isaiah looked for the time when men would "beat their swords into plowshares and their spears into pruninghooks" (Isa. 2:4). Meanwhile, the world, in an unprecedented arms race, is stockpiling military equipment of unheard of proportions. Circumstances force Israel to do likewise. Israel is now manufacturing jet fighter planes at a cost of \$4m (US) each – undercutting the cost of any comparable plane built elsewhere. Hailed as equal to the planes built by the major powers: USA, Russia and France, it is claimed to include additional advantages invented by the Israelis. The new Israeli plane is named *The Kfir*, a word signifying *Young Lion* (for its use see Ezek.

38:13 – though not there applying to the planes of course!). The *Kfir* can exceed 1400 mph, with a ceiling height of 50,000 ft (10,000 ft higher than the Soviet *Mig. 23*).



The new aircraft was unveiled on the eve of Israel's independence Day celebrations. Prime Minister Rabin declared at the unveiling ceremony: "Israel, on its independence day will be given an added measure of independence with this plane." Already Israel manufactures most of its small arms, patrol vessels, and a ship to air missile, depending on other countries only for sophisticated weaponry and planes. What a contrast to that day when "every man shall sit under his vine and fig tree; and none shall make them afraid" (Mic. 4:4), when "violence shall no more be heard in the land, wasting nor destruction within its borders" (Isa. 60:18). Meanwhile, Israel still relies more on the arm of flesh than on the Father, for "blindness in heart" is still their condition. The signs witness that the time is at hand when this shall be changed. Christ's first work will be to raise the dead and judge the household (1 Cor. 15:23; 1 Thess. 4:16; 1 Pet. 4:17), then, in company with the redeemed, extend the hand of redemption to Israel. (1 Cor. 15:23; 1 Thess. 4:16; 1 Pet. 4:17),

The Palestine Thorn

The agitation of the Palestine Refugees constitutes a bitter thorn in the side of Israel. False but skilful propaganda has gained for them an increasing measure of sympathy around the world. One "Palestine" professor claimed recently "that Kissinger is wasting his time dealing with Egypt and Syria," declaring that only the establishment of a Palestine State in the M.E. will solve the problem. One correspondent in *The Jerusalem Post* noted that there are some who believe that even Dr. Kissinger wanted a Palestine State in the M.E., but this would have to be at the expense of Jordan. If a combined P.L.O. and Syrian invasion of Jordan took place there would only be one quarter to which King Hussein could appeal for help: Britain. Meanwhile American diplomacy is failing on all sides, and Russia shows every intention of using this to further her own policy. Whatever happens, the Refugee question is becoming more difficult than any other that Israel faces at the moment. It should be kept in mind that whilst these refugees voluntarily left Palestine when the Jewish State was formed, they were actually ejected by force from the territory of Jordan a few years ago. When all the facts are brought into consider-

ation, the propaganda of the Palestinian Organisation is shown to be false. At the same time, we look for the coming of Christ who will bring to fruition the vision of Psalm 72, establishing peace and equity throughout the earth: "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth" (v. 7); "all nations shall call him blessed" (v. 17).

Swing Towards Russia

Following the strengthening of left-wing forces in Portugal, it is expected that that nation will give further support to the Arabs against the Jews. The Moslem community is propagating a strong pro-Arab mood, and the Portuguese Government has manifested anti-semitic tendencies. Whilst the Jewish community has not been harassed, it fears political developments, and numbers of Jews are beginning to leave the country.

A President's Message

The extract at the head of this article indicates the importance that Brother Thomas placed upon the pre-advantual colonisation of Palestine by the Jews. We can imagine the enthusiasm that would stem from his pen if he were alive to witness the things that we see (cp. Mt. 13:17). How do we react to the great sign that Yahweh has placed in the midst of the earth. Remember, Israel constitutes His "witness" (Isa. 43:10). Do we remain indifferent, taking it for granted?

In a recent message to the Jewish world, Ephraim Katzir, President of Israel, declared: "We have always been a small and singular group, an exception to the general historic rule, exceptional in belief and status among the nations . . . To be thus exceptional is to invite misunderstanding and hostility; to be forced to serve as scapegoat time and again . . ."

In short, to fulfil the prophecy of Moses: "a proverb and a byword among all nations" (Deut. 28:37).

Events in all parts of the earth testify to the coming of Christ. Russian interest in the future of Israel is outstanding in that regard. How close is the coming of the Lord! Let us be seized with the urgency of the matter; and as individuals, and ecclesias, make preparation for that time when Yahweh will "arise to shake terribly the earth."

— W.M. (Woodville).

Thought For Meditation

POWER IN PRAYER

No man will reach the kingdom without prayer, and prayer to be effectual must proceed from lips which are sincere and upright (Ps. 145:18). God will not hear men who keep not His commandments (Prov. 15:29; Ps. 66:18). The prayers of the disobedient are worse than useless—they are an abomination in God's ears (Prov. 28:9). Let us then examine ourselves, and pray simply, fervently, unceasingly. Let us pay no heed to the objections of men who tell us that prayer is beneath the notice of a Great Creator, that it is superfluous, and if answered, would mean a violation of Nature's laws. Till the Bible is demolished we can afford to let such objections severely alone. The Bible is full of encouragement in the matter of prayer. Hannah prayed for a child, and got one (1 Sam. 1:11, 20). Abraham's servant prayed for a good wife for Isaac, and met with a response (Gen. 14). Hezekiah asked for longer life, and received it (Is. 38). Moses and David petitioned the destruction of their enemies, and were answered. Therefore there is power in prayer. But someone may say, "I have often prayed, and obtained no reply." What of that? Has not God coupled with His promises an intimation that at times He will refrain from answering prayers? No prayer will be heeded which is opposed to His will (1 John 5:14). Can we not trust God to pick and choose for us in the things that we would like? Much that is beyond the power of finite man to see and grasp has to be taken into account before his prayer can be answered. We sometimes forget this when things do not go just as we would wish. Let us remember, too, that this is a day for walking by faith, and that all prayer is answered in harmony with this divine arrangement.

A.T.J.

IS YOUR ECCLESIA ALIVE?

"You have a name of being alive, but you are dead" was Christ's assessment of the Ecclesia in Sardis (Rev. 3:1). Its reputation did not reflect its true state in his sight. Why? And where do we stand in his sight. The following exhortation discusses these questions.

Does Our True State Belie Our Reputation

If in the days of the beloved disciples—the gifts of the Spirit still flourishing—an ecclesia could be dead, what may we not fear in the nineteenth century, so far removed from the apostolic fountain of the Gospel? Sardis had "a name to live:" the ecclesia would appear from this to have been in good repute among the brethren—known and spoken about as a thriving, healthy, model ecclesia, probably because the brethren would be energetic and friendly. Yet, by infallible Wisdom, they were pronounced "dead". This suggests the wonder what the Lord's verdict would be were he to speak his mind about the ecclesias of our day. We may have a name to live. We may be spoken well of by brethren here and there in the country as a lively, thriving ecclesia. But what is the fact as discerned by the eyes of Omniscience? Well, we cannot have the answer now. We must examine our own selves. What is the criterion of "life" in the case? Is it well-attended meetings? Not necessarily. Well-attended meetings are so far a good sign; but people may come to

meetings from various causes apart from spiritual life. To come to the meeting is a pleasant variation from the monotony of home; it is an agreeable stimulus to the sociable faculties; it is possibly an entertainment in some senses. Well-fitted benches do not necessarily indicate a spiritually-sound condition, though it is good to see the benches well filled, especially at the appointed hour.

Is great animation and friendliness among the brethren a sign that we are not of those who have "a name to live and are dead?" Not necessarily: friendliness as such is instinctive with those who have what the phrenologists call "adhesiveness" largely developed. A man with a good stock of animal vitality and a large social brain, may be demonstratively friendly without a partial of spiritual life. As Sister Lasius said in her recent article on "Union and Unity," that "spiritual life does not always flourish accompanied with a high degree of animal spirits." We are not, therefore, to flatter ourselves that because we shake hands and smile and enquire cordially concerning each other's welfare, we are full of spiritual

life. God forbid that I should seek to lessen our cordiality in this sense. Rather let us seek to excel in this as in every other excellence. Still, let us not mistake the manifestation of what may be but natural friendliness for that state of mind that the Lord would pronounce "life" as opposed to the death that reigned in Sardis.

Are we to find it in doctrinarian zeal and proneness to controversy in defence of the faith once for all delivered to the saints? Not necessarily. No ecclesia is in a state of spiritual life that gives place to error, or lacks courage and enterprise in that contention for the faith which is prescribed: but it is possible to argue from pugnacity and to delight in the polemics of the truth while in the very depths of spiritual death.

Where then are we to look for the indications of the real state of the ecclesia? The answer is, on the individual lives of the brethren and sisters. Let us follow them in their dispersion during the week, and ask how they act when thrown upon their own resources. What do they do with their leisure time and their surplus money? How do they transact their business or do their work? Do they continue instant in prayer, abounding therein with thanksgiving? Are they ready to every good work? Are they merciful to the poor and the penitent? Are they men of truth and honour? Have they the fear of God before their eyes? Are the commandments a law with them which they fear to break? Do they keep their promises and are they punctual to their engagements? Are they bold to confess Christ before men, and forward to say "come" to those whom

God may bring within their reach?

Servants Of God Or Themselves?

Or, instead of being servants of Christ, are they servants of themselves,—having a name to live and are dead? Do they work only that their business may prosper and their families? Do their sympathies never go beyond their own door? Does the Word of God go neglected in their houses while they bestow all their energies on business or work, or friends or family, or pleasure? Do they never practise thanksgiving? Do they cast prayer behind their back? Do they never put their hand to disinterested work—work for the good of others or pleasing of God? Do they do as other people do in business, acting as if they had no Master in heaven who will bring them to account? Are they destitute of faith; absorbed with the question, "What shall we eat, what shall we drink?" Is their enthusiasm dead to everything but questions of personal advantage? Have they no likeness to Christ, who came not to be ministered unto but to minister? Do they show no likeness to the Elder Brother, whose meat was to do the will of the Father? Do they, unlike him, resist evil, resent injuries, go to law and take part in the world's politics and social devices, giving themselves over to every form of worldly pleasure and satisfaction? Do they never realise that they are strangers and pilgrims, and stewards of the goodness of God, and that that stewardship relates to their private selves and their private affairs? And if they are not found faithful in these "least" things, they will not be accounted worthy of that calling with which they have been called?

How To Treat With Spiritual Sickness

These are some of the questions that would determine whereabouts an ecclesia stands in the matter of having a name to live and being dead. Let us try ourselves by them. They constitute the measure by which the Lord will measure the work of every man when the day of decision comes. If we apply it now, our work will have the better chance of passing then. If we find the work short, let us seek to rectify it. The message to Sardis gives good encouragement in this direction: "Be watchful and strengthen the things that remain that are ready to die." Christ is not an austere and unjust judge. Like the Father with whom he is one, he is long-suffering and slow to anger. He is patient with the erring, and gives them "space to repent," and exhortation too. His relation to us all may be taken as illustrated in his own parable of the fig tree (Luke 13:6). Three years the proprietor of the vineyard sought fruit on it, and then gave orders that it should be cut down as a cumberer of the ground. The dresser of the vineyard said, "Lord, let it alone this year also till I shall dig about it, and dung it. And *if it bear fruit, well; and if not, then, after that, thou shalt cut it down.*" A fair chance for every fig tree! Let us look round and be watchful, and strengthen the things that remain. This is Christ's exhortation to every one that "hath an ear to hear." If any have lost their first ardour, or been entangled in sin, or have been discouraged by the evil of the times, let them take heart again at the comforting counsel of the Lord. "Be watchful and strengthen the things that remain that are ready to

die." It may be that the "things that remain" will take root again and recover the life that is ready to die. What even if it is applicable to us what he says to Sardis: "I have not found thy works perfect before God;" let us listen again: "Remember, therefore, how thou hast received and heard, and *hold fast and repent.*" This is the Spirit's counsel, and it is for "him that hath ears to hear." There is no good to be done by giving in to failure. Some fall and incline to lie where they fall. This is a mistake. Let them get up and try again. We do not stand where Adam stood. One offence brought ruin on him; he had no High Priest; we have, and we are invited to make confession of our failures and trespasses and try again. Obtaining forgiveness, we are to "hold fast and repent," not losing hope, yet putting ourselves on a strict guard, for, with this, Christ is well pleased. If, on the contrary, we abandon hope and give ourselves up to the world, we seal our own doom; for hear what was said to Sardis: "If therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know at what hour I will come upon thee;" that is, Christ working in what are called the ways of Providence, would invisibly compass their destruction if they did not take up that position of anxious vigilance which the situation, in all respects, called for. He would cut down the barren fig tree. This is a lesson to us. If we diligently and anxiously improve our standing in the things of the Spirit, "doing justly, loving mercy, and walking humbly with God," we shall be assisted from behind the veil in ways not visible to man. Blessing will attend us in our spiritual concerns, even though it take the shape

LOGOS

sometimes of chastening evil; all things will work together for good. But if we are like Sardis, and desert our watchfulness, and become enarmoured for ourselves and our doings, and forgetful of the Spirit of the calling, which is a spirit of gratitude and humility before God, they will work against us spiritually, and work out our destruction. This is true of individuals and communities bearing the name of Christ. The seven messages show it. Wisdom quickly points the lesson.

"Thou hast a few names even in Sardis that have not defiled their garments." The ecclesia in Sardis was, probably, a large community, and each member in it would be satisfied with his membership, as giving him a good standing in Christ; yet here is the Lord's declaration that only a few among them were well pleasing to him. If it was so with Sardis, may it not be so with

us? Those in Sardis who were pronounced "worthy," were those who walked in the truth, filled with it, governed by it, conformed to it in their entire "walk and conversation;" men who walked with God, not living to themselves, but to him who died for them—passing the time of their sojourning in fear, in the world but not of it, having here no continuing city, but looking for one to come. Those in every place who belong to this Sardian "few" will join them in the great day of muster, and walk with them in white, for "he that overcometh, the same shall be clothed in white raiment"—the symbol of the new and clean nature imparted to all who are made the subject of the promised transformation by the Spirit. God grant there may be many such from all parts of the country. Let us be watchful and strengthen the things that remain.

R.R.

RE-BUILDING OF KIRYAT ARBA

A recent issue of *The Times* reports that a meeting of about 150 Arab leaders from the Hebron Hills area strongly denounced plans for the expansion of the Jewish town of Kiryat Arba alongside Hebron, and the expropriation of land for this and for the building of a four-lane road linking Kiryat Arba with Jerusalem. The meeting condemned the extension of Jewish influence throughout this area.

It is interesting to read these Bible place-names in the news of the day. Kiryat-arba, or *The City Of The Four* is mentioned in Gen. 23:2 as adjacent to Hebron, and near the site of where Sarah was buried. Hebron, as a city, was not then in existence. It was not founded until "seven years before Zoan in Egypt" (Num. 13:22). Earlier the site was called Mamre, and the mention of Hebron (Gen. 13:18; 23:19) is an explanatory note to indicate where Mamre was. Mamre was the place where the spies obtained the bunches of grapes which they carried back to Moses as indicative of the great fertility of the land.

Who were "the Four" commemorated by the name of the city? Perhaps the three Amorites who embraced the covenant of Abram, as implied in Genesis 14:13, which foreshadows in type, the national judgment of Armageddon. It is interesting to consider that today it is menaced by enemies as it was then.

Subject For Study

WHAT IS

The Baptism Of The Spirit?

"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." So taught John the Baptist as he went about his preaching. On the basis of his words many refuse baptism of water, laying claim to have been baptised of the Spirit. What does the term signify?

The Word Spirit

In answering this question, two things present themselves — a correct understanding of which is necessary before we can scripturally reply. The first question to be considered is, *What is the Spirit?* and next, What is the meaning of the word *baptism* in this connection? We shall answer these questions in the first place, and upon these answers as our premises, submit our reply to the question before us.

1. In this enquiry, we would know what is the meaning of the word *spirit*? To what language does the word belong? It is a Latin word as *spiritus*, "blowing," from *spiro*, "to breathe, breathe out, exhale." Hence, spirit is that also which is exhaled. In the Greek, the word which answers to *spirit* signifies the same as *spiro*. In the Hebrew it is *ruach*. But these words, while they tell us that they stand for some thing radiated or exhaled, do not tell us what the essence or substance of the exhalation, or radiation, is. It may be air in motion, or wind,

breath, electricity, or some other agent. What it is the word represents depends upon something more than etymology can supply. The words *ruach*, *pneuma*, *spiritus* and *spirit*, do not signify the same thing in all places where they occur; still, whatever the thing is, the radical idea is a motion outwards — *from into*.

The first place in the Bible where the word occurs is in Gen. 1:2. Here it is *ruach Elohim* — a principle going out of, or from, the Mighty Ones. What could this be? It may be known by its effects. "It brooded upon the face of the waters" — of the waters which, in the primeval state of the earth, covered its entire surface.

This brooding principle covered the surface, and penetrated its substance in all its atoms; so that it was only necessary for the word of command to go forth from the Mighty, and whatever might be commanded would be done. Everything was made by this brooding principle as the executive of the Divine Wisdom. "By His Spirit He hath garnished the heavens;" "He

sendeth forth His Spirit: they are created," even all the things detailed by Moses. Hence, Job says, "the *ruach* of *Ail* hath made me; and the *nishmah* of Shaddai hath given me life." The Spirit is, therefore, formative. It is creative power. It made the light; it divided the vapours from the waters by an expanse: gathered the waters together in the place of the seas; formed the vegetable world; established the astronomy of the heavens; developed the animal kingdom; executed the whole so satisfactorily, that the work was pronounced "very good."

When we contemplate *spirit* through these results, we behold an Almighty power, which is predicated of *Ail* — *the Spirit of Ail*. But what is *Ail*? Etymologically, it is *strength, might, power*. Hence the *Spirit of Ail* is a powerful emanation, or *breathing forth of power*. Almighty Power is the fountain and origin of the universe — "*out of whom are all things,*" says Paul (1 Cor. 8:6). He also tells us that the fountain of omnipotence is a glowing and torrid centre; a centre that cannot be approached by man; and the dwelling place of an invisible, intelligent and deathless Being — (1 Tim. 6:16). This is *Ail* — all-wise, all-powerful, all-seeing and all-knowing. There is only one such in the whole wide extended universe. He is life and incorruptibility, and never was anything else. Here is a wonderful being; corporeal intelligence that hath always existed, and out of whom as "The Father" all things have been produced. But of what does His substance consist? What His nature? What is He? "He is Spirit." These are the words of

Jesus, who knew what he affirmed. *Ail* is Spirit, and there is Spirit of *Ail* — the fountain and the stream are both Spirit, and hold a like relation that radiant caloric does to iron glowing with a white heat. But what is the glowing substance of Deity? That which shall be manifested in the saints when they become Spirit; for they shall be like him who is in the bosom of the Father. "Deity is Spirit;" and to convey our conception to the reader of this substance, we would style it *corporeal electricity*. We behold the lightning's flash; we see its almighty effects upon rocks and trees, and we perceive its universality still, of its essence we are ignorant. Our words and definitions leave this untouched. But whatever the essence may be, that corporeal essence is God; and the same incorporeal and radiant essence is the Spirit of God.

Spirit Aligned With Electricity

Electricity or lightning is a Bible symbol for spirit. Ezekiel son of man, priest and prophet, had "*visions of Elohim,*" who are, when manifested, Spirit, being all of them post-resurrectionally begotten and born out of Spirit; and consequently consubstantial with the Father, who is Spirit. In these visions of Spirit, then, Ezekiel saw the living ones, or *Elohim*, come forth out of the midst of fire and brightness. His description in chapter 1:4, is symbolical of 1 Tim. 6:16. What we call electricity, for want of a better word, in glowing combustion, he terms "fire and brightness." In beholding these electrically-generated beings, born of the Ezekiel-fire, he says, "whither the Spirit was to go, they went,"

because they will be Spirit; so that, wherever they may be, there, necessarily, corporeal spirit will be. And "as for the likeness of the living creatures," says he, "their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning," or flaming electricity. "And the living creatures ran and returned as the appearance of a flash of lightning."

In scriptural discourse "electricity" is termed *spirit*, because it is radiated, or sent forth from the substance of Almighty Power, after the tropical analogy of blowing, breathing or exhaling. This idea is illustrated by the iron excited to white heat, or the magnet. These are solid substances, but within a certain radius they are enveloped in an atmosphere of light and heat, or of magnetism. This atmosphere may represent the radiant power, or spirit, *of the Deity*; and the glowing iron and magnet, the radiating power, or substance, called Deity. Here, then is spirit free, radiant, or uncombined; and spirit in substance, corporeal, bodily existence. The latter is the original condition of spirit. It was not originally free or diffused through space, and, at some particular epoch condensed, reduced to a bodily form and individualised. To affirm the existence of abstract intelligent power antecedent to the *Hypostasis*, or substance, the exact representation of which Jesus Anointed is declared now to be. No, the Substantial Father has always been substance, and has had no incorporeal predecessor in wisdom and power. His nature is the substratum

or basis of all conceivable existences, animate or inanimate, in all the universe; for they are all created out of His Spirit, and that Spirit radiates out of His substance. It is always subordinate to His will; and accomplishes that only whereunto it is sent. Hence it does not act independently of the radiating power. Nothing, therefore, happens by chance in the operations of the Spirit. The wisdom that ordains is in the Father, and the wisdom that executes is in the power radiating from Him. This is illustrated by the fact (and we have verified the fact by experiment) that a man may simply will actions to be performed by another at a distance; and his will, though unexpressed in words or gesture, will be done. If any action result, it will not be contrary to the will, nor can it be. It is impossible, likewise, for the Spirit of the Deity to execute contrary to the will of the Deity. Hence, "The Son," or Spirit-emanation from the Father-Spirit-Substance, "can do nothing of himself, but what he seeth the Father do," or wills; "for whatsoever He doeth," or wills, "these also doeth" or executeth "the Son likewise" — (John 5:19).

The distinction made by "philosophers" between "matter" and "spirit" is artificial, and does not obtain in Scripture. The Father is matter or substance, but He is spirit also; for that matter of which He consists, and which constitutes His nature, is spirit. This being the fact, matter is eternal. But this by no means implies that *the forms of matter* are eternal likewise; for that would be to affirm that the Creator was not antecedent to His works. The dispute, then, upon the question

whether spirit existed before matter, or matter before spirit, is a vain controversy, and indicative of the ignorance of the "philosophers" on both sides. The one had no precedence of the other, being essentially the same.

Hence, matter is not essentially evil or corrupt and mortal, nor is it incapable of thought; The divine power is matter, but though He creates evil, He is not evil, nor corruptible and mortal. There is, therefore, no force nor reason in the argument that a thing is immortal because it is immaterial or not matter. Whatever exists is matter. Electricity is as much matter as a block of marble; the only difference is that it is matter in a different form. Hence the immaterial is the non-existent or nothing. To say, then, that a thing is immortal because it does not exist, which is the demonstration of the wisest thinking of the flesh — "the wisdom of the world" condemned as folly, working death in all that are deceived by it.

The All-Pervading Presence Of Spirit

There is no part of the boundless universe where the Spirit of the divine power is not. It pervades the atoms of all bodies and is everywhere. Hence the inquiry of Christ in prophecy, "Whither shall I go from Thy Spirit? Or whither shall I flee from Thy presence? If I ascend into heaven, Thou art there; if I make my bed in the grave, behold Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me. If I shall say surely the darkness shall cover me, even the night

shall be light about me. Yea, the darkness and the light are both alike to Thee" — (Psalm 139:7-14). This proves what we have said, and teaches that, in a general sense, all creatures are in the presence of the Creator; that they are so in being in the waters, so all animals and men "live and move, and have their being," in Spirit of God. Upon this natural principle it is that Paul declared to the heathen philosophers that God is "not far from every one of us;" and that Jesus said, "a sparrow shall not fall on the ground without the Father." Hence, in the natural or physical sense, all creatures have the Spirit, and cannot live without it; so that, as Job says, "If He gather to Himself His Spirit and His breath, all flesh shall perish together, and man shall turn again unto dust" (43:14). Spirit develops the organism of all creatures, and preserves it from disorganization. It is what pathologists term the *vis medicatrix naturae*, and physiologists, "the vital principle." When the spirit and breath of the Creator are withdrawn from a man or a sparrow, there remains no healing power and vitality in their several bodies; and the immediate tendency in them is to corruption and dust. Hence, all creatures in the air, earth, and seas, are spirit-forms. The types or patterns after which they were created, were all in the mind of the Deity before they were created; and when they were formed, the formation was out of spirit matter and by spirit according to pattern. Every creature is, therefore, a spirit in this sense; but not necessarily immortal because a spirit. The immortality of a spirit depends upon the constitution of the matter or substance of the peculiar form. A spirit form of a

flesh and blood organisation is essentially mortal and corruptible; for death and corruption are peculiar to that material constitution. The "spirits in prison" Peter speaks of, were flesh and blood organisations turned again into dust, consequent upon the Deity gathering to Himself His Spirit and breath. His free Spirit withdrawn, and the cohesive affinity of their substance departed, and its gaseous elements entered into new combinations, destructive of the forms termed man, cattle, fowl and so forth. Hence the Deity, is styled by Moses in Num. 27:16, "Yahweh Elohim, of the spirits of all flesh:" that is, the Spirit self-styled He shall be, is the powers of all flesh-emanations of his power. The spirit-power of the lion is the power of Yahweh; and so of all other creatures. Hence the facility with which He can open and shut their fierce and voracious mouths, as in the case of Daniel and his persecutors. This universal diffusion of Spirit places all created things in telegraphic communication with the will of the Deity. What he wills needs not batteries and wires for transmission. He has but to will, and it is instantaneously responded to according to His purpose, though the locality where obedience is required be distant from His throne of the universe and the earth we inhabit, as the two extremities of the line, — the Deity at one end and we at the other. The intermediate space is filled with His "free Spirit," radiant from His substance, and incarnately organic in all His creatures. What we call "time" is unnecessary for the transmission of ideas. The Deity is not a being of time. He has not to move from where He is to be where He would be; for He is everywhere by spirit,

and fills all. Hence, His will at the throne is His will at the same instant on earth; for His intelligence and wisdom are as universal as His power, and only require His will to be exercised for their manifestation in every part of His wide domain.

Now, in studying the subject of Spirit, we must consider it severally in its relation to things physical and natural, and to things intellectual and moral, or spiritual in a special sense. As we have seen, all mankind and animals generally are the subject of the operation of the Spirit; but it is only a certain class of mankind that is operated upon in the special sense by which individuals are brought into harmony with the moral attributes of Deity.

The ideas and thoughts of the Deity are as much spirit as this physical power. His thoughts are moral power *breathed forth* in His words, and that is spirit, even as the lightning *breathed forth* or radiant from His substance is spirit. His thoughts breathed forth or revealed in any way He may determine, constitute "the truth," and, therefore, the truth is Spirit. Hence, the Lord Jesus said, "My words are Spirit;" and the apostle John says, "The Spirit is the truth." To produce physical results, such as raising the dead, curing the sick, speaking with tongues, speaking by inspiration, and so forth, material power or spirit is required; but when purely moral results are the things desired, the truth is the Spirit that operates upon the heart.

— J. Thomas
(to be continued)



A FICTION OF SCIENCE

"O Yahweh, how manifold are Thy works! in wisdom hast Thou made them all: the earth is full of Thy riches." So declares the Psalmist (Ps. 104:24). The amazing diversity, and outstanding marvel of Creation witnesses to a Divine hand in its making, shaping, and therefore ultimate destiny. The study of science has revealed much of this, as the Bible predicted it would (Dan. 12:4). But how much better off would mankind be, if the facts of knowledge were used to search the Scriptures for added depths and meanings rather than trying to disprove them. As it is, the words of Paul remain true: "The world by wisdom knows not God" (1 Cor. 1:21). Thus his increased knowledge is to his own destruction, leading him away from the reality of truth and salvation.

The Earth Indicates Design

All available evidence shows that the earth was created for a specific purpose, by a Supreme Intelligence, whom we know as God, and was not the result of blind chance.

Our planet is the only one of nine in the solar system, capable of sustaining life. The planets Mercury and Venus are too close to the sun. The remaining six planets are too far from the sun's heat and light, hence are too cold.

Yet only an infinitesimal part of the sun's rays reach the earth (two-billionths). The sun's rays include deadly radiation rays, but about 15 miles above ground level, a thin layer of the gas known as *ozone*, filters out most destructive rays before they reach the earth.

Meteors to the number of about 200 million rush into the earth's

atmosphere every day, but few reach the ground. Most of them are disintegrated into fine dust by friction caused by their passage through the air.

The earth's speed as it rotates on its axis at 1000 miles per hour would be sufficient to denude it of its atmosphere, were it not for gravitational force which prevents this.

The air we breathe contains 21% of the gas, oxygen. If this proportion were much higher, combustible materials would always be a fire hazard, and fires would be most difficult to control.

The combination of gases that from the air, viz: nitrogen, 78%, together with oxygen, and traces of 8 rarer gases, with some water vapour, is in exactly the right proportion for all forms of life.

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Water is essential to life and is a most astonishing *liquid*, for it is composed of two *gases*: one, hydrogen, a highly inflammable gas, and the other, oxygen, required to support combustion. Yet when combined as H₂O (two molecules of hydrogen to one of oxygen) a clear, tasteless liquid results (unless polluted by man).

Water moves through recurring cycles. Evaporation, caused by the action of the sun's rays, raises the water vapour, which is later condensed into clouds by the cooling action of wind. Rain clouds finally precipitate their load to the earth as fine, gentle drops, each having previously formed around a tiny dust particle, some of these particles having come from disintegrated meteors.

As 70% of the earth's surface is covered by oceans, 97% of all water is sea water and only 3% is fresh water. Much of this latter is locked up as ice in the polar regions and only a little more than one per cent is available as fresh water. As population increases so does the demand for fresh water. Fortunately, sea water can be desalinated, but at present it is an expensive process.

The tides are caused by the gravitational "pull" exerted by the sun and moon. If the moon were slightly nearer to the earth than it is, ocean tides would surge over earth's land surfaces, rendering human and animal forms of life, impossible.

Life forms show a remarkable interdependence. Green vegetation produces, by photosynthesis, carbohydrates, i.e. starches, sugars and glucose which are essential foods for man and animals. Scientists are

unable to produce carbohydrates, synthetically. In addition, plant life absorbs carbon-dioxide gas given off by man and animals, and, in turn, gives off oxygen, necessary for human and animal life.

The waste products of man and various creatures; animals, birds, insects and bacteria, help provide the soil with soluble nitrogen and other nutrients. Some soil bacteria convert nitrogen into plant food. Earthworms, by their tunnelling, drain and aerate the soil, and enrich it with their casts. Various insects, rodents and other small animals continually burrow through the soil, increasing its humus content and its fertility.

We have considered but a few of the factors which indicate that the Creator intended this earth to be the home of mankind and other life forms. The argument of evolutionary scientists that the earth "happened that way by chance" is unreasonable and cannot be substantiated.

Genetics Upsets Evolution

The theory of organic evolution, namely, that all life on earth evolved from the chance formation from *inanimate* matter, of a single-celled organism in a warm ocean, billions of years ago, is founded upon the teaching that small mutations allegedly brought about changes, leading to the slow transition into higher and higher life forms.

The word *mutation* is from the Latin *mutare* meaning to change, and refers to inheritable changes within the germ plasm of the cell. Evolutionists attach primary importance to mutations as the explanation for, and indeed, the basis of organic evolution. Thus A. Scheinfeld in

his book *The New You and Heredity* says:

"If is through the rare instances of favourable mutations, of innumerable kinds and in countless numbers, occurring successively over very extended periods, that the whole process of evolution may now be explained."

Prof. H. Enoch, author of *Evolution or Creation*, tells how the different manifestations of life are initiated and continued. (This study forms part of the science of Genetics which is concerned with heredity and variation). He writes (page 72):

"It has been established that the seat of heritable variations among organisms is in the chromosomes of their germ cells. These chromosomes are specialised protoplasmic bodies which appear in the nucleus of living cells, especially at the time of division. The importance of chromosomes is due to the fact that they are vehicles of the ultra-microscopic genes, which constitute the ultimate physical basis of the germ plasm, on which heredity depends."

"It was further shown that the number and nature of the chromosomes for a particular species is always fixed and any change in their number or nature produces a corresponding change in the organism. And it is now fairly well established that germinal variations are of two kinds:

- (1) Gene mutations, which are chemical changes taking place in the gene molecules, and
- (2) Chromosomal changes, which involve additions or deletions of whole or of parts of chromosomes, or changing the order of the genes in the chromosomes."

By a long series of experiments scientists have demonstrated that mutations cannot bring about new characteristics; moreover, most mutations are detrimental to the life form concerned.

Prof. H. J. Muller, who was awarded the Nobel prize in 1946 for his work on mutations, summarised the result of his investigations

in the words "Most mutations are bad. In fact, the good ones are so rare that we can consider them all as bad" (*Time* 11/11/46).

This scientist also stated in an article on *Radiation and Human Mutation* in *Scientific American* (Nov. 1955).

"In more than 99% of cases, the mutation of a gene produces some kind of harmful effect: some disturbance of function."

In *Genetics and the Origin of Species* scientist Dobzhansky claims:

"A majority of mutations, both those arising in laboratories and those stored in natural populations, produce deteriorations of the viability, heredity diseases and monstrosities. Such changes, it would seem, can hardly serve as evolutionary building blocks."

Some of the deformities and inheritable diseases caused by mutations are, siamese twins, club-foot, hare-lip, dwarfism, glaucoma, diabetes, hemophilia, albinism, deaf-mutism, mental retardation, and some forms of anaemia.

What is already known of mutations is that:

- (1) They are fortunately rare. Prof. H. J. Muller in *Chromosomes and Genes* says "Only about 6% of all persons are born with some tangible loss of fitness due to mutations."
- (2) Mutations confer no advantages, rather to the contrary.
- (3) Mutations cannot give rise to new species of life. Prof. Goldschmidt in *Material Basis of Evolution*.

Prof. T. H. Morgan in *Evolution and Adaptation* says:

"Within the period of human history, we do not know of a single instance of the transformation of one species into another."

The evolutionary dogma of "natural selection" is therefore seen to be without basis, for Nature,

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which is highly intelligent, would normally reject a mutant because of its inferiority, or because it is a degenerate life form.

The other evolutionary dogma, "the survival of the fittest" is meaningless because survival in itself does not prove evolution, and survival as such, is incapable of producing new forms of life.

In a paper entitled *Imagination, Theory and Fact* given at the Bible-Science Seminar held in Birmingham (Eng) on 20/4/74, Bro. L.P. Hawkins mentioned how important to evolutionists is the passage of time. Bro. Hawkins said:

"Now let us examine the theory of evolution. Like all other theories, it is based on a number of assumptions: these are guesses. The most fundamental one involves TIME. The guess is "the universe has existed for an immeasurable time." This results in the theory "given enough time, an improbable event will almost certainly happen at least once." The impossible becomes possible, the possible, probable, and the probable, virtually certain. One has only to wait and time itself, performs miracles. An incredible event becomes possible at any moment. Cinderella's pumpkin easily becomes a coach . . . The theory of

evolution is non-scientific; it can never be proved no matter how many experiments are performed. It is on the same level as the theories of Marx and Freud. It is simply blind faith to believe that given enough time, a miracle will happen."

Evolution is based upon half-truths and inferences. True knowledge (scientific or otherwise) will never harm the Truth. It cannot, because *the Truth* is truth. The harm lies in half truths being used to destroy God's revelation. Modern education is based upon the theory of evolution because this is the popular theory of life, and it dispenses with a sense of responsibility to God and His Word when the latter is accepted as true. This irresponsible attitude towards God is the cause of so much wickedness and permissiveness in the world today. The personal return of the Lord to the earth to bring to consummation God's purpose in creation (Num. 14:21), will demonstrate the fallacy of man's thoughts and actions, and the value of God's word leading to salvation.

— V.H.K. (A.C.T.).

THE BURIAL OF JOSEPH

(Cp. Gen. 50:26 with Josh. 24:32)

"Through what a land of poetry and peril was the dead body of Joseph brought out of Egypt! What painter is there bold enough to grapple with such a subject? Amid all the plagues of Egypt, there stood the coffin ready to be borne away — in the darkness which overshadowed the land it was not forgotten; the pillar of fire flashed upon it by night, and by day it moved slowly behind the pillar of cloud; through the Red Sea was it carried, between that high and terrible wall of waters, which, when it had passed, rolled back and became the grave of the haughty Egyptians. Through storm and battle, and the perils of the wilderness, and the thunder which shook Mount Sinai, was the body of that dead man borne. When Moses held up his wearied arm and conquered Amalek, it was still there. On the waves of war it was washed to the promised land; it followed the ark of God when Jordan was divided, and was at last buried in the field of Shechem, in the ground which Jacob had long before purchased of the sons of Hamor. In the annals of time there is no funeral procession on record that comes near in sublimity and grandeur to his who, when young, was sold as a slave to the Egyptians."



Communication

(In which the Editor holds converse with readers near and far)

Man In Space

"You claim that the *Herald of the Coming Age* entitled *Man In Space* is 'out of date.' Since reading your comment in *Logos*, and your request that all copies be returned to be replaced, I have re-read the issue, and consider that it is more up to date than when it was written. Certainly the doctrinal teaching of it does not alter, whilst your comments on the morality of the Gentile world, are too kind for modern standards.

"Perhaps you consider your remarks on the moon landing make the issue out of date; but I believe the opposite is true.

"This year, about July 'the greatest week since creation' (to borrow a phrase) is scheduled to take place. In that month, Russian and USA astronauts will undertake a joint space venture. If successful, they will have attempted to overcome the confusion of tongues by which Yahweh brought to an end the original effort to build a tower that would reach the heavens.

"The attempt at building the 'tower of Babel' could not have succeeded anyway, as we know, yet Yahweh thought fit to put an end to the work in order that co-operation in a work that opposed His purpose would no longer be possible.

"In recent years the language barrier has become less of a hindrance to men and their ambitions, and they will attempt to set aside the judgment of Yahweh on such matters.

"I summarize as follows:

(1) Yahweh prevented men from building a tower unto heaven.

(2) Such tower was designed as a symbol of the unity of mankind.

(3) Man claims to have overcome the problems of space, and plans to co-operate in its conquest.

(4) No doubt the feat will be hailed as a great step to peace and unity.

(5) The shape of the rocket used in the attempt, reminds one of a ziggurat in design.

The question is, will Yahweh allow this episode in man's haughty ambitions to succeed, or will He pour forth His judgment upon the attempt?"

— T.T. (S.A.)

(The prophecy of Obadiah shows that all fleshly pride will be humbled to the dust ultimately.

Yahweh through the prophet declared: "Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith Yahweh." The prophecy relates to Edom which typically represents the flesh in political manifestation, of which Russia is an out-

standing example
Editor).

Request For a Price Rise

Cost of 200 copies of *Herald of the Coming Age* in Australia is \$6.66. On sending his cheque for this amount, the treasurer of a Queensland Ecclesia wrote:

"Imagine with what trepidation I drew the cheque for this figure of 666! And to *Logos Publications* of all people! We suggest an immediate price rise to \$3.34 per hundred to ensure that such does not re-occur."

— R.T. (Qld).

(We agree that in view of Rev. 13:18 this is an awful figure to write on the cheque. You can overcome this, of course, by lifting your order to 300 per issue! Unfortunately, we will be forced shortly to raise the cost of Herald of the Coming Age. There has not been a price rise for about 15 years; though costs have mounted on all sides. Compare your wages today with what they were then. Then consider the heavy rise in postal rates over the past few years. We should have raised the price before now, but have been too busy to re-assess costs for that purpose. But don't despair, we will bow to your request and increase the cost shortly! !)

Is not communication itself, and in particular between Deity and ourselves of the greatest importance? Certainly it enables man to rise above the level of the brute beasts, both as created and as so many of mankind have descended.

Further, Deity also communicates to man through the observable marvels of this physical universe, of which we are but an insignificant speck—although a most marvellous and complex speck. But more completely Deity communicates by His Word. Yet this requires of man that he search out the message of hope, and so demonstrate His interest in this channel of communication.

In turn, we may communicate with Deity by extending to Him the reverence and honour due to His superiority, and by willing obedience to His requirements of us, showing ourselves pliable to the moulding of the master Potter.

Of course, prayer is communication, supplicating Deity in confidence in the way appointed.

To assist to that end, and enjoy the privileges and principles involved, your recent publication *Making Prayer Powerful* could be described "as the most important, profound, and momentous work you have ever produced!"

I believe that all brethren and sisters should possess and study this easy to read and understand work. Perhaps a suitable article in *Logos* introducing it, together with a suggestion that copies be given to newly immersed candidates would not go amiss.

Meanwhile, may your efforts in the Truth be

to Whom Honour
be.

vere delighted to receive the above cutting from "Evening Mail" Birmingham for Wednesday 5th March, 1973, revealing that we still appreciate the labours of our late Editor. Paul exhorted the elders that rule be counted worthy of the honour, especially of the word doctrine" (1 Tim. 5:17). Dr Thomas laboured valiantly in those avenues, many are rejoicing in a better understanding of the as a result... Editor).

In Communication

The books we ordered now arrived, together with the Magazines. It is not that the delay was in Canada, not in Australia, but due to a mail strike. We have had strikes galore in this country recently. My delay was due to the fact I did not want to miss the magazines. They have a light to our feet and are in our hands in these difficult days of trouble and distress."

— J.W. (Canada).

(As with most Western nations, Australia, too, is plagued with strikes. Yet, despite increased wages, and better working conditions, shorter hours — discontent and dissatisfaction is rife. How different to one truly under the influence of Christ. "I have learned, in whatsoever state I am, therewith to be content" wrote Paul from his imprisonment (Phil. 4:11). Unfortunately, mail communication has greatly dislocated as a result of strikes. It is best to allow 8 weeks from Australia to Canada. When ordering books or magazines, please be sure to give the complete address including mail code number... Editor).

Communication

Dear Bro. Mansfield,

Many times when addressing us in Perth you have prefaced your discourses with such statements as "This is a most important, or a most profound, or a most momentous verse or chapter, in the Word."

With this in mind, and noting the insertion in *Logos* of *Communication*, prompts me to write you,

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blessed in these dark and difficult days.

- T.M. (Perth)

(Your letter supplies the desired article . . . Editor).

Putting Priorities Right

"We have enjoyed receiving *Good Company* Magazine, and wish to continue to do so. Our daughter is 13 and the Magazine gives much food for thought to her and to us all.

"Enclosed please find cheque for \$10, as we also wish to subscribe to *Logos*."

- I.H. (Canada)

(We shall be happy to include "Logos" with "Good Company" . . . Editor).

The Need For Humility

"There are some very ne articles in *Logos*, well-written and enlightening on variety of subjects, and they are a blessing to those us in isolation. Of course, cause we are human, we things from different wpoints, and cannot ee on all matters. Nevertheless, the things God has forth as essential to ation, are plain, and if but humble ourselves can comprehend them ht. On that basis we become unified to look ard to the coming of one who will bring e to the whole world."

- V.H. (USA).

n brethren are prepared cept the teaching of ord in humility there e found unity; when arrogates itself, and en insist upon philo- ing upon what they the Word ought to according to their s, discord and divi- sults. Let us "speak

the same things," and seek for the things that bring peace . . . Editor).

Is An Apology Warranted?

"I am perturbed at your Editorial in May *Logos*. I believe it shows a partial attitude to the Government of Australia which would well bring upon us undeserved retribution.

"It must be true of us that we remain impartial in matters of politics. To openly criticise a particular Government anywhere in the world is not our province or responsibility. Christadelphians throughout the world are instructed by their Lord to obey the Government at all cost; in other words to honour its position and authority.

"The Australian Government's policies in Asia or the Pacific have nothing to do with us. It may be true that Australia will suffer the ignominy of invasion, but that is no reason for us to refer to it as 'carefree,' 'irresponsible,' 'giving free reign' to vice and immorality.

"All Christadelphians are aware of the degradation of modern society in general. The rising incidence of crime, bestiality and death are only God's instruments of instruction to an indulgent world.

"If Australia should be invaded before the end, we cannot expect to be especially protected from the horrors of such an event save by the lesson of Mat. 24 in relation to 'fleeing.' Whether we will have the courage to do so will depend on how much value many of us put on our businesses, our homes, farms, etc. We may lose all, in order to gain life. Nor are we in this

life protected from accidents, disease, or economic distress.

"I suggest that forward an apology to Prime Minister retracting statements critical of Government, and reaffirming our allegiance to Government's authority

- K.T. (C)

(We appreciate your criticism, and commend you frankly expressing your mind. At the same time we point out that our comments are factual, impartial. We do not condemn what Government is doing, but we do not agitate in support of one against the other, for we stand aside from politics entirely. But this does not blind our eyes to fact, nor compels us to remain silent in the face of wickedness or folly. Today, governments are legislating to support practices that were once treated by the same bodies as criminal, and so they condone homosexuality, pornography, drug-taking, quick-divorce, blasphemy, sexual licence, abortion, crime and other matters strongly condemned by Scripture. We are told that such trends will increase as the end approaches, and we see the attitudes of Governments (not merely that of Australia) as contributing to what prophecy predicts. The effect of the permissive society in which we live is beginning to be felt within the Brotherhood (even in regard to some of the evils listed above), and as such practices are legalised, the tendency is to view them in a softer light because of such endorsement. We need to be on our guard, and point to the social evils of any administration.

Ezekiel 39 declares that there will be those "in the

isles" (far from the M.E. centre of conflict) who will be found 'dwelling carelessly' and our comments were designed to show how the Government of Australia is contributing to such an attitude, as a fulfilment of prophecy, not as a basis of agitation against it. This Scripture, incidentally, will be fulfilled after Christ's return, not before it; when, we believe, Australia will be involved in the time of trouble that will affect all nations (Dan. 12:1).

Whilst we remain aloof from all avenues of politics we are deeply interested in them, as contributing to a situation that the brotherhood has anticipated for 120 years. We believe, in accordance with Christ's teaching, that these are days comparable to those of Noah and Lot, and as in those days, the "powers that be" contributed to the conditions that developed, so it is today. Moreover, whilst Paul endorsed the principle of non-participation in politics, he did not hesitate to clearly reveal the state of Governments in his day, and to openly write that we "wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). However, we do not war with carnal weapons, but with the Word, "casting down imaginations, and every high things that exalteth itself against the knowledge of God" (2 Cor. 10:5). In view of these and other Apostolic teachings, we do not hesitate to frankly state our mind whether it be in regard to a political or an ecclesiastical institution. We do not give unqualified allegiance to any Government, no more than

did the Apostles (Acts 5:29) though we do render qualified obedience, and "give honour where honour is due."

If we were to write to the Prime Minister, as suggested by you, it would be in the spirit of Daniel, to plead with him to revise the course of legislation "that it may be a lengthening of his tranquillity" (Dan. 4:27), on the grounds that "faithful are the wounds of a friend." Meanwhile, we look to the coming of the Lord, who will bring this evil age, and all its frightful wickedness, to a well-deserved end, and replace its present administration with one that honours Yahweh and His Word. . . .
(Editor).

Discarded In The Gutter

"Please excuse the condition of your application card for literature on the Bible, as I found it lying in a gutter. Upon reading it, I decided to write and ask for your free booklet *The Amazing Miracle Of Israel's Revival Depicted In Stamps*. I have enclosed the mutilated card in an envelope, because the Post Office might not take it seriously otherwise, I eagerly await your reply, as I wish to know more about this subject."—P.W. (Bris.)

(Rejected by one, accepted by another. It could result in fruit to the glory of the Father. If so, it would not be the first time that such literature, picked out of the gutter, has aroused interest that has led to the acceptance of Truth).
We Were Wrong!

"Enclosed with this letter are a number of cuttings taken from newspapers over the last few weeks. They have been collected by a sister who thought you might be interested to see

journalistic reactions to what is more local news at this side of the world (England).

"Am sorry to say that you seem to have been leading me astray recently. Some years ago you gave an address in Birmingham on Dan. 10: the man with the body of the beryl. In it you said that the beryl was the 8th stone of the breastplate and represented Dan the judge. In Revelation, it was the 8th foundation stone and represented Levi, illustrating that the work of the saints was first judgment then mediation. This was a beautiful exposition and I used it with great enthusiasm until checking the stones of the breastplate for the Wednesday Class a fortnight ago, when I found that the beryl was the tenth and not the eighth stone of the breastplate. This rather upsets the exposition. Perhaps when you have a few minutes we could have an amended version?"

M.H. (Newquah, Eng).

(The cuttings are deeply appreciated, and we suggest that more be forwarded. They will be passed on to Bro. McAllister who conducts "The Jews in the News." As to the exposition, it is true that the Beryl was the tenth stone in the breastplate, and if I described it as the eighth stone, I was wrong. However, as such it does represent Dan, whilst in Revelation, the same stone represents Levi; so the basic principle of the exposition still remains sound, and the use of the stone in the Law and the Revelation speaks of Judgment moving on to Mediation. We commend you for checking these matters for yourself — always a valuable procedure. . . .
— Editor)

IT IS THE LAST DAYS

Though the Yom Kippur war involved only comparatively weak nations such as Israel, Syria and Egypt, its repercussions spread far beyond their borders, to develop world-wide trends and crises that proclaim in clarion tones, Christ is at the door. What of our attitude at this time of urgency? This series of articles, comprising the substance of a study recently presented at the Bible School, Rathmines, Australia, considers this question.

The Challenge

The hand of God, guiding the destiny of nations, and witnessing to the near return of the Lord Jesus Christ, is clearly discernable to those who have eyes to see.

But are we of that class? Are we alive to the urgency of the situation? Or do we, like Israel in the wilderness, take the things of God for granted? The people of Israel saw the hand of Yahweh in the outpouring of plagues, the dividing of the sea, the daily provision of manna; but the very continuity of such things gradually induced a spirit of indifference. They took them for granted and came to expect them without appreciating their significance.

That is our danger. The very profusion of signs can result in indifference to their significance, causing us to become immune to the urgency of the times. Yet, even a pagan monarch, when forced to consider the power of prophecy, was induced to exclaim in wonder: "How great are His signs" (Dan. 4:3).

How much more should we reflect such an attitude! The news media of the world constantly highlights events taking place in the Middle East, and we, of all people, should comprehend the meaning of such happenings. They testify to the imminence of Christ's second coming.

The fulfilment of Bible prophecy today should fill us with excitement and enthusiasm for the future. But are we? There are signs of apathy and indifference among us that indicate that the signs do not have the impact they should.

One hundred years ago it was different. The pioneers were keenly alert to the significance of events; their eyes were focussed upon the world scene from the viewpoint of prophecy. Minor incidents relating to the Middle East (as we would consider them today) were given great prominence in the pages of *The Christadelphian*, and their alignment with Bible prophecy was clearly indicated.

How enthusiastically would our pioneers write concerning world

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events in the light of prophecy, if they were alive today!

Let us revive our interest in prophecy and current events. Let not the very repetition of crises dull that sense of urgency that they are designed to create, causing us to take these things for granted.

Minority Groups On The Alert

At the first advent of the Lord, there were minority groups scattered throughout Judea that were waiting and watching for the coming of Messiah. Such individuals as Simeon, Anna, the household of Joseph, the shepherds of Bethlehem and others, were among the number. Simeon, for example, had received a revelation that he "should not see death, until he had seen the Lord's Christ" (Luke 2:26), and his proclamation of that fact must have been received with the greatest excitement. Indeed, Luke records that "the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not" (Luke 3:15).

Thus great numbers of people were looking for the coming of Messiah. The Old Testament prophecies, and particularly those of Daniel, gave rise to this expectation. Yet, when the Lord was crucified, all men forsook him and fled. Even after his resurrection, the Jerusalem Ecclesia numbered only 120 members (Acts 1:15).

In short, the circumstances of daily living had caused many to turn from the theme of Messiah's coming. Their enthusiasm waned, and their love of prophecy and the excitement of its predictions cooled.

We are living in comparable times, that constitute a challenge. Let not our enthusiasm wane, but

let us, like the minority groups of the first century, maintain an interest in the signs of the times, and stimulate others to that end.

A Significant Warning

In predicting the events that preceded the crisis of A.D.70 (typical of the present time), the Lord declared:

"As it was in the days of Noah, so shall it be also in the days (plural - A.D.70 and the present) of the Son of man. They did eat, they drank, they married wives, they were given in marriage until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. 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 not return back. Remember Lot's wife" (Luke 17:26-32).

Notice that the Lord did not emphasise the violence or immorality manifested in the times of Noah and Lot, so much as the general indifference and apathy of the people, to the signs about them, which heralded the impending destruction of the prevailing polity.

He declares that they ate, drank, bought, sold, planted, builded, until, suddenly, it was all swept away in terrible divine judgment.

Two important lessons emerge: (1)—Today, the world, and the saints, are busily engaged in similar activities; and (2)—that those things, in themselves, are not wrong.

We have to eat and drink! What harm is there in buying, selling, planting, building? These are all

legitimate activities. They only become harmful when they are given first priority, and our minds become so absorbed with them that we exclude the things of Christ.

In short, the Lord's exhortation to us is to get our priorities right.

He added the warning: "Remember Lot's wife." To her, the things of everyday life were so attractive and absorbing, that she found it difficult to let them go. They comprised her first priority. Lot had allowed his family to become over-involved with the mundane things of life.

And therein is another important lesson.

The Lord advanced two men as examples of what to emulate and what to avoid. They are Noah and Lot. Noah kept the influence of the world at bay as far as his home-life was concerned, and saved his family by so doing.

Lot failed to do so, and lost his family, his most precious possession.

Where do we stand in that regard?

These are aspects of the signs of the times to keep in mind.

The Present Foreshadowed In The Past

The Apostles lived in times similar to our own, which culminated in the crises of A.D.70 and the destruction of Jerusalem.

The political, social, moral and religious state of doomed Judea then, foreshadowed current conditions that will culminate in the destruction of Gentilism today.

It is valuable, therefore, to consider the events leading to A.D.70, and see in them a foreshadowing of today's crisis.

It was an epoch of relaxed moral standards. So much so that the prevailing permissiveness was reflected in Ecclesial life. Jude, writing at the very time of the end, describes the state of the world, and, sad to say, that of some in the Ecclesias as well. He declares:

"These are murmurers, complainers, walking after their own lusts; and their mouths speaking great swelling words, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there would be mockers in the last time, who would walk after their own ungodly lusts. These be they who separate themselves, sensual, not having the spirit" (vv. 16-18).

Jude's words describe a state of things comparable with the days of Noah — and our own times.

Paul counselled Timothy: "This know also that in the last days perilous times shall come" (2 Tim. 3:1): he continued:

"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, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away."

The sad feature of Paul's prediction is that it described Ecclesial conditions, not the state of the world at large; though, of course, the Ecclesia would be but a reflection of the world. The Apostle thus warned that the Ecclesial members would become empty-minded as far as Godliness is concerned, but self-assertive in pleasure-seeking, and belligerent in their fleshly demands.

In the *Epistle to the Hebrews*,

he claimed that many were drifting back to the world from whence they had once separated themselves, and were "forsaking the assembling of themselves together." He appealed to the brethren to "exhort one another, and so much the more as ye see the day approaching." His words primarily related to the impending destruction of the Jewish State, but they also have application to these times, inasmuch as A.D.70 foreshadowed the present.

Peter warned, "the end of all things is at hand." John declared, "It is the last time." He made mention of the spirit of antichrist which was prevalent at the time, the influence of which was found in the very ecclesia.

And as those times parallel these, we may expect a repetition of similar things today.

Peter (2 Ep. 3:1) wrote:

"This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance; that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour."

Rotherham, and the R.V. render this: "The commandment of our Lord and Saviour by the apostles."

What commandment was that? I believe that it was the specific commandment given by the Lord Jesus Christ in the Olivet prophecy, in which he exhorted them to watch and prepare for the events which shortly afterwards came to pass.

Peter adds (v. 3):

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming, for since the fathers fell asleep, all things continue

as they were from the beginning of the creation."

Primarily, this applies to the brethren before A. D. 70. They scoffed at the urgent warning of the Apostles, the fathers of the Ecclesias, proclaiming that there would be a "coming" of Christ in disciplinary judgment upon guilty Judea. But it came to pass suddenly, and unexpectedly, with the Roman attack upon Jerusalem, to silence the scoffing of those who mocked at such a possibility.

The warning of Peter has a secondary application today. There are modern scoffers, who contemptuously set aside the warning message of the "fathers" of present-day Ecclesias: the writings of the pioneers. "Where is the promise of his coming," they ask, "for since the fathers fell asleep, all things continue as they were from the beginning."

So they claim, but one day the end will come. Suddenly and unexpectedly the Lord will return, and for the scoffer it will be too late.

The Warning Of The Olivet Prophecy

Speaking to the Apostles, the Lord declared:

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand) . . ." (Matt. 24:15).

To what did he refer? Luke explains. He gives the Lord's words as: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh at hand." (Luke 21). Matthew continues:

"Then let them which be in Judea flee into the mountains; let him which

is on the housetop not come down to take anything out of his house. Neither let him which is in the field return back to take his clothes."

They were to escape with the greatest urgency and despatch. The roofs of houses in apostolic times were flat, and access to them was by means of an outside staircase. They were to flee by such means, not wasting time to enter the house for any possessions, but escaping for their lives. The lightly dressed man in the field was to go as he was clothed, and not return for his outer garments.

They were to correctly read the signs of the times, and recognising that time was short, seek their personal salvation. Ignoring personal possessions, they were to hasten to a place of refuge.

So with us today. Let us recognise the urgency of the situation, and realise that shortly we will be compelled to give up all mundane possessions, to stand before the Judgment Seat. Let us so conduct ourselves now that we can do this with the greatest ease, and not emulate Lot's wife, whose lingering affections were with her possessions in Sodom, as she reluctantly sought to escape with her life.

The Yom Kippur War 1900 Years Ago

In the year A.D.66, Cestius Gallus, the President of Syria, moved into Palestine at the head of the Twelfth Legion and numerous auxiliary troops. My investigations suggest that he commenced his war on the Day of Atonement, *Yom Kippur*. He entered Palestine during the month Tisri. As he moved through the area dominated by Tel Aviv today, he noticed

that the towns were devoid of men. On enquiring the cause, he was told that they had left to go up to Jerusalem to keep the Feast of Tabernacles. He reached Jerusalem, and encamped upon Mount Scopus, a hill to the northeast of the city. The date was October 66. An initial attack was made against the city, and he captured one of its suburbs. This success spurred him on to greater efforts. He determined upon an out-all assault on the main section of the city, and was about to launch it, when, to the amazement of the defenders who had anticipated the worst, for some unknown reason, Cestius Gallus withdrew his army!

Success was within his grasp when he withdrew and history failed to give a proper reason for the retreat. It appeared as a miracle to the Jewish defenders who had given up all hope. But it fulfilled the prophecy of Christ: "When ye see Jerusalem encompassed, then flee . . ." The withdrawal of the Roman army, permitted Jewish Christians to flee to Pella in accordance with the Lord's command, and so escape the wrath that ultimately overwhelmed the city.

The Yom Kippur War 1973

Now consider the amazing incidents connected with the recent *Yom Kippur* war. The attack came on the Day of Atonement, 5th October, 1973. It proved to be the most disastrous Arab-Jewish war, for Israel, for she was humbled by the Egyptian advance.

Israel found itself largely isolated in a hostile world, for many of her fair-weather friends had succumbed to a weapon which the Arabs brandished skilfully: that of oil.

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The week before the war commenced, the organisation of the petroleum exporting countries had met to determine on a price rise for oil; and in the face of this implied threat, the nations were hesitant to help Israel.

In desperate need, Mrs. Golda Meir, flashed a message to U.S. Secretary of State, Henry Kissinger, appealing for immediate help against Arab forces armed with the most modern and sophisticated Russian weapons. Her appeal already had been anticipated by U.S. Intelligence sources which had detected a gigantic around-the-clock Soviet airlift of munition and military supplies through eastern Europe to Cairo and Damascus.

Neither President Nixon, nor his advisers, were disposed to arm Israel for an annihilating counter-blow that could have upset the tenuous balance in the Middle East. Rather they considered their oil supplies, and the economies of the Western world; and so were hesitant about helping Israel.

Stars Fall From Heaven

But God intervened to help Israel. In his Olivet prophecy, the Lord predicted that "there shall be signs in the sun, and in the moon, and in the stars" (Luke 21:25), so that "the stars shall fall from heaven" (Matt. 24:29).

It is significant, that falling stars from the American heaven caused a change of policy towards help for Israel on the part of that nation. Coetaneous with the crisis in the M.E., the Watergate trouble flared up in America, and Spiro Agnew, the Vice President of U.S. was forced to resign. President Nixon realised that he was next in

line for attack, and was compelled to do something to divert attention from his own administration, otherwise the "stars would fall from heaven."

At that point of time, on 13th October, eight days after the war commenced, the first airlift of arms began to arrive in Israel, and the nation was equipped to meet the challenge.

The planes, carrying these weapons to Israel, had to be directed over a zig-zag route dictated by diplomacy, and not by convenience. America's NATO allies, fearful of exacerbating relations with the Arab nations, denied their air-space to the airlift, and the only place where the planes could refuel was in the Azores which belongs to Portugal. It is also significant, that since that time, Portugal has had a change of government to the left, so that today it would not, under any circumstances, allow America to use its facilities to assist Israel.

Similarities In The Two Yom Kippur Wars

A pattern emerges, therefore, in the wars of A.D.66 and of 1973. There was an initial attack by an invader on both occasions, and then a withdrawal.

In A.D.66, the Romans struck camp and marched away, harried by the Jews who attacked them. When the Romans arrived at the pass of Bethhoron, the place where the sun stood still in the days of Joshua, the Jews were in readiness upon the steep slopes overlooking the pass. Unfortunately for the Romans, they were heavily armed, and not very mobile because of this. The Jews showered them with arrows and darts. Gigantic boulders

were rolled down the steep slope creating terrible havoc among the marching legions. The Jews then attacked, and the legions suffered one of their greatest reverses. The prestige of Rome sank to a low ebb in the eastern provinces of the empire.

What of the 1973 *Yom Kippur* war? The modern representative of the Roman fourth beast (Russia), likewise suffered a diplomatic reversal throughout the Middle East, as a result of American intervention, and Jewish subsequent success, which it has not yet regained.

The pattern of the past, however, reveals that Rome's reverse in the Jewish War was followed by greater determination to bring it to a successful completion. Nero appointed the aging Vespasian as Commander in Chief of the army in the east. Determined to crush the Jews, Vespasian personally led his troops into Palestine. His attack was successful. Town after town succumbed to his troops, and soon he was in control of all the area surrounding Jerusalem. He made ready to attack, but once more there was a delay. The stars were falling in the capital of Rome. Nero committed suicide, and his death was followed by three emperors who were removed in quick succession. Civil war broke out throughout the Roman habitable. A short, fierce war ensued, in which Vespasian was successful. Placing the Roman legions in Judea under the control of his son Titus, he hastened off to Rome to assume the purple as supreme ruler.

At that stage, Rome needed an outstanding victory in order to restore its prestige; and Jerusalem provided the opportunity. It was

Passover time, in the year 70, and the city was crowded with thousands of pilgrims. Again Mount Scopus became the site of Roman headquarters, this time under Titus. The point of prophecy had been reached, predicted by the Lord in Luke 19:41:

"And when he was come near, he beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace. But now they are hid from thine eyes. For the days shall come unto thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side; and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

The Romans surrounded the city, and gradually starved it into submission. Its final destruction was terrible. Over a million people were put to the sword, and the rest were taken into captivity.

Those people had had their opportunity, but had failed to grasp it. They had listened to the Lord, but had rejected his appeal. Their leaders crucified him, crying, "His blood be upon us and our children." Accordingly, they reaped as they had sown.

The Warning

Sad to say, Christians as well as Jews were destroyed when the city fell. Those Christians had received several opportunities, but had been unheeding of the signs. The material things of life so dominated them that they constantly reasoned themselves out of the urgency of the times. For them it was "time no longer;" their day of opportunity had come to an end, and they were destroyed with the city which they refused to leave.

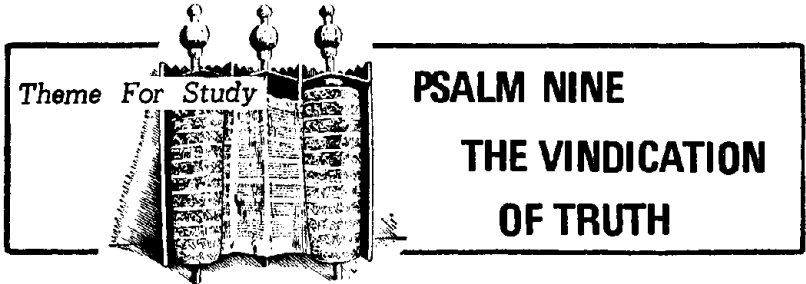
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In October, 1973, a crucial war for Israel and the world was fought in the Middle East. It has drastically affected the way of life everywhere. The world will never be the same again.

Personally, I believe that it constituted a warning from heaven to us, proclaiming: "Behold I come as a thief . . ." (Rev. 16:15).

This is our day of opportunity to prepare for his coming, to make ready for the time when we shall be taken from our present environment for a meeting with Christ at the Judgment Seat. Let us commence on this now, for tomorrow may be too late.

—E.R.M. (Punchbowl Ecclesia).



This Psalm commences a new sub-section in Book One of the Psalms. Prophetically it anticipates the days, character and end of "the man of the earth," including "the time of trouble" which will involve all nations (Dan. 12:1). Therefore, though this section of the Psalms is based upon the past, it reaches forth to describe the times in which we live.

A New Sub-section

In the second article in this series on the Psalms (see vol. 40, pp. 342-346), we showed that *The Book of Psalms* is divisible into five books, answering to the books of the Pentateuch; and that each of these, in turn, is divisible into sub-sections. Book One, comprising Psalms 1 to 41, can be 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.

The first sub-section, provides a description of the truly happy man (Ps. 1), and concludes by revealing the means whereby such will be manifested in the earth (Ps. 8).

The second sub-section contrasts the destiny of the man of the earth with that of the true citizen of Zion (Ps. 15). It reveals that the temporary power and prosperity of the wicked are illusory, and will give place to the elevation and glory of the righteous. The Psalms in this sub-section, therefore, provide a progression of thought, revealing that Yahweh is not unmindful of the trials and strivings of His servants, but that His over-shadowing presence is always with them, and that ultimately they will reap the fruits of their sowing in the Kingdom He will establish.

The Psalms before us in this sub-section are as follows:

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).*

Historical Background Of Psalm 9

We have entitled this Psalm: *The Vindication of Truth*. The inscription informs us that it is *A Psalm of David*, (for which see our comments on page 248); so, as with Psalm 8, we are directed to David's life as providing a background to its teaching.

The Psalm comprises the outpouring of praise:

1. For a mighty deliverance already received – vv. 1-12;
2. For the assurance of continued and future help – vv. 13-20.

From v. 11, which refers to Yahweh dwelling in Zion, we may conclude that it was composed after the Ark had been established in

Zion (cp. Ps. 132:13-14; 2 Sam. 6).

This was followed by a time of peace (2 Sam. 7:1), during which the covenant of promise was given to David. However, the peace was soon disrupted by war, as powerful enemies attempted to destroy David's power (2 Sam. 8:1-7; 12-15; 10:1-19), only to be repelled by a series of campaigns.

These victories could well form the basis of the praise which is expressed in the words of v. 5.

"Thou hast rebuked the heathen, Thou hast destroyed the wicked; Thou hast put out their name for ever and ever."

These words suggest that David saw his victories as typical of the future triumph of the glorious seed that had been promised him.

But he also was conscious of seeds of trouble that were stirring within the nation:

"Have mercy upon me, O Yahweh; Consider my trouble which I suffer of them that hate me, Thou that liftest me up from the gates of death."

The narrative shows how he tried to correct these rumblings of discontent, by showing kindness to such as Mephibosheth through Ziba (2 Sam. 10). His efforts in that direction proved abortive, for internal antagonism towards him still rankled among the followers of Saul, who awaited an opportunity to exact their revenge on the King. This flared into open rebellion when Absalom temporarily drove his father from the throne. Men like Shimei (2 Sam. 16:5) used the opportunity to bring about David's fall.

This Psalm suggests that David could sense that antagonism long before it flared into open rebellion under his son. It was there before

the incident with Bathsheba, which incident, David's enemies hypocritically used to satisfy their own desire for revenge against the king.

A Messianic Psalm

The Psalm is also prophetic, pointing forward to the coming of the Lord. The statement of verse 8: *He shall judge the world in righteousness* is repeated in Acts 17:31, where Paul applies it to the future establishment of Christ's authority in the earth. At that time:

*"Yahweh also 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"*
(vv. 9-10).

And the everlasting Gospel shall go forth to the world (Rev. 14:6);
*"Sing praises to Yahweh which dwelleth
in Zion;
Declare among the people His doings"*
(v. 11).

This Messianic prophecy, and the attitude of believers towards Christ as Redeemer, is set forth progressively in those Psalms that lead up to the present one. Thus:

Psalm 6: An acknowledgement of personal weakness.

Psalm 7: Confidence in Yahweh in spite of powerful opposition.

Psalm 8: Victory on the field of battle, anticipating the triumph of Heb. 2:14.

Psalm 9: Conquest of national enemies whose disruptive boasts are thus quieted — foreshadowing the subjugation of the nations.

One Psalm leads to the next, culminating in final victory, Our consciousness of personal weakness (Ps. 6); leads us to place confidence in Yahweh (Ps. 7); and through Christ's conquest of sin and death (Ps. 8); anticipate the ultimate

establishment of the Kingdom of God (Ps. 9).

An Acrostic Psalm

With Psalm 9, we are introduced to an acrostic Psalm. An acrostic Psalm is one in which the lines, or verses, follow the order of the alphabet. The most widely known example of this is Psalm 119, which is divided into twenty-two stanzas answering to the twenty-two letters in the Hebrew alphabet. Each line of the stanza begins with words that have the particular Hebrew letter at their head.

This is designed to create harmony of thought, and to provide an aid to memory. But in addition to complete acrostics, as Psalm 119, or the Lamentations; there are broken, or confused, acrostics, as in the Psalm before us.

In the Septuagint and other translations, the Ninth and Tenth Psalms are joined as one, although in the A.V. and other versions, they are separated as two distinct Psalms. Certainly they are linked in thought, Moreover, they are joined by the concluding word of Psalm 9: *Selah*. The word *Selah* expresses a thought link, inviting the reader to consider what has been stated in the light of what follows. It signifies *to pause*, the idea being in meditation. This is understandable in the midst of a Psalm, but what about when the word is found at the end of a Psalm as here. Surely it indicates that the Psalm before us should be considered in the light of the one that follows. Thus both are joined by the exclamation, *Selah*, and the acrostic that commences in Psalm 9, flows through Psalm 10 also.

But the acrostic is not harmonious. In Psalm 9, the first three

letters of the Hebrew alphabet appear down to v. 5, and then the fourth letter, *Daleth* is missing, and the fifth letter, *He* appears only at the head of two lines (v. 6), and not four as previous. In v. 19, the eleventh letter, *kaph* is represented by *qoph*. Psalm 10 begins with the twelfth letter *lamed*, but the alphabetical arrangement is then dropped, and six letters are passed over. At v. 12, however, the alphabetical structure of Psalm 9 reappears, and vv. 12,14,15,17 begin with the last four letters of the alphabet in order.

Is the broken acrostic deliberate, or is it due to a mistake in transcription? Many believe that it is due to a fault in the text, but it could be deliberate, designed by Inspiration to indicate that the harmony that should exist in God's creation has been disrupted by the blasphemy and oppression of the man of the earth. That, indeed, is

the theme of the two Psalms.

The Dominant Divine Name

The Psalmist set out to praise the name of *Yahweh Elyon* (v. 2). This Name (see comments on Ps. 7:17), is appropriate to Yahweh as "Possessor of heaven and earth" (Gen. 14:19); and appropriately, it was first proclaimed when Abram defeated the confederacy from the north, so foreshadowing the future victory of Armageddon.

Such a Name as that is fitting for a Psalm that proclaims that "He shall judge the world in righteousness" (v. 8), and therefore is expressive of the Divine purpose in judgment and rule. It therefore, predicts the overthrow of the man of the earth, that the prevailing disharmony, suggested by the broken acrostic, might be repaired.

— H.P.M.

(To be continued)

The Golden Rule

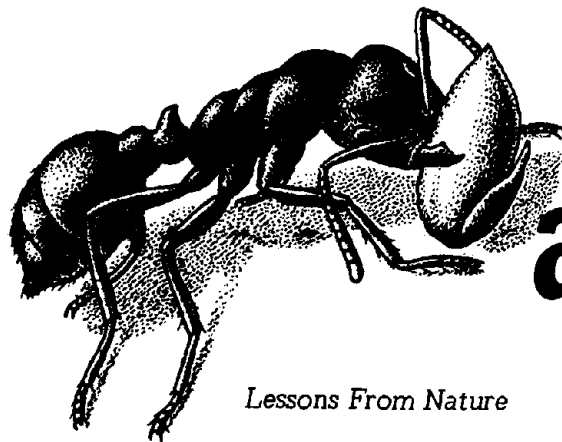
*Thus said Jesus: "Go and do
As thou wouldst be done unto,"
Here thy perfect duty see,
That which God requires of thee.*

*Wouldst thou, when thy faults are known,
Wish that pardon should be shown?
Be forgiving, then, and so
As thou wouldst be done unto.*

*Shouldst thou helpless be, and poor,
Wouldst thou not for aid implore?
Think of others, then, and be
What thou wouldst they should to thee.*

*For compassion if thou call,
Be compassionate to all;
If thou wouldst affection find,
Be affectionate and kind.*

*If thou wouldst obtain the love
Of the gracious God above,
Then, to all His children be
What thou wouldst they should to thee.*



the active ant

Lessons From Nature

"Go to the ant, thou sluggard; consider her ways, and be wise" (Prov. 6:6).

Solomon's exhortation has particular relationship to the harvester and who sensibly stores her grain in summer in order to have sufficient supply for the colder, unproductive months. "The ants are a people not strong, yet they prepare their meat in the summer" (Prov. 30:25).

A study of these interesting little insects can teach us much. When the ant discovers a large amount of grain, she communicates her excitement to any nest-mates she meets, and endeavours to arouse their interest in it. She will strike them with her antennae or her legs, or even but them with her head. Companions so treated grow excited in turn, and assist both in spreading the news or in helping to carry in the grain. Do we zealously spread the message to others, or encourage others to lift up weary hands in labour (Isa. 35:3-4)?

Is this same enthusiasm manifested in our ranks when "treasures new and old" are revealed from God's storehouse?

The ants have "chewing societies" who assemble and chew the grain for hours, producing ant-bread which is eaten immediately, or stored away. We have those who "break the word of life." Do we partake of the manna so provided, or assist to store it up for others? As zeal and excitement are contagious, so also is apathy and indifference. Let us be warm and excited in the things of God.

Ants are wonderful helpers, readily bearing the burdens of others for the good of the community. For example, if the earth around their nest is moistened, an uncanny building urge is developed in them, and they will labour together to build up their dwelling.

When the water of life moistens the "earth" of human nature, do we develop the urge to build an edifice in which Yahweh will be pleased to dwell (Isa. 55:10-11)? We need the help of others to that end to lighten the heavy burden (Ps. 49:22).

Ants unite as a colony to defend the nest against an enemy, while showing fierce hostility towards those of different communities. We, too, should "love the brotherhood," whilst opposing the world. The Brotherhood is world-wide, and the storehouse which nourishes and strengthens us until the Lord comes, is a common one. We need the help of all, recognising our weakness and insufficiency before him who is the Head.

Though "not strong," the ant is able to survive against great odds by her industry, wisdom, and communal effort. In our case, God's strength is made perfect in weakness, and we pray that we shall be elevated to glory when the Lord returns to gather together those who have faithfully laboured throughout the ages, in the heat of the day. He "knoweth them that are his."

L. Luke (Brighton)



Jews in the News

The world recently celebrated the thirtieth anniversary of the end of World War II. Already named "The Thirty Years Peace," this period has seen some startling changes in geographical borders caused by local wars. Humanity stood aghast as the full horrors of the German concentration camps were revealed at the conclusion of the war, and this created sympathy for a Jewish homeland which was subsequently secured in Palestine. Meanwhile, though global war has not erupted during the past thirty years, violence and bloodshed have become so common as to almost constitute a way of life. Civil disorder and anarchy are becoming normal in a world which is supposedly at peace. In commenting upon the "silence in heaven about the space of half an hour" (Rev. 8:1), Brother Thomas computes it as thirty years. On a similar computation, we could liken this epoch of so-called peace, as an half-hour period of preparation for the consummation. In the terms of Isaiah an ensign for the nations has been set up in the land; in those of Daniel, the "writing is on the wall," and let us hope that shortly, the words of John will be vindicated that there shall be "time no longer." The Judgment on the nations is imminent. Stealthily, the Lord Jesus Christ, as the anti-typical Cyrus, has prepared his strategy to destroy the Babylonian empire. The waters of the political Euphrates are almost dried up, so that we can conclude that the time of deliverance of the saints from the present environment, is almost at hand.

Soviet Recognition of Israel

The Communist Party newspaper *Pravda* declares: "Any M.E. settlement must guarantee Israel's right to an independent existence." Nevertheless, they continue, any M.E. settlement must include "complete withdrawal of Israeli troops from all the occupied Arab lands, and recognition of the legitimate rights of the Arab people of Palestine, right up to the establishment of a State of their own."

(Russian interest in Israel should excite the brotherhood, for we know where that interest will terminate. We

both see and hear those things that lead to the climax of Armageddon. Russia talks peace on conditions; and Daniel predicted that "through peace he shall destroy many" — Dan. 8:25).

Lebanon Besieged

Lebanon's problems are many. With a multi-religious community harbouring "Palestine" refugees who, themselves, harbour terrorists, the ground is set for trouble. The right-wing "Christian" Falangists want the "Palestine" terrorists out of Lebanon. Syria, however, has threatened to intervene militarily, should

the terrorists be forced out. The political situation arising out of the presence of Israel in the land is causing problems for those far and near. It is a testimony to the truthfulness of Yahweh's word, demonstrating that we can place full confidence in all that it contains. Lebanon like all nations, will find the situation "is of God," and to try and alter it is fraught with trouble. They that "burden themselves" with the problem "will be cut in pieces, though all the people of the earth be gathered together" (Zech. 12:3).

"Tanks" A Lot

This is the heading of an article in a Jewish journal referring to the tanks Israel captured in the Yom Kippur war. The Israelis captured more than 2000 tanks, and have converted the barrels to fit their ammunition! They have also included their own refinements which make the tanks faster to travel and easier to manoeuvre.

(Joel's prophecy is everywhere in evidence: "Prepare war, wake up the mighty men, let all the men of war draw near . . . beat your ploughshares into swords, and your pruning hooks into spears . . ." — Joel 3:9-10. We gain some concept of the extent of Russian munitions, if they can afford to let the Arabs lose 2000 tanks. On all sides, the signs testify to the time "such as never was.")

Tough Time Ahead

Israeli treasury experts have warned that the next five years are to be very tough. Taxation, already at a peak, is to increase, and in the international field, the Israeli pound will be allowed to "float." Yehoshua Rabinowitz warned that "the military, political and economic problems facing Israel now are as crucial as in the days of the war of independence." He said Israel's new agreement with the EEC could not solve all of Israel's problems.

(The EEC will not help Israel. Her true destiny is to be a separate and distinct nation. Balaam declared it "shall not be reckoned among the nations" (Num. 24:9). The word signifies to plait, weave, or interpenetrate. Israel will find all her "lovers" will forsake her eventually — Jer. 30:14 — but her humiliation in that day will be a prelude

to glory such as the nation has never experienced in the past).

The Unholy See!

Israel claims that the Soviets are spying on them from a special intelligence ship in the Mediterranean. The ship, named *The Crimea* is recording all Israeli transmissions, civil and military and translates them, sending them on to Moscow.

(The title "Holy See" was given to Rome whose priests acted as "eyes" for the Vatican. Today Communism has its fellow-travellers, acting as did the Catholic priests, and infiltrating wherever possible, and constantly reporting back to Moscow. Meanwhile, Russia's interest in the M.E. remains at a premium; her plans take in the "evil thought" mentioned by the prophet — Ezek. 38:10 — but before she moves, Christ will return. How amazed Moscow would be if "The Crimea" reported unusual and inexplicable activity in the region of Mount Sinai III).

Sabbath-day Observance

Ultra-orthodox and civil-rights Jews are engaged in heated controversy over the screening of movies on the Sabbath. At present, theatres close to synagogues have agreed to cease activities on the Sabbath. Others will continue.

(It is typical of Judaistic legalism to close movie-theatres on the Sabbath, only to open them at 6 p.m. on Saturday, to screen the blasphemous immorality that, according to advertisements, is typical of modern day movies in this adulterously permissive generation. The time will come when the Sabbath will be truly observed, but on the eighth day, (the day of Christ's resurrection) instead of the seventh (Ezek. 43:27). The seventh, as a prophetic day of rest, will no longer be appropriate, for the thousand-year "day" of rest will be in evidence).

The meaning of the general awakening of the Middle East in every aspect, but more particularly in Israelitish affairs, is discerned by but a very few among earth's teeming millions; but to these, the significance is distinct and sharply defined, and thrills them with anticipations of the mighty event of Christ's reappearance for which the recovery of the land and people is a preparation, as the Scriptures reveal.

Thought For Meditation

DON'T IMITATE FOOLS

"There is no God." This is the statement of the fool, as David tells us. Fools are plentiful and always have been. It is in their midst that we have to pass the time of our probation. But the fools to whom David referred were found in the Israel Ecclesia. They were members of the covenant race. Such men, although fools are not simple enough to openly affirm their mind; they only do it, as the Psalmist adds, in their hearts. They disclose their minds by their actions – by systematically omitting God from their arrangements. Let us take care, lest we fall victims to the folly of the fool. Unbelief is more infectious than any disease. To be surrounded by fools is no new experience for saints. In Job's day the question (although not audibly expressed) of the fool was, "What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?" (Job 21:15). In the Psalmist's time the thought of the fool was, "God hath forgotten: He hideth His face; He will never see it" (Psalm 10:11). The fool was no less in evidence during the ministry of the prophets. Isaiah said that the fool was asking, "Who seeth us? and who knoweth us?" (Isa. 29:15). Jeremiah records that the fool scornfully said, "Where is the Word of the Lord? let it come now" (Jer. 17:15). Ezekiel points to the same unbelief: "The Lord hath forsaken the earth, and the Lord seeth not" (Ezek. 9:9). In apostolic days, and subsequent ones down to our own, the fool has always been scoffingly inquiring, "Where is the promise of His coming?" God is not mocked, for whatsoever a man soweth, that shall he also reap." The day of recompense is near, and the wise are watchful. "A prudent man forseeth the evil, and hideth himself; but the simple pass on and are punished." Let us not be found among fools, nor imitating their ways, at Christ's coming.



Editorial

The Challenge

A contemporary periodical refers disparagingly to what it terms "Logos Ecclesias." At the same time, it grudgingly admits that the Ecclesias referred to are noted for their activity in the realms of Ecclesial endeavour. It sees in this a danger because, obviously, such ecclesias might grow strong, or even stronger!

We repudiate the title in the context that it is used, and always have done so. There is no organisation of such a nature. There are Ecclesias, certainly, whose policies are based upon the Word as interpreted by the pioneers, and, because of that, tend to co-operate together; but there is no ostensible organisation designed to control or dictate to them. The cohesive influence which draws them together is the Word of God; and where this becomes the motivating influence it will create a mutual sympathy, a common ideal, and a desire to co-operate.

Why, then, is the title bandied about? Because some would like to imply that certain ecclesias are mere robots whose decisions are dictated by the *Logos* magazine. But this is a figment of imagination, a spectre of fear created by those who become impatient with the requirements of the Word. They cannot understand the cohesive influence of the Truth, the power of its fellowship, which is really a sharing of joys and sorrows, responsibilities, ideals and aspirations.

But the spectre having been created in the minds of our critics, why not give it substance and reality. Not by the setting up of such an organisation as our critics imply already exists, but by increasing the activity which the periodical, referred to above, has already noticed and fears.

This requires that we revise our Ecclesial activities, and place priorities in their proper order. Let us increase our Gospel proclamation activities; encourage a more fervent love among our members; set aloft the standards of doctrinal truth set forth in the Word; develop a keener enthusiasm in the meetings.

How can this be done?

Not by the creation of inter-ecclesial organisations, nor by resolutions passed at Ecclesial business-meetings; but by individual members giving themselves wholeheartedly to the truth; by each brother and sister developing in greater virility, more fervent love, keener interest, warmer enthusiasm, and firmer resolve. The most humble brother or sister can play a powerful part in an Ecclesia to that end by giving an example of complete dedication and loyal support to Ecclesial activities. Christ

LOGOS

is at the door; the time is short; we need to "redeem the time for the days are evil."

Forty years ago, we were actively engaged in numerous *Elpis Israel* Classes throughout Australia. We devised a three-pronged policy for members which could be applied with profit today. It set forth the responsibility of members:

1. To build themselves up in the Word with the aid of the Pioneer expositions;
2. To become a cell of strength in the Ecclesia of which they were members;
3. To be active in expounding the Word to those within and without.

Some existing Ecclesias became changed in character through this policy; other Ecclesias sprang into existence through its means.

The policy of *Logos* was based upon it from the inception of the Magazine, and remains the same today.

But though this three-pronged policy was suggested as guidelines for class-members to follow, there was no compulsion to see that it was done. That is an individual responsibility.

Indeed, there is no need for such compulsion. Where the Word is enthusiastically received and studied, it will demand an outlet for its manifestation. Its manifestation will be seen in personal activity in the cause of Christ, and in fruits of righteousness. Where it is received in mere academical coldness, the seed planted will prove to be sterile.

Whilst there is no such organisation as is suggested in the title "*Logos Ecclesias*," that does not mean that we will not assist the proclamation or exposition of the Truth where we are able to do so. The use of catch-cries and slogans, designed to limit our activity in that direction, fail to discourage us. With the help of Yahweh and the co-operation of brethren, we are determined to maintain these efforts whilst health and means permit it to be done.

Let us all beware. As a thief, as a midnight robber, Christ will steal in upon the world. In like manner he will come to many in the brotherhood. But not to those who are alert to the times in which we live, and who follow the Lord's admonition to this generation to watch (Rev. 16:15). To these he will come, not as an unexpected and unwanted intruder, but as a looked-for and longed-for friend. Their attitude will be one of expectancy, though they know not the day or hour of the event. Let us be vigilant and careful in these evil, Noahic days; let us acknowledge the significance of the times in which we are living, and let our spiritual vision be so centred on Christ's coming that we become moved with the urgency of the times, in view of the imminence of that momentous event.

— HPM

"The Truth creates "sides;" the *for-it* side, and the *against-it* side; and between these two sides there is no neutral ground. He that is not for me, said Jesus, is against me; and he styled himself "the truth." If we are for the truth, we cannot encamp with the enemy, and co-operate with them. Being for the truth, it will place us in the minority, and identify us with those who suffer tribulation for the truth's sake — J. Thomas.

God uses colour to teach spiritual truths. There are only three primary colours: red, yellow and blue. Red is the colour which denotes sin's flesh (Isa. 1:18). Blue speaks of the Word of God (Num. 15:38-40). Yellow (or gold) denotes a tried faith (1 Pet. 1:7).

Red and blue in combination make purple: the colour of royalty (John 19:2-5), or of "God manifest in flesh." Blue and yellow blend into green. A green, fruitful heat-resistant tree, planted by water, speaks of the redeemed who have come through the final purging at the Judgment Seat, to rejoice for evermore in the fragrance of millennial air.

We stroll amid a field of yellow flowers,
And gaze on the faith that should be ours.

Thus God was manifest in His loved Son —
The red, the blue, the purple — all in One.
With gold of faith tried hard in furnace heat,
The green of endless life doth now complete.

(Sis. B. Flint, Cumberland, S.A.).



SIGNIFICANT TIME PERIODS OF PROPHECY

The repercussions of the Yom Kippur, or Day of Judgment, War of October, 1973, were world-wide in their effect. They resulted in economic and political upheavals so drastic, as to change the very character of nations. It is obvious that the world will never be the same again; and that civilisation trembles on the brink of ruin. Stability will come only with the return of Christ, and the establishment of the Kingdom of God on earth. Our last article considered present conditions in relationship to those that led to the destruction of Jerusalem in A.D. 70. We commence this article with a brief look at James 5 as typifying the present, and particularly the amazing chronological sequence that is suggested by the events to which he refers.

Corroded Wealth

The Olivet Prophecy shows that what Christ therein predicted concerning the destruction of Jerusalem in A.D. 70, was typical of events that will precede the coming of the Lord, and the crisis of Armageddon. There were both political and economical crises. As Judea and Jerusalem tottered to destruction, there were rich men, impervious to the obvious break-up of society around them, who gave themselves entirely to increasing their wealth, and did not hesitate to oppress their fellows in order to do so.

With prophetic foresight, James warned that the wealth in which they placed such store, would surely corrode as the crisis developed. He wrote:

“Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted,

and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days” (James 5:1-2).

But meanwhile, it was a time of opportunity. Even brethren were dazzled by the prevailing affluence, and neglected their responsibilities to the truth, in their mad pursuit of material wealth.

What of today? Do we not see a repetition of such conditions? Could not the warning of James have a secondary application to the times in which we live? Has not wealth lost its power, so that riches are corroded? Is there not a mad pursuit of material possessions to get rich quick in a day of opportunity?

Where do we stand in that regard? Are we soberly considering events as they lead to the return of

Christ, carefully giving ourselves to those things that will reveal the true riches? Or are we dazzled by the opportunities that are available to increase material possessions, so that we are ignoring our responsibilities to the Truth to obtain them?

These are matters of serious import to which we should give our most careful consideration.

James exhorted: "Be patient therefore brethren unto the coming of the Lord." He was referring primarily to the divine Judgment which would overtake disobedient and guilty Judea, and which constituted a manifestation of Christ in power.

But his words can have secondary application to ourselves at this time.

Early And Latter Rains Then And Now

James continued his exhortation by calling upon the brethren to observe a phenomenon of nature:

"Behold, the husbandman waiteth for the previous fruit of the earth, and hath long patience for it until he receive the early and latter rain."

The Husbandman is Yahweh. He patiently awaits us to manifest "the precious fruit of the earth." Peter reveals that any seeming delay on His part is due to His "long-suffering" to that end, giving opportunity to those with hearing ears "to come to repentance."

"The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

Consider this statement in the light of today. Have we seen in the war of October, 1973, that war that commenced upon a day of

atonement, a premonition of the return of the Lord? Can we see that the time for manifesting "fruit" in which Yahweh delights is strictly limited by the words of James? He makes mention to the "early and latter rains." The former fell in October, the latter came in April.

In view of his comment, consider the facts in his day. Cestius Gallus encamped upon Mount Scopus and besieged Jerusalem in the month of October, in the year 66 A.D. Members of the Jerusalem Ecclesia who had not already withdrawn from the centre of war, looked out in dismay upon the Roman army. They remembered the words of the Lord Jesus:

"When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains" (Luke 21:20-21).

But how could they flee with the Romans encircling the city? Opportunity would be given them. God was longsuffering, and having given them this token of coming destruction, would provide them with a way of escape."

So, as we have already seen in our last article, for some unaccountable reason, the Romans withdrew, and discerning Christians had their opportunity to escape. Afterwards the Romans returned, and in April of A.D.70 (the time of the latter rains) Titus instituted the attack that finally caused the city to fall in July/August of the same year.

Thus the initial attack by the Romans took place in October 66 when the early rains commenced; and the final attack commenced in April 70, when the latter rains began. The time for manifesting "fruit," and escaping the impending

destruction, was between those two epochs. James' warning exhortation did not merely draw attention to a principle, but also to a time-period.

He warned:

"Grudge not one against another, brethren, lest ye be condemned. Behold, the judge standeth before the door" (James 5:9).

Similar words could be urged today!

1260 Days Of Suspense

It is significant that in context with his statement concerning the early and latter rains, James should make reference to the prayers of Elijah:

"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months" (v. 17).

This was the exact period between the coming of Cestius Gallus in October 66, and the launching of the final attack on the city by Titus in April 70.

Spiritually, this was a time of drought as far as Judea was concerned, and the brethren had been warned to escape the city. The Judge was at the door, and Jerusalem fell.

What of these times? Measure 1260 days from the October War of 1973, and we come to April, 1977. Will it be obvious to us then that the Judge is at the door by the personal return of the Lord? Let us recall that "the times are thoroughly adjusted to God's command" (Heb. 11:3—*Diaglott*), and that there is a pattern of prophecy that involves chronological sequence.

Certainly the Lord closely linked A.D.70 with the current

crisis in the land. He declared:

"They shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24).

Earlier, in the same prophecy, he had urged the Apostles to study the writings of Daniel (Matt. 24:15), and we are wise to also follow his advice.

How Long To The End?

The question, How long? is asked in Daniel 8, in relation to the vision of the attack of the goat upon the ram.

These two animals represented the powers of Grecia and Medo-Persia (v. 20) at war. In successive battles, particularly those of Granicus in B.C. 334, and of Issus in B.C.333, the power of Persia was broken. Alexander, the victor, made his way down through the maritime plains of Palestine, and took the city of Gaza. He made ready to attack Jerusalem, but was dissuaded from doing so by the action of the high priest of the day. At the head of a procession of priests clothed in white, he met the warrior on his steed, and so impressed him, that Alexander called off the attack. He claimed that he had seen the procession of priests in a dream, and concluded that God had given him the vision to turn him from an evil action.

It is alleged that the high priest showed him the scrolls of Daniel containing the prophecy of his own victory and power, and took him into the precincts of the Temple itself. Be that as it may, the presence of Alexander there was a foreshadowing of Rome later.

In the prophecy concerning Alexander, Daniel records:

"Then I heard one saint speaking and another saint said unto that certain saint (or "the numberer"— see margin) which spake, How long shall be the vision concerning the daily sacrifice and the transgression of desolation to give both the Sanctuary and the host to be trodden underfoot? And he said unto me, Unto two thousand and three hundred days; then shall the Sanctuary be cleansed."

These are the words cited by the Lord in his statement: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." The period of 2300 years, from B.C.333 takes us to 1967 when Jerusalem was taken by Israeli forces.

Joel had predicted that God would "bring again the captivity of Judah and Jerusalem" (Joel 3:1). In partial fulfilment, the way was made open for the people to return in 1917, and during the significant *Six Days War* of 1967, when the city was taken by Israeli forces.

1260 Year Period

In Daniel 7, another time period is given: that of 1260 days or 3½ years (cp. James 5:17). Prophetically this represents 1260 years. In relation to Papal ascendancy, this dates from 608-610 A.D. when the Bishop of Rome was constituted universal bishop, and concludes in 1868-1870, 1260 years later, when the temporal power of the Papacy was brought to an end.

Thus 1868-70 is a terminal period. It is extremely significant, therefore, that one Jubilee later, in 1917-18, the way was opened for the Jews to return to their ancient homeland. God had "thoroughly adjusted" the times.

A Jubilee commences on the first month in the fiftieth year, and proclaimed liberty to the people:

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

It is significant that on November 2, 1917, Arthur Balfour, then Foreign Secretary of Britain, proclaimed the Balfour Declaration, which declared that Britain favourably viewed the establishment of a national home for the Jews in Palestine; and that on 9th December, 1917, the Turks evacuated Jerusalem and General Allenby entered without a shot being fired.

The Turks had imagined that the British were about to launch a devastating attack on the city, and had marched out under a flag of truce, to surrender to the enemy forces. But all they found were two sappers of an advance guard seeking for water close to Jerusalem. Allenby himself was miles to the south, and did not enter Jerusalem until 11th December.

From December, 1917, to June 1967, comprises a further Jubilee. And once again amazing events led to the fulfilment of prophecy. Against all advice, and in the face of appeals from the Jews, Jordan attacked Israel in 1967, and was decisively defeated. Jerusalem fell to the Jews, and for the first time in over two thousand years, they exercised control over the city. Prophecy was being fulfilled as was obvious to all who had eyes to see. And the period between the two events in 1917 and 1967 was exactly that of a Jewish Jubilee.

Waning Interest

The occupation of Jerusalem by the Jews in 1967 had tremendous impact upon Ecclesias. It was obvious that the Hand of God was working among the nations. The Ecclesia of which I was then a member kept a record of the attendances at the Sunday night meetings. The average attendance for the previous six months had been about 65; but the Sunday of the *Six Day War* saw the attendance soar to 136. But the next Sunday, when the war was over, it had fallen to 80; and the third Sunday down to 60!

Brethren had been stirred by events, but their interest soon waned. So it has been in every age. It is difficult to maintain enthusiasm on a high level; in fact, the very succession of crises mitigates against it. We need to be on our guard. The blessing is to those who "love the Lord's appearing" (2 Tim. 3), who are warmly enthusiastic "in season and out of season" towards the things of God (2 Tim. 3:2; Rev. 16:15).

Consider the crisis of A.D.66-70. One can imagine the rising excitement in Jerusalem at the Approach of Cestius Gallus. But he withdrew, and month followed month with the situation apparently quiescent. Those alert to the signs of the times, heeded the Master's message and withdrew from the city. Others waited — and waited too long.

Let not our fervour wane. We have seen amazing things happen in our time: events that testify that Christ is at the door.

The 24th Day Of The 9th Month

The 9th December, 1917, when

the Turks evacuated Jerusalem, was the 24th day of the 9th month of the Jewish year. In view of that fact, consider the words of Haggai:

"Consider now from this day and upward, from the 24th day of the 9th month, even from the day that the foundation of Yahweh's temple was laid, consider it" (Hag. 2:17).

Here is a day to consider. The prophet continued:

"Is the seed yet in the barn? Yea, as yet the vine, the fig tree, the pomegranate, and the olive tree, hath not brought forth; from this day I will bless you . . ."

These are all symbols of Israel. But Israel had not brought forth fruit to the glory of the Father, until the foundation was laid for this to be done. That was accomplished on the 24th day of the 9th month.

The foundation was laid for Jewish fruit to the glory of Yahweh in the year 1917, and significantly on the same day and month, according to the Jewish calendar, as mentioned by Haggai. It is most interesting that shortly after the Turks vacated Jerusalem, the few Jews in the land laid the foundation stone of the Hebrew University on Mount Scopus. Chaim Weizman records the occasion in his diary. He wrote:

"Before leaving London, I had secured from Mr. Balfour his consent in principle to our trying to lay the foundation stones of the Hebrew University on the plot of land acquired for that purpose on Mount Scopus."

This was done. On the spot where Sennacherib had encamped against Jerusalem, and then, later, Cestius Gallus and Titus had done likewise, the Jews laid the foundation stone of their University.

That plot of ground was never taken from the Jews, even though, until 1967 Jordan held the ancient city of Jerusalem, and all the terri-

tory surrounding the University on Mount Scopus. It seems almost as a token of tremendous things to come. Certainly we, today, see the signs of Christ's coming. With James we can say, The Judge standeth at the

door. We have been warned (Rev. 16:15). Let us heed that warning, and bring forth fruits meet for repentance.

E. Mansfield (Punchbowl).

An Exhortation To Faithfulness

THE WAY TO TRUE HAPPINESS

If we do our daily Bible reading according to the "Bible Companion," we will commence each new year with the reading of Psalm One. From the nature of the Psalm, it is quite fitting that this should be so. Indeed, it would be profitable if we would, throughout the year, continue to return often to this Psalm to contemplate its message of warning and comfort.

The Flesh Versus The Spirit

The two main themes of the Psalms, which are the two main themes of all Scripture, are the character of God and the character of flesh. Isaiah epitomises the matter in the following manner:

"For my thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts" (Isa. 55: 8-9).

This is the theme of the first Psalm. God is presented as the all-wise, all-powerful Deity Who has given man a law of conduct, and Who promises glorious benefits, both present and future, to those who diligently follow His commands. The judgments and decrees of Yahweh are always righteous and above reproach; and He has set forth for each individual a choice

between two different ways: the way of life and the way of death.

The Psalm presents a clear picture of man with his natural desires and aspirations as inevitably contrary to the requirements of God's law. It shows that associations with the wicked can be most harmful, and it defines them more clearly than we might wish.

Above all else, it shows the importance of developing good habits, and of building a character pleasing to the Father. It presents a warning of punishment and rejection to all who remain in their natural, sinful ways.

Paul describes the Word of God as sharper than any two-edged sword, capable of dividing asunder the soul (or natural man) and the spirit (or godly man). The First Psalm is one of the best swords we can use to that end. But if we read

it only to forget it, making no effort to apply it practically, we become like the man to whom James refers:

"A hearer of the word, and not a doer, a man beholding his natural face in a glass, and going his way, straightway forgetting what manner of man he was" (James 1:23-24).

The Blessed State Of The Righteous

The Psalm may be divided into two sections:

- (1) The benefits received by the righteous (vv. 1-3);
- (2) The just judgments reserved for the wicked (vv. 4-5).

Upon the former it pronounces blessings:

*"Blessed is the man that walketh not in the counsel of the ungodly,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful"*
(v. 1).

"Blessed" is a plural word signifying *many happinesses* to. They include blessings in the present as well as in the future, culminating in an immortal existence as a spirit-being. The verse presents a striking progression. The benefits of righteousness are expressed negatively, in three developments of successively deepening sin. Consider them carefully. "Walking," "standing," and "sitting," give the idea of a person passing an exhibition on his way to keep an appointment. A diversion catches his eye, and he pauses to stand and observe for just a minute. But his interest in the exhibition deepens, and he settles down, or *sitteth*, to consider it more minutely. His original intention forgotten, his mind is filled with that which has taken his attention, which, in the case of this verse, are the affairs of the wicked.

A second progression is suggested in the three words: "counsel," "way," and "seat." If we hearken to the *counsel* of the wicked, the danger is that we will follow in the *way* of such; to ultimately take our place in their *seat* or assemblies: their gatherings and parties, their constant companionship.

We see a third progression in the very same verse: "ungodly," "sinners," and "scornful." The ungodly are those who know little of God and care less. All of the world, outside of the ecclesia, fall into this broad category. Walking in the counsel of such is the first step in the descending ladder of wickedness. It will lead to a much more active participation in sin, described as "the way of sinners." Finally, when we begin to deny God's power in our lives, we become not only sinners, but "scornful" as well. Such people flaunt their wickedness openly and contemptuously before both God and man.

David was a sinner, Moses was a sinner. But such men as these did not remain such; they repented of their sins and worked carefully to change their ways. The Pharaoh of Egypt was "scornful;" he saw the power of God, and yet hardened his heart. Many of those who sought after Jesus to condemn him were "scornful" also. They witnessed his power and recognised his origin and authority, but were contemptuous of it.

Absorbing The Word

*"But his delight is in the law of the Lord;
And in His law doth he meditate day
and night" (v. 2).*

The study of God's word should be the all-consuming desire of our

life. Everything should take second place beside this. The Hebrew word translated "delight" might be best rendered as *inclination*. This reminds us of the saying, "As the twig is bent, so the tree will grow." The cultivating of good habits — as the daily reading of God's word — cannot help but be beneficial. The more we do this, the greater will our "delight" grow.

Originally, the "law" of the Lord, was limited to the *Pentateuch*: the first five books of the Bible. But later the term came to include the historical books of the O.T., as well as the Psalms.

In the times of Jesus, all of the Scriptures were designated by the term "the law and the prophets." Twice in the Gospel of John (10:34; 15:25), the Lord quotes a passage from one of the Psalms, saying that it came from the "law."

Joshua is one of the greatest types of Christ to be found in the Old Testament. Before the death of Moses, he was commissioned to succeed him as leader of God's people. After the death of Moses, the Lord spoke to Joshua (Josh. 1:8):

"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."

Joshua obeyed this advice, and taught his followers to do likewise. Thus he was able to lead his people out of the wilderness and into the Promised Land.

Jesus also obeyed God's words, and became the "captain of our salvation." If we follow his example, heeding the word, and meditating

upon it continually, we will attain unto the glorious "rest" of the Kingdom of God.

The Benefits Of Meditation

*"And he shall be like 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"*
(v. 3).

This section of the Psalm is quoted by Jeremiah (Ch. 17:7-8) and is true of the righteous both now and in the Future.

The man who trusts in God, will be firmly established as a tree whose roots are well imbedded in the soil, and he will not be blown about by the winds of false doctrine. He will absorb the water of life (Isa. 55:1; John 4:10-14; 7:37-38), and bring forth fruit in spite of the heat of persecution or trial. Even in the dry and desolate wilderness in which we live today (Ps. 63:1; Amos 8:11), he will still prosper.

The tree is also the symbol of future blessings for God's people. This is beautifully set forth in Isa. 65:22:

"They shall not build, and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."

The Psalm speaks of the righteous as "a tree planted," and not as one growing accidentally. Such are planted by God, as Israel was:

*"Thou hast brought a vine out of Egypt;
Thou hast cast out the heathen, and planted it."*

(Ps. 80:8).

If we have been privileged to learn the truth and to be baptized into Christ, we cannot glory in ourselves. We have merely been

chosen by the providence of God, and planted by Him.

But we must continue to grow and to bring forth fruit in God's garden. If we do not, then it is God's prerogative to disavow us as His trees and to cut us down;

"Every plant, which my heavenly Father hath not planted, shall be rooted up" (Matt. 15:13).

"And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." (Matt. 3:10).

God's trees are planted "by rivers of water." These comprise the words and teachings of Christ. The influence of such is like the healing waters which in the future shall spring up from the altar on top of Mt. Zion, and flow down to heal the "dead sea" of nations (Isa. 57:20).

"And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live." (Ezek. 47:9).

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." (Rev. 22:1).

The trees of God's planting "bring forth their fruit in season." A tree "is known by its fruit," whether it be good or corrupt (Matt. 12:33). In Gal. 5:22-23, the fruits of the Spirit are listed:

"Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance"

The "season" in which we are to bring forth fruits is now (Isa. 48:8; 2 Cor. 6:2).

If we fail to use the present time profitably, to develop faith into works, we will not be like the tree spoken of in this Psalm, but we merit such action as Christ manifested against the barren fig tree:

"And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforth for ever. And presently the fig tree withered away" (Matt. 21:19).

Terrible Indictment

"The ungodly are not so;
But are like the chaff which the wind driveth away" (v. 4).

What terrible denunciation is crowded into the five words at the beginning of v. 4. Whereas the trees of God stand firm against all storms, the ungodly are like the chaff, which is soon driven away.

There are two kinds of ungodly to be dealt with as chaff: the *responsible wicked* whom Christ will judge at his coming (Matt. 3:12); and national organisations opposed to God and His truth (Isa. 17:11; Dan. 2:35).

Final Destiny

"Therefore the ungodly shall not stand in judgment,
Nor sinners in the congregation of the righteous" (v. 5).

"Therefore" links this statement with the previous verse. Because the ungodly are not like the righteous, therefore they shall not stand (or remain) in the judgment (cp. Josh. 7:12-13). They shall be driven away, back into the world of Gentilism, and the "congregation of the righteous" shall remain to be revealed (2 Tim. 2:19).

Who will be included among the ungodly and sinners? There will be some there who are ungodly because they have refused to be baptized; there will be many more, who although they have been baptized, have failed to develop fruit to the glory of God. Though these are members of the holy congregation

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of saints, or the "ecclesia," and are "in Christ" in a technical sense, they have "wandered out of the way of understanding" (Prov. 21:16), into the "way of the ungodly."

To such as these Christ will pronounce words of rebuke and rejection (Matt. 25:41).

The Psalm concludes:

*"For the Lord knoweth the way of the righteous,
But the way of the ungodly shall perish" (v. 6).*

Sometimes we might be tempted to doubt this divine assertion when we see the wicked in prosperity. Thus Asaph declared:

*"For I was envious at the foolish,
When I saw the prosperity of the wicked
They are not in trouble as other men;
Neither are they plagued like other men.
When I thought to know this,
It was too painful for me;
Until I went into the sanctuary of God;
Then understood I their end.*

*How are they brought into desolation, as
in a moment!
They are utterly consumed with terrors" (Ps. 73:3,5,16,17,19).*

Like the rich men in Christ's parable, the property of the wicked will avail nothing in the day of their death. Though they may rise from the dead, it will be only to face a second death. Ultimately their way shall perish.

But Yahweh watches over, rejoices in, and supervises the way of the righteous. Everything is directed for their especial benefit.

"If God be for us, who can be against us?" (Rom. 8:31). "All things

work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

In conclusion we draw attention to the name of Yahweh, found twice in the Psalm (vv. 2,6). The name signifies: *I will be whom I will be*. It is a thought-provoking Name proclaiming exhortation. God's plan is to fill the earth with His glory (Num. 14:21; Hab. 2:14). This is the purpose which has held His attention, and which He has been developing through six thousand years of history.

He will at last accomplish His plan by dwelling in a multitude of righteous individuals, the trees of this Psalm. He has dwelt first in their hearts and minds, and He will dwell at last in their bodies, when they shall be clothed upon with what Paul styles "our tabernacle from heaven."

Those who are rooted by God's word, who meditate upon it day and night, and who grow and produce fruit through that word, will be those who will then bear His name and reflect His glory physically to the world. Meanwhile we have received of the water of life. Let us now absorb it that fruit may be developed to the glory of Yahweh. As we hearken to the warnings of these last (three) verses of this Psalm, let us also labor to apply the exhortation of its first three verses, and so be transformed into righteous and fruitful trees, acceptable to Christ.

— G. Booker (Texas, USA).

The Apocalypse is its own evidence of its divine authenticity. Its perfect harmony with Moses and the prophets, the discourses of Christ Jesus, and the teachings of all the apostles; its unique and inimitable structure, and its complete frustration of all attempts of "the wise and prudent" to comprehend it (Matt. 11:25), are evidences that it originated, not from John or any other of his learned or unlearned contemporaries, but from the mind of Him to whom are known all His works from the beginning — R.R.



Communication

(In which the Editor holds converse with readers near and far)

The Stage Is Set

"We are certainly living in very troublous times, when the great day of our Lord's return could be at any time. How we long for this time of tribulation to end. It will only be brought to conclusion by the righteous rule of our Lord Jesus Christ. May we ever feast daily upon the glorious Word Of God, and strive to keep His commandments, keeping ourselves unspotted from this evil world, whilst walking with him in faith and humbleness of mind. The stage is set, the day is at hand; may we echo those words joyfully, "Come, Lord Jesus!"

— J.B.N. (Vic).

(There is a great future awaiting those who "love the Lord's appearing" (2 Tim. 4:8). Certainly the troubles of the present induce such longing).

The Herald In Braille

"At the moment I am engaged in producing three copies of *Herald of the Coming Age* in Braille for a blind lady interested in the Truth. However, I wish to Braille *Key To The Understanding of the Bible* which I have given away at some time. Could you forward me a duplicate copy of this edition?"

— D.D. (Qld).

(The copy has been sent. This laborious work once

done should be given as wide a circulation as possible. Perhaps if other readers can place these books, Reader D.D. would not mind passing them on to others once her friend has finished with them. We shall be pleased to pass any enquiries on. . . Editor).

Logos Bonus Appreciated

"I am in receipt of *Logos*, and have read it with pleasure, not excluding the enclosed "bonus" — *Good Company*. In opening the latter I was intrigued to read (p. 63) the article by Brother Roberts: *Is The Bible True?* There was a reference therein to W.E. Gladstone, Prime Minister of England at the time, plus a footnote at the end of the article relative to Gladstone's 'Christian principles.' On reading this I was reminded of a book I had in my collection, by Gladstone, which I forward to you. I trust that you will accept it in the spirit in which it is sent. It is a book belonging to a by-gone day, but could provide interesting reading.

"As for *Logos* may it continue to yield the fruits of the spirit word, which only can enlarge the mind, and develop us as good watchmen, viewing the political horizon, awaiting the glorious appearing of our Lord and Saviour, Jesus Christ."

— J.H. (Yorks, Eng.).

(Your action is deeply appreciated, and I will read the book with interest, and, I hope, pleasure. The reverence for the Word which leaders of the nation had during the Victorian age, contributed to the greatness of Britain politically. There has been a sad decline in the attitude of the world's leaders to the Word since then, and this has contributed to evils manifested on all sides. . . Editor).

The Truth In Nigeria

"Thank you for forwarding quantities of *Seven Clear Reasons Why Christ's Coming Is Imminent and Sure, Guideline To Survival, and The Divine Impending Takeover*. As you asked for a report on the work of the Truth in this area, we are pleased to say that it is encouraging. We all too well know that the Christadelphian way is that described by the Lord himself in Matt. 7:14. It is not easy to tread. It is "the narrow way" where very few go. So we say that the Truth is thriving though not of considerable degree. People like to go by the broad way (Matt. 7:13), and therein many proceed. Meanwhile, *The Christadelphian Bible Postal Course, Preaching The Truth, Herald of the Coming Age* (with its diverse attractive titles), and other leaflets, are all good aids for work in the Truth.

Recently we completed the printing in "Igbo" language of *The Original Gospel*, and this is a big help to those who understand little English.

"Our latest immersions took place in August, 1974 at Alayi and Aba. Four out of five candidates for interview were successful and were baptised at Alayi; three were successful at Aba and were also immersed. We thank and glorify the Lord for these blessings, and ask you to rejoice with us, and mention them in your prayers to the Father that they may continue to walk worthy of their calling.

"We continue with our usual activities: Bible Classes, Sunday School, Public lectures, Correspondence course, Gospel extension distribution, and so forth.

"We humbly make request for copies of the Bible Companion if available. Members of Aba Ecclesia and area send their fraternal greetings of love."
- E.M.K.E. (Nigeria).

(Due to the generosity of Logos readers, we are able to forward supplies of "Herald of the Coming Age" free to the Ecclesias in Nigeria. The copies are specially printed on the cover with the local Nigerian Ecclesial addresses, and any applications we receive for literature here are returned for processing to Brother Elijah of Nigeria. A recent contact proved to be a relative of his, though member of a different religious community. Our brother writes concerning him: "I do pray that he be converted to the right way that leads to life eternal. Really he has the taste for Christadelphian literature." Editor.)

Chain Reaction To Spread The Word

"We had a baptism on Sunday, the result of a broadcast three years ago. It was one of those chain reactions. One woman heard it, studied, and was baptised; convinced her mother of the Truth, who was baptised and got the brethren to give public lectures in her area. One woman, among others who attended, became interested but not too vitally, but through the persistent efforts of the first two, was also baptised. We expect another couple to apply very shortly. They are friends of a Mexican American couple who heard a broadcast the same year. They have interested her sister, aunt, and a neighboring couple. All have been baptised and are in our ecclesia. The Mexican-American couple are likewise attending all services and studying the word. They have interested their parents and want some brother to go to El Paso, Texas, and give a series of lectures. And there lies the difficulty. We have any number of brethren who would be more than willing - but they don't speak Spanish If we only had the gifts of the Holy Spirit, we could go into any place and preach."

- V.B. (USA).

(In the absence of the Holy Spirit gifts we can but do our best, recognising that "no one can come" unto Christ "except the Father draw him." Meanwhile we cast our bread upon the waters, and rejoice with those who receive the blessing of increase. . . . Editor.)

Correction Required

"I have very much enjoyed following your mind on the *Epistle To The Romans*. I am at the moment going through chapter 7, and on v. 8, I am chewing over your comments in relation to "sin taking occasion by the commandment" in *Logos* vol. 32, p. 109. You say that 'Paul is reasoning that the lusts of the flesh provided a base of operations upon which the precepts of the law could work' But is not the reverse the case? Surely Paul is saying that sinful impulses, although rooted in the flesh, found that the 'base' of its 'operations' was divine law, because at that 'starting place' sinful flesh manifests its antagonism against divine Law, because it is only when sinful propensities become actively manifested against divine law that sin is conceived, and born, and therefore triumphs.

"In other words, I am suggesting that it was the law which provides the 'base of operations' for sin, and not the other way around, as you appear to reason. Always remembering, of course, that I am considering the line of argument which the apostle is particularly setting forth in this place, and not simply a flat, unequivocal statement of fact. Because, of course, what you say is quite correct; it is just that I do not see that Paul is quite reasoning in that way in this particular passage.

"Sin, says Paul, had a 'base of operation' through (dia) the commandment. This is the same as his reasoning in 1 Cor. 15:56. What do you say?"

- J.U. (Perth).

(I say that you are right,

and my comment is clumsy. Sin's flesh used the commandments of the Law as a base of operations, to bring Paul under its domination. Though Paul honoured and respected the Law, he gave way to the impulses of the flesh, and so had brought home to him a recognition of his own, personal weakness, and his dire need of the forgiveness that is found in Christ. Thank you for your comment which is valuable . . . (Editor).

Inter Ecclesial Fellowship

"Do you still stand by your Editorial in Logos for April, 1972 on Inter-Ecclesial Fellowship?"

- J.H. (NSW).

(We do. But it also should be clearly understood that where principles are acknowledged, a measure of independent action should be permitted. For example, if Ecclesia A and B mutually endorse the Statement of Faith, but in the opinion of Ecclesia A Ecclesia C is acting inconsistently with it, should A break with B because they do not view C in the same light? We find no scriptural warrant for so acting. What Ecclesias are called upon to do is to act with honest integrity before God in these issues. Heresy is wrong; and so also is heresy-hunting. Far better to try and contain Ecclesial trouble rather than broaden the area of it. Of course, even in this, circumstances must govern whatever action is taken. Above all else, we have a responsibility to maintain the Truth in its purity, in accordance with the Statement of Faith which we accept. Let us co-operate to that end. The answer

to error is to oppose it with truth, and seek to destroy its influence by the power of the Word. To that we are devoted. We may revert to this theme later . . . (Editor).

Interpreting The Apocalypse

"There is an attempt by some to set the exposition of Eureka aside for other systems of interpretation including the futuristic idea. I know that you oppose this tendency, and apparently treat it as important. Why make such an issue about it? Is it not better to 'agree to differ' on such matters of prophetic interpretation?"

- N.R. (Eng.).

(The Spirit declares: "Blessed is he that readeth and they that hear the words of this prophecy . . . for the time is at hand" (Rev. 1:3). The word "readeth" in the Greek signifies to read with understanding of the matter. The Brotherhood has two interpretations of the Apocalypse extant: Eureka and the futuristic idea as set forth in recent years. One is true and the other is false. The true interpretation constitutes a "blessing" - the Apocalypse itself being witness (Rev. 1:3); so that the contrary interpretation is a curse. A careful assessment of the evidence convinces us that "Eureka" is a sound exposition in principle of the Apocalypse, and therefore a blessing to the Brotherhood. Therefore, in our opinion, an interpretation that challenges it is a curse. We do appreciate that those setting forth the new idea are sincere in their endeavours; but sincerity is no adequate substitution for soundness. Viewing "Eureka" as we do, what

attitude should a faithful witness adopt towards those that challenge this blessing to the Brotherhood (Rev. 1:3)? Whilst endorsing the one, they should oppose the other. The Apocalypse declares: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life" (Rev. 22:19). To "take away" from the words, is to weaken or distort their meaning. Therefore, the greatest care should be taken by any who set about to expound the Apocalypse. Brother Roberts in "The Christadelphian" for November, 1897 wrote: "When a professed brother avows the belief that the visions of the Apocalypse have no application to the accomplished history of "Eureka" but are of a future significance, he raises a question of more serious moment than may at first sight be apparent. A man confessing ignorance of the meaning of the Apocalypse is a man who might grow in knowledge, and therefore a man to be borne with and helped; but a man denying its meaning is a man to be opposed." We agree with the attitude of Brother Roberts, and therefore endorse "Eureka" whilst opposing the futuristic interpretation of this wonderful Book of Inspiration . . . (Editor).

The Number Of The Beast

The following news-item was sent to us by Bro. A. Pennington, Eng. We have condensed it somewhat.

"Dr. Handrick Eleman, Chief Analyst of the Common Market Confederacy, announced from Brussels that a computerised restoration plan is already under way to the aftermath of

of world chaos. In the crisis meeting which brought together scientists, advisors, and C.M.C. leaders, Dr. Eleman 'unveiled the Beast.' The 'Beast' is a gigantic computer that takes up three floors at Administration building of Market headquarters. This 'monster' is a self-programming unit that has over one hundred sensing input sources. Computer experts have been working on a plan to computerize all world trade. This master plan involves a digital numbering system for every human on earth. The computer would assign each citizen of the world a number to use for all buying and selling to avoid the problems of ordinary credit cards. Dr. Eleman suggested that by using three six-digit units the entire world would be assigned a working credit card number. Other common Market officials said that the present chaos and disorder points to the need of a world currency, perhaps an international mark that would do away with all currency and coin. Instead, credit notes would be exchanged through a world bank clearing centre. No member could buy or sell without having an assignment of a digital mark. Market directors are now convinced that world order depends on allegiance to an international program of peace and politics, as well as a new world trade and numbering system. One man could have at his finger tips the number of any man on earth. It could provide the most powerful lever known to mankind. He could have a solution bank for world problems. It could be a tool for peace, or a dictator's weapon . . . One of the Market leaders declared that the organisation would

use force, if necessary, to compel all to conform to requirements."

(The news-item is taken from "Moody Monthly," USA. Rev. 13:16 reads: "He causeth all to receive a mark that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name and his number is six hundred threescore and six." The Papacy at the height of its power exercised such control over those living in its realm; and similar power could be used in the future. The common Market was brought into existence by the Treaty of Rome in 1957. Though Britain seems well and truly established therein, events will force it out ultimately, to be antagonistic to Russia which will exercise power over Europe before moving south into the Land of Promise. This latter, however, shall be after Christ's return Editor).

Books In Nigeria

"I have read with pleasure your book *Blood Transfusion Does Not Violate Bible Teaching*. I am a Christadelphian in isolation. May I have the following booklets: *Jehovah's Witnesses Tested by The Bible*. *There is a stronghold of Jehovah's Witnesses here*, and these would help me to witness to the truth."
— W.I.N. (Nigeria).

(Supplies of booklets are forwarded to Bro. Eze of Aba, Nigeria, and we would prefer that you draw off him. We are prepared to forward further supplies to Bro. Eze when they are required. These are sent free as a donation from Logos readers, whose generosity makes such gestures possible. . . . Editor).

Study Of The Apocalypse

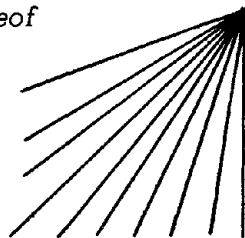
"I understand that you have commenced a new series of study tapes based on the Apocalypse, and I would be very happy if arrangements were made to enable me to receive these tapes. I have made various attempts at studying *Eureka*, and I am very keen to pursue my interest further. Other of my relatives will study with us, so that we have a little group ready and eager to absorb the information that you are offering." — E.Y. (NZ)

(This tape service is conducted by Brother F. Hackett of the Woodville (Sth Aust) Ecclesia. The study is based on "Eureka," and study notes are supplied with the tapes — Editor).

Brief Answers To Correspondents

A.T. — It is not wise to glory in numbers. Remember, Moses told Israel that Yahweh did not choose them because "ye were more in number than any people," for, in fact, they were few in number (Deut. 7:7). It will be time enough to glory in numbers after Christ has proclaimed his mind in regard to the character of those who compose them (1 Cor. 3:12-15). To the astonishment of some who will claim to be most active, he will say, "I never knew you" (Matt. 7:21-23). Sardis was a very active, large Ecclesia, of high repute in the opinion of others, but "dead" in the estimation of the Lord (Rev. 3:1). Let us ever be vigilant, aiming for quality in the members of Ecclesias whether the meeting be large or small in number.

2. What Baptism Signifies



Among other questions, this article is discussing, "What is the baptism of the Spirit?" In the last instalment, the term "Spirit" was considered, and it was shown that it is God's power whereby miracles are performed, or creation is sustained in being. In this latter relationship, it is all-pervading (Ps. 139: 7-14), and essential to life (Job 34:14). Now Brother Thomas moves on to discuss the signification of baptism, in relation to the question posed above.

A Definition Of The Word

The next step in the inquiry is to ascertain the signification of the word baptism in this connection. Baptism of Spirit is the phrase before us. Does it mean sprinkling of Spirit, pouring of Spirit, dipping of Spirit — all of these, any one of them, or none? If we assent to the traditions of the blind leaders of the blind, the dark bodies of the Laodicean apostasy, respecting the word "baptism," and the thing it represents, we are involved in the conclusion that it means anything convenient for the occasion, all things in general, and nothing in particular. This is in effect the clerical definition of the word; for the clergy tell the people whom they deceive, that *baptism* means pouring, sprinkling, and dipping, and also none of these, as illustrated by Quakercraft, spiritism, and so forth.

The word *baptism*, then, is a mutilated Greek word, which, for purposes of clerical and state craft, has been introduced into and perpetuated in our tongue. The great bulk of the people, for whom and

to whom the gospel is in this latter day providentially provided and evangelised, know nothing about Greek. This the clergy know well, and, therefore, presuming on their ignorance, and the influence they have acquired over the unreasoning mass, tell them that there is no essential action represented by the word. Their devotees take it for granted that the assertion is correct; for, as the Roman Beast they worship is also a Greek, they conclude he ought to know, and, therefore, does know Greek, and so go "wondering after him" to their own confusion and disgrace.

What Baptism Of Spirit Requires

The essential idea represented in the word is the imbuing by dipping or its equivalent; it never signifies sprinkling or pouring. It is one of "*the depths of the Satan as they speak*" in "the synagogue of the Satan" (Rev. 2:9,24), to affirm the contrary. *Baptisma*, is not only "that which is dipped," but equivalent to *baptisis*, "a dipping, bathing, washing, *drawing water;*" from the

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verb *baptidzo*, "to dip repeatedly," and this from *bapto*, "to dip under, to dip in dye, to colour, to steep, to fill by dipping in, draw, sink."

Such is the word associated with the word *spirit* in the phrase *baptism of spirit*; a form of words, by the bye, that is not found in the Scriptures. The nearest approach to it is in the words "Christ shall baptize you with holy spirit," (Matt. 3:11); "Ye (my apostles) shall be baptized with holy spirit after these *not many days (ou meta pollas tautas hemeras)*" Acts 1:5. The words in Matthew were John's, and those in Acts the words of Jesus. These, with the words of Paul in 1 Cor. 12:13, "by one spirit WE are all baptised into one body," show that Christ was to be the baptizer, the spirit the thing he would baptize with, and the apostles and their brethren the subjects of the baptizing. When the baptism was accomplished, the subjects of it had *received* spirit. This is evident from Christ's words in Acts 1:8, where he says to the apostles: "Ye shall receive power, the holy spirit having come upon you;" and from Peter's, in Acts 2:38, where he promises those who should be baptized upon the name of Jesus Christ for the remission of sins, saying, "Ye shall *receive* the gift of the holy spirit." Paul, also, teaches that to be baptized with holy spirit is to be the recipient of spirit, in asking certain disciples of John's doctrine, "Have ye *received* holy spirit since ye believed?" (Acts 19:2). Spirit, then, was received into their earthen vessels; God shined it into their hearts for light of the knowledge of the glory of the Deity in the person of Jesus Anointed (2 Cor. 4:6-7). "Be *filled* with spirit," says he in

Eph. 5:18. Hence the receiving was by filling their vessels with spirit, which filling was effected by their being "made to drink," as it is written, "by one spirit we are all baptized into one body, whether Jews or Gentiles, bond or free, and have all been made to drink into one spirit." Having drunk to the full, they were "filled with all the fulness of the Deity;" (Eph. 3:19). Thus they were steeped, imbued, and filled by the imbuing; in other words, they were baptized with spirit.

Now the reason why the word *baptidzo* was used to express this filling, was, because it expressed the idea that the subjects of the filling were *dipped in water that they might afterwards be filled with spirit*, after the analogy of a bucket being sunk into water that it might be filled. The apostles were dipped by John in water, and afterwards filled with spirit by Jesus. They were dipped that they might be filled. The three thousand on Pentecost were dipped that they might be filled with spirit. Had they refused to be dipped in water, they would never have been filled with spirit. Cornelius and his household incipiently received spirit before being dipped in water, in view of the certainty that they would be immersed when commanded; when dipped, they were as all the rest. In the baptism of a bucket in the drawing of water, the water sometimes pours in before the bucket is submerged; but according to the signification of the Greek word, the bucket is not baptized till it is filled to its utmost capacity. It is not baptized while filling, but only when completely filled, which happens when the vessel is overwhelmed. To imbue is

the signification of *baptidzo* in connection with spirit. It matters not whether the believer be plunged into spirit, like a bucket into a well, or spirit be poured out upon him until he is filled inside by being made to drink it in, and covered with it as with a cloud of spirit, from the sole of his foot to the crown of his head; this matters not, so that he is steeped, soaked, dyed, filled, imbued, which are the ideas intended to be expressed by the use of the word in connection with spirit.

There is no question but Paul was baptized with spirit. He represents himself as an earthen vessel containing spirit-treasure. Now, when we contemplate him under this aspect in the light of the testimony, we see the vessel *full* of spirit and *covered* with it as with a halo or cloud, and therefore as effectually and completely immersed in spirit as if plunged, dipped, bathed or sunk into it. When the Hebrew nation was "baptized into Moses in the cloud and in the sea," they were buried in cloud and sea, not by being immersed into them, but by their shutting them in and covering them, so that while in the channel of the deep they were in *baptism* — *COVERED*. Paul was not immersed into a bath of spirit, yet he was covered in spirit, and therefore in baptism of spirit. That he was covered is evident from the fact that when his person was touched, without specifying any particular part, spirit-virtue was imparted to handkerchiefs or aprons, which, when applied to the sick, healed their diseases (Acts 19:12). The same condition obtained in relation to Jesus, in fulfilment of the Spirit's oracle concerning the

Christ, that he should be in the shadow of Yahweh's hand, and in His quiver. He was "a polished shaft," and men beheld him with their natural eyes; but they did not perceive the potent shadow of spirit that enveloped him, and which none could penetrate to do him harm unless permitted. He was imbued, filled, covered, or in baptism of spirit.

The word baptism then, has its *action* and its *effect*. It does not follow, however, that they must both be intended at all times when the word is used. The intelligent believer knows that when this family of words is used in connection with water, that it is not employed to signify "steep, soak, dye, imbue, saturate, or fill," because water, as water, is not used in the Deity's system of justification for this purpose. He knows that then the action indicated by the word, not the effect produced by water on natural bodies, is intended; and that the effect which the word expresses is referable to spirit, or the word believed, by the subject. "My words are spirit," says the Spirit by Jesus; and "the spirit is the truth," says his beloved disciples (1 John 5:7). It is this that involves the effect in the believer who is water-dipped — he is dyed in the dipping white in the blood of the Lamb through the truth believed: (Rev. 8:14).

The Phrase Defined

Understanding, then, the meaning of the words *spirit* and *baptism*, we are enabled to define the phrase baptism of spirit. A person "baptized with holy spirit" is one who is "*filled with the fulness of the Deity*," after the example of Jesus, the

apostles, the three thousand on Pentecost, and many other instances recorded in the New Testament. Fully to appreciate this baptism, then, we must study it in these examples. In the spirit-baptism of Jesus, the Deity filled him without measure. There was no limitation to the power and wisdom with which he was imbued. "The Deity," says John, "giveth not the spirit by measure unto him;" and "of his fulness we all have received, even a gracious gift corresponding to the gift" (John 3:34; 1:16).

Baptized with unmeasured holy spirit, he could command the winds and the sea, and they would obey him. He could multiply a few loaves and fishes into a more than sufficient supply for thousands. He knew what was in the hearts of men around him; and could do what he pleased, even to the raising of the dead. These were the effects of his baptism with holy spirit. He was filled with it, thoroughly imbued with it. It was "the fulness of the Deity" that filled him, and manifested itself in all the wonderful works referred to. Of this fulness which became "his" when bestowed, all the apostles and "the sealed" received. "The law was given by Moses, but (this) grace and the truth came through Jesus Anointed," (John 1:17). "I," said Jesus to his apostles, "will send unto you the Comforter from the Father, the Spirit of truth which proceedeth from the Father, whom the world cannot receive; and when that is come it shall rebuke the world concerning sin, and concerning righteousness, and concerning judgment; concerning sin indeed, because they believe not into me, and concerning righteousness because I depart to my Father, and ye see

me no longer, and concerning judgment because the ruling (*ho archon*) of this order of things (*tou kosmou toutou*) has been condemned. When then, the spirit of the truth is come, it shall guide you into all the truth, for it shall not speak of itself, but whatsoever it shall hear it shall speak, and show to you things to come," (John 15:26; 16:8-13).

These were the effects of spirit-baptism upon Jesus and the apostles, and also upon all who by them were deemed fit and proper subjects among the immersed to be filled with the same fulness through their ministration. When they were "baptized with holy spirit," they were endued with extraordinary wisdom and knowledge, based upon an accurate comprehension of the thoughts and purposes of the Deity. It was "holy spirit" with which they were filled, and it required the hearts of its recipients to be cleansed by an affectionate belief of "the truth as it is in Jesus" before it would be filled into their earthen vessels.

The Spirit Of Error Versus The Truth Spirit

It was not such spirit as fills the crazy brains and stony hearts of the old Adam's priests and divines, and dements their intoxicated devotees, and without receiving which the divine Storrs says, "It seems impossible for a man to be a Christian!" This spirit, held in such admiration by the sin-spirituals of the Gentiles, is what John styles "the spirit of error." All errorists are thoroughly baptized with it. It is an unclean spirit, and delights to tabernacle in the pits and cesspools of human

error, superstition, and wickedness. It is the spirit of the world, which is so full of it that it cannot receive holy spirit. It is the spirit that works in the children of disobedience, and is therefore rampant in all "miserable sinners," from the Pope to the meanest hypocrite extant. It is the unclean spirit of which the clergy of all the names and denominations are possessed. It is the spirit that transforms the Satan into a messenger of light, or righteousness, and causes all his ministers to make pretensions to the same thing - (2 Cor. 11:13), "whose end shall be according to their works." This is unholy spirit, which substitutes error for truth, folly for wisdom, fanatical pietism for obedience, sincerity for faith, feeling for intelligence, superstition for religion, ignorance for knowledge, imagination for doctrine, assertion for proof, and a blind zeal for an earnest contention for the faith once for all delivered to the saints.

As the divine Storrs truly says, "it is impossible for a man to be a 'christian' who has not received the spirit," understanding by this "christian," one of his own stamp, and by "the spirit," the unclean spirit of the Romish, Protestant, and sectarian names and denominations. No man can become a christian, according to the standard recognised by these, who has not received their unholy and unclean spirit. It is this spirit that makes them what they are. It has created their systems, and makes the sort of christians that glory in them. Holy Spirit has nothing to do with their systems, spirit, or themselves, but to repudiate them as "the old serpent, surnamed the Devil and Satan."

In talking about "spirit," then, let us always discern clearly of which spirit we affirm, for they are as different and as wide as the poles asunder.

Immersion Before Bestowal Of Spirit

Jesus, the apostles, and their contemporaries were baptised with holy spirit, beyond all doubt. They were all filled with the fulness of the Deity. With the exception of Cornelius and his household, the order was first immersion in water, and afterwards filling with the spirit. Jesus was immersed in water first, to fulfil the righteousness of the Deity shadowed forth in the law. Having thus come by water, he was then anointed with Holy Spirit, when the spirit-dove descended and rested upon him. By this descent he was "sealed of the Father" - a mark was set upon his forehead, which everyone could discern who comprehended the doctrine he delivered, and the wisdom with which he spoke. The multitude at his immersion saw the dove and heard the voice of the Father who owned him for His Son; but they did not generally discern the intellectual mark - the Father's name with which he was sealed in the forehead. None who are baptized with Holy Spirit are destitute of that divine mark. It is the mark of wisdom and knowledge, undiscernible by the eye of sin's flesh, but clearly to be seen by the mind's eye when only enlightened by the truth.

The effects of the baptism or anointing of Jesus with Holy Spirit continued till his crucifixion. All the miracles he wrought were spirit-baptismal results. These he worked in confirmation of the covenant of which he is the Mediator: that is,

the Abrahamic, newly dedicated on the last day of Daniel's Seventy Weeks—(Dan. 9:27). On that day he was emptied of spirit when he was forsaken, and left to the native weakness of the flesh (Matt. 27:46; 2 Cor. 13:4); and though emptied, he still lived. The baptismal anointing was necessary to the manifestation of wisdom, knowledge, and power, but not to existence. The life of Jesus was sustained as the lives of other men. Holy Spirit had forsaken him before he cried out, for the cry arose because of the forsaking having occurred. At this crisis, then,

Jesus was without Holy Spirit. Was he less the Holy One of the Deity because the Spirit had abandoned him? No; he was still the saint of God though emptied of Holy Spirit. And this is true, not only of Jesus, but of all true believers; their being saints or Christians does not depend on their being "baptised with Holy Spirit;" but on their believing the truth with honest and good heart, and being obedient to the same. Spirit was grace bestowed on those who received it, not to make them believers, but because they were such.

— J. Thomas (Condensed)

The Truth In Jamaica

HOLD FAST THAT WHICH THOU HAST

Early Contact

The first Jamaican Christadelphians were baptized nearly 85 years ago. Their call to the Faith was typical of those days: a brother, spending a short time in the island, left behind him with some Jamaicans he had met, a quantity of literature, including a copy of *Christendom Astray*. This copy was passed from hand to hand, brought conviction, and on the suggestion of Brother Robert Roberts communicated by letter, a group of Jamaicans immersed one another. For many years this small isolated ecclesia laid the Lord's table in a brother's home. They had no alternative: their meagre resources would not extend to any ecclesial premises and their contacts with the brotherhood elsewhere were limited to some faithful

correspondents and a short visit perhaps once a decade at most. After half a century most of the pillars had fallen asleep. The first period of the Truth in Jamaica was one of tenacious faithfulness by a small group of Christadelphians in virtual total isolation. The watchword at that time was "hold fast which thou hast, that no man take thy crown" (Rev. 3:11).

Rapid Growth

The decade 1956-1965 was quite different. Those years were marked by at least 200 baptisms, probably more, and the establishment of nine ecclesias in Jamaica. In the east of the country the growth occurred mainly between 1956 and 1960; in the centre and west from that date onwards. The writer and

his family count it a great privilege to have participated in those exciting times of growth. The watchword at that time was "from you sounded out the Word of the Lord . . . also in every place your faith to Godward is spread abroad" (1 Thess. 1:8).

The faithful witness of those years was helped by a number of favourable, and perhaps even unique, circumstances. Until 1962 Jamaica was a British colony and there was no limitation on visiting Christadelphian preachers. They could stay as long as they liked and do whatever came to hand to earn their daily bread. Consequently, there was quite a succession of brethren and sisters from the U.K., Canada and the U.S.A. who contributed greatly to the work of witness and the upbuilding of young ecclesias. Some were sponsored directly by the Christadelphian Bible Mission; others wished to give a year or two of service to the brotherhood in a foreign land before 'settling down.' A few were attracted by the imagined glamour of preaching in an unusual period of quite rapid growth but were quickly sobered by the realization that any growth brings problems. They also soon discovered as did all who came to help — that at any time ecclesial work in Jamaica, indeed daily life itself, is a tough proposition. Every day brings its inevitable rapid-fire quota of frustrations, worries, problems, rewards and joys.

In hindsight, there were at times probably too many overseas workers who felt a personal involvement in the work in Jamaica. Some stayed too short a time, leaving unfinished work behind them which languished after their departure. Others stayed

too long and developed little centres of personal influence over locals who should have been trained to get on with the basic tasks themselves. In some cases, fortunately few, the policy was adopted, perhaps unconsciously, of squeezing Jamaican believers into a mould of their own making rather than fostering local initiatives and developing a spontaneous local response to the Truth's call. Each nation will tend to interpret the fundamental verities of the gospel in the light of its own needs and cultural background. Wisely channeled, there is nothing to fear in this: indeed, in no other way can the Truth put down deep, indigenous roots in the good ground of "every people and nation and tongue."

Most of the present Christadelphians in Jamaica were baptized in that decade of growth. Humanly speaking, five successful highlights of witness bore significant fruit.

- (1) An idea which came in 1955 to some Christadelphians in Georgetown Guyana, to advertise a booklet in a Jamaican daily newspaper. This brought at least half a dozen people into the Truth.
- (2) An intensive campaign in 1956, lasting a whole month, in one of the public halls in the capital city of Kingston. Looking back, one can only marvel at our audacity, as all Christadelphians present could have filled half a dozen seats in the front row. It was a massive task to organise too, but then the writer was providentially out of work for a while just preceding the campaign! We had press coverage — including a banner headline accusing the visiting lecturer (then from N. Ireland) of being a Nazi! Perhaps a dozen or so baptisms resulted from this effort. With inflation, the costs of preparing such a campaign today would be astronomical, and it is by no means certain that even if held, results would

be commensurate. We were indeed blessed by the Almighty.

- (3) One of the converts from (1) was hospitalized in a sanatorium. He invited Christadelphians to visit and preach in the wards. Active preaching visits to this hospital lasted for a year consistently, and sporadically for at least ten years afterwards. It was partly open to the elements, unbelievably crowded, malodorous and constantly visited also by the grim Reaper. This remarkable venture which often involved sisters' active participation in the midst of most unlovely and often tragic conditions, brought light and hope of Truth to many who had neither. Through it, about thirty patients (and nurses) obeyed the call of the Truth. Most have since fallen asleep but quite a number, physically and spiritually made whole, adorn the brotherhood today.
- (4) Open-air meetings, with interest deflected afterwards into intensive group Bible classes. This method, adopted widely in the rural areas of western and central Jamaica, led for a while to a steady stream of believers and the establishment of several small ecclesial lightstands.
- (5) Personal Witness. This always is the primary mode of sowing the seed. Let him that heareth say 'Come.' As everywhere, a goodly number of members owe themselves to a word spoken in season by a friend or neighbour. This has continued, even though other more spectacular efforts have ceased.

Difficult Days

Since 1966, the pattern of things has changed drastically. Jamaica is an independent nation; European interference — in religion as in other matters — is officially unwelcome and frequently resented. Some restrictions are irksome. No brother visiting from abroad, even for a day, can publicly lecture without a permit from the Government. Marxism is actively promoted as a gospel of salvation, while an indigenous religion with strong African overtones,

Rastafarianism, has taken a wide hold, especially among the young and underprivileged. Jamaica is a society in ferment, feeling its own way. The Bible is still revered, however, in some quarters and there are those here and there anxious to learn its true message. But nationalism is exalted and the big meetings nowadays are for politicians. It is symptomatic that at a recent big convention of the Church of God of Prophecy, a Pentecostal group, the Prime Minister was invited to give the keynote speech on national Socialism!

Ecclesially, we have to count our blessings, although since the 1960's our total membership has not grown appreciably, if at all. Worship is still free, and our community is incorporated officially by act of Parliament. One rural ecclesia has a large, beautiful ecclesial hall, and four others have their own much smaller premises, thanks to the generous assistance of the Bible Mission and others. The one city ecclesia, in Kingston, with about 35 members, has for years had problems with accommodation, unsolved as yet. The work of witness gets harder all the while.

One period in the mid-1960's was particularly painful. The limited ranks of outstanding local Jamaican ecclesial leadership was inexplicably (to us!) thinned by a run of tragic (even violent) deaths, accidents and by emigration. The effects of this sad time still remain.

In the last few years, daily life has become ever more stressful, with shortages of many things necessary to existence, a rising tide of crime and violence, long working hours, rampant inflation, constant breakdown in basic utilities and ser-

vices like water, transport and so on. Like many other poorer countries, Jamaica is being buffeted by the "sea and waves roaring." Many of us tend to resent — though perhaps we ought not — the way in which these economic realities chip relentlessly away at the precious time we have available for the Truth's service. We grieve when the Lord's work seems to suffer as activities are necessarily curtailed.

However, in the last year or so, we have been encouraged by our young people. At the moment, perhaps a couple of dozen youngsters in the 14-20 age bracket are attending our meetings and youth circles. Once a year the young people meet for a weekend camp, and this is always popular. There have been a few baptisms, but most are watching and observing, perhaps to judge whether they should make a step which, in the present political and social context, will be without question a hard and costly decision. May we be a match for their scrutiny and show these young people that we hold the true riches beyond price as something to live and die for!

The Work Maintained

We are strangers and pilgrims, facing growing problems around us with the shield of faith. The watchword at this time is "Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Ephesians 6:13). In our problems we are glad for hearts — and pens — extended in fellowship

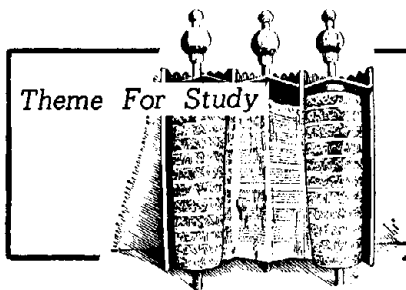
from lands far away. Christadelphian visitors to our shores are now much less frequent, but we hope that this does not foreshadow a return to the grim isolation of the past. Any who come are assured of a joyous welcome; we seek to avoid partisanship and unhallowed strife. It ought not to be otherwise: "a book of remembrance was written before Him for them that feared Yahweh and that thought upon His Name" (Malachi 3:16). Whether we be Jamaican or Australian or American, or whatever we are by accident of birth or nationality, through the living Word we are being called out from among the Gentiles to be a people for that Name, with all that it implies.

For nearly seventeen years the *Caribbean Pioneer* has been published as a medium of encouragement and upbuilding for Caribbean Christadelphians, including Jamaica. The writer is the present (and sixth) editor, appointed by the CBMJ, the inter-ecclesial committee. Some readers of *Logos* have been subscribers for a very long time, a few since its very inception. We take this opportunity to express thanks for such loyalty. It helps, and we pray God's strength to continue this task.

So, to all readers, our word from this tropical 'island in the sun' is simply that of the Apostle: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

— A. Eyre.

Wisdom is an excellent thing, it is the principle thing. But it is necessary with that wisdom to get understanding. Let us therefore beware of those teachers, whoever they may be, whose language is not to be understood; who talk to us or deal with the Word in language which neither warns, comforts nor edifies in the Truth.



PSALM NINE

THE VINDICATION OF TRUTH

Our last article introduced this Psalm. It appears to be both a Psalm of Praise and a Psalm of Petition. Both elements are blended together, so that it can be divided up into Thanksgiving (vv. 1-4); Triumph (vv. 5-12); Trouble (vv. 13-14); Transgression (vv. 15-18); Triumph (vv. 19-20). The Psalmist expresses his confidence in Yahweh for victories already won, and on the basis of such evidence of help, prays for further manifestation of divine goodness. The Psalm is an acrostic Psalm, but the acrostic is not completely harmonious, and we have made a suggestion regarding the reason for this in our previous article. Above all else, it is a Messianic Psalm, the triumphs of David foreshadowing those future triumphs of his more glorious Son.

1. Praise To Yahweh For Personal Victories Won - Vv. 1-4

David expresses his confidence in Yahweh on the basis of blessings already received.

VERSE 1

"I will praise Thee, O Yahweh, with my whole heart" - To the Hebrew, the heart was the seat of inward, intellectual emotion. Unlike that formalised worship, which rejoiced in externals that hid a heart of wickedness, and was condemned by Yahweh (Isa. 29:13), David's mind and inward being were in tune with the words of his lips.

"I will shew forth all Thy marvellous works" - He vows to speak frequently and publicly concerning Yahweh's ability and power. His "marvellous works" are manifested in the glory of creation which foreshadows His purpose in the earth (cp. Ps. 8:3, 6-9), as well as in His care and help of Israel in need (cp. Exod. 3:20). By contemplating Yahweh's power as manifested in these directions, David acknowledged the Almighty's

ability to grant further petitions. Thus, meditating upon His greatness, he is caused to express himself in terms of gladness and rejoicing:

*"I will be glad and rejoice in Thee;
"I will sing praise to Thy name, O
Thou most High," (v. 2).*

For the signification of the name *Elyon* (most High), see the Introduction in our last article.

VERSE 3

"When mine enemies are turned back" - David contemplates successes already achieved; but frankly acknowledges that they are not the result of his own ability, but the result of divine help. Thus:

"They shall fall and perish at Thy presence" - Notice the three successive stages of overthrow experienced by David's enemies: they are *turned back*, they *fall or stumble*, they *perish*. They do this "at the presence of Yahweh." The Hebrew *paniyim* signifies "faces." It is a plural word, and in relation to Yahweh, relate to the Elohim, the angels,

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who manifest the different "faces" of Yahweh — those of anger, grace, mercy and so forth. The faces of the Cherubim are the faces of Yahweh, and they can be turned towards flesh in either mercy or judgment.

VERSE 4

"For Thou hast maintained my right and my cause" — David could speak thus, for Yahweh had overthrown his enemies, and brought him to the pinnacle of power, upon His throne in Jerusalem. In this, David typed the future victories of the Lord Jesus.

"Thou satest in the throne judging right" — David describes Yahweh as taking His place on the throne of Judgment to adjudicate over the nations. In Daniel 7:9-11, the prophet pictured the Ancient of Days as doing this, and subduing the nations. The work of judgment will be accomplished by the Lord Jesus, as the manifestation of the Ancient of Days (cp. Dan. 7:22; John 5:25). In Psalm 7:7, David pleaded with Yahweh to occupy this throne of judgment; in this Psalm he expresses his satisfaction at the consequences of this. David saw his personal triumph as a vindication of Yahweh's truth and power; but more, "being a prophet," he saw it as typical of the future triumph of his glorious Son (Acts 2:30-31). The time is coming when Yahweh's throne of judgment will be set up on earth, and the nations will be judged according to those things recorded (Hab. 3:6; Matt. 25:32). Revelation 4 depicts that throne set up on earth.

2. The Complete End of Fleshly Power Contrasted with the Eternal Sovereignty Of Yahweh — Vv. 5-8

David's personal experiences foreshadow the future glory of Yahweh's Beloved (Matt. 3:17).

VERSE 5

"Thou hast rebuked the heathen, Thou hast destroyed the wicked" — What Yahweh did in advancing David to power, was typical of what shall be accomplished by the "greater than David" at his return. The Psalm points to the conquest of the nations by the Lord. The word "heathen" is better rendered as "nations." The term "the wicked" is *rasha*, or the

wicked one, a reference to a particular figure. A similar term is used in regard to the papal "man of sin" of Zech. 5:8; 2 Thess. 2:8. Having rebuked the nations at Armageddon, Christ will move against the Papal power, and destroy its influence (Rev. 17:1; 18:1-2).

"Thou hast put out their name for ever and ever" — The reference is to those nations that give their allegiance to "the wicked one," or the Papacy when Christ manifests himself in power (cp. Isa. 60:12). Daniel shows that the "fourth beast," or the Catholic-Communist Confederacy of the last days under the authority of Gogue and the Pope, will be entirely overthrown (Dan. 7:11), though the nations will remain during the millenium. They will, however, lose their independence (Dan. 7:12), to be finally swallowed up at the end of the thousand years' reign of Christ (Rev. 19:20-21), when there will be "no more sea" (Rev. 20:1), or nations apart from the redeemed. Hence the expression in this line: Thou hast put out their name for ever and ever. Two words are used: *olam* and *ad*, which Brother Thomas renders: *the hidden period* (the millenium) and *beyond* (i.e. beyond the thousand years when 1 Cor. 15:24-28 shall be fulfilled).

VERSE 6

"O thou enemy, destructions are come to a perpetual end" — According to the rendition of the A.V., the Psalmist, at this point, addresses his enemies. But this seems a little incongruous in view of the context, and the margin alters it to an address to Yahweh: "The destructions of the enemy are come to a perpetual end; and their cities hast Thou destroyed." This rendition is supported by the Hebrew, although "destructions" (Heb. *chorboth*) is better rendered as *desolations*, a word very appropriate to the prophetic foreshadowing of the Psalm. The "cities of the nations" are the centres of power established by the flesh, and which are doomed to be overthrown by the antitypical David (see Rev. 16:19). Pre-eminent among them will be Babylon the Great, and it will become a complete *desolation*, such as is described in Rev. 18:2. Its "ruins" or "desolations" will be perpetual. In this, the destiny of mystical Babylon will be like its historical counterpart: it will never be rebuilt (Isaiah 13:20-22).

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"Their memorial is perished with them" – What memorial? The Tower of Babel which the nations are busily erecting today. In ancient times man set about establishing such an organisation, that he might make for himself "a name," and that he might avoid being scattered. Today, in the Common Market (a Papal organisation), and the Soviet Union (a Communist organisation) nations are converging together "to make themselves a name" lest they be scattered. All such systems of political and religious power and influence will come to an end when Yahweh's name is glorified throughout the earth (Ps. 8:1).

VERSE 7

"But Yahweh shall endure for ever" – The word "ever" is *olam* or *the hidden period* in Hebrew; an expression used to define the millenium. This would suggest that Yahweh is terminable; that He shall endure only during the millenium. The R.V. changes the verse to conform to the context: "But Yahweh sitteth as king for ever." This alteration conforms to the following lines:

"He hath prepared His throne for judgment" – The throne of judgment will precede the throne of rule, for "the wisdom from above is first pure, then peaceable" (James 3:17). Christ will be first King of Righteousness, then King of Peace (Heb. 7:2).

VERSE 8

"He shall judge the world in righteousness" – These words are cited by Paul in Acts 17:31 and applied to Christ's future advent.

"He shall minister judgment to the people in uprightness" – "People" is in the plural here, rendered "peoples" in the R.V. Whenever the plural form of the word is used in Scripture, the reference is to the Gentiles. He shall *minister* judgment to the Gentiles; he shall *serve* and *help* them by so doing. Apart from his intervention the ungodly would destroy humanity upon the earth (see Rev. 11:18), but he shall lead the world from out of the morass of evil into which it has blundered, to establish conditions of equity and peace (Isa. 2:2-4). The word "uprightness" is *meysnar*, equity. Everything will be done with perfect justice blended with mercy and consideration to the weakness of humanity.

3. A Cover For The People – Vv. 9-10.

In the day that Yahweh, through His Son, will judge the world in righteousness, He will also be revealed as the Redeemer of His people. David could proclaim this on the basis of his own experience.

"Yahweh also will be a refuge for the oppressed" – The word "refuge" is *misgab*, and signifies a high place, such as a tower or inaccessible cliff, safe from attack. The R.V. renders it *high tower*. There the oppressed (the Hebrew *dak* signifies *crushed*, for which see Rev. 18:24) will find refuge.

"A refuge in times of trouble" – What a glorious privilege it is to be able to commune with Yahweh in times of trouble, to cast one's burdens upon Him knowing that He views our problems with sympathetic understanding, and in His own time, will vindicate those who place their trust in him.

VERSE 10

"They that know Thy name will put their trust in Thee" – To "know the name" in such a context is to have such intimate relations with Yahweh as to produce fruit to His glory. The same expression is used for the most intimate relationship between husband and wife, leading to fruit to the glory of the Father (Gen. 4:1). The Word comprises the "seed" of God which implanted in a person will beget him unto a new life (1 Pet. 1:23).

"For Thou Yahweh hast not forsaken them that seek Thee" – This statement is made in view of trouble that often afflicts the righteous, and may cause some to believe that such are abandoned of Yahweh. Consider the experiences of David. Often, when fleeing from Saul, it must have seemed as though he had been abandoned of God, but once he had attained to the Kingdom, the past could only be considered in its true perspective, and the purpose of trial properly appreciated. In the future age, it will be comprehended that Yahweh is "a Father of the fatherless, and a Judge of widows." It will be seen how that He has established "the solitary in families," and delivered them which were "bound with chains" (Ps. 68:5-7). Even past troubles will be seen as divine blessings. Ezekiel declares that when the divine judgment is fully manifested "Ye shall know that I have not done without cause all that I have done, saith Yahweh" (Ezek. 14:23).

(To be concluded next issue) – HPM

Jews in the News

The Jews are facing the cross-roads of their modern history. Having attained the land, established the State, recaptured Jerusalem, there seems little left for them to accomplish before the coming of the great Day of God Almighty. Prophecy reveals that they are in the twilight zone of their history, when darkness gradually gives way to light. Yet what the immediate future will reveal is difficult to ascertain. Peace is on everybody's lips from Sadat in Egypt to the Kremlin in Moscow; yet the Jew is uncertain. Cautiously he has given back land to Egypt, in the hope of bargaining the right for a peaceful co-existence. Ezekiel declares that they will be dwelling in the land confidently (Ezek. 38:11), and that Russia will disturb this confidence (v. 14). England has no military might to equal Russia; American prestige is falling; France is largely Communist, and will ultimately align herself to the northern power of the Autocrat. The Western powers are almost in the position allotted by God when the only power they will effectively use against Russia is to ask, "Art thou come to take a spoil?" (Ezek. 38:13). This period is a challenge to the Brotherhood. Gentile darkness is to give place to the glorious illumination of the Sun of Righteousness, and the establishment of Yahweh's kingdom. Israel will then do valiantly under the supervision of Christ and the saints (Deut. 33:12; Gen. 49:27). Let us be found in readiness for these events. Christ's return is close at hand, and his reward will be with him "to give to every man according as his work shall be" (Rev. 22:12).

Violence: Sea and Waves Roaring

A sister from the Truro Ecclesia (Eng.) has forwarded a number of news-cuttings. One stressed the current wave of violence everywhere manifested. A group of students in the Cairo University were asked their opinion of Yasir Arafat. "We like him," they replied unanimously. "The idolising of evil, ruthless men is characteristic of the age. Paul warned Timothy that men would "be despisers of those that are good," and, conversely, lovers of those who do evil.

The Spoil (Ezek. 38:12)?

US Intelligence has reported that Russia will have to start importing petroleum by the early 1980's. Not only will the M.E. be a strategically lucrative bait, but an economic advantage to Russia.

As the Soviet navy increases its armament, so does its need of oil. American oil is largely wasted on automobiles and home heating; Russian oil is mostly reserved for military purposes or factories producing armaments. Meanwhile, brethren and sisters must ever bear in mind that Christ will be in the earth before Russia makes its move against Israel that will bring her to Armageddon. The Judgment Seat of Christ for the household will precede his judgment of the nations. His advent will be thief-like to the world — and also to those in the household whose eyes are closed to the realities of the situation.

The Road To Peace

President Ford recently "struck up a decidedly cordial bond with Egypt's President Anwar Sadat." The friendship



March 1975: Israeli tanks pull back from Suez front in a gesture for peace

bond is hailed as "visible signs" that Mr. Ford's own personal diplomacy "might achieve some notable success," towards a peace settlement in the M.E. With the opening of the Suez Canal and Israel's pull-back of half of her troops in the Sinai region, the area seems set for peace. Israeli "doves," are heralding an era of peace in the area. Others are not so optimistic but see the moves as positive steps towards that end. At best, the peace negotiations only revolve around a "non-recourse to force" pledge. Israel wants Egypt to agree that she will not go to war at least for four years, but Egypt wants to restrict this to two years. At least there is the prospect of what men call "peace." How different to the true significance of the word *shalom*, the Hebrew word for *peace*. It speaks of complete oneness of mind, a unity of outlook, a mutual acceptance of principles. That peace will only come to Israel under the Prince of Peace (Isa. 9:6-7).

"Let The Weak Say, I Am Strong"

Few countries of the world have been able to afford the "luxury" of atomic weapons, but this seems to be a thing of the past. The world was shocked when India detonated a nuclear device. Shocked — not so much because she exploded such a weapon, but because, with millions starving, India had more pressing priorities than atomic energy. Now many nations, realising the perilous situation of the world, are trying to obtain nuclear weapons, in the hope that they will grant them a measure of immunity from takeovers. Colonel Qaddafi of Libya, arch-enemy of Israel boasted: "A few years ago we could

hardly procure a fighter squadron. Tomorrow we will be able to buy an atomic bomb and all its parts. The nuclear monopoly is about to be broken."

Although Israel has maintained that "it will not be the first to introduce nuclear weapons in the M.E." many believe that she already has such. Egypt, also, is known to have the technical knowledge to build a bomb. Whether or not nuclear weapons are used at Armageddon, the effect of the manifestation of divine power, as described by Zechariah, is similar: "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" (Zech. 14:12). The tragedy of Hiroshima was similar in its effect. Immediately after the bomb exploded above the ground, a wall of searing-hot and radio-active flame roared from the blast centre like a cyclone, and in the form of a tidal wave. People engulfed lost noses, ears, eyes and faces. If they survived the immediate blast, most died slowly from injuries or the effect of radio-activity. Then there followed deadly "black-rain" from the clouds caused by the blast. We can be assured, however, that the punishment wrought by Christ will be quick and decisive, not slow torture such as man heaps upon his fellows. Flesh, eyes and tongue are referred to in Zechariah because they stand for the lust of the flesh, the lust of the eyes and the pride of life which will lead the nations on to attempt the invasion referred to in this chapter.

MIDDLE EAST WEALTH

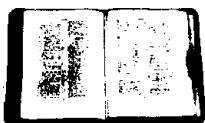
Oil money is flowing into Saudi Arabia in excess of \$½-billion a week. The government has allocated \$70-billion to modernise the nation. The new Jidda Airport will be one of the most modern in the world, costing over \$500-million, with twelve other airports planned. A large-scale irrigation plan is designed to open up the barren interior. Industry on a large scale is also designed.

(How significant this all is! Nothing comparable to it has happened in all history. During the past year the Middle East — the very heart of all history and prophecy — is afloat with unlimited wealth and fantastic plans for development. The ancient lands of the Bible are springing into life. Why? We alone of all people know the answer). — W.M.

Maxims of Divine Wisdom

Christ's commands are opposed to the maxims of human wisdom because their object is altogether different from what men propose to themselves in the adoption of any rules of conduct. Men usually act in defence of self-interest. The object of Christ's commandments is to educate us for the kingdom of God, the first law of which is the obedience of God, and the ultimate object of which is glory to Him and blessing to all mankind. Therefore, His commandments teach us to disregard self-interest as a motive of action, and to have God and our neighbour distinctly before us. Men would not be in harmony with His great purpose unless they were themselves taught and disciplined in those principles upon which that purpose hinges; and they cannot be taught in these otherwise than in the way God has appointed in the obedience of commandments which are contrary to the flesh and which we perform for the sake of him who hath given them to us for our exercise and proof towards him. In view of this, it is a mistake to discuss the human consequences of anything he has commanded. He requires us in case of need to sacrifice our very lives in his obedience; and no other consequence need be considered by the side of this. By setting aside his commandments, we may save ourselves from inconvenience and harm now, but it will be at the expense of Christ's approbation when he comes. A glorious revolution is in store, and is now even at the door, when the poor and the afflicted and out-cast and down-trodden and the slain of those who are obedient to Christ will be exalted in wealth and honour and renown in the day when it will be said to the purple and fine linen despisers of Christ: "Thou in thy life time receivedst thy good things and likewise Lazarus evil things; but now he is comforted, and thou art tormented."

— R.R.



THE DISCIPLINE THAT ENDURANCE DEMANDS

“Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold fast that which thou hast, that no man take thy crown” (Rev. 3:10-11).

The Lord Jesus Christ addressed those words to the Ecclesia in Philadelphia, to encourage its members to hold fast to the Truth, in spite of trials which would come upon them. His words are applicable to Ecclesias today, for the days that lie ahead will not be easy for those dedicated to the Truth. “Evil men and seducers will wax worse and worse,” and if we give way to the pressures that this will bring, we, also, could lose our crown. However, there is comfort in the Lord’s words: “Because thou hast kept the word of my patience, I will also keep thee.” As they kept his word with patience, or endurance, he would watch over them in their need, and particularly in the hour of trial that was then approaching.

The Importance Of Endurance

Endurance, in such a context, is the outworking of complete conviction in the reality of what is promised. We must realise, without doubt, that every inconvenience, difficulty or loss which the Truth may impose upon us, will be more than adequately compensated for ultimately. This conviction, or faith, is a vital qualification for salvation.

So Paul exhorted: “Be not slothful but followers of them who through faith and patience (endurance) inherit the promises” (Heb. 6:12).

The word most commonly used for “patience” in the N.T. is the Greek *hupomone*. Most translators give its significance as “endurance.” It literally means *to abide under*, and it describes the quality of *abiding under trial*. A person manifesting such endurance will keep going in spite of difficulties or opposition. Thus it is a word that could be used to describe the agony of effort on the part of an athlete straining every nerve and sinew to gain the prize; or the silent, persistent struggle of a plant, under adverse conditions, to grow and produce seed, and so bring forth the basis of new life. The N.T. uses *hupomone* to describe patient endurance under trial, as well as the perseverance necessary to maintain good works in the face of discouragement or opposition. Thus:

“If when ye do well and suffer, ye take it patiently (hupomene), this is acceptable to God” (1 Pet. 2:20). “To them who by patient continuance (hupomone) in well doing seek for glory and honour and immortality, eternal life” (Rom. 2:7).

Christ foresaw that, at the time of the end, we would be faced with ever increasing danger from the pressures and enticements of the world. If we are not awake to that fact, they may so bear upon us, and take us unawares, as to cause us to fall away from the Truth. The Lord warned:

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

To be "overcharged" is to be heavy, weighed down, oppressed by weight. The expression suggests a person engaged in a journey, but unable to complete the distance because of an oppressive burden he is compelled to carry. How easy it is to so burden ourselves with worldly responsibilities that we find it difficult to reserve sufficient time for our spiritual responsibilities, and so our work in the Truth is hindered. This is an age of opportunity in material advancement, and this can blind our eyes to the realities of the Truth and the limitations of the present age. We need to exercise great care.

"Surfeiting" applies to the giddiness, or nausea, which results from an excess of wine, such as "drunkenness" or intoxication induces. A person in such a state cannot think coherently, and so views everything out of true focus; his mind is dulled, so that he is unable to assess things properly.

The wine of Babylon (Rev. 17:2) clouds the minds and dulls the senses of many to the principles of truth. We need to set clearly before us the facts of doctrinal truth, not merely as a matter of principle, but also in application as practise. This will

create clear vision and sound judgment to endure to the end.

But even though we might view the truth clearly, the anxieties of life, if allowed to dominate us, can cause us to become obscured in vision, and weakened in strength, and so destroy our proper assessment of priorities with disastrous effect. The antidote to these calamities, is a mind constantly enlivened and encouraged by the word:

"For whatsoever things were written aforetime were written for our learning that we through patience and comfort of the Scriptures might have hope" (Rom. 15:14).

The Source Of Endurance

In the *Apocalypse*, Christ encouraged those who suffered persecution at the hands of the papal power by drawing their attention to the limited extent of such experiences, and urging them to develop faith and patience. He exhorted them to press on, looking beyond their trials to the time when Divine justice will be administered and victory will be theirs. He declared:

"He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here (i.e. in comprehending this) is the patience and faith of the saints" (Rev. 3:10).

Upon this verse, Brother Thomas commented:

"They knew that the honour of executing vengeance upon the nations, and punishment upon the people; of binding their kings with chains, and their nobles with fetters of iron; and of executing the judgment written, when the Ancient of Days should come, was, in the wisdom and justice of the Deity, assigned to them (Ps. 149:6-9; Dan. 7:22). By this knowledge, they were energised to endure for the time being the atrocious cruelty inflicted upon them by the great iron teeth of the Lion-Mouth.

They endured in hope of this honour, and waited for it in faith" (Eureka vol. 3, p. 239).

It was knowledge that sustained them in their hour of trial. As Brother Thomas expresses it: "By this knowledge they were energised to endure." Endurance is created by such energising influence. Without it we will not press forward in the face of opposition. But such energy is not inherent in ourselves; we must seek it from the Word. Paul wrote:

"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth" (Rom. 1:16).

He saw the Gospel as the source of energy through which to triumph. He used the word "power," or *dunamis*, which has the meaning of *inherent power*, and from whence we derive the word *dynamics*. Paul is telling us that the power unto salvation is inherent in God, not in us! And that the Gospel is the channel of that power to us!

From this knowledge comes both comfort and warning. Comfort, in that it is obvious that no amount of opposition can be a match for Yahweh's power; warning, in that if we fail to inwardly digest the word we will lack the energy so vitally necessary to triumph unto the Kingdom.

We hear much of the "Energy Crisis" which overshadows the world; but what of the energy crisis that faces each one of us? In warning Timothy of conditions that would arise in the "last days" Ecclesia, Paul predicted:

"They will keep up the outward appearance of religion but will have rejected the inner power of it" (2 Tim. 3:5 - Jerusalem Bible).

This describes a situation where

people are outwardly conforming to a system of religion, but their minds are clouded for want of sound doctrine. Their hearts are so filled with the affairs of this life that there is not time for the inward digestion of the word. Therefore there is no inner transforming power; no energy for newness of life; no endurance unto the end; and, finally, no salvation! Let us beware the consequences of such an energy crisis.

The Victory Of Endurance

In most spheres of human endeavour most will commence well, but few will endure to the end. In the parable of the sower, Christ revealed that this human tendency would be the case with many who receive the Truth. In the case of seed thrown on stony ground, he drew the lesson that under pressure some will wilt under worldly trials; from that thrown among thorns, the lesson that others will find the growth of truth choked by over-anxious care and worry. The successful seed, thrown on good ground, is described as those who "having heard the word, keep it, and bring forth fruit with patience" (Luke 8:15).

Such are able to endure trials because they draw their energy and encouragement to do so from the Word. Their victory lies in the fruit they produce to the glory of the Husbandman. This fruit comprises the fruit of the spirit, seen in the changed characters they develop (Gal. 5:22-23). As Paul shows, the development of such a character involves warfare, for the "flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other" (Gal. 5:17). Endurance in this

warfare is essential to success:

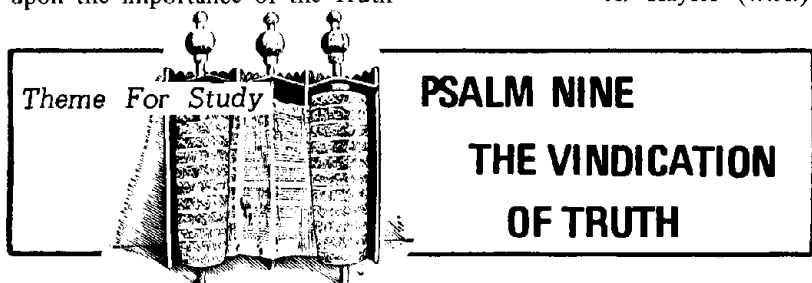
“Let your endurance have mature work, that ye may be mature and complete in nothing coming short” (James 1:4 – Roth.).

Let us clearly recognise, that worldly pressures will increase as the end draws near. If we are to successfully resist them we must constantly recognise that “the flesh profits nothing,” or, in other words, we will not gain the victory in our own strength. We must look to a Higher than we; and to the channel of His energising power, the Word. Meanwhile, as signs multiply around us testifying to the imminent return of the Lord, let us realise that the only thing of real, enduring consequence will be the character which the Spirit-word can develop in us. Upon this depends our ultimate destiny – a matter of life or death. Therefore, let us constantly meditate upon the importance of the Truth

in our lives, whilst striving after sound doctrine, and the clear-sighted application of it. If the anxieties of life, and thoughts of worldly advancement interfere with our service to the Truth, let us lay them aside. Christ has demonstrated that the way to true life, glory and riches, is by sacrifice of flesh. “Not my will but Thine be done,” was the keynote of his service to his Father. And we, in turn, are called upon to “endure hardness” as “good soldiers of Jesus Christ,” with the keynote of “pleasing him” who hath chosen us (2 Tim. 2:3-4).

To do this we must constantly tap the source of energy provided by God (His Word), developing its fruit in our lives. That word will create in us faith (conviction), hope, and love, so equipping us “to run with patience the race that is set before us.”

– A. Hayles (W.A.)



We conclude our consideration of this Psalm in this issue. The Psalm terminates in an appeal unto God such as we can surely endorse in view of current conditions; an appeal, however, which is quite obscured by the rendition of the A.V. This beautiful little Psalm can be summarised thus:

- (1) *An expression of praise arising from the whole "heart" at the manifestation of Yahweh's work in a perfected creation (Vv. 1-4).*
- (2) *Yahweh's severity shown in the suppression of the disruptive forces of wickedness (Vv. 5-8).*
- (3) *His goodness revealed in the vindication of the righteous (Vv. 9-10).*
- (4) *Praise expressed for personal privileges enjoyed (Vv. 11-14).*
- (5) *The ultimate discomfiture of the wicked, and vindication of divine righteousness, culminating in the final appeal (Vv. 15-20).*

4. A Call To Praise – Vv. 11-12

In view of the manifestation of divine goodness expressed in the previous verses, there is a call for praise unto Yahweh.

VERSE 11

“Sing praises to Yahweh Who dwelleth in Zion” – The verb *yashab*, rendered “dwelleth,” signifies to settle down as a permanent occupant. The same word is rendered “endure” in v. 7, which the R.V. translates as *sitteth as king*. The Psalm thus speaks of the royal dignity of Yahweh, revealed in the past through David in Zion, and yet to be manifested in the future through the Lord Jesus. Another Psalm records:

*For Yahweh hath chosen Zion;
He hath desired it for His habitation.
This is My rest for ever (the age);
Here will I dwell; for I have desired it.
(Ps. 132: 13-14).*

“Declare among the people His doings” – The Hebrew *amim* is plural, “peoples,” and, in that form, is used invariably to denote Gentile nations. David compelled the surrounding nations to submit to his rule, and, to the rule of Yahweh. Christ will do likewise. A previous verse (v. 8) predicts that he shall “minister judgment unto the nations (Heb. *peoples*) in uprightness,” following which, they will be compelled to submit to his rule and worship (Zech. 14:16). In the words of Isaiah: “The law shall go forth from Zion, and the word of Yahweh from Jerusalem (Isa. 2:2-4).

VERSE 12

“When He maketh inquisition of blood, He remembereth them” – To make “inquisition” is to conduct an enquiry. Nations will be judged upon their past behaviour towards God, His word, and His people. Of Babylon the Great, it is revealed that at the time of her judgment, her guilt in shedding the blood of the faithful will be revealed for all to see (Rev. 18:24-26). Daniel declares that “the books” will be “opened,” and the fourth beast will be judged and destroyed because of the revelation of past iniquity that will be revealed thereby. This is in contrast to other nations which will be disciplined but not destroyed (Dan. 7: 11-12). Those nations that refuse to submit to Christ, and to seek divine forgiveness in the face of past conduct “will be destroyed” (Isa. 60:12).

“He forgetteth not the cry of the humble” – The R.V. renders “humble” as *meeek*. The Hebrew *anavim*, is from a root signifying to bend or bow down, either through personal humility, or by having to submit to humiliating circumstances. The *afflicted*, as the word can be rendered (and for which see Acts 14:22), will be raised up in that day of the vindication of truth.

5. A Prayer For Help – Vv. 13-14

In view of the help already received from Yahweh in his elevation to power, and in view of strong resistance to his rule which still lurked behind the scenes, David sought the help of God in prayer (See the Historical Background to the Psalm, p. 315). Some, however, suggest that this section of the Psalm should be transferred from a prayer for help to one of thanksgiving. They read the verbs as perfects instead of imperatives. This change results in the lines being rendered as:

*“Yahweh has been gracious (merciful);
He hath seen my affliction from them
that hate me.”
And so on. We have treated the verbs
as imperatives.*

VERSE 13

“Have mercy upon me, O Yahweh” – Better: “Be *gracious* unto me.” David is not pleading for the forgiveness of sins, but for the loving-kindness and tender care of Yahweh in face of powerful enemies who could rise against him.

“Consider my trouble which I suffer of them that hate me” – Though David had been acknowledged as king, he was cognisant of some resistance to his rule, a latent resistance that could erupt into open hostility at any moment. It did so during the revolt of Absalom.

“Thou that liftest me up from the gates of death” – David’s deliverance from Saul could be likened as such, and was typical of the Lord’s deliverance from the power of the grave. Cp. Rev. 1:18.

VERSE 14

“That I may shew forth all Thy praise” – David’s elevation to power vindicated the faith and trust he had shown in God from the beginning. This

was the case also with the Lord Jesus. He was "declared to be the Son of God with power . . . by the resurrection of the dead" (Rom. 1:3).

"In the gates of the daughter of Zion" – The gates of an ancient city comprised its most prominent, public and important positions. It was there that the rulers and judges assembled to adjudicate upon the affairs of state, or the problems of citizens (cp. 2 Sam. 15:2). There shall be nothing defiling permitted through the gates of "New Jerusalem" in the age to come (Rev. 21:25-27).

"I will rejoice in Thy salvation" – When David brought the Ark to Mt. Zion and made it the centre of Divine worship, the gates of the city that gave access thereto comprised "gates of salvation and praise," through which worshippers passed to rejoice before Yahweh. To a greater extent this will be the case in the Age to come, as the symbology of *Revelation* suggests. Isaiah, referring to the Zion of the future, declares: "Thy gates shall be open continually; they shall not be shut day nor night; that men may bring into thee the wealth of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish" (Isa. 60:11). Again: "Thou shalt call thy walls Salvation, and thy gates Praise" (v. 18). In type, this state of things was established when David brought the Ark to Zion, and when subsequently, the Temple was built thereon.

6. Complete Destruction Of The Nations – Vv. 15-16

In seven campaigns (2 Sam. 8, 10, 11), David subdued the nations about him, foreshadowing the "seven thunders" of the Rainbow Angel (Christ and the saints) in execution of the judgments written (Rev. 10:3-4).

VERSE 15

"The heathen are sunk into the pit that they made" – The Hebrew *goyim*, translated "heathen," signifies Gentiles. David declares that the very pit that they dig to destroy Israel will become the means of their own destruction. This was the case with the nations that opposed David, and will be so of those that set themselves up to destroy Israel in the

future. Gog's invasion of the land will result in his own overthrow (cp. Ps. 7:18). Meanwhile, weapons forged against Israel have an habit of reacting against those who use them. Even the oil attack of the Arabs; will rebound in due time (cp. Isa. 54:17).

"In the net which they hide is their own foot taken" – The figures of this verse are taken from the pitfalls used by hunters. Saul, in hunting David, laid the foundation of his own disgrace; Haman was hanged on his own gallows; Judas was destroyed by his own hand. So it will be with nations that oppose God's people now and in the future.

VERSE 16

"Yahweh is known by the judgment which He executeth" – Gentiles ignore Yahweh, claiming that He does not exist, or is dead. But the time is coming when through Christ, He will "judge the world in righteousness" (Acts 17:31). Then mankind will be compelled to acknowledge His reality and power.

"The wicked is snared in the work of his own hands" – The judgment of Yahweh will be manifested in perfect justice.

"Higgaion" – The word signifies *Meditation*. In Ps. 92:3 it is rendered a *solemn sound*, suggesting deep and serious thought; in this case, meditation upon the statement just made. If the wicked is to be snared in the work of his own hand, how important it is to remain separate from such, lest we be involved in the judgment such shall receive. See the warning to "come out of" Babylon, "that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4). Similar danger faced Lot on the eve of the destruction of Sodom, a danger that destroyed his wife. So the Lord graphically exhorted: "Remember Lot's wife" (Luke 17:32).

"Selah" – Selah signifies *pause and consider*. It is a thought-link inviting the reader to pause and consider what has been stated in the light of what follows. See note on Ps. 3:2.

7. The Certainty Of Judgment And Deliverance – Vv. 17-18.

Whereas the wicked will be destroyed, the righteous will be delivered for eternity.

VERSE 17

"The wicked shall be turned into hell" – The Hebrew *shuwb* signifies to "turn back," or "return." The R.V. renders it: *turned back*. In Gen. 3:19 it is rendered *returned*. The wicked referred to, therefore, comprise those responsible, who will be brought from the grave for judgment, only to be returned to the hell from whence they will be brought. Hell, or *sheol*, comprises the grave. This is established beyond all doubt by the fact that it is often rendered *grave* as in Hos. 13:14, cited in 1 Cor. 15:55.

"And all the nations that forget God" – Pride can cause this (Ps. 10:4), for destruction awaits all such (Ps. 50:22). The nations are held accountable for their attitude towards God, His Word, and His people, for He "left not Himself without witness" (Acts 14:17). Those that fail "to retain God in their knowledge" He abandons to their reprobate mind, to do those things "which are not convenient" (Rom. 1:28). But the time is coming when He will vigorously and belligerently move against those nations that refuse to submit to Christ (Isa. 60:12). Following the judgment of responsible individuals at Sinai, the nations also will be punished through the judgment of Armageddon. Christ is represented as presiding over a great assize for that purpose (Matt. 25:31-46). Some nations will receive greater punishment than others.

VERSE 18

"For the needy shall not always be forgotten" – The oppressed, and those who hunger and thirst after righteousness today, then will rejoice and be made happy (See Matt. 5:3-12).

"The poor shall not perish for ever" – Compare with Matt. 5:3. The "poor in spirit" are to inherit the kingdom. The word "ever" is *ad* and signifies *eternity*, even beyond the millenium.

8. A Prayer For The Consummation – Vv. 19-20

As he contemplates the glorious future, David fervently prays for its consummation; and thus expresses the desire of all those who "love the Lord's appearing" (2 Tim. 4:8).

VERSE 19

"Arise, O Yahweh; let not man prevail" – In a concluding prayer, the Psalmist strongly urges Yahweh to bring about the consummation of His purpose, so that man shall no longer prevail. The word for "man" is *enosh*, for which see verse 20.

"Let the heathen be judged in Thy sight" – To attain the coming Millenium comprised "all David's desire" (2 Sam. 23:5). He longed for the time when Yahweh "shall judge the world in righteousness" (Ps. 9:8; Acts 17:31).

VERSE 20

"Put them in fear, O Yahweh" – The Hebrew *morah*, here rendered "fear," is not the normal word for that term. Strong derives it from the root *yare*, to fear; but others see its root as *yara*, to teach. The Hebrew has the same consonants as *mo'rah*, teacher; and as Hebrew originally was without vowel points, many prefer to render by the word *teacher*. The Septuagint has: "Appoint, O Lord, a *lawgiver* over them." Coverdale has: "Set a *schoolmaster* over them." Clarke translates: "Place a *teacher* among them." The schoolmaster, or teacher, will comprise the Lord Jesus Christ, administering the law of God (Gal. 3:24; Isa. 2:2-4). David's prayer, therefore, was for the coming of Messiah for whom he looked (Acts 2:30-31).

"That the nations may know themselves to be but men" – The word for "men" is *enosh*. The same word occurs in Ps. 8:4: "What is man," and in Ps. 9:19: "Let not man prevail." *Enosh* is man in a certain relationship, and it is this state that David prayed the teacher would bring home to the nations. The word is derived from the root *anash*, to be frail or feeble. It is translated "desperately wicked," "incurable," "sick," "woeful." Thus *enosh* always refers to man in a bad sense, as either physically weak, or, morally depraved. The first occurrence of the word is found in Gen. 6:4: "men of renown" or of "name," or repute; but, as the context shows, the men described had a name for outstanding wickedness. Other references include "men of strength" (Isa. 5:22), or morally weak men exercising fleshly power; "angry fellows" (Jud. 18:25), or morally corrupt men moved with anger. The

word, therefore, denotes spiritual or physical weakness. David prayed that the Teacher would bring home to the nations their depraved and weak condition, that they might seek the redemption from sin and mortality that Yahweh will offer under Christ. We can certainly re-echo the prayer in these days of political corruption, and national depravity, when the conditions extant in the days of Noah are developing throughout the earth. How significant that the first occurrence of this word should be found in the record of the Flood. Christ declared that conditions at his second coming

would be similar; and David prayed that the Teacher might come who would reveal their true state to mankind.

“Selah” – This “thought-link” at the conclusion of the Psalm, links it with the following one. Notice how the prayer continues on, enquiring why Yahweh delays to manifest Himself. The Greek text of the *LXX* joins both Psalms together. Meanwhile, we can certainly join in David’s prayer with a fervent: “Even so come Lord Jesus.”

– HPM.

CONSISTENCY

Paul was often the subject of malicious, evil rumour. The charge of inconsistency was urged against him more than once. The proponents of circumcision claimed to all and sundry that he was inconsistent in circumcising Timothy. On one occasion, because his word was held in doubt, he bluntly retorted: “Am I therefore become your enemy because I tell you the truth?”

Experiences such as these can be the lot of any brother or sister. Many times, in the providence of God, we are caused to do things that others misinterpret as inconsistent because they are in ignorance of the true circumstances; and before any inquiry is made into motives, the “offence” is spoken of to all and sundry. Under such conditions, the accused can only find comfort in the Lord’s words: “Rejoice and be exceeding glad; for great is your reward in heaven.” We know that when he shall appear we will experience righteous judgment, and not that according to man. Our judge is able to discern “the thoughts and intents of the heart,” but also, having once been “compassed with infirmity” his judgment will blend mercy with justice. He, alone, has the authority in that day “to make us blameless” (1 Cor. 1:8).

Our pioneers had similar experiences to those of the Apostles, yet they, too, determined “not to know anything” amongst the brethren “save Jesus Christ and him crucified” (1 Cor. 2:2). Several times Brother Roberts was charged with inconsistency, and this caused him finally to write an epistle which he entitled *A Letter To My Enemies* in which he wrote: “I saw that I could not prevent the making of enemies without becoming a time server, and a pleaser of men.”

We are exhorted to be consistent before God, for to Him only are we really accountable. If, on the other hand, our actions are dictated merely by a desire to keep this or that brother or sister happy, our walk in the truth would quickly become inconsistent. Let us seek to please God, not men. Brother Thomas wrote: “Do what is right. Be valiant for the truth. Teach it without compromise, and all lovers of the truth will approve you; for all others, you need not care a rush!”

–W.J.M. (Woodville).



3. FURTHER UNFOLDING OF SIGNS

Prophecy strongly indicates that Christ returns for the judgment of the Household before the descent of the Russian confederacy into the Middle East. Therefore, we know of no event that must take place before his coming. There will be a further unfolding of signs, of course, but nothing that would warrant us saying that we can presume upon a delay. All the indications are that the time for the Advent is at hand. This can be particularly stressed since the Yom Kippur war of October, 1973.

Further Jubilees

Our previous article referred to significant Jubilees both in regard to events at the first advent of the Lord as well as in modern times. They clearly indicate a chronological pattern for the fulfilment of prophecy.

We refer now to a further significant Jubilee period in regard to the revival of the Truth. The publication of *Elpis Israel* in 1847-48 was an important event in this regard. It is quite significant, that in the same year, another revolutionary document was published: the *Communist Manifesto* by Karl Marx.

A Jubilee later, in August 29-31 1897, the first Zionist Congress was held in Basle, Switzerland. It was a highly important occasion. At its conclusion, on 3rd September, 1897, Theodor Herzl recorded in his diary:

"In Basle I founded the Jewish State. Maybe in five years, certainly in fifty, everyone will realise it."

Exactly fifty years later, in 1947, Britain gave the required six months'

notice for the termination of the mandate over Palestine. The UNO, on 29th November, 1947, had agreed to the partition of the land between Jews and Arabs and to the establishment of a Jewish State. The State, itself, came into existence on 15th May, 1948.

Thus two jubilees from the publication of *Elpis Israel*, and the revival of the Truth, Israel itself, had been revived as a nation. How true are Paul's words:

"The ages are thoroughly adjusted to God's command" (Heb. 11:3 - Diaglott)

Significant Jewish Wars

The nation having been established, it seems to have been Yahweh's purpose to draw the attention of all peoples to the great sign He had set up in the earth. Indeed, there appears to have been a preliminary fulfilment of the words of Isaiah 18:3:

"All ye inhabitants of the world, and dwellers on the earth, see ye, when He lifteth up an ensign on the mountains,

and when He bloweth a trumpet, hear ye."

Israel constituted "an ensign on the mountains," and the nations were forced to take heed of it through the wars which erupted in the M.E. and threatened to involve the major powers.

The resolution of the UNO in favor of a Jewish State, commenced an outbreak of vicious fighting between the Arabs and Jews which continued until 1949 when a truce was agreed to. The Jews refer to the war as *The War Of Independence*. They were numerically in the minority, and lacked the arms and resources of the Arabs. But by skilful diplomacy, and by determined, courageous fighting, they bridged the gap, and actually extended the borders that had been allocated to them by resolution of the UNO.

Meanwhile, whilst the attention of the West was centred upon the Middle East, the Far East erupted in war. The very period that witnessed the establishment of Israel as a nation also witnessed the Communist takeover of eastern Europe. By 1949, Communist forces gained control of China, and the giant was roused from its slumber.

The second Jewish-Arab war took place in 1956. Following provocation by the Arabs, Israeli forces moved towards the Suez Canal. At the same time, British and French troops also moved against Egypt, occupying the Canal zone. But America intervened on the side of Egypt. Warning notes were issued to Britain and France, and they were compelled to withdraw their forces. The British Government was greatly weakened as a

result. Anthony Eden, for example, who followed the policy of Churchill, was forced to resign, and the decline of British power accelerated.

The third war occurred in 1967, known as *The Six Days' War*. This has had a tremendous impact upon the world scene. That year not only witnessed war in the M.E. but it saw USA change from an exporter to an importer of oil for the first time in its history. The export trade of USA, particularly in the automobile industry, had been geared to the use of oil which it sponsored and supplied. But now, that which had once been a source of power and wealth to USA, began to be a drain on its resources.

Finally we have the *Yom Kippur* war of October, 1973, to which we have referred in earlier articles. The repercussions of this war have been so great, that it is obvious the world will not be the same again. Among other effects, American power and influence declined sharply.

Israel is a tiny nation, and yet these minor skirmishes (for that is all they are when compared to the great battles of nations) have caused significant changes in the world scene out of proportion to their size.

God is calling the attention of all peoples, and particularly the Brotherhood, to what He is establishing in the M.E.

Economic Distress Foretold

One of the repercussions of these wars, is the exhausted state of the economies of all nations. For the first time since the world depression of the 1930's, every nation of the western world is afflicted with problems of inflation,

and decline of monetary values. Indeed, the economic difficulties are so serious, that they could bring about a collapse of civilisation.

To us, however, the significant factor is that this state of things fulfills the requirements of Bible prophecy. It is an expected trend towards the time of the end.

Consider the words of Zechariah 8:9:

“Thus saith Yahweh of hosts, Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of Yahweh of hosts was laid, that the temple might be built. For *before these days* 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.”

The prophet thus referred to a state of economic chaos “before the building of the Temple” that would result in unemployment, discontent, national distress, and civil dissension — the very conditions that are so apparent today.

Primarily his words related to conditions that were contemporary with his day, but he also showed that these were typical of events relating to the present and the future.

The builder of the Temple in Zechariah’s day was Zerubbabel, the governor of Jerusalem, who appears in the narrative as a type of Jesus Christ (cp. Hag. 2:20). He was among those styled by the prophet “men of sign” (Zech. 3:8—mg.), and his work foreshadowed that of the Lord Jesus.

As the antitype of Zerubbabel, the Lord Jesus Christ, in the age to come, will lay the foundation stone for the temple that will con-

stitute “a house of prayer for all nations.” But “before” then, according to the words of Zechariah, the world will be distracted by economic distress of unprecedented proportions: no hire for man or beast (unemployment), afflictions, civil dissension.

We can conclude, therefore, that the economic problems of the present are but a prelude to the greater “time of trouble” that will involve all nations (Dan. 12:1).

Zechariah is not alone in such a warning. Isaiah predicts world collapse both economically and politically (Isa. 24:17-20). The Lord declared that the world would be faced with “perplexities” beyond the ability of man to solve: “distress of nations with perplexity, the sea and waves roaring” (Luke 21:26).

Consider the situation in Australia. The outflow of money in Governmental spending is so huge, that the country is rapidly approaching a state of bankruptcy. What would be the reaction of powerful unions if economic distress forced the Government to curtail unemployment relief, and men were put off. Exactly that foreseen by Zechariah, with “all men every one against his neighbour” (v. 10). There could be a violent reaction. Certainly there would be strong resistance, and outbreak of trouble in all fields of endeavour.

We have recently had a foretaste of this. When General Motors suggested that in order to counter the need to put off a large number of men, the workers should voluntarily agree to a four-day week, the firm reply was given by Unions that they would only agree to such curtailment of employment, if the workers were paid a full week’s wage!

Since World War 2, economists have sought to control the flow of money in order to eliminate depressions. Money is liberated or restricted according to circumstances, to stabilise world economy. In the third quarter of 1973, it was intended to restrict the flow of money, and so create an economic downturn (not a depression), so as to curtail the inflationary spiral which had occurred in the early months of the year. This would have prevented the sharp decline of money values that has since weakened the economies of Western nations. But circumstances spun out of control through the Yom Kippur war of October 1973. The price of oil was increased; money lost its value; the economies of the world deteriorated and conditions resulted, such as are anticipated by the prophets.

Meanwhile a "Micawber philosophy" prevails among those nations, like Australia, that "dwell carelessly in the isles" (Ezek. 39). They wait for "something to turn up," but lack the initiative and ability to brace themselves for the task before them.

Toiling In Darkness

There are problems also in the Ecclesial world, such as were predicted by the Apostles in their writings. This state of things is graphically illustrated in what is known as the Fifth sign of John (John 6:16-21). The Lord had ascended "into a mountain himself alone" (v. 15), and the Apostles had made their way by ship over the sea of Galilee to go to Capernaum (the *Village of Consolation*). But they found the way difficult. Not only did the wind whip up a storm but it "was contrary unto them" so

that they had to take to the oars (Mark 6:48). They had expected to meet the Lord at Capernaum, but there was unexpected delay in arriving there as they toiled against the wind and waves (John 6:17). In the midst of the storm, the Lord suddenly appeared unto them, taking them by surprise. When they received him into the ship, they "immediately" found themselves at land (John 6:21).

The Lord, in the mountain above, had given himself to prayer whilst overlooking the striving of his followers against the storm that beset them. The wind and waves were at their worst in the last watch of the night (Mark 6:48), surely an indication of what we can expect today. The contrary winds of trouble that storm across the Ecclesial world today, in these closing days of Gentile "night," are only what this sign would cause us to expect. What should be done in these circumstances? Droop in despair? By no means. The Apostles set the example. They took to the oars. They gave themselves to activity to master the problems. They rowed in unison, co-operating one with the other in the face of frightening difficulties that beset them. Let us do likewise. Let us see trial as signs of the times, and take comfort from the fact. Let us see it also as a challenge to faith, and face up to it with courage and faith.

The Feasts Of Yahweh

The adjustment of the divine prophetic program to a chronological sequence is illustrated by the various feasts that Israel was commanded to observe; for, in each case, the antitype was fulfilled at

the very time indicated. For example, our Passover lamb was slain at the very time that the Jewish lambs were appointed to be slain; he rose to renewed activity before Yahweh, on the day that the sheaf was appointed to be waved (Lev. 23:11); the feast of Pentecost had its antitypical fulfilment on the same day, when the disciples were anointed with Holy Spirit, and publicly proclaimed the Gospel in the name of the Lord (Acts 2:1). And so on throughout all the requirements as set forth in Leviticus 23.

The feasts had other applications apart from the time sequence, of course. For example, on the Day of Atonement, the high priest entered the Most Holy to atone for the sins of the people, whilst they waited for his return. For them, it was a time to "afflict their souls" (Lev. 23:29) in conscious knowledge of sins committed. When he returned to them, it was with the proclamation that their sins had been covered, and they could make ready to enter upon the rejoicing of the feast of Tabernacles which was celebrated from the fifteenth day of the same month.

The Apostles show, in several places, that the Lord's departure into heaven comprised for the Ecclesia, a Day of Atonement. He entered the antitypical Most Holy, and with a consciousness of sins committed, we depend upon his intercession for our atonement, whilst awaiting his return. The Apostle comments:

"Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28).

When will the Lord return? Perhaps on a Day of Atonement; for

the seventh month commenced a new civil year, as well as a new spiritual beginning through the covering over of sins.

Meanwhile, this is our "day of salvation," as the Apostle describes it in 2 Cor. 6:2: our period of opportunity. This should have been forcibly impressed upon us by events that have taken place since the Yom Kippur War. As on the Day of Atonement, it is for us a time of watching. Christ warned:

"This know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also, for the Son of man cometh at an hour when ye think not."

When Peter questioned as to whom this referred, the Lord replied:

"Who is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But, and if that servant say in his heart, My Lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; the Lord of that servant will come in a day when he is not aware, and will cut him in sunder and will appoint him his portion with the unbelievers" (Luke 12:42-46).

Such a one has not afflicted his soul. He imitates the world in all that it does. He sees the opportunity of advancing himself materially, and grasps it at the expense of the work of the Truth.

As Israel was expected to anxiously await the return of the High Priest on the day of Atonement, so we should be awaiting the coming of the Lord. Let us awaken to the solemn seriousness of the situation that we may manifest an attitude pleasing to the Master at his return.

— E.R.M. (NSW).



Communication

(In which the Editor holds converse with readers near and far)

Please Check !

Would you please check the address on the label of your Magazine. If it is incorrect in any way, or incomplete (post code missing), would you please advise us immediately. We are receiving a lot of mail returned marked *Insufficient Address*. As we have to pay return post now, this involves us in heavy expense, as well as regret that after all the energy expended in producing & mailing the magazine, it has not reached its destination. Thank you for your co-operation.

Cheque Please !

As the end of the current volume is approaching, will you please check up to see whether you have remitted the subscription rate. We recently enclosed a number of notices, and many have been returned to us with payment. Due to inflation, and rising costs, we would appreciate your co-operation if you still are outstanding for the Magazine. However, any periodical issued by us can be had free on application to those who cannot afford to pay. We are particularly anxious that no one in that position misses out. But to all others we politely request: Cheque please!

Overseas Travel Curtailed

"We were sorry to learn that the group of brethren

from Australia, will not, after all, be visiting England but we understand the difficulties that can arise, and we look forward to the future, when you hope to visit this country, God willing. Meanwhile, many members of the Ecclesia expressed sorrow at the cancellation of the visit this year. Today, the signs of the times are abundant. The rapid movement of Libya into the Soviet orbit, and the cooling of relations between Russia and Egypt are notable ones at present. We are sure that the Lord could return at any moment and take us to Sinai. We pray that we may be found worthy in his sight. We send you our love and thanks for the encouragement and help received from *Logos* publications."

-- J.N. (Eng.).

(Reference above is to a visit to England on the part of a group of five from Australia, currently being conducted through the States and Canada. Originally it was intended to visit South Africa, and then move on to the States via England.. But those arrangements had to be curtailed due to circumstances outside our control. We appreciated the many expressions of goodwill received from readers in South Africa and England in view of the intended tour, and deeply regret the circumstances that forced a

curtailment of it. Meanwhile, we fully endorse the comments above on the signs of the Times. Certainly we are living in the days of Christ's return, and need to exercise every care in preparation of that awe-inspiring and thrilling event Editor).

Christendom Astray for \$1.

"I have recommenced my work with *Christendom Astray*. I advertise it a nationally known magazine, offering it for sale for a dollar. Then I mail the book, together with a letter explaining that I would like to offer the Truth free, and returning the \$1. I sold 400 copies over the course of a few years, and am still in correspondence with some. I commenced doing this again two months back, and have already sold 22 copies. The advertising is expensive but, though retired, I am able to maintain it by doing odd jobs, and with one or two donations from others. Those people who receive the book under those conditions are more likely to read it."

-- T.G. (USA).

(Your efforts appeal to us as a good way of preaching the Truth. Those who apply for it under those conditions are most likely to read it. In any case, with its challenging title, it would remain as a rebuke to them if they failed to do so Editor).

LOGOS

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- B.C. (USA)

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which my husband and my-
self could attend. If there
is a charge involved for the
book, I will gladly forward
the required amount."

- H.S. (Int. friend).

(We have forwarded the
book requested, together
with a copy of Key to the
Understanding of the Bible.
We have also forwarded
details to brethren in the
Victorian area. A steady
stream of such requests
shows that there are still a
few interested in learning
more of God's glorious
purpose . . . Editor).

A Mad World

"I am enclosing some
money to pay for my sub-
scription to *Logos* etc. If
any is left over please use
it to help others. There is
not much to say about this
mad world but to thank
God that we have been
taken out of it, and to
observe in what is taking
place, the way being made
ready for the Lord's return.
Meanwhile, we came into
the world with nothing, and
will leave with nothing. We
have no rights, only respon-
sibilities, and in that regard
we will reap what we sow.
I think we need to have
Acts 5 repeated very often
to us, particularly v. 3."

- L.B.R. (Canada).

(Thank you for your sub-
stantial donation which
gives point to your comment
on Acts 5. Certainly the
world is "mad." The
prophet describes it as such
(see Jer. 51:7), whilst,
conversely, the world views
saints as "mad" (Isa. 59:15-
mg; Acts 25:24). Mean-
while, the stupidity of
Gentilism in its mad pursuit
of materialism often rubs
off on to saints, and they

become caught up in the
same foolish race. Let us
meditate on the circum-
stances of Acts 5, and stand
aside from the world in its
last mad plunge to destruc-
tion . . . Editor).

Compass

This is the title of a
duplicated bi-monthly mag-
azine issued by the Christa-
delphian Young People, of
Hamilton, Ontario, Canada.
It contains some interesting
and thought-provoking read-
ing. One pithy comment
on prayer is an extract from
The Christadelphian for
1881 (P. 460):

"We do not complain
of any vulgar expressions;
but we are sadly pained at
having to listen to long
exhortations with scarce a
word of prayer. Instead of
prayer we more frequently
get exegesis of the plan of
salvation, or a disquisition
on the character of Jesus,
or a reprimand of offences,
and so on. And at the
breaking of bread, instead
of 'giving of thanks' and
trying to keep the object
for which we have assembled
before the mind, we often
have long and an incoherent
jumbling of portions of the
sacred word, without the
slightest reference to the
object for which the speaker
has been requested to give
thanks. All this is exceed-
ingly painful."

Story of the Bible required

"I am trying to acquire
a set of *The Story Of The*
Bible for my children, and
would appreciate any help
you can give. I have volumes
1,3,4,5,12,13,14."

- B.M. (SA).

(Should any readers have
volumes other than the
above, and desire to sell
them, please forward with
account to B. Mannell, C/-

Logos Publications, West Beach P.O., S.A., 5024. . . . Editor).

Lesson From The Pearl

"The article on *Lessons From The Pearl* in *Logos*, was most interesting. What amazing lessons are revealed therein. We used it at our Sisters' Class, and I will simplify it for the children. It has caused me to place every day's irritations in their right perspective - see them as opportunities to apply the lessons. In a recent study, Bro. Brian Hayles reminded us that the stones for Solomon's Temple were cut away from the site, and as they had to fit exactly into position, had to be carefully shaped according to the master plan. There could be no 'last minute' alterations. An 'old' lesson, but nevertheless a powerful one. Let us make the most of present opportunities; the day of salvation is ending."

- L.D. (WA)

Do What Is Right

"I read with interest some of the criticisms of *Logos*, and I also hear some myself. However, I would suggest that you take a good look at the statement on your cover by Brother Thomas, and carry on with the good work. May Yahweh bless it!

- O.E. (NZ).

(We do not mind criticism, and seek to profit by it. We would prefer a reader to bluntly criticise us than to be silent. After all, it is their prerogative to do so; it is our responsibility to accept it in the spirit it is given. Some of our frankest critics are our warmest supporters. We thank God that it is so. . . . Editor).

A Request From Trinidad, W.I.

"I have *Story Of The Bible* vol. 12 with the exception of No. 5, and vol. 14 with the exception of No. 1. I would be very glad if you could send me the missing numbers. *Story Of The Bible* is very helpful. It provides a good basis for family Bible Class, and solves many problems we encounter in our studies."

- M.J. (Trinidad, W.I.)

(Should any readers be able to supply the missing numbers, or complete volumes earlier than vol. 12, for Bro. M. Johnatty of Trinidad, we shall be happy to pass them on. Please forward to M. Johnatty, C/- Logos Publications, P.O. West Beach, S.A. 5024. . . Editor).

Peace ?

"Thirty years have passed since the horrors of the Second World War. Many events have become contemporary history, but we should always recall the words of the poet, Abraham Shlonsky, 'Remember and Never Forget.'

"Let us hope for a beautiful and peaceful world where no horror can happen, as it is said in Isaiah: 'And the wolf shall dwell with the sheep' (Ch. 2:5-6)."

- T.G. (World Zionist Organisation).

(That beautiful and peaceful world will come when Jesus Christ reigns in Jerusalem (Isa. 2:2-4), and is recognised by both Jew and Gentile as "the prince of peace" (Isa. 9:6-7). . . . Editor).

A Mess

"These are really the last days, as is shown by all the action taking place in the Middle East, and the

mess the world is in. Surely the day is very close when Christ will appear. We must be ready. Yet there is the warning, When the Son of man cometh, shall he find the faith on the earth? I will be moving shortly to the San Francisco area where there is a small Ecclesia."

- M.C. (USA)

(The world is in a mess, and the day is close at hand. But we must "occupy till he come," and your association with a small ecclesia will enable you to assist in that way. Remember, the smaller the ecclesia, the greater they need your help. And that goes for us all. Let us face up to the challenge. . . . Editor).

Story Of The Bible

"I am writing this short letter in the form of a request. Could you tell me whether it is possible to obtain copies of *The Story Of The Bible*. I have only been able to obtain vols. 10,11,14. As we find these valuable aids in our Bible studies, it is a great pity we are unable to obtain the other volumes. I know of others in the Perth Ecclesia who desire copies."

- W.V.M. (WA).

(Some time back we commenced editing the first volume for reprinting. Unfortunately the heavy burden of work in recent years brought a stop to this project; but we hope to take it up again shortly. . . . Editor).

A Problem Solved

"There seems to be a small problem somewhere in regard to a recent order I placed with you. The order was sent to you in March, and later that same month my cancelled check in pay-

LOGOS

ment thereof was received by me from the bank, showing that it had been cashed. But now, in May I am still awaiting the books. I am not cross, only confused."

— G.M. (Ark. USA).

(We received your check, and at the same time sent the books you ordered. Those books were mailed surface mail, and there is a delay of about 8 weeks in postal connection between Australia and America — unless we send them by air-mail which would be far too expensive. Meanwhile, your check was banked, and travelled to the States and to your bank by air. Thus your check outstripped the parcel which was laboring slowly along by ship across the stormy waters of the "Pacific." We are sorry for the delay, but that is the cause. One day we shall be able to stamp OHMS (On His Majesty's Service) on epistles devoted to the Truth — and then they will receive priority treatment. In the meantime, the things of God are treated of little moment by the world of Gentilism... Editor).

War And Peace

"It is said that man's inhumanity to man makes countless thousands mourn. And certainly this is an age of violence, as predicted.

"We are not insensible to the sufferings of our fellowman in war or peace, but we live with a generation that calls evil good, and good evil. War is necessary to discipline it.

"Our Lord said to his generation, 'If you hadst only known the things that belong to thy peace; but now it is hid from thy eyes.' In other words, the

conditions necessary for Yahweh's peace, and those upon which man is prepared to make peace, are completely different.

"There is no peace to the wicked,' except in the silence of the grave. Meanwhile, God uses men of violence to further His plan and purpose, and even to execute judgment. In the future, in the great day of the battle of God Almighty, Yahweh will be manifested as a Man of War. However, He will use it in "righteousness," and by it cleanse the world of sin and sinners; to lay the foundation for true and lasting peace.

"Brother Thomas, speaking in general terms of war and the reason why God permits it, wrote: 'War being an institution of divine appointment for the bruising to death of the serpent power, though disastrous to the subjects of it, has proved of great benefit to the human race, Civil and religious liberty have been won by war; and it has been used to protect those who had advocated the Truth. Whilst a Bible Christian must not fight in the absence of the captain of his salvation, the Scriptures leave the nations to do as they please, holding them, however, nationally accountable for the principles and manner in which they make war. The nations being *not Christian*, the question of war as compatible with the spirit of Christianity is extraneous. See *Dr. Thomas Life and Work*, pp. 230-231. His comments still apply today."

— A.M. (NZ).

(The basis of our refusal to align ourselves with Gentile armies in forcing their will upon our separateness from others, is founded upon their

political and national aspirations (Acts 15:14). We are not against war as such, for we hope, one day, to associate with the Lord Jesus when he shall "in righteousness judge and make war" (Rev. 19:11). Meanwhile, we must stand aside from involvement of all national institutions as such, recognising clearly that our sonship to God is predicated upon us so doing—see 2 Cor. 6:17-18. Some time back, when we were conducting the appeals of young brethren to be registered as CO's, an approach was made to us by a pacifist group to associate with it in an appeal to receive a more sympathetic hearing. We refused to do so on the grounds that our objection to the service was on entirely different grounds to mere pacifism. Our objection to military service is on the same grounds as we refuse to vote—though it is compulsory in Australia—and we refuse to associate with other movements, the aims of which may appear to be legitimate. Editor).

Brief Answers To Correspondents

A.H. — We sincerely regret the circumstances that face you. We recognise the difficulties of your case. Certainly you need the help of God. But with Him all things are possible. Continue to pray fervently, to read the Scriptures diligently, and to keep as much as you can in the company of the faithful. You need more than the memorial meeting to sustain you. Do not neglect the study classes; but if you are compelled to do so, maintain your studies at home, with the aid of *Elpis Israel*, or study tapes which we can supply you.

The
Case
Of

CORNELIUS

It is claimed that in Apostolic times, the Holy Spirit was given after baptism by the laying on of the hands of the Apostles. But in the case of Cornelius, this was not so. The reason for that is discussed in this article.

We have referred to the case of Cornelius and his household as exceptional. They did not receive Holy Spirit before they believed, though they did before they were immersed in water. This pre-immersional reception of Spirit made their case exceptional. The reason of this, however, was not to supersede water-dipping in the case of Gentiles; but in order to give Peter and his companions assurance that the Deity had "purified their hearts by faith;" and that he might, none forbidding him, admit them to the privilege of immersion in water to which Jewish believers only had hitherto attained (Acts 15: 7-11). "Can any man forbid water that these should not be baptised, who have received Holy Spirit as well as we?" This question of Peter shows that he apprehended that there might be a divine Storrs, or some other incarnation of "essential baptism" present, who might possibly object to their being dipped in water. One, for example, who might say to him, "Peter, you have too much Jewish superstition in you. You are not free from Judaism, and have not yet passed out of the transition state. What have these Gentiles to do with baptism

in water? Jesus said nothing about it, except that John did it. You do not comprehend that *the* Christian baptism the one baptism of Christ's religion, is the baptism of the Holy Ghost. This they have received, and are therefore baptised; what use therefore baptised; what use or what good do you expect such will experience by being dipped in water? If you command them to be dipped in water after such a Pentecostian inpouring of spirit as that before us, you will be acting "clearly without divine authority." Be this as it may, he evidently thought that there might be an objector present who from some point of view or other, might forbid the baptism of Cornelius and his house, who believed the words Peter was sent to tell them (Acts 11:14). By his question, therefore, he gave such an one an opportunity of stating his objection. But there proved to be no one present. They all acquiesced, including "the six brethren who accompanied him," in the necessity of water-baptism even for those who believed from the lips of an inspired apostle, and had been so filled with the divine fulness as to "speak with tongues, and magnify the Deity." If baptism

in water could not be dispensed with in the case of such, certain it is that no case can occur in which it is not necessary. It is indispensable, and nothing can be substituted for it.

Cornelius was a devout worshipper of Jehovah according to the law, whose prayers and alms reached the throne of Deity before whom he was remembered thereby. Though only a Gentile of the outer court, he was a just, God-fearing man, who worked righteousness. He believed the Gospel of the kingdom Jesus preached to Israel before Peter went to him; and besides this, that Jesus was the Son of the Deity, who had anointed him with Holy Spirit and power, and afterwards raised him from among the dead, to be the Judge of living and dead ones; and that believers might obtain remission of sins through his name. These things he believed from evidence in the case of thousands of Jews on every side. But until Peter went to him he did not know that Mosaic outer court Gentiles, much less pagan Gentiles, could obtain remission of sins, and inheritance among the sanctified through the name of Jesus. This great truth he heard for the first time when Peter uttered the word "*Whosoever,*" or every one. Peter was sent to tell him words whereby he and all his house might be saved (Acts 11:14); and these words were "to him bear all the prophet's testimony that everyone believing into him should receive remission of sins through his name." He believed this, for while Peter was laying the word before them, Holy Spirit fell upon them in attestation of their faith, and of God's approval of what was in progress. Their hearts were purified by faith, while the Storrite

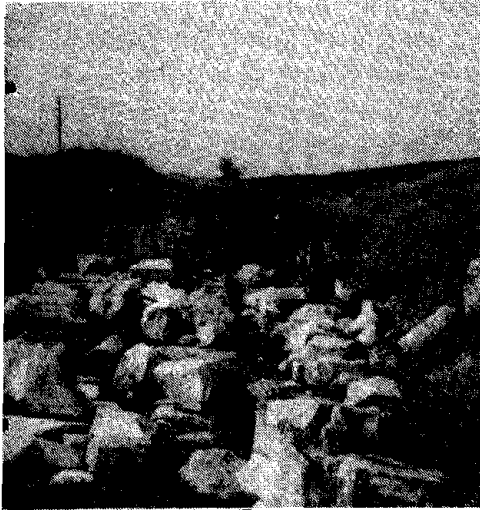
class of speculators is a mere stiff-necked generation of conceited and infidel Gentiles. There is no parallel between them and the household of the centurion. Cornelius and his friends were permitted to be dipped in water because their hearts were purified by belief of the truth, and they had been baptised with Holy Spirit; but the Storrites and all such must be forbidden water that they should not be baptised, because they do not believe the truth, and have therefore neither faith nor repentance and remission of sins through the name of Jesus.

Cornelius was a devout worker of righteousness, high in the approbation of God, and the best part of the Jewish nation, before Holy Spirit was bestowed upon him; and an angel was sent to commune with him before he was filled with spirit, or admitted to the water. Now let the reader carefully consider his case. Neither his piety, righteousness of life, liberality, faith, purity of heart, nor reception of Holy Spirit, exempted him from the necessity of obeying the command delivered to him by Peter, who "commanded them to be baptised in the name of the Lord." The necessity is obvious from the fact that it was part of Peter's mission to deliver this command; for the angel said to Cornelius, "send for Simon Peter and he shall tell thee what it is necessary that thou do." Had he not commanded him to be baptised he would have neglected to tell him what to do. The only thing Peter told them to do in all his discourse was to "be baptised in the name of the Lord," whereby they, as believers purified in heart, should be saved. Now, reader, if baptism with Holy Spirit would not

exempt such a man as Cornelius from dipping in water, shall we say that any of the divines and of the goats of their flocks, who are full of

the spirit of sin's flesh, and know not the truth, can be saved without baptism in water?

— J. Thomas.



LAODICEA — There were plenty of stones

Logos Tour Of Bible Lands

THE ECCLESIA AT LAODICEA

black in colour, that was grown by the sheep of the country — whereas Christ urged the brethren to buy of him white raiment that they might be suitably clothed. Not far from the city was the temple of Men Karou, together with a great medical school, noted for its eye-salves — but Christ spake of the spiritual eye-salve he could provide.

So his message, recorded in Revelation 3, constituted a play upon the products of the very city.

In the days of John the Apostle, it was a wealthy, prosperous city, "in need of nothing." It had been named Laodicea (meaning *Justice of the people*) in honour of Laodice, the wife of Antiochus II. In A.D.66 or thereabouts, it was destroyed by earthquake, but was rebuilt, and later beautified, by Marcus Aurelius. Thus, when John wrote, it was still a new and beautiful city.

We alighted from the bus, and commenced to explore. On one side we saw a ridge of high mountains, tipped with white snow; in the distance, on the other hand, we saw the white travertine deposits of Hierapolis, caused by the luke-warm calcerous waters of the springs. What a contrast! "I would that thou wert cold (like the white snow in the distance) or hot, like the sun above, but because thou art lukewarm (like the salty water flowing from Hierapolis through the valley) I will spue thee out of my mouth." I stood on the hills overlooking the valley below, and thought of these words. How graphic they appeared, when considered on the very site of the ancient city.

Our last instalment (p. 286), described how we drove through the picturesque Turkish town of Denizli, through pleasant, hilly countryside towards the site of ancient Laodicea. It was situated on hills formed by the conjunction of two valleys in the Lycum Valley, in an excellent position to catch the considerable trade that passed through the area. For it was the main trade route from the Euphrates to Asia Minor. One route followed the Maeander Valley to Magnesia and thence to Ephesus; and the other branch crossed the mountains by an easy pass to Philadelphia and the Hermus Valley, touching Sardis, Thyatira and at last Pergamum.

Emin our guide, a pleasantly polite man, with a face like Mussolini, shyly presented me with a little pamphlet, a four-page leaflet on the seven Ecclesias, and proudly told me that he was the author of it. He explained to me that Laodicea was known as a banking city, a city of gold, whereas Christ told the members of the Ecclesia that they should seek for the gold of a tried faith. It was also noted for the beautiful soft wool,

Unfortunately, the ecclesia failed to heed the message of Christ. Gibbon records that the book of Revelation narrowly escaped being excluded from the canon of Scripture. He writes:

"In the council of Laodicea (about the year 360) the Apocalypse was tacitly excluded from the sacred canon by the same churches of Asia to which it is addressed."

He then shows why it was retained in Scripture. The editor of the set of Gibbons that I have (himself a clergyman) takes issue with the agnostic historian, stating: "The exclusion of the Apocalypse is not improbably assigned to its obvious unfitness to be read in churches."

"But where is the city?" asked others in the party. It is gone; nothing remains. Destroyed by Tamerlane about 1350 (see *Eureka*) it was abandoned, and Denizli took its place. Unger writes:

"All that is left today of the ancient site are the dull ruins called Eski-Hissar ("Old castle") denuded by modern quarriers. Two theatres of uncertain date are still visible, as well as baths (or a gymnasium), a stadium, blocks of stone from the eastern gate, remnants of an aqueduct, and traces of several early churches."

In *Eureka*, Brother Thomas writes:

"That there was a flourishing association of believers at Laodicea in the first century, is evident from Paul's letter to the Colossians. In Ch. 4:15, he exhorts them to 'salute the brethren which are in Laodicea, even Nymphas and the ecclesia which is in his house.' He appears also to have written especially to the Laodiceans, for he tells the Colossians to read the epistle obtainable from them.

"The ruins of the city shew it to have been very large, situate in a volcanic region upon seven hills, and encompassing a large space of ground. Some notion may be formed of its former greatness and glory from three theatres and a circus which are remaining, one of which is very fine, as it was capable of containing above thirty thousand men, into whose area they descended by fifty steps. Laodicea is now called Eski Hissar, or the Old Castle. In its apostasy, the ecclesia in this city became the metropolitan, or Mother Church, of sixteen bishopricks, yet it is now desolate, and not so

much as inhabited by shepherds, but is become a habitation only for wolves, foxes and jackals, a den of dragons, snakes and vipers. Thus we have in the ecclesia of the Laodiceans in the fulness of its apostasy, a Mother of Harlots, sitting upon seven hills; and because of its spiritual misery, poverty, blindness, and nakedness, reduced, with the city of its habitation, to utter desolation and irrecoverable ruin, and its site becomes the den of ferocious beasts, and the hiding place of reptile abominations."

What a significant history and destiny.

We visited the ruins of the ancient theatre, and wondered at its size. Certainly, Laodicea must have been a large and pleasure-loving city, to have to cater for a stadium of that size: capable of holding 45,000 people according to Emin. How the valleys and hills must have echoed with the shouting of the people as they urged the athletes on, or viewed the plays with acclamation. We stood on the grassy sides of the hill, and looked down on the ruins of thousands of stone seats, and tried to imagine the scene.

Then, leading the group, like a shepherd leading his sheep, we moved up to where exists some ruins of ancient dwellings. For the time being we constituted the modern Ecclesia in Laodicea and as we discussed the message of the Lord, we determined to profit by it. We could see how the soft, affluent environment of the ancient city was not good for the truth — but what of our own environment today! Even the environs of Laodicea were soft and relaxing. Gently, rolling hills, with a protective barrier of iron-rugged mountains in the distance, topped with a crown of snow, presented a most relaxing vista of comfort and ease. Then we came upon what remains of the ancient city: mere heaps of stone! We searched among the ruins, and came upon three crosses imbedded in stone — the ruins of an ancient church: mute remains that spoke eloquently of the Ecclesia's decline. We read aloud the message of Christ to the Ecclesia whilst the group listened. We pointed again to the very poignant messaged contained in Christ's words. Then some of the group searched for souvenirs. Sister Beryl Cheek procured a stone from Laodicea to add to her collection — she is gathering stones from different sites. And Emin gave me one

(a portion of a stone jar) with a little smile. There were plenty of stones!

We returned to the coach impressed with our visit to Laodicea. Its very site: silent, deserted, pathetic in its decline was interesting and eloquent to us. How many brethren of Laodicea will there be in the Kingdom? Obviously there must have been a considerable ecclesia there once. But not today! Pathetic! Eloquent in its warning! A place with nothing to show that was most interesting to see.

But I am afraid our guide wondered at the strange group he was conducting through the land. They stop to consider — nothing. They talk in animated tones of a desolate hill-top! They take photos of a few stones! Yet another place in modern Izmir which excites the interest of most groups, they pass by with hardly a glance! He shrugged his shoulders, and entered the coach. I rounded the group up, and soon we were on our way, down the Lycus Valley to the pass that took us through the mountains and on to Philadelphia: the city of Brotherly Love.

— HPM

Question Answered

“TOUCH ME NOT!”

Question Posed

“In your book Guide Book To The Gospels you state that Mary Magdalene first in the evening as recorded in Matt. 28:1-8, and then again in the morning as recorded in John 20:11-17, saw the risen Christ, and on the second occasion, Jesus refused to allow her to touch him. Your evidence for the sequence of events is very strong, but it varies from that set forth by Brother Thomas in Eureka vol. 3, Brother Roberts in Nazareth Revisited pp. 520-523, and Brother John Carter in The Gospel Of John as to the reason why the Lord refused Mary to touch him. They claimed that it was because the defilement of the grave still clung to him, but the sequence of events as set forth by you, would not permit of such an explanation.” — D.B. (NZ).

Question Answered:

It is with the greatest diffidence that we differ from these three worthy brethren in their explanation of this incident, but compelling Scriptural evidence has forced us to do so. In fact, at one time, we would have explained the cause of the Lord's refusal to Mary as they do, for we then endorsed it. We still do endorse the Bible teaching of the defilement of a dead body as laid down in the Law, and the nature of the Lord as identical with our own; but we do not believe that

the Lord had those facts in mind at that time.

We believe, on the evidence of Romans 6:4 and other places, that the Lord was raised mortal, but “changed in the twinkling of an eye,” and granted immortality, before anyone saw him apart from the angels who ministered to him at that time. And having thus “put on immortality” no defilement remained with him. Remember, that earlier, he had touched a leper without contracting defilement (Mark

1:41), for his power to cleanse was greater than that of the sick man to defile; and therefore it would be rather incongruous that on his resurrection and change, defilement should remain with him.

When Mary moved to take hold of the Lord, he forestalled her with the words:

"Touch me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God."

What did he mean?

The word "touch" is a translation of *haptou* which signifies *to lay hold of, to cling to* for prolonged possession and enjoyment. Mary was about to take hold of the Lord, as if never to let him go, but the Lord restrained her with words that signify: "Do not cling to me as though you would possess me thus for ever."

We believe that he spoke thus to impress her, and the Apostles, that his time on earth was very limited, and he must ascend to the right hand of the Father. Mary was sent with that message to the Apostles.

Why?

Because that was the very theme he explained to them just prior to his death, and their failure to comprehend became the cause of them losing heart when he did die. They believed that "the kingdom of God should immediately appear (Luke 19:11), and had no idea that he had first to ascend into heaven (see also Acts 1:6). Indeed, their failure to understand his heavenly mission, his mediatorial work, was the root cause of their failure to perceive his true mission, and why they refused to believe that he would be put to death in Jerusalem. He had told them that it was essential for him

to ascend into heaven in order "to prepare a place for them" in the earthly kingdom he would later set up (John 14:1-3). On that occasion, Thomas had replied:

"Lord, we know not whither you are going; and how can we know the way!" (John 14:5).

The Apostles had failed to comprehend that he must leave them to ascend into heaven as advocate; and now that Mary made to clasp him as though to never let him go, he gently instructs her that she and others must comprehend that the purpose of his death was that he might be raised to ascend into heaven as advocate, as well as to ultimately set up his power on earth as king. If they grasped that, they would instantly recognise the cause of their failure to comprehend his mission as sacrifice and saviour. He had declared:

"Truly, truly, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14:12).

"You may have heard how I said unto you, I go away, and come again unto you. If you loved me, you would rejoice, because I said, I go unto the Father; for my Father is greater than I" (John 14:28).

Thus when Mary went to take hold of him, as though she would never let him go, it again became necessary for him to bring home to her, and the Apostles, the real reason of his death and resurrection.

The Lord's words to Mary, therefore, provided a key which could unlock for the Apostles the significance of his earlier teaching, and give them full assurance of understanding and hope.

On another occasion, and according to our belief, earlier in point of time, Christ had permitted some

to hold him by the feet (Matt. 28:9). This was immediately after his resurrection, as Matthew's own time sequence shows, for it happened when "some of the watch" had rushed back to the city to tell the chief

priests of the amazing miracle (v.11).

We have discussed this matter, and the sequence of events at the resurrection of the Lord, in detail in *The Story Of The Bible* vol. 12, to which we direct you.



Mid East War?

Despite appeals of peace emanating from the USA, the Pentagon is still doing feasibility studies upon the subject of military occupation of the Arab oil-fields. Many experts think that the Arabs could destroy most oil-wells before American intervention succeeded, and that it would take years to recommence pumping. This would mean disaster for American economy. It is doubtful, however, that the States will have to invade the Middle East, as the Arabs are always more willing to talk to America than bargain with USSR because of the gulf between the ideologies of the Arab Moslems and the Communists.

Rabin: The Dove

Over a year ago, when Yitzak Rabin succeeded Mrs. Meir as Prime Minister, observers labelled him as "a dove." That is, they declared that his policies revolved around peaceful co-existence more than belligerency. Yet recently, Mr. Rabin's government has been criticised for not coming to the terms of Mr. Kissinger's "peace shuttle." However, Mr. Rabin has stressed that peace will not be achieved by Israel giving way to every whim of the Arabs without receiving concrete moves for peace by them. Mr. Rabin urged that negotiations be temporarily halted, particularly those in relation to the West Bank area. Observers also believe that Israel is hesitant about returning the Abu Rudeis oilfields to Egypt. She would like to retain them for another six months whilst increasing her petroleum reserves to a full year's supply. Mr. Rabin has shown that he can be firm when needed.

Ultimately, Israel's greatest warrior will be the Lord Jesus Christ whose

symbol is the dove. Mr. Rabin's policies are dictated by fleshly considerations; those of Christ, by the Spirit. Peace will only come as an aftermath of war. Whilst men call for peace on all sides, they desire it only to gratify the flesh; and therefore do not subscribe to the principles whereby this may be attained. Yahweh has declared: "There is no peace to the wicked" (Isa. 57:20). The Lord will prove to be *first* King of righteousness, and only after that has been attained will he be acknowledged as King of peace (Heb. 7:2).

"At A Moment Ye Think Not"

Christ warned that he could come at a time when we are taken off guard. We will be going about our daily chores when, suddenly, we shall know that the Master has returned. How will we react? With fear? With joy? With a mixture of both? It will be an awe-inspiring moment that, doubtless, all will face with trepidation. However, those who have "agonised" in their lives to please the Father can trust in His mercy as well as His justice. No doubt all, will recall attitudes and incidents of which they will then be ashamed; or even habits which they have tried in vain to break, and which will prevent a self-righteous approach to the judge. What of the present "delay," if it can be called such? Peter exhorts: "Account that the long-suffering of our Lord is salvation" (2 Pet. 3:15). By "long-suffering" he means the withholding of God in pouring out His righteous judgments upon a wicked world. This, says Peter, is salvation because it provides us further time to ensure our personal salvation. Let us use the time at our disposal to resolutely rise above the flesh in an endeavour to "overcome." World events indicate that Christ is at the door.

— W.M.

THE PHARISEES: Self-Righteousness Personified!

“Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Under the above heading we present a sharp contrast to the characters we last considered. We are in the company, not of a single individual, but of a body of men who exercised a responsible and considerable influence over Israel.

Indeed, we are so familiar with the name *Pharisee* as to take the sect almost for granted; though sometimes, in doing so, a mistake is made in regard to them. It is well, therefore, to consider their true background, to view them historically.

In fact, a knowledge of their rise, status and teaching is important to the understanding of the New Testament, though it makes sad reading, presenting a potent lesson for all.

The history of this remarkable fraternity, is the record of a people that began well, but finished up tragically. Their name means *Separated* but their origin is lost in obscurity, though the party developed after the last of the prophets had spoken (approx. B.C. 397).

In the vacuum that resulted when no longer the voice of Inspiration was heard, the uprising of the Pharisees can be traced. Historians state that originally, they were very

zealous for the things of God, being animated by a desire to keep pure the worship of the one God. For the character of Israel was being subjected to change. No longer was the nation a largely rural community, but, with contact with Greece, they had entered the realm of commerce.

In this changing environment, the sect of the Pharisees was brought to the birth. Its chief aim was to comprehend the Law in its minutest detail. Unfortunately, their aims did not stop there. They superimposed human traditions upon the Law and elevated them to equal authority. We shall not be surprised at what followed. Human nature being what it is, “power corrupts,” and so, as Brother Purkis wrote in his book, *A life of Jesus*:

“There were about 6,000 Pharisees at the time of Jesus, and though the majority were middle class Jews, they were closely associated with the Scribes. Their chief interest was, to give their own findings. In their meticulous observance of frivolous decisions, they imposed a burden too heavy to bear. They went to such lengths as to refuse to eat an egg laid on the sabbath. So, the simple beauty of

true worship and communion was lost. As a body, they degenerated into self-complacent and self-satisfied hypocrites.

Unlike the Sadducees, the bulk of them were neither wealthy nor opulent. They lived temperate, almost frugal lives, and won widespread respect among the people, who looked at a Pharisee and felt they were truly seeing religion practiced at its highest level! However sincere many of them may have been, they were always fighting a losing battle against the system to which they were devoted. That system bred hypocrisy, and it was just this to which our Lord alluded. It produced men who, shrouded in their own conscious sense of goodness, stood aloof from the crowd, and praying by themselves, thanked God they were not as other men.

The tragedy of their position was exposed by Jesus, who, when answering their indignant question: "Are we blind also?" replied, "If ye were blind, ye should have no sin; but now ye say, we see, therefore your sin remaineth."

A physician cannot cure a sick man who indignantly protests he is in perfect health. Thus the very sincerity of the Pharisees was an impediment to them, such was the system to which they were bound. We have good reason to believe that our Lord's denunciations were spoken to the Leaders of the people who were really responsible for the low condition of Israel; those Scribes who were also Pharisees, and who in the deepest sense were also hypocrites."

In view of the foregoing, we can appreciate the impact that Jesus' teachings would have on this section of Israel's leaders. The two were

as far apart as the poles: the one insisting on the strict observance of the letter of the Law; the other demanding the one thing needful and pleasing to God was the Spirit of its teaching. As day followed day, and the revolutionary character of the Lord's simple teachings became apparent by the masses, the Pharisees saw clearly that their very existence as leaders was at stake. In words of deep castigation Jesus mentally stripped them naked time and time again, as he drew his hearers back to the days of their forefathers, when their prophets had told them what God wanted most; humility, love, and the reverence due to Him.

So the growing hatred continued. We marvel at the courage of our Lord in such circumstances. He stood alone, with 6,000 hostile enemies opposed to him, yet he never flinched, nor tempered his doctrines. The final enmity climaxed at Calvary, when the ultimate depths of man's inhumanity to man was revealed — and that at the bidding of Israel's rulers.

Yet even in that bitter Sect, there was a gleam of light. We see it when looking at Gamaliel, Joseph, and Nicodemus — all Pharisees! Had the Sect but preserved the faith as expressed by these three — what a different story might have been written.

Can we learn a lesson from the Pharisees? If we cannot, then God has written their history in vain. Let us be warned, and not fall into that fatal error of always demanding the "letter," instead of the "spirit" of the law. The "former killeth, but the latter giveth life," revealing those lovely virtues of love, humility and reverence.

LOGOS

I can best illustrate my point by telling of an experience in one of our Meetings. It was customary for the Arranging Brethren to meet every three months; and at the stroke of 10p.m. the meeting ceased—no matter what other important business was on the agenda. So the meeting closed, with the urgent appeal of a needy Brother not debated. As a result, through the crazy observance of the “letter” of the rules, a Brother waited for three months for succour! We may alas, recall similar cases. They emphasise that we, as a Body, who begun so splendidly, can degenerate into a

community that worship the Constitution, to the exclusion of weightier matters. In the finality, it is on these very matters we shall be judged. After viewing the Pharisees, we may see Jesus all the clearer. His simple teachings are as shafts of light, which illuminate our natural unresponsive minds. Let us close by recalling those lovely words of Jesus, spoken, not to Pharisees, but to a solitary woman at a well-side: “They that worship God must worship Him in spirit and in truth, for the Father *seeketh* such to worship Him.”

— J.A. Swaish (Wales)

THE YAHWEH-NAME

Revelation 2:13.

To Israel it is incommunicable so long as they reject Jesus; for he is the historical and practical illustration of it. The Yahweh-Name in prophecy comprehends the things concerning the Christ in his birth, life, sufferings, resurrection, and glory. To understand the Yahweh-Name, as exhibited in the writings of the prophets, is to “know the joyful sound”—to believe “the gospel of the Deity which he had promised before by the prophets in the holy scriptures,” concerning His Son the Christ, made of the seed of David according to flesh, and constituted Son of Deity in power according to spirit of holiness (Rom. 1:1-4): and to understand the same historically and doctrinally expounded, as it is in the New Testament, is to understand “the things concerning the Kingdom of the Deity, and the name of Jesus Anointed” of the Spirit (Acts 8:12). In the teaching of Jesus “the name,” “the gospel,” and “the Kingdom of the Deity,” are interchangeably used. Thus in Matt. 19:29, he says that everyone who forsaketh any thing “for my name’s sake shall receive an hundred-fold, and shall inherit aion-life;” in Mark 10:29, he says that there is no man that hath left anything “for my sake, and the gospel’s, but he shall receive an hundred fold in this time with persecutions; and in the coming Aion life aionian”; and in Luke 18:29, he says there is no man that hath left anything “for the Kingdom of the Deity’s sake, who shall not receive manifold more in this time, and in the Aion to come life aionian.” Hence, to hold fast the Spirit’s Name and not to deny his faith, is to be “rooted and grounded in the faith, and not to be moved away from the hope of the gospel.”

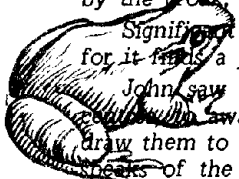
Dr. Thomas, Eureka, Vol. 1., p. 277.



Lessons From Nature

THE FROGS

HARBINGERS OF SPRING



Frogs are among the earliest heralds of spring. Their croaking, which fills the air with harsh, discordant noise (to us), is actually a "love" song; a call to mating. Awakening after a long rest and a long fast, the frogs creep out of the mud of the pond and call to one another.

Throughout the winter months, the frogs lie near the pond, buried in the mud or safe in secluded holes, mouth shut, nose shut, eyes shut, with the heart beating feebly, breathing through the skin, and eating nothing. The awakening in spring is followed immediately by croaking and pairing. In summer there is a remarkable migration to the fields and meadows. Of many that go forth, only a remnant returns, for there is great mortality in the fields, particularly by the natural enemies of the frogs, that, awakened by the croak, wait to catch them as succulent prey.

Significant that the frog should be among the earliest heralds of spring; for it finds a place in the symbolism of the latter days.

John saw "three unclean spirits like frogs" proceed out from three kingdoms to awaken slumbering nations by their discordant croaking, and draw them to the "battle of the great day of God Almighty." The symbol speaks of the spirit of revolutionary Communism, so obvious today in every form of human endeavour. The restlessness of youth, widespread disharmony in industrial relationships, modern impatience with the restraints of God's law, political instability, international unrest, permissiveness, are some of the revolutionary trends that Communism has induced in societies where Communism is not practised. Some of them are disquieting in the extreme; for their influence is found even in Ecclesial circles.

But though disquietening, they are also harbingers of spring. The noise of their croaking speaks of the awakening of nature: in Bible symbology of the return of Christ and the resurrection from the dead.

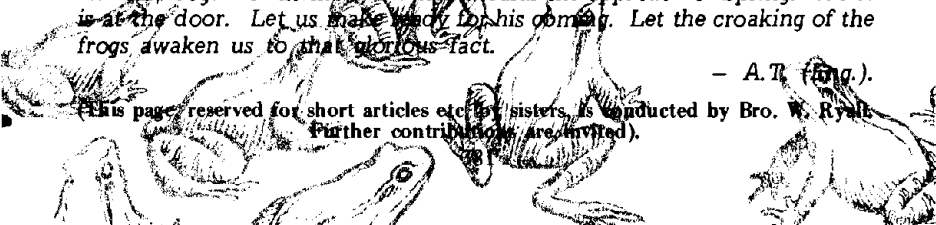
Let us not then be discouraged. "Blessed are they that mourn, for they shall be comforted." John declared.

"I saw three unclean spirits like frogs come out . . . which go forth . . . to gather them . . ." (Rev. 16:13-14).

We hear the "croaking" today; we discern the "going forth" into all the world. The symbol is exact to the requirements of nature. Are you disturbed by the "croaking" of the "frogs," by the noise of agitators who fill the air with sound, and puff themselves up in fleshly pride with wind — like the frogs? Remember the sign heralds the approach of Spring. Christ is at the door. Let us make ready for his coming. Let the croaking of the frogs awaken us to that glorious fact.

— A. T. (ing.).

(This page reserved for short articles etc. by sisters, is conducted by Bro. W. Ryals. Further contributions are invited.)



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to



Volume 41

Like food, the wisdom of God is composed of ingredients, all of which are essential to its constitutional objects. Feeding on any one part will give abortive development. The dweller in the Psalms is likely to become a rhapsodist; the exclusive reader of the Gospels, a sentimentalist; of the Apostles, a pietist; of the histories or prophecies, a dry statist or politician. All the elements require combining. The result is spiritual symmetry and health.

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ECCLESIA CALENDAR

CHRIST UNDERSTANDS

Unfaithful professors of the Truth may revile and sorely vex, but not without Christ's knowledge and permission. This is apparent from Christ's words to the exemplary ecclesia at Smyrna - "I know thy tribulation . . . I know the blasphemy (reviling) of them which say they are Jews, and are not." Who these evil men were we are not told. They may have been men who had withdrawn themselves, being unable to endure sound doctrine, or who had been withdrawn from on account of the ecclesia's faithfulness to apostolic instructions. But this to us is a point only of secondary moment. What the Spirit requires us to note particularly is that the situation of this community, involving so much anxiety and trial, was one that Christ understood and permitted. The tribulation was evidently Christ's method of testing the fidelity of the ecclesia in regard to such precepts as "Hold fast the form of sound words" - "If ye suffer for righteousness sake, happy are ye, and be not afraid of their terror, neither be troubled" - "Bless them which persecute you: bless and curse not." Christ's mind has not altered during the centuries that have since elapsed. Let us recognize him in all our troubles. When we are tried by the reviling of unfaithful men, let us take care that we do not transgress, either by compromising the Truth to please them, or by returning reviling for reviling. Let us be kind, firm and enduring. The day of eternal justification is not far distant. Let us abide it, even though death has to intervene. Such is Christ's will - "Be thou faithful unto death, and I will give thee a crown of life."

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 OCTOBER 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

We join with ecclesias and families in welcoming the following newly-baptised members into the Household. They enter at a time of great moment. World events urge the faithful to prepare for the advent of their Lord. It therefore behoves those who have labored for many years, to renew their energies and encourage those of younger years; whilst the newly-immersed can themselves provide an attitude of excitement and fervour that can strengthen others who have born the heat and burden of the day. Thus, this news is of encouragement to all —

Riverwood: *Mrs. M. Hambley* (August 4th).

Enfield: *Mr. Barry and Mrs. Fran Hore*, interested friends; *Miss Rachel Kidd* (Aug. 28), S.S. scholar and daughter of Bro. & Sis. J. Kidd.

Ballina: *Mr. Philip Stone* (Aug. 21), son of Bro. & Sis. L. Stone. Bro. Philip will meet with Punchbowl Ecclesia, where he has attended Sunday School for the past 2 years.

Cabramatta: *Mr. Mark Blackwood* (Sept. 11), S.S. scholar, son of Sis. E. Blackwood.

Perth: *Mr. Kim Bailye* (Aug. 24), son of Bro. & Sis. S. Bailye, Katanning.

ECCLESIAL TRANSFERS

To Ballina: *Bro. & Sis. K. Stone*, (from Punchbowl).

To Melbourne: *Sis. J. Barber* (from Coburg); *Sis. W. Hull* (from Enfield).

To Brighton: *Bro. & Sis. A. Crawford* (from Lompoc, USA); *Bro. & Sis. P. White* (from Hurstville).

To Pennant Hills: *Bro. & Sis. A. Russell* (from Granville).

ENGAGEMENT CONGRATULATIONS

We congratulate, and rejoice with, those who announce their engagement to marry. As they plan for the future (God willing), they can appreciate the excitement felt by all espoused to Christ who anticipate the Greater Marriage impending.

Bro. Keith Ward and Sis. Pam West (both of Coburg) were engaged on July 13th.

Bro. Reg Smith and Sis. Elizabeth Johnson (Enfield), engaged on Sept. 7th.

Bro. Gary Fergusson and Sis. Rosemary Clothier (Enfield) announced their engagement.

UNITED IN MARRIAGE

Our best wishes are extended to the following, recently united in marriage, and who walk together towards the Kingdom to Come.

Bro. Colin Story and Sis. Lee-anne Curtain were married at Cumberland on Sept. 14th.

Bro. Allan Baird (Brighton) and *Sis. Rosemary Elton* (Cumberland) will be married on October 12th, at Cumberland.

FAMILY NEWS

With pleasure, we advise the following births, trusting that the care of our Heavenly Father will be upon the families of our ecclesias, to His eternal honor and glory.

To Bro. & Sis. Bruce Shaw (Riverwood), a son, *Garrick*, on Aug. 8th.

To Bro. & Sis. Chris Russell (Riverwood), a son *Andrew*, on Aug. 22nd.

To Bro. & Sis. James Mullin (Coburg), a daughter, *Rebecca* (July 7th).

To Bro. & Sis. Peter Pickering, (Coburg), a son, *Eran Ben*, on Aug. 3rd.

To Bro. & Sis. Peter Mansfield (Woodville), a son, *Andrew Charles*, Aug. 1st.

To Bro. & Sis. Rob. McAllister, (Woodville), a daughter, *Rachel*, on Aug. 22nd.

To Bro. & Sis. Michael Healy (Fig-tree), a daughter, *Julia Michelle*, on Aug. 19th.

To Bro. & Sis. Arthur Edgcombe (Enfield), a daughter, *Leah Michelle*.

To Bro. & Sis. Russell Edgcombe (Enfield), a son, *Daniel*.

To Bro. & Sis. R. Pike (Coorparoo), a son, August 3rd.

To Bro. & Sis. Neil Davies (Booheroo), a daughter, *Sussanah Gay*, July 27th.

To Bro. & Sis. Jack Richards (Booheroo), a son, *David Benjamin*, Sept. 3rd.

DEATHS

Whilst hampered with mortality, the incident of death remains with us. To some it has taken a loved member of a family; to others it has concluded a life spent in the Master's service. We are, however, comforted by the fact that Yahweh knows best in all circumstances of life. To those who "die in the Lord" is the impending Hope of Resurrection, the climax of our present desires. May the God of Comfort be with all who suffer the loss of loved companions at this time.

We are saddened to learn of the untimely death of *Jennifer McClure*, 8 month old daughter of Bro. & Sis. Robert McClure (Cabramatta). We share the sorrow of such occasions, drawing consolation from God's overshadowing love. Out of the bitterness of life's distresses can come a strengthening of dependence upon He Who giveth all.

Bro. V. W. Gregory (Vic), died suddenly on July 13th. For the past 2 years he had been living at the Olivet Christadelphian Home, Ringwood, where he displayed a vigor and ability that commended himself to all. Nearly 87 years old, he had spent about 60 years in the Truth, and now awaits the day of resurrection, soon to occur. We express consolation in the Truth to his daughter, Sis. A. Smillie, and those close to him.

On September 18th, *Sister Hollamby, Snr.* (Cumberland) died, after a period of illness. Sister Hollamby always manifested an unbounded enthusiasm for the Truth for over 60 years. She served her Master first as a member of the Adelaide Ecclesia, and in later years as a member of Cumberland. Her home in Surrey Street was well known as an oasis of the Truth. Over 40 years ago Brother and Sister Hollamby opened the doors of their home to the *Elpis Israel Classes* that were organized at that time, and

gave consistent and valuable encouragement to the young members who used to gather there. Sis. Hollamby maintained an active mind to the end, and *Logos* August, 1974 carried an article from her pen (p. 355). Her children all embraced the Truth, and today her grandchildren follow the same path. With her late husband, she now awaits the coming Lord, when we anticipate the grand pleasure to renew our acquaintance with these pioneers of our times -- in the glory of immortality.

GENERAL NEWS

BOOLAROO ECCLESIA expresses appreciation for the practical support manifested at the opening meetings of their new hall. 170 attended to hear Bro. J. Ullman present the public lecture following the last Bible School. Bro. J. Martin continued with a study effort upon the "Life of Jacob." About 20 friends attended the two lectures.

BOOLAROO ECCLESIA would also like to make an "urgent, desperate appeal" for financial help in their new hall venture. Difficulty in regard to Bank finance has been experienced, and it is hoped readers will respond with donations or interest-free loans to assist. This will permit the Ecclesia to continue its work, unhindered by financial difficulties otherwise present. Contributions can be made direct to: Bro. J. Richards, 17 Church St., Gateshead, NSW 2290.

LAUNCESTON ECCLESIA comments favorably upon *The Ecclesial Calendar*, and the work the magazine is attempting within the Brotherhood. We desire to extend the news of ecclesias, that all may be encouraged in service and labor to the glory of God -- and the support of Ecclesias is appreciated. We gratefully acknowledge the generous donation received from Launceston.

COBURG ECCLESIA advises of great interest in the Melbourne area from the debate with Church of Christ in July. A special weekend was conducted during the period, which commenced with a study by Bro. P. Islip (Mt. Waverley) on "The Kingdom of God." Bro. P. Pickering (Coburg) represented the Christadelphians in the two debates conducted, whilst the effort concluded with a public lecture by Bro. E. King (Melbourne) on "The Nation of Israel." Support from

Ecclesial Activities

During OCTOBER, 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

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 mtg; 7pm Bible study.

2-8pm E.I., home J. Roper, 20 Ireland Street, Ringwood.

6-Exh: A. Brewer. 3pm Lect: S. Finnin, *God's plan to replace corrupt Government*. Special lecture, held in Syndal Hall, Blackburn Road.

9-8pm Bible class, home S. Finnin, 17 Wordsworth Ave, Clayton.

13-Exh: T. Parsons. Lect: R. Terrall, *Who are the Christadelphians?*

16-8pm E.I., home W. Dodson, 9 Littlewood Street, Hampton.

20-Exh: N. Wilson. Lect: W. Dodson, *Do you understand the Lord's prayer?*

23-8pm Bible class: S. Finnin, home H. Hall, 8 Marville Ct, Boronia.

27-Exh: D. R. Galbraith. Lect: A. Bruton, *What can I do to be saved?*

30-E.I. 8pm, home B. Stevenson, 41 Littlewood Street, Hampton.

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.

1-8pm Bible class, 162 Maltravers Rd, Ivanhoe: R. Magennis, *Parable of the Pounds - A profit of Quality* Luke 19:11-27.

6-Exh: P. Pickering.

10-8pm Law Moses class: 27 Fricker Ave, Greensborough; S. Snow.

13-Exh: S. J. Mansfield. Lect: R. Magennis, *What are the promises to Abraham?*

15-Bible class: M. Islip, *From Jericho to Jerusalem, a 9th of Abib arrival*. Mark 10:46-52; John 11:55-12:1.

17-8pm Galatians class: 47 Finlayson St, Doncaster W; P. Pickering, *Paul's personal appeal of experience*. Ch. 4

20-Exh: L. Cresswell.

24-Law Moses class, S. Snow.

27-Exh: A. Brewer. Lect: J. Roper, *The Middle East; The Divine Solution*.

29-Bible class; special 1st princ. evening.

MOE - Library Hall, Yallourn. (Rec: G. S. Howe, 6 Warringa Court, Warragul, 3820. Telephone: 22596. Area code 0562).

1-2pm Bible class, home G. Howe, 4-8pm Bible class, home Bro. Burrage, 6 Langford St, Moe.

6-1.30pm Exhort: B. Reeve.

11-8pm Bible class at Moe.

15-2pm Bible Class, home G. Howe.

18-8pm Bible class at Moe.

20-1.30pm Exh: Don Galbraith. 4pm Youth Fellowship, home O. Smith, Glengarry.

25-8pm Bible class at Moe.

29-2pm Bible class, home G. Howe.

WARRAGUL (Rec: J. Day, 40 Peace Avenue, Warragul 3820).

Sundays—Mem. mtg. 1st & 3rd at Moe.

8-7.30pm Bible class, home J. White, 10 1sta St, Warragul.

13-11am Memorial mtg, home J. White.

22-7.30pm Bible class, home J. Day, 40 Peace Ave, Warragul.

27-11am Memorial meeting, home J. Day.

Ecclesias was much appreciated. 20,000 leaflets were distributed, numerous paper adverts inserted, and all branches of the news media invited to attend. About

40 strangers attended, and a number of interesting contacts resulted. The Coburg Ecclesia acknowledges the liberality of many ecclesias who assisted.



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—7.45pm E.I. class, home D. Brumby.
- 6—Exh: J. King Jnr. Lect: D. Palmer, *The Significance of Russia's policy in the Middle East.*
- 9—1.15pm Dorcas: home M. Palmer, 7.45pm Daniel class, home R. Collett.
- 13—Exh: R. Jerrow. Lect: R. Collett, *Has Christ returned, or is he yet to appear?*
- 16—7.45pm E.I. class, home L. Palmer.
- 20—Exh: R. Collett. Lect: Max Lund, *The Bible in the home, God's answer to a sick society.*
- 23—1.15pm Dorcas class, home R. Dunn, 7.45pm Daniel class, home L. Palmer.
- 27—Exh: A. Johnson. Lect: P. Weller, *The Arabs in the light of Bible Prophecy.*
- 30—7.45pm E.I. class, home D. Palmer.

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—Faith of the prophets class: B. Williams, *Esther — The Bride.*
- 6—Exh: Max Lund. Lect: A. Cowley, *The Devil — The Great Deceiver.*
- 8—Int. friends class, home R. Pillion, 47 Railway St, Warradale: A. Baird, *Baptism Essential For Salvation.*
- 9—Study: B. Luke, *Gethsemane* (Matt. 14:32-52).
- 13—Exh: Murray Lund. Lect: P. Weller, *The True Sabbath Is Still To Come.*

15—11am Sisters class. 8pm A.B. mtg.

16—Esther study cont: B. Williams.

20—Exh: H.P. Mansfield. Lect: W. Mannel, *The Fundamental Message of the World's Best Seller.*

23—Special study: A. Pitcher & K. Gore, *Making Prayer Powerful.*

25—Annual Business Meeting.

27—Exh: A. Pitcher. Lect: K. McDermott, *The Thief on the Cross; The True Meaning of Paradise.*

30—Esther study cont: B. Williams.

CUMBERLAND — 521 Goodwood Rd., Col. Light Gdns. (Rec: W. Gurd, 5 Alma Street, Panorama 5041. Tel: 76 5669).

Sundays—11am Memorial; 3pm S.S. 7pm Public Lecture.

- 2—8pm Life of David Study: J. Luke, *He loved him as his own soul.*
- 3—10am Sisters Sewing. 2pm Sis. class, 7.30pm A.B. meeting.
- 4—6th: Suburban Young Folks Study Weekend at Clarendon: *Stand fast in the Lord* (Philippians).
- 6—Exh: J. Berry. Lect: Max Lund, *God's plan to replace corrupt Government.*
- 9—8pm Malachi study: Max Lund, *Yahweh's love rejected & His Name despised.*
- 10—8pm MIC: Lect: *The world in peace or pieces?* Expos, L. Weller, from E.I. p. 375. (Rev. 16:13).
- 13—Exh: L. Colquhoun. Lect: Murray Lund, *A new man for a new life.*
- 16—David study cont: *I will not put forth mine hand against the Lord's anointed.*
- 17—10am Sisters Sewing. 2pm Class.
- 18—8pm Youth group, home L. Luke, P. Weller, *Speaking with God at*

TO THE ECCLESIA AT THESSALONICA

Annual Fraternal Effort at Blackwood — November 9th to 17th.

Bro. Murray Lund (Cumberland) will provide an outline of Paul's two letters to the Thessalonians, demonstrating the series of ideals set forth for the believer. The effort will both strengthen and encourage those who attend. Further details will be published next issue (God willing), in addition to the following program: SAT. Nov. 9 — Fraternal: "The beginning of the times of the Gentiles." SUN. Nov. 10 — Exhort: "The Ideal Ecclesia" (1 Thess. 1). Special evening lecture. TUES Nov. 12 — Study on Ch. 2: "The Ideal Servant and Leader." THURS Nov. 14 — Study on Ch. 3: "The Ideal Brother." SAT. Nov. 16 — Study on Ch. 4-6: "The Ideal Walk for those who wait." SUN. Nov. 17 — Exh: "The apocalypse of the man of sin" (2 Thess. 2). Evening lecture on 2 Thess. 1. — D.P.

Bethel.

- 20—Exh: W. Gurd. Lect: K. Pearson, *The importance of sound Bible Doctrine.*
- 21—8pm Int. friends class, home R. Woodward: E. Wilson, *Why God permits war and suffering.*
- 23—8pm Malachi study: Max Lund, *A faithless priesthood.*
- 24—8pm MIC: *Lecture preparation.*
- 27—Exh: A. Hill. Lect: E. Wigzell, *Do you understand Christ's sacrifice?*
- 30—David study cont: *Blessed be the Lord which sent thee this day to meet me.*
- 31—10am Sisters sewing. 2pm Class, 7.30pm A.B. meeting.

ENFIELD — 344 Hampstead Road., Clearview. (Rec: D. Horgan, 12 Pope Crescent, Hope Valley 5090).

Sundays—11am Memorial; 3pm Sunday School; 7pm Public Lecture.

- 1—8pm Law of Moses class: J. Martin.
- 2—11am Sisters class.
- 4—8pm Youth Group study.
- 6—Exh: P. Weller. Lect: Russell Edgecombe, *Modern Israel—A witness to the Living God.*
- 8—8pm Life of Christ study: P. Cresswell
- 13—Exh: P. Cresswell. Lect: H.P. Mansfield, *A World in Turmoil—The Divine Solution.*
- 15—Law of Moses class.
- 18—Youth group study.
- 20—Exh: G. Wigzell. Lect: P. Cresswell, *Evolution, Science, or the Bible.*
- 22—Life of Christ study.
- 27—Exh: D. Manser. Lect: Ray Edgecombe, *The Bible—Your best investment in a world of financial instability.*
- 29—Law of Moses class.

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 Eureka class, home R. Wearne, G. Wigzell.
- 5—2pm Sunday School outing.
- 6—Exh: B. Luke. Lect: C. Kempster, *Worship of Saints not Scriptural.* 8.30pm Gospel Proc. meeting.
- 9—10.15a Sisters class, home G. Hyndman. 8pm E.I. class, home A. Whitehead: Leader, M. Pitt.
- 13—Exh: G. Hyndman. Lect: J. Martin,

Hell Torments & Purgatory are not Bible Teachings.

- 15—8pm Monthly A.B. meeting.
- 16—8pm Eureka class, home C. Wigzell, Leader, G. Wigzell.
- 20—Exh: J. Martin. Lect: A. Wigzell, *Infant sprinkling not true baptism.*
- 21—8pm Bus. meeting, home R. Smithers.
- 23—8pm E.I., home P. Scott: M. Pitt.
- 27—Exh: M. Pitt. Lect: B. Luke, *An appeal to Roman Catholics.*
- 30—8pm Eureka, home M. Pitt, leader G. Wigzell.

WOODVILLE — Aberfeldy Ave. (Rec: G. E. Mansfield, Care of Post Office, West Beach 5024. Telephone: 356 2278)
Sundays—11 am Memorial; 3pm Sunday School; 7pm Public Lecture.

- 2—Ephesians study: H.P. Mansfield, *The Need for Unity in Faith* (Ch. 4:1-6).
- 4—E.I. study: W. McAllister, *The Vision of Nebuchadnezzar.*
- 5—Sunday School outing: Sports aft. Evening: E. Hubbard, *The Davidic Covenant.*
- 6—Exh: A. Cheek. Lect: G. E. Mansfield, *The Destiny of USA in Bible Prophecy.* 9pm Gospel work mtg.
- 7—7.30pm Arranging Brethrens meeting
- 8—10.15am Sisters class, Psalms of David
- 9—Ephesians study cont: Developing in knowledge (Ch. 4:7-16).
- 11—Eureka study: *Other remnant of the woman's seed* (Eureka 3: 130-137).
- 13—Exh: G. Wigzell. Lect: P. Mansfield, *A World of Perplexity — Why?*
- 16—Ephesians study: *Individual Responsibilities in the Ecclesia* (Ch. 4:17-24)
- 18—Mutual Improvement Class.
- 19—Literature distribution & family night
- 20—Exh: J. Berry. Lect: J. Knowles, *The Bible teaches one God, not three.*
- 21—Annual Business Meeting.
- 22—10.15am Sisters Class, *The Psalms.*
- 23—Ephesians study: *Filling the Vacuum!* (Ch. 4:25-32).
- 25—E.I. study: W. McAllister, *Daniel's Dramatic Interpretation.*
- 27—Exh: H.P. Mansfield. Lect: J. Martin, *The Lord's Prayer: Thy Kingdom Come, Thy Will be done on Earth*
- 28—Home Discussion class: *The purpose of Christ's second coming.* Held home M. Goodwin, 4 Lasscock Ave, Findon.
- 30—Ephesians study: *The Christian's Relations with the State* (Ch. 5:1-21).



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

3—7.45pm Revelation class.

6—Exh: T. Dawson. Lect: C. Venn, *Christ's teaching on Church Unity—A Challenge to Modern Christians.*

13—Exh: R. Rock. Lect: R. Bailey, *What Christadelphians believe the Bible teaches.*

17—7.45pm Revelation class.

20—Exh: W. Crew. Lect: S. Arthur, *What Christ taught concerning Eternal Life.*

25—7.45pm Young People's Evening.

27—Exh: R. A. Hill. Lect: R. Rock, *Death Ends All — Some will be raised again.*

31—7.45pm Revelation study class.

ROCKHAMPTON NORTH - CWA Hall, Poinciana St., off Rocktonia Rd. (Rec: G. Hill, 1 Livermore St., Rockhampton 4700. Telephone: 27 1452).

3,10,17,24,31—7.30pm Habakkuk study, Livermore Street.

5,12,19,26—Tape night: Cnr. Hill St. & Emu St., Emu Park.

6—Exh: W. White. Lect: G. Hill, *Order out of Chaos—Christ is coming to reign on earth.*

13—Exh: G. Bundesen.

20—Exh: L. Osborne.

27—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—7.45pm Kings of Israel & Judah study: J. Cowie.

6—Exh: K. Papowski. Lect: R. Hermann *Resurrection — The only hope for mortal man.*

9—10.30 Sisters class, home Bro. Crew.

10—7.45pm Life of the Lord study, R. Thiele: held in the hall.

13—Exh: J. Cowie. Lect: D. McGahey, *Resurrection, the only Hope for Mortal Man.*

15—7.45pm Kings of Israel & Judah study, J. Cowie.

20—Exh: T. Dawson. Lect: R. Evans, *Jehovah's Witnesses and the Bible.*

23—10.30 Sisters class, home Bro. Crew.

24—7.45pm Life of the Lord study, R. Thiele.

27—Exh: R. Evans. Lect: C. Venn, *Why Christadelphians will not join Church Unity.*

29—7.45pm Kings of Israel & Judah study: J. Cowie.

ECCLESIAL NEWS and items of interest are invited for publication to the Brotherhood, and should be submitted before 13th of the month. Such information is of encouragement to all readers, and constitutes a reminder of the Lord's work in these last days.

Bible School News

SPECIAL MUSICAL RENDITION OF "THE MESSIAH"

Booleroo Ecclesia, sponsor of the forthcoming Bible School, is planning a special evening of song and praise during the School program. This will include selection from Handel's Oratorio, *The Messiah*. It is hoped that various ecclesial groups may participate in this event, and in order to arrange for co-ordination of the different sections of the oratorio, those interested are asked to immediately contact the Secretary: G. Alchin, Lot 12, Harold St., Floraville, NSW 2280. It is anticipated that many will take this opportunity to combine together for the benefit and enjoyment of all attending.



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—Romans study: A. Beasley, *Practical Exhortations*. Ch. 13.
- 3—7.30pm Sisters class, 3 Lawley Cres.
- 4—7.45pm Special Study Effort: B. McClure (Punchbowl), *Epistles to Timothy*.
- 5—3.30pm 2nd Study. 5pm Fraternal Tea. 6.30pm: 3rd Study.
- 6—Exh/Lect: B. McClure.
- 9—7.45pm Nazareth Revisited study: E. Harrington, 52 Creek Rd, New Town.
- 11—7.30pm Snr. CYC: S. Harrington, *Joshua*.
- 13—Exh: H. E. Taylor. Lect: S. J. Taylor, *The unchangeable God of the Bible*.
- 14—7.30pm A.B. meeting.
- 16—10am Sisters class, Lot 54 Binya St, Glenorchy. 7.45pm Romans study: S. Harrington. Ch. 15.
- 18—7pm Jnr. CYC: 2 Stapleton St, Glenorchy, *Ruth*.
- 20—Exh: D. P. Taylor. Lect: S. Kingsbury, *The Final Judgment and resurrection*.
- 23—Revelation study, 13 Barossa Rd., Glenorchy, *The two Witnesses*.
- 25—7.30pm Snr. CYC: J. Scull, *Gem stones of the Bible*.
- 27—Exh/Lect: D. Case, *Israel, a miracle of Bible Prophecy*.
- 30—Romans study: E. Harrington: Ch.16.
- 31—7.30pm Sisters class, 32 Coolabah St, Sandy Bay.

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—Study: B. Johnson, *Severed Limbs & Lost Sheep* (Matt. 18:7-13). D. Day, *The Unforgiving Creditor* (vv. 23-25).
- 4—Eureka vol. 2 Study: M. Wright, home D. Seaman.
- 6—Exh: G. Dangerfield. Lect: K. Niejalke, *How The Bible Proves Darwin Wrong.*
- 9—Study: K. Niejalke, *Samson—From Strength to Weakness, Out of Weakness made Strong* (Judges 15-16).
- 11—E.I. Study: J. Kershaw, home D. Kitto.
- 13—Exh: D. Case. Lect: C. Blanch, *The Millenium - Fact or Fantasy*.
- 16—Genesis study: F. Onley, *Joseph—the Perfect Life*.
- 18—Eureka study.
- 19—C.Y.C.
- 20—Exh: R. Herron. Lect: D. Case, *First Century Believers Were Christadelphians*.
- 23—Study: J. Thiele, *Micah and His Idols* (Judges 17-18).
- 25—E.I. study class.
- 27—Exh: D. Kitto. Lect: G. Dangerfield, *Christ our sacrifice: Not our substitute*.
- 30—Study: J. Case, *Cause Thy Face to Shine* (Ps. 80). A. Ansell, *Glorious Things are spoken of Thee O Zion*. (Ps. 87).

A REMINDER -

LAUNCESTON CYC YOUTH WEEKEND

To be held at Pt. Sorell, Tasmania. Theme: *"Daniel, a man greatly beloved."* Time: Nov. 1-4. Study leaders: Brethren S. Kingsbury, D. Case, G. Dangerfield. Enquiries to the Secretary: Bro. R. Bracey, Post Office Box 133, Legana, Tas. 7251.

A SPECIAL FEATURE is being designed for the forthcoming issues of *Calendar* to outline end-of-1974 SUNDAY SCHOOL ACTIVITIES AND PRIZEGIVINGS. Details of anticipated arrangements and other information is invited for this section from Sunday Schools throughout Australia and New Zealand.

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.

- 5—2.30pm 1st Princ. class: G. Alchin.
- 6—Exh: A. J. Russell (Granville).
- 13—Preside: D. Pogson. Exh: A. Russell, (Boolaroo).
- 19—2.30pm 1st Princ. class: G. Alchin.
- 20—Exh: R. Crocker (Pennant Hills).
- 27—Preside: K. Whitehead. Exh: F. Ryan, (Boolaroo).

BALLINA - Masonic Hall, cnr Cherry & Swift Sts. (Rec: L. G. Stone, 128 Martin St., Ballina 2487. Tel: 86 2870). Other classes—Held in conjunction with Lismore ecclesia.

- 1—Informal study, home C. Denford.
- 5—A.B. meeting, home L. Stone.
- 6—Exh: C. Leeson. Lect: R. Window, *Resurrection and Judgment*.
- 8—Tape night, home B. Denford.
- 13—Exh: A. Roulstone.
- 15—Informal study, home L. Cole.
- 20—Exh: L. Cole.
- 25—Tape night, home M. Stone.
- 26—Literature distribution.
- 27—Exh: J. Higgs.
- 29—Informal study, home L. Stone.

BOOLAROO - Christadelphian Hall, 14 Fifth St., Boolaroo. (Rec: J. Richards, 17 Church St., Gateshead 2290. Tel: 43 0106).

- 1—7.45pm 1st Princ. class at N. Davies
- 2—Gospel of John study: D. Pogson.
- 6—Exh/Lect: M. Bonner, *The Rise of Apostate Christendom revealed in Bible prophecy*.
- 7—A. B. meeting.
- 8—1st Princ. class, home N. Davies.
- 9—Galatians study: R. Brooker, *Intro*.
- 11—Y.P. class, home D. Pogson: F. Ryan, *Events surrounding return of Christ*.
- 12—7.30 MIC: E. I. & Exposition.
- 13—Exh: A. Russell. Lect: J. Richards, *Old & New Testament Totally Inspired*.
- 15—1st Princ. class, home N. Davies.
- 16—Gospel of John study: D. Pogson.
- 20—Exh/Lect: D. Shaw, *Physical Resurrection—Only answer to death*.
- 22—1st Princ. class, home N. Davies.
- 23—Proverbs study: Fran. Ryan.

- 25—Y.P. class, home J. Richards: F. Ryan, *Events surrounding return of Christ*.
- 27—Exh: F. Ryan. Lect: E. Witton, *1st Century baptism proves infant sprinkling unscriptural*.
- 29—1st Princ. class, home N. Davies.
- 30—Gospel of John study: D. Pogson.

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—10.30am Dorcas class.
- 3—8pm Zechariah class, J. Mumby.
- 5—CYC Games night 7.30pm: W. E. Sawell; hosts, Bro. & Sis. Pogson.
- 6—Exh: W. E. Sawell. Lect: B. Philp, *The Bible, not the U.N., defines Israel's borders!*
- 7—8pm A.B. meeting.
- 8—8pm Speaker's class.
- 10—Gospel of Luke class: E. Mansfield.
- 11—1st Princ. class, home J. Mumby, 30 Riverview Rd, Fairfield.
- 13—Exh: R. Croker. Lect: D. Gilmore, *A time of trouble such as never was—Signs of Christ's coming*.
- 17—8pm Zechariah class, G. Hatchell, Chapter 3.
- 19—7.30pm Jnr. Bible class: G. Hatchell, *Promises to David*. 7.30pm Intermediate Bible class.
- 20—Exh: E. Mansfield. Lect: B. Gilham, *The Middle East - A Russian target*. 3.00pm Special Lect, Whalan Corn. Centre, Bulolo Drive, Whalan: E. Mansfield, *Israel Restored—Sign of Christ's Return*.
- 21—8pm G.E.S. meeting.
- 24—Gospel of Luke class: E. Mansfield.
- 25—8pm 1st Princ. class.
- 26—7.30pm E.I. class: B. Gilham.
- 27—Exh: G. Hatchell. Lect: B. Shaw, *Heaven going at death - A foolish delusion*. 3pm Domain Gospel witness.
- 31—8pm Zechariah class: E. Baird, Ch. 4.

CAMPSIE - Cnr Beamish & Fletcher Sts. (Rec: J. Mansfield, 212 Vineys Rd., Dural 2158. Telephone 651 1828).

- 6—Exh: J. Mansfield. Lect: John Mansfield, *The Seals: The Overthrow of Pagan Rome* (Illus).

- 9—Study: D. Mansfield, *Reclamation of the Errant Bride* (Hos. 3).
 13—Exh: J. Gilmore. Lect: S. Lake, *What we must do to be saved.*
 20—Exh: J. Alchin. Lect: G. Jamieson, *The Law of Moses is not binding today.*
 23—Study: C. Jamieson, *Israel's sin: The basic cause the failure of the priests* (Hos. 4).
 27—Exh: R. Croker. Lect: R. Sawell, *The Quest for the Chief Good; by General Observation* (Ecc. 3—5).

FIGTREE — Figtree Hall, Princes Hwy. (Rec: M. J. Healy, 471 Crown Street, Wollongong 2500. Tel: 29 9111—bus).

- 2—Joshua tape, home K. Joseph.
 5—Revelation class, M. Bonner, home M. Healy.
 6—Exh/Lect: J. Green, *The Messiah in the Psalms.*
 9—Acts study, M. Healy, home E. Reeve.
 13—Exh/Lect: E. Ritchie, *The 70 weeks Prophecy* (Dan. 9).
 16—Joshua tape, home M. Bonner.
 19—E.I. class, home F. Joseph.
 20—Exh/Lect: J. Mansfield, *The first three seals of Revelation.*
 23—Acts study: D. Elliott, home E. Reeve.
 27—Exh/Lect: K. Jamieson, *Death Ends All — Some will be raised again.*
 30—Joshua tape, home K. Joseph.

GRANVILLE — 26 The Avenue. (Rec: H. Hadley, 204 Excelsior St, Guildford 2161. Telephone: 632 7697).

- 2—E.I. class: L. Whitehead, *The last week in the life of Christ.*
 6—Exh: O. Forsdike. Lect: L. Whitehead, *Sabbath Observance does not apply today.*
 9—Daniel study: E. Mansfield, Ch. 11.
 13—Exh: R. Pogson. Lect: B. Butters, *God's Spirit in Evidence Today.*
 16—E. I. class: K. Russell: Study cont.
 20—Exh: R. Steele. Lect: B. Etherington, *Resurrectional Responsibility Based on Knowledge.*
 21—Monthly A.B. meeting.
 23—Daniel study: B. Stretton, Ch. 12.
 27—Exh: C. O'Connor. Lect: J. Mansfield, *Peace in the M.E. cannot last.*
 30—Annual Business meeting.

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—A.B. meeting.
 4—Law of Moses class.
 6—Exhortation: J. Russell.
 9—Bible Marking evening.
 11—Footsteps of Christ study, home C. Hermann.
 13—Exh: M. Shaw. Lect: R. Whitehead.
 18—Law of Moses class.
 20—Exh: A. Leadbeater. Lect: R. Whitehead.
 23—Bible marking.
 25—Footsteps of Christ study cont.
 27—Exh: K. Wassell. Mutual Improvement class.

PENNANT HILLS — Lower Hall Community Centre, Yarrara St. (Rec: R. Carr, 100 Essex Street, Epping 2121. Sundays—Memorial 11.15am Lect: 7pm.

- 2—8pm Bible class, Campsie Hall, J. Rosser: 1 Timothy.
 6—Exh/Lect: C. Byrnes, *Satan defined.*
 9—8pm Bible class, various homes.
 13—Exh: P. Sawell. Lect: B. Etherington, *The Devil defined.*
 15—8pm Bible class, 10 George St, Pennant Hills: J. Rosser, 1 Timothy.
 20—Exh: R. O'Connor. Lect: D. Carroll, *One Faith—One Hope—One Baptism.*
 23—8pm Bible class, various homes.
 27—Exh: L. Goodman. Lect: J. Mansfield, *Jerusalem, the Eternal City & Future World Capital.*
 30—8pm Bible class, Campsie Hall, J. Rosser: 1 Timothy.

PUNCHBOWL — The Masonic Hall, 29 Arthur Street. (Rec: M. Gilmore, 118 Marine Drive, Oatley 2223. Telephone: 57 6986).

- 1—Corinthians study: E. Mansfield.
 2—Sisters class.
 4—Com. Y. P. class: B. McClure.
 6—Exh: B. Stretton. Lect: E. Mansfield, *The Satan of the Bible.*
 8—M.I.C.
 11—E.I. class, J. Gilmore home: R. O'Connor.
 13—Exh/Lect: F. Ryan, *Are you prepared for the coming of Christ?*
 15—Corinthians study: E. Mansfield.
 16—Sisters class.
 18—Com. Y.P. class: B. McClure.
 19—Y.P. class: B. McClure, *Life of Christ.*
 20—Exh: P. Shead. Lect: B. McClure, Special Lecture.
 22—Corinthians study: E. Mansfield, Business Meeting.

The ECCLESIAL CALENDAR for OCTOBER 1974

- 25—E.I. class, home of E. Mansfield, Leader: C. O'Connor.
27—Exh: F. Olsen. Lect: G. Mason, *Does it matter what you believe?*
29—Corinthians study: E. Mansfield.
30—Sisters class.

RIVERWOOD — 265 Bonds Rd. (Rec: D. Gilmore, 3 Jordan Ave, Beverly Hills 2209. Telephone: 533 1571).

- 2—Bible class: B. Shaw, *Parable of the trees, Abimelech.* (Judges 9)
6—Exh: G. Russell. Lect: D. Shaw, *Why did Christ die?*
9—Bible class: T. Littler, *Tola, Jair — Further rebellion;* K. Dennes, *Intra. to Jephthah* (Judges 10/11).
13—Exh: J. Mansfield Snr. Lect: J. Rosser, *World wide war predicted.*
16—Bible class: K. Dennes, *Jephthah,* (Judges 11/12).
20—Exh: J. Rosser. Lect: G. Gilmore, *Is Hell torment true?*
23—Young Brethren's night: W. Rosser, *Thyatira—Hold fast till I come;* C. Russell, *Exhortation.*
27—Exh: D. Warner. Lect: W. Rosser, *The Original Gospel.*
30—Bible class: D. Gilmore, *Intra. to Samson* (Judges 13).

YAGOONA — Worland St. (Rec: K. Cook, 2 Macdonald St., Auburn 2144. Telephone: 649 9483).

- 1—Elpis Israel class.
5—7.30pm Y.P. class: B. McClure, *Moses,*
6—Exh: B. McKinlay. Lect: S. Evans, *Where are my dead friends?*
9—Study: D. Carroll, *Our Relationship with Society—Materialism and its pleasures.*
11—Revelation class.
13—Exh: B. Stretton. Lect: B. McClure, *Be ready for Christ's coming.*
15—Elpis Israel class.
20—Exh: K. Jamieson. Lect: R. McClure, *Who Christadelphians are and what they believe.*
23—Study: B. Philp, *Our relationship with the State—Politics, laws, courts and police.*
25—Revelation class.
27—Exh: M. Bonner. Lect: K. Cook, *Current Events in Prophecy.*
29—Elpis Israel class.



New Zealand Ecclesias

NEW ZEALAND SUMMER SCHOOL

Applications to attend are invited before 24th November, with \$2 deposit, or complete school fees (1—4 yrs: \$4; 5—12: \$11; 13—17: \$17; over 17: \$24). Dates of the School are December 25 to January 5, and locality is the Rangiora District High School, 20 miles north of Christchurch. Complete facilities are available. Study topic will concern highlights from Paul's Epistle to Timothy, to be presented by Bro. B. Williams (Enfield), under 5 headings:

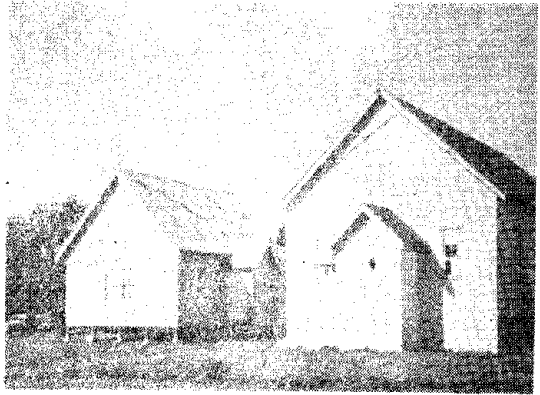
1. Godliness, a manifestation of the Spirit-Word (1 Tim. 1); 2. Hold fast the form of sound words (2 Tim. 1); 3. Rightly divide the Word (2 Tim. 2); 4. Be instructed and corrected by the Word (2 Tim. 3); 5. Preach the Word (2 Tim. 4). Project groups have been selected to supplement these studies, also incorporating the Titus Epistle. Junior School program is to be undertaken by Bro. R. Harding. The School will also feature interesting excursions to nearby places of interest, and a full-day's launch trip on Lyttelton Harbor. 2 public lectures will be held during the period, to be advertised with a pamphlet delivery.

BE CHEERFUL IN ALL THINGS

A cheerful spirit is the result of having something to be cheerful about, and this is the result of taking such into the mind by reading the Word.

ECCLESIAL HALL FOR LISMORE

Lismore Ecclesia has successfully tendered for the purchase of land and buildings from a church community, on corner Crown and Phyllis Streets, Stih. Lismore, for \$7,750. The illustration indicates the current state of the two halls.



Structurally they are very sound, but require complete repainting on the outside, plus repairs to drains and several minor repairs. Other alterations will be needed to make it suitable for ecclesial activities, including purchase of chairs and an organ. A bank loan of \$4,000 has been arranged at 10 $\frac{3}{4}$ % repayable over 5-6 years, and donations or interest free loans sufficient to cover the cost of purchase, have been promised.

However, the ecclesia of 50 members needs additional finance in order to make immediate alterations suitable for an ecclesial lightstand in the area. *AN APPEAL* is therefore made to the Brotherhood for financial assistance, either as donations or loans to be repaid within a specified time. Any help will be greatly appreciated, and help the work of the Truth to progress. As such, your money is being put to good use (Matt. 25:20,27).

Kindly forward your assistance to the Recorder: A. R. Russell, Box 105, Post Office, Lismore, NSW 2480.

BORONIA ECCLESIA (VICT.)

We have received the following statement from the Recorder of the above ecclesia:

In respect to intelligence from Bro. M. Clementson of Tecoma Ecclesia under Ecclesial reports April issue headed *Efforts Towards Unity* it is stated that "talks are still proceeding with the minority who separated from (Tecoma) some 18 months ago . . . it is hoped that (Boronia) too will soon indicate their acceptance of the 1958 Unity Basis."

In actual fact, a majority of 13 brethren and sisters resigned from a total of 25, and now comprise an ecclesia of some 25 brethren and sisters meeting at Boronia.

The Boronia Ecclesia extends fellowship on the Unity Basis, and genuinely seeks to implement its principles. It expresses concern that those principles do not appear to be implemented in certain quarters, but appear to be accepted "with reservations." Therefore, in our basis, we have included the words *unreserved sincere acceptance* of the BASF. We have pressed these points home to the Tecoma meeting.

Because of the wide publication of our position amongst the Victorian Ecclesias, we feel that some correction is necessary. As far as we are concerned we are determined to maintain the doctrinal principles, as well as the fellowship clauses of the Unity Basis.

: K. J. Miles.



Western Australian Ecclesias

MT. HAWTHORN — Masonic Hall, cnr Hobart and Shakespeare Sts. (Rec: P. Duperouzel, 7 Doyle St, Morley 6062. Telephone: 79 4973).

- 1—1st Principles, home D. Stempel.
- 2—Eureka study, Central Hall.
- 4—Expositor study, home A. Payton, *Abraham — Divine call.*
- 6—Exh: D. Stempel. Lect: D. Hurn, *Arab nations will be amongst Israel's Friends.*
- 9—Romans study: Central Hall.
- 11—Elpis Israel study: various homes.
- 12—Quarterly business mtg. 7.30pm, Hawthorn Hall.
- 13—Exh: J. Ullman. Lect: G. Quartermaine.
- 15—1st Principles, home D. Stempel.
- 16—Eureka study, Central hall.
- 18—Expositor study, home D. Stempel, *Isaac — Divine birth.*
- 20—Exh: H. West. Lect: D. Stempel, *Russia & the Vatican will unite in the bid for World Domination.*
- 21—G.E.S. meeting, home J. Potter.
- 23—Romans study: Central Hall.
- 25—Elpis Israel: various homes.
- 27—Exh: B. Hayles. Lect: J. Ullman, *Death ends all—Some will be raised again.*
- 28—A.B. meeting, home G. King.
- 29—1st Principles, home D. Stempel.
- 30—Eureka study: Central Hall.

PERTH — 62 Canning Highway, Victoria Park. (Rec: J. Ullman, 38 Doney Street, Alfred Cove 6154. Telephone 30 4199).

- 2—Eureka study: G. Hawkins.
- 5—Mutual Improvement class.
- 6—Exh: G. Hawkins. Lect: H. Carder, *Paradise will be on earth, not in heaven.*
- 8—11am Sisters class, *Conditions in Judea at the Birth of Jesus*, Story of Bible, Vol. 8, page 6.
- 9—Romans study: J. Ullman.
- 11—E.I. & Law of Moses class.
- 13—Exh: S. Fergusson. Lect: A. Newton, *Russia, the Vatican of Western Europe fulfilling Bible Prophecy.*
- 16—Eureka class: G. Hawkins.
- 20—Exh: J. Ullman. Lect: P. Higgs, *The hell of the churches, a grave mistake.*
- 23—Romans study: J. Ullman.
- 25—E.I. & Law of Moses class.
- 27—Exh: R. Davis. Lect: A. Hayles, *Death ends all — Some will be raised again.*
- 30—Eureka study: G. Hawkins.

BIBLE SCHOOL NEWS

DECEMBER SCHOOL

A NOTE FROM THE PRESIDENT

General consensus of opinion is that the 32nd Bible School provided a wonderfully refreshing time of spiritual enjoyment. The School was packed out; and accommodation had to be refused quite a number. The thirty-third School is scheduled to be held, God willing, as from December 28th, 1974 to 5th January, 1975.

A comprehensive schedule is being prepared by the Committee, with speakers drawn from all parts of Australia. We plan an outstanding school to open what could be a most significant year.

It is of great advantage in the planning of the School if applications are received at the earliest possible date. By applying immediately you will save the disappointment of a refusal through the school being booked out.

Over 200 have already made reservations, and it is anticipated that the full capacity of the School will very soon be booked.

J. Mansfield.

AT THE JUDGMENT SEAT – Speaker A. Hayles (Perth)

Sub-titles for the above series are:

(1)–The Judgment Seat; (2)–The Purpose of Judgment; (3)–My Word shall not return void; (4)–A Living Sacrifice: Our Reasonable Service; (5)–At the Judgment Seat of Christ.

WATCHMAN: WHAT OF THE NIGHT?

This is the title of the series of studies to be presented at the Summer Bible School by Brother E. Mansfield. They will include a glance at the time-periods of Daniel's prophecy; and then move on to expound upon specific prophecies relating to current events. The impact of the October War upon the world scene, and the significance of the events that have followed in its train will be considered, and it will be shown that economically, politically and morally the world is facing a crisis that clearly indicates that we are living in the shadow of Christ's coming. Figures will be collated to demonstrate that what the Bible proclaims the facts reveal. This will constitute a vitally important study, clearly demonstrating the times in which we live, and providing a further look at some of the little-known prophecies that are coming clearly into focus.

GOSPEL PROCLAMATION ASSOCIATION – PUBLIC WITNESS PROPOSAL

GPA plans a concerted effort over the next two years, to present positively the basic doctrines of Truth. It seeks the co-operation of ecclesias in distributing leaflets advertising public addresses and free booklets.

It is proposed that six public lectures be given at approximately 3-month intervals, with a common lecture title throughout Australia on the dates decided.

The first address proposed is to the theme: **DEATH ENDS ALL – SOME WILL BE RAISED AGAIN; Will You Share The Resurrection Of The Just?** This subject involves mortality and resurrection, and the date set for the lecture is *Sunday, October 27th*.

“Digest of Truth” No. 163, to support the lecture, is already available, and together with press advertising, can be obtained from GPA on request.

Ecclesias not already participating are invited to write to Bro. P. Weller, 3 Russell Tce., Edwardstown, S.A. 5039 for information.

GPA seeks co-operation in this project, and prayers for its success, to the end that more may be called from darkness to Divine Light in these closing days – and that we may receive the commendation: “Blessed is that servant, whom his Lord when he cometh shall find so doing.”

–P.W.

FORTHCOMING SPECIAL EFFORTS

Plan your holidays to attend and support these activities

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).

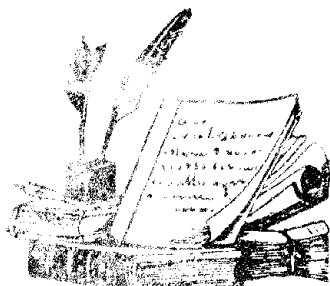
JANUARY, 1975

4th to 13th *HOBART.* 10th Tasmanian Bible Campaign. Leaders: Bro. R. Pogson (Yagoona), Bro. G. Russell (Riverwood). Junior Activities conducted by Bro. B. Philp. For details, attendance and accommodation contact Bro. H. Taylor (Rec. Hobart).

MAY, 1975

10th to 18th *RATHMINES, N.S.W.* Thirty-fourth 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.



BUY YOUR BOOKS

From your local Librarian, from Young Local Agents, or from Logos Office. Add postage to prices quoted.

Local Agents

- In Qld: R. Bailey, 31 Mourilyan St., Mansfield 4122 (Tel: 49 8562).
- In For: R. Brucey, 32 Legana Beach Rd., Legana 7251 (Tel: 50 1326).
- In N.S.W.: J. Mansfield, 1 Melville Ave., Strathfield 2135 (Tel: 76 6540).
- In Vic: Mustip, 162 Maltravers Rd., Lynton 3075.
- 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).

BIBLE READINGS for OCTOBER

1	1Chron. 15	Ezekiel 27	Luke 21
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	Philip. 1, 2
9	..... 26	..... 35	..... 3, 4
10	..... 27	..... 36	John 1, 1
11	..... 28	..... 37	..... 2, 3
12	..... 29	..... 38	..... 4
13	2Chron 1, 2	..... 39	..... 5
14	..... 3, 4	..... 40	..... 6
15	..... 5, 6	..... 41	..... 7
16	..... 7	..... 42	..... 8
17	..... 8	..... 43	..... 9, 10
18	..... 9	..... 44	..... 11
19	..... 10, 11	..... 45	..... 12
20	..... 12, 13	..... 46	..... 13, 14
21	..... 14, 15	..... 47	..... 15, 16
22	..... 16, 17	..... 48	..... 17, 18
23	..... 18, 19	Daniel 1	..... 19
24	..... 20	..... 2	..... 20, 21
25	..... 21, 22	..... 3	Acts 1
26	..... 23	..... 4	..... 2
27	..... 24	..... 5	..... 3, 4
28	..... 25	..... 6	..... 5, 6
29	..... 26, 27	..... 7	..... 7
30	..... 28	..... 8	..... 8
31	..... 29	..... 9	..... 9

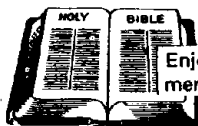
SUPPLEMENT to LOGOS



Items for publication should be received by the Editor,
P.O., West Beach, S.A. 5024 — by the 15th of the month.

"Ye are not of the world." "I have chosen you out of the world." "The world hateth you." "In the world ye shall have tribulation." These words of the Lord, addressed to his disciples, illustrate that separateness that is imposed upon those who will accept the Truth. And surely, in these days of increasing ruthlessness, violence, and Sodomick wickedness, we should heed and apply the principles suggested by them. Christ's references to the world show us his estimate of it and, further, that he expects us, through an acquaintance with his commandments, to know that the world is wicked, and is to be kept at arm's length. Let both brethren and sisters, as well as Ecclesias bear this in mind. The world is rapidly reaching the state suggested by the Lord: "As it was in the days of Lot . . ." Lot, we read elsewhere, was "vexed with the filthy conversation of the wicked." Is not that the state of things today? There is a flaunting of vile wickedness, a legalising of sin, an incitement to join the world in its wantonness. And the danger is that this sort of thing can rub off on to the Brotherhood. It is possible to take the present fashion of things as the norm, and so partly imitate the world in its ways, if standing aloof from its most flagrant forms of abandonment. Let us be on our guard, and let faithful exhortation and warning go forth to the brotherhood. Paul wrote: "Happy is he that condemneth not himself in that thing which he alloweth." (Rom. 14:22).

APPLY NOW FOR THE THIRTY FOURTH BIBLE SCHOOL
Held at Rathmines, NSW – May 10th to 18th.



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
<p>BIBLE SCHOOL ACKNOWLEDGEMENTS</p> <p>It has been our practise in the past to issue an Acknowledgement Form immediately upon request to attend the Bible School, and then to send an Account Form about a month before the School is held. Due to the heavy increase of postal charges, it will not be possible for us to continue this practice – but will forward only an Account Form which will also constitute an acknowledgement of Bible School accomodation. We trust that readers will understand our desire to conserve rising costs in this way.</p>					

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

"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

We are pleased to extend congratulations to the following who have accepted the call to discipleship in these last days of Divine forbearance (2 Pet. 3:9), and who now walk as brethren and sisters towards the Day of Glory to come. Baptism is a symbol of crucifixion (Luke 12:50), demonstrating a dedication to service and sacrifice in the cause of Christ. To this end we commend our newly-baptised readers to the strengthening influence of the Word of Life, and the encouraging contact of Ecclesial activities.

Perth: *Mr. Brian Hurn*, son of Bro. & Sis. D. Hurn (26th Oct.); *Mr. Phillip Clifton* and *Miss Linda Carmody* (Nov. 9th).

Mt. Hawthorn: *Mrs. F. Powell*, wife of Bro. I. Powell (26th Oct.)

Glenlock: *Mrs. Vera Emily Johns*, an interested friend from Waikerie (13th Nov.)
Cumberland: *Miss Katherine Lee Stevens*, S.S. scholar, on Nov. 5th.

Melbourne (Vic. St.): *Mr. R. Bromley*, on Aug. 26th, a contact through publicity efforts; *Mr. Hugh Saxon*, On Oct. 23rd, S.S. scholar, son of Bro. & Sis. L. Saxon — thus becoming a fourth generation Christadelphian.

Wilston: *Miss Helen Hagen*, Nov. 13th, daughter of Bro. & Sis. S. Hagen.

ECCLESIAL TRANSFERS

To Ballina: *Bro. R. Packer* (from Pt. Hacking).

To Punchbowl: *Sis. K. Shead* (formerly Sis. Witton; from Boolaroo).

To Wilston: *Bro. & Sis. A. Oliver* (from Pine Rivers on 13th Oct.).

To Enfield: *Bro. & Sis. Black*; *Bro. & Sis. Steele*; *Bro. & Sis. Risley* (from Woodville).

To Brighton: *Sis. Rosemary Baird* (formerly Sis. Elton; from Cumberland); *Bro. & Sis. A. Archer* (from Pennant Hills).

FAMILY NEWS

We are delighted to advise the following births, trusting that the care of our Heavenly Father will be upon the families in our ecclesias — that all may respond to His way of life, both now and in the future.

To Bro. & Sis. F. Joseph (Figtree), a daughter, *Rebekah Kathryn* on Oct. 15th.

To Bro. & Sis. Stephen Taylor (Hobart), their second daughter, *Rebekah Carolyn*, on Oct. 31st.

To Bro. & Sis. Colin Hollamby (Glenlock), a daughter, *Miriam Kaye*, on Nov. 4th.

To Bro. & Sis. Barry Hore (Enfield), a son.

To Bro. & Sis. Raymond Smith (Glengarry, Moe), a daughter, *Andrea Michelle*, on Oct. 27th.

To Sis. Sue Window (and late Bro. K. Window), a son on Nov. 5th.

AWAITING THE RESURRECTION

The grim hand of death is again evident in reports from ecclesias, and we extend sympathies to the families affected by such sad times. It was particularly sorrowful to learn of the death of *Brother Ken Window* (Ballina) on 18th October in a Sydney hospital following a brief illness. Bro. Window was only 27 years old, and his wife, Sis. Sue Window, was expecting the birth of their third child at the time. In such circumstances, it is sometimes difficult to perceive the will of the Father, yet we know that He doeth all things well, and that all circumstances work for the good of those in His family. We commend our Sister and her children to the comfort of the Word, and the knowledge of the imminence of resurrection, when our Brother will be joined to us again — at that time, we hope, in the strength of immortality and glory.

Sister Cathrine Dancocks (Coburg), aged 83 years, died on November 1st.

The ECCLESIAL CALENDAR for DECEMBER 1974

She had been bedridden in hospital for over 15 years, and is now relieved of the pain of suffering, and awaits the appearance of the great Physician.

Brother B. D'Arney (Punchbowl), died on 11th November, following a long illness caused by cancer. The constant repetition of death (cp. Gen. 5), remains a salutary exhortation to "redeem the time" during the days of our opportunity. May we so live today, as to obtain an eternal inheritance in the morrow.

FELLOWSHIP

Mt. Hawthorn Ecclesia advises the resumption of fellowship with Bro. I. Powell, after a period of absence from the Table of the Lord. It is encouraging to see a renewal of interest and determination in the eternal things of the Truth, and we hope that Bro. Powell continues in the course of Ecclesial association as the signs of Christ's coming increase.

Perth Ecclesia regrets to advise that Sister Noeline Kain no longer desires to remain in fellowship, and her name has therefore been removed from the Ecclesial Roll. At this late hour in the Divine Time, it is disappointing to learn of the love of some "waxing cold." We hope that circumstances will cause Sis. Kain to review her decision before there is "time no longer."

GENERAL NEWS & COMMENTS

APPRECIATION

"We thank you for your remarks on the title page of the last *Ecclesial Calendar*. We certainly live in revolutionary times, and there is a desperate need for each of us to seek the mind of Christ, possible only through the influence of the Word properly expounded" — Bro. P. Duperouzel (Mt. Hawthorn).

* We firmly believe it is essential for brethren and sisters to "strengthen the things that remain," by becoming fervent in Ecclesial activities, and encouraging the warm, vibrant, family atmosphere of ecclesial life that will assist greatly in the coming "times of trouble." The aim of *Ecclesial Calendar* is to promote these ideals for the betterment of the Truth.

COMBINED SISTERS' CLASS

The Sisters' Classes of all local

Adelaide Ecclesias combined at Woodville on Thursday, 28th November, in a joint meeting of song and praise. The proceedings were commenced by a sit-down lunch, and were followed by items rendered by sisters of the Adelaide, Blackwood, Brighton, Cumberland, Elizabeth, Tea Tree Gully and Woodville Ecclesias. It proved to be a very pleasant occasion, terminating some excellent meetings during the year, in which Sisters found spiritual benefit and assistance.

SUPPORT

Expression from members of Boolaroo Ecclesia: "Please find enclosed a small donation to the *Ecclesial Calendar* to help in the work of the Truth. It is only a token of the gratitude we feel to such a worthy cause for the good of the Brotherhood in its way of uniting us in thought and information given about our Sister Ecclesias. We pray that you may be able to carry on this work until the Master's return."

CHALLENGE ANSWERED

Cabramatta Ecclesia advises that arising from its advertising and literature distribution relating to a recent special address in Shalan (Mt. Druit), a challenge for a debate was received by Doonside Ecclesia from the Church of Christ. Bro. T. Russell defended the Truth, and useful discussions resulted with various members after the meeting. (W.E.S.)

HELPFUL TOUR OF N.S.W. AND QUEENSLAND

As the result of much planning over many months, and through the grace of Yahweh, an encouraging tour of northern NSW and Queensland has been conducted by Brother J. Ullman in conjunction with Ecclesias in those areas.

At Lismore, the brethren were greatly uplifted by a week's effort, surrounding a study of *Highlights From Exodus*. Two public addresses were delivered with upwards of 25 friends attending on both occasions, though transport was difficult through a petrol strike. Two friends who attended the second address walked 3½ miles to be present. Some excellent contacts have been made.

From Lismore, Brother John moved

to Townsville, where a two-night study of the *Book of Joshua* was conducted with the Ecclesia. A public lecture: *Modern Civilisation Doomed — What Will Replace It?* was also delivered.

At Rockhampton, a study on *Highlights from Jeremiah* was conducted with the Rockhampton North Ecclesia as well as Sunday services, two friends attending the evening lecture.

In the Brisbane area, Bro. Ullman was guest speaker for the Wilston Ecclesia's Annual Study Week and Gospel Proclamation Effort. The brethren thrilled to the *Message of Malachi* in six outstanding sessions. During the effort, he also spoke at the Coorparoo and Redcliffe Ecclesias. Excellent attendances totalling several hundreds were present, and created an enthusiasm that was most helpful. In fact, at the fraternal gathering, visitors were present from NSW, WA, SA, and Tasmania, as well as Queensland. This lent itself to a most happy association together, as we considered the words of the prophet:

"Then they that feared Yahweh spake often one to another, and Yahweh hearkened, and heard, and a book of remembrance was written before Him for them that feared Yahweh, and who thought upon His Name. And they shall be Mine, saith Yahweh of Armies, in that day when I make up my jewels (or special treasure)."

The Memorial meeting was based on 2 Tim. 2., and particularly the stimulating words of Paul:

"Thou therefore endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life that he may please him who hath chosen him to be a soldier."

In the evening, the hall was filled to capacity for the address: *Modern Civilisation Doomed*.

The Ecclesias had given themselves without reserve to the advertising of the effort, and with the Father's blessing, were greatly encouraged as a result. During his tour, Brother John was involved in many interesting informal talks with brethren, to their advantage. We were greatly encouraged by his efforts, and we are determined to push ahead with further efforts in the future, God willing.

— R. Evans.

THE AUSTRALASIAN BIBLE MISSION

The following details are supplied by the Australasian Bible Mission for information of readers:

FIJI: Lautoka. Bro. & Sis. V. Shane have been replaced by Bro. & Sis. J. Kingston as fieldworkers. We are pleased to advise of the immersion of *Sis. Puspah Nariyen* (wife of Bro. Shiu Nariyen). Sis. Puspah is an Indian sister and is a very welcome addition to the robust little ecclesia. We are pleased to welcome back to the table of the Lord, *Sis. Regina Sunny* after a long absence. Suva. We are pleased to announce the immersion of *Sis. Savaira Leivenivono* (known as Aunty Alice). Sis. Savaira has been a contact for a number of years and the ecclesia was delighted to hear her confession faith.

On the other hand, it is with deep regret, we advise of the death of *Bro. Malachi Ganikell*. Bro. Malachi was a friendly and faithful worker in the ecclesia. His loss is a great one to the small ecclesia as well as to his family.

INDONESIA: Solo. With pleasure we advise the immersion of the following into Jesus' saving name.

Sis. Emy Sugiarto—daughter of Bro. Sugiarto.

Bro. Sri Waluya — son of Bro. Willy-so. *Bro. Pariman* — a contact of some considerable time.

PHILIPPINES: Manilla. We record with pleasure the immersion of *Bro. Severino Santarana* into Jesus' saving name.

Bayambang. This ecclesia happily reports the immersions of *Bro. Victoriano Caigaf* and *Bro. Jose Bandang*.

THANK YOU!

We acknowledge the following donations received. In an age of rising costs, these assist us to bridge the ever-widening gap between receipts and expenses. The one consolation in that regard is that the problems of these days are in accordance with prophetic expectations, and herald the second coming of the Lord.

Remittances received during September and October:

S.A.: C.D.—\$5; D&J.C.—\$10; V—\$1;

N.A.—\$5; J.B.—\$16.15; R.H.—\$1.50;
C.P.—\$1; H.J.W.—\$120; K.M.—\$1.50;
P.J.J.—\$11.

N.Z.: A.C.B.—\$100; A.M.—\$3.

W.A.: F.K.—\$8; M.E.—\$5.15; J.—\$4;

M.E.N.—\$1.75; J.R.—\$1.50.

N.S.W.: W.P.—\$2; B.—\$6.30; R.J.—\$6.15;

T.L.—\$11.50; J.H.—\$5.75; V.H.K.—\$2.75;

M.G.—\$1.15; Anon.—\$10; K.W.—\$5 ;

R.W.S.—\$2.75; A.N.S.—\$2.75.

Qld: R.B.—\$4; D.M.—\$7.25; P.W.—\$1.75;

R.H.—\$6.25; O.K.—\$7.75; W.W.—\$50.

Vic.: K.M.—\$1; B.J.B.—\$3.15; A.B.—

\$2.75; N.H.—\$7; B.S.—\$4.

Tas: J.K.—\$1.50.

Work in Nigeria: B.J.B.—\$10.

Logos Distribution: \$2.75.

LOGOS REPORT

On October 26th a meeting of local volunteer workers and Recording brethren of local ecclesias, was convened in the Adelaide area, to fraternise together, and consider a report on activities presented by the Editor.

Some eighty were present at the little gathering, mainly representing members of most of the local Ecclesias who have found a service in the practical work of the periodicals, and a very pleasant evening was enjoyed together.

A printed report of activities was

Continued on Page 7.

Trade Directory

In view of mounting economic problems and the possibility of widespread and protracted unemployment throughout Australia (Zech. 8:10), it has been suggested to us that we compile a trade directory of brethren, for the guidance of readers who may be able to channel work through to them. Brother Roberts devised a similar scheme in his Magazine Good Company, in which he used to make a charge for such advertisements. We offer Christadelphian tradesmen space without charge for advertisement, and do so with the recommendation that readers support in "carnal things" those whose spiritual fellowship they treasure and enjoy (1 Cor. 9:11).

In Adelaide

ELECTRICIAN

Industrial, Water Heating, Lighting, Refrigeration, Power, Air Conditioning, and General Domestic electrical work undertaken. Contact: Bro. H. Muggleton (Allways Electric) 74 South Rd, West Hindmarsh. Tel: 46 4673.

BATTERIES

All types batteries provided — new, replates, repairs. Custom built according to requirements. Contact Sis. H. Burney, or Bro. R. Hunderson: POWER BATTERIES, 307 North East Rd, Hampstead. Tel: 261 2431; After Hours: 337 6777.

SHOE REPAIRS

Bro. F. Randall handles all classes shoe and leather repairs. Articles may be left at Gift Store, 9 West Beach Rd, West Beach. Repairs require approx. two days.

PAINTING

For home painting and general repairs: Contact Bro. N. Arnold, 76 McInnes Ave, Broadview. Tel: 447644

We invite brethren in all States to submit details for inclusion in forthcoming *Trade Directories* for the interest and benefit of readers.

Ecclesial Activities

During DECEMBER 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—Exh: T.A. Dawson. Lect: R.A. Hill, *Sin—Its consequence and removal.*
- 7—5pm S.S. Evening: Tea & distribution of Prizes.
- 8—Exh: L. Crowther. Lect: R. Lambert, *Did Jesus exist before his appearance on earth?*
- 12—7.45pm Study in hall: *The word made flesh.*
- 15—Exh: R. Evans. Lect: R. Rock, *The Bible predicts the world's greatest earthquake — Centrea in Israel.*
- 22—Exh: D. McGahey. Lect: J. Cowie, *Miracles—Testimony of God's existence.*
- 29—Exh: R. Lambert. Lect: S. Arthur, *Man's claim to spirit gifts—A dangerous delusion.*

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.

- 1—Exh: K. Papowski. Lect: D. McGahey *Lucifer—Babylon — Not the Devil.*
- 8—Exh: R. Bailey. Lect: R. Elton, *Jesus Christ the Man.*
- 14—6pm Annual Prizegiving and breakup.
- 15—Exh: M. Steele. Lect: R. A. Hill, *Sin — Its consequence and removal.*
- 22—Exh: P. A. Evans. Lect: E. Townsend, *God's plan with mankind coming true today.*
- 29—Exh: R. Hill. Lect: R. Rock, *Planet Earth's Last Hope.*

ROCKHAMPTON NORTH - CWA Hall, Poinciana St., off Rockonia Rd. (Rec: G. Hill, 1 Livermore St., Rockhampton 4700. Telephone: 27 1452).

- 1—Exh: W. White. Lect: G. Bundesen,

Continued from Page 6.

prepared and distributed among workers, and copies of it are available for readers who may be interested. In that event, would those desiring a copy make application to Logos Publications, Post Office, West Beach, South Australia, 5024, enclosing a stamped addressed envelope for the purpose.

BACK COPIES OF LOGOS AVAILABLE FREE

Brother J. Wooldridge of 34 Solar Crescent, Atherton, Qld 4883 has the following copies of *Logos* which he would be prepared to mail to any need-

ing them on payment of the postage. Please make application direct to Bro. Wooldridge. (*Note—we may be able to make good missing copies to complete a volume*). If you desire to have the copies bound into volumes, you may arrange for Bro. Wooldridge to mail direct to us with necessary instructions.

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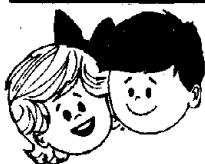
The ECCLESIAL CALENDAR for DECEMBER 1974

Watch Israel—A further war pending.
4,11,18—7.30pm First principles class,
24 Livermore St.
7,14,28—7.30pm Tape night, Cnr. Hill &
Ernu Streets.
8—Exh: G. Bundesen.
15—Exh: L. Osborne.
22—Exh: G. Hill.
29—Exh: W. White.

WILSTON — Council Hall, Hewitt St.
(Rec: R. A. Evans, 40 Wardell St., Ash-
grove 4060. Telephone: 38 3365).
Sundays—9am Sunday School & Elpis
Israel class; 11am Memorial; 7pm Lect.

1—Exh: C. Venn. Lect: R. Kilgus,
*The Law of Sabbath keeping does
not apply today.*

4—10.30 Sisters class, *Nazareth Revisi-
ed*, home Bro. Crew.
5—7.45 study in hall, *Zephaniah*, K.
Popowski
8—Exh: D. McGahey. Lect: J. Cowie,
*Miracles—Testimony of God's Exist-
ence.*
10—7.45pm Kings of Israel & Judah
study, home J. Cowie.
15—Exh: R. Rock. Lect: T. Dawson,
*Baptism—The Death that leads to
life.*
19—7.45pm in hall, Study of Zephaniah,
K. Popowski.
22—Exh: R. Hermam. Lect: R. Evans,
*The Messiah—The only hope for
today.*
29—Exh: R. Evans. Lect: R. Hermam,
*Christ will destroy the Church and
build a House of Prayer.*



SUNDAY SCHOOL PRIZEGIVING EVENINGS

A time of joyous activity culminates a year of study for many young people, parents and brethren and sisters, as Sunday Schools throughout Australia conduct their annual Gatherings. The following dates have been culled from reports, and it is recommended readers support the evenings wherever possible.

7th: At Cumberland, Tea Tree Gully, Coorparoo.
13th: At Perth, W.A.
14th: At Yagoona, Enfield, Brighton, Redcliffe, Mt. Hawthorn.
21st: At Woodville, Boolaroo.

The Prizegiving at Boolaroo (NSW) will be held at 4pm, followed by a special tea for the students and brethren and sisters. An invitation is extended to all to participate in the activities.

Woodville Sunday School has produced an interesting brochure illustrating the classes presently conducted. A few copies are available to readers, who care to forward a stamped addressed envelope.

SUMMER BIBLE SCHOOL

Main Sessions:

A. Hayles (Perth): "At the Judgment Seat"
E. Mansfield (Punchbowl): "Watchman, What of the night?"
K. Cook (Yagoona): "Theme Songs from Solomon"
H.P. Mansfield (Woodville): "Christ's Seven Sayings from the Cross."

The latter series of studies will provide a powerful exhortation based upon the words of the Lord as he approached death. It will be seen that these set forth a program outlining the purpose of Yahweh in His Son, reaching to the final glory.



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—Exh: S.J. Taylor. Lect: H.E. Taylor, *Bible teaching concerning marriage.*
- 2—Arranging Brethren's meeting.
- 4—7.45pm Home study class, 37 Corinda Grove, Springfield: *Nazareth Revisited* study.
- 6—7.30pm Snr. CYC: D.P. Taylor, *James Ch. 4.*
- 8—Exh: H.E. Taylor. Lect: E. Harrington, *The promises to Abraham - How they affect you!*
- 10—10am Sisters class, 22 Binya St, Glenorchy.
- 11—7.45pm Bible class: *Question night.*
- 13—7pm Jnr. CYC: 13 Barossa Rd, Glenorchy, *David and Jonathan.*
- 15—Exh: B. Philp (Sutherland) Lect: *Jewish-Arab conflict—the final outcome.*
- 18—7.45pm Revelation study, 602 Nelson Rd, Mt. Nelson: *The two witnesses (cont)*, H.E. Taylor.
- 20—7.30pm Snr. CYC: *Character study*, E. Harrington.
- 21—CYC and Family outing.
- 22—Exh/Lect: H. Ceiley, *The Truth about Heaven and Hell.*
- 29—Exh/Lect: C. Blanch, *The ten commandments—are they binding today?*

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: M. Wright. Lect: K. Niejalke, *Hope of Israel is the Hope of the World.*
- 4—7.45pm Study: *The Lesson of Judges for the Ecclesia today*, J. Kershaw.
- 6—E.I. study, home D. Kitto; J. Kershaw.
- 8—Exh: F. Onley. Lect: M. Wright, *Redemption in Christ Jesus—How is it Achieved?*
- 11—7.45pm Study: *The Lost Sheep & Coin*, Luke 15:3-10, I. Chilvers. *The Lost Son*, Luke 15:11-32, B. Johnson
- 13—Eureka study, home D. Seaman: *Eureka vol. 2*, G. Dangerfield.
- 14—CYC: *Let no man despise thy youth*, S. Kingsbury.
- 15—Exh: S. Kingsbury. Lect: H. Day, *Wanted - Volunteers for Zion.*
- 18—Fraternal evening: *Behold the Lord cometh*, G. Dangerfield. *Signs in the Sun, Moon & Stars*, D. Seaman. *Watch Ye Therefore*, J. Thiele.
- 20—Elpis Israel study.
- 22—Exh: G. Dangerfield. Lect: C. Blanch, *The Earth, Not Heaven; Man's Destiny.*
- 29—Exh: R. Herron. Lect: M. Wright, *How Jesus foretold 20th Century Problems.*

FORTHCOMING SPECIAL EFFORTS

Plan your holidays to attend and support these activities

DECEMBER, 1974 28th to 5th January - **RATHMINES**. 33rd Bible School.

JANUARY, 1975 4th to 13th - **HOBART**. 10th Tasmanian Bible Campaign. Leaders: Bro. R. Pogson (Yagoona), Bro. G. Russell (Riverwood). Junior Activities conducted by Bro. B. Philp. Almost all accommodation is fully booked for a large number of participants from most parts of Australia as well as from N.Z. and USA.

JANUARY, 1975 25th 27th - **GLENLOCK**. Study Weekend.

FEBRUARY, 1975 - Mt. **HAWTHORN, W.A.** Special study on "Malachi." Leader, Bro. J. Ullman.

MAY, 1975 10th to 18th - **RATHMINES, NSW**. Thirty-fourth Bible School. Applications to attend are now invited.

JUNE, 1975 - **COORPAROO** - Special weekend study. P. Cresswell (Enfield).

Ecclesias are invited to list their future activities (God willing) in these columns for the interest and consideration of readers.

New South Wales Ecclesias

AVOCA BEACH - Meetings at home of
 Rec: G. G. Cripps, 316 The Round
 Drive, Avoca Bch. 2260. Tel: 821577).
 Sundays—Memorial meeting at 3.00 p.m.

- 1—Exh: E. Baird (Cabramatta).
- 7—2.30pm 1st Princ. class, G. Alchin.
- 8—Preside: A. Russell. Exh: N. Davies, (Boolaroo).
- 15—Exh: E. Ritchie (Sutherland).
- 21—2.30pm 1st Princ. class, G. Alchin.
- 22—Preside: G. Alchin. Exh: G. Darke, (Boolaroo).
- 29—Exh. in conjunction with Bible school

BALLINA - Masonic Hall, cnr Cherry &
 Swift Sts. (Rec: L. G. Stone, 128 Mar-
 tin St., Ballina 2478. Tel: 86 2870).
 Other classes—Held in conjunction with
 Lismore Ecclesia.

- 1—Exh: C. Denford. Lect: K. Stone,
World chaos—solved by Christ.
- 3—Informal study, home Sis. M. Stone.
- 8—Exh: A. Roulstone.
- 10—Tape night, home Sis. B. Denford.
- 11—Y.P. class, home A. Roberts.
- 15—Exh: L. Cole.
- 17—Informal study, home L. Stone.
- 22—Exh: L. Cole.
- 24—Tape night, home L. Cole.
- 25—Y.P. class, home A. Roberts.
- 29—Exh: R. Window.

BOOLAROO - Christadelphian Hall, 14
 Fifth St., Boolaroo. (Rec: J. Richards,
 17 Church St., Gateshead 2290. Tel:
 43 0106).

- 1—Exh: D. Pogson. Lect: E. Witton,
*The return of Christ—Inevitable &
 Imminent.* 3pm Leaflet distribution.
- 2—7.30pm Monthly A.B. meeting.
- 3—7.45pm 1st Princ. class, home N.
 Davies.
- 4—Study on early chapters of Proverbs,
 F. Ryan.
- 6—Y.P. class, home D. Pogson, *The
 Beatitudes*, K. Whitehead.
- 8—Exh: G. Alchin. Lect: D. Pogson,
Jesus will judge the living & the dead.
- 10—7.45pm 1st Princ. class, home N.
 Davies.
- 11—Gospel of John study, D. Pogson.
- 14—7.30pm MIC: E.I, Lect. & Exposition.
- 15—Exh: S. Lake. Lect: G. Alchin,
Russia, Israel, Christ & You. 3pm.
 G.E.S. meeting.

- 17—7.45pm 1st Princ. class, home N.
 Davies.
- 18—Study on early chapters of Proverbs,
 F. Ryan.
- 20—Y.P. class, home J. Richards, *The
 Beatitudes*, K. Whitehead.
- 21—4pm Prizegiving, followed by fraternal
 tea.
- 25—Gospel of John Study, D. Pogson.
- 29—Exh. in conjunction with the Bible
 school. Lect: J. Richards, *British
 Israelism 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—Exh: G. Steel. Lect: E. Mansfield,
*Church Devils and Demons - Un-
 scriptural.*
- 2—8pm Arranging brathrens meeting.
- 3—10.30am Dorcas class: *Esther.*
- 5—8pm Gospel Luke study: E. Mans-
 field.
- 6—8pm First Princ. class, 30 Riverview
 Road, Fairfield.
- 7—7.30pm CYC games night.
- 8—Exh: D. Carroll. Lect: R. Mansfield,
Russia, Israel, Christ and You.
- 10—8pm Speakers class: Rd: A. Mason,
 R. Lowe. Summary: J. Pogson,
 Speaker: W. Latta, *Archaeology
 proves the Bible true.*
- 12—Zechariah study 8pm: *The Corona-
 tion of Joshua*, Zech. 6:9-15: W.E.
 Sawell.
- 15—Exh: J. Mansfield Jnr. Lect: R.
 McClure, *God's great promises to
 man—Revealed in the Bible.*
- 16—8pm G.E.S. meeting.
- 19—8pm Gospel Luke study: E. Mansfield
- 21—7.30pm Int. Bible class, *Life of David.*
 Jnr. class, *Growing seed*, Mark 4:
 26-29: J. Porter.
- 22—Exh: L. Salmon. Lect: R. Pogson,
*World wide political events fore-
 shadow Christ's return.* 3pm Gospel
 witness in Sydney Domain.
- 29—Exh: J. Pogson. Lect: A. Mason,
*Man's soul is mortal—God alone hath
 Immortality.*

CAMPBIE - Cnr Beamish & Fletcher
 Sts. (Rec: J. Mansfield, 212 Vineys Rd.,
 Dural 2158. Telephone 651 1828).

The ECCLESIAL CALENDAR for DECEMBER 1974

- 1—Exh: R. Sawell. Lect: K. Jamieson, *God's Kingdom to be re-established on earth.*
 8—Exh: S. Lake. Lect: R. Mansfield, *Jesus Christ, our representative, died for us not instead of us.*
 15—Exh: B. McClure. Lect: J. Mansfield, *The Gospel of Christ and the Promises to Abraham.*
 22—Exh: G. Darke. Lect: C. Jamieson, *The Quest for the chief good; reviewed and concluded.*
 29—Exh: K. Jamieson. Lect: G. Jamieson, *Jerusalem, not Rome, the World's future capital.*

ENGADINE — Senior Citizens Hall, Old Princess Hwy., Engadine. (Rec: D. R. Collis, 6 Seventh Ave., Loftus 2232. Telephone: 521 5512).

- 1—Exh: C. Lean.
 4—James study.
 8—Exh: D. Collis.
 11—Malachi study.
 15—Exh: J. Hodgkinson.
 18—James study.
 24—Exh: J. Crews
 25—Malachi study.

FIGTREE — Figtree Hall, Princes Hwy. (Rec: M. J. Healy, 471 Crown Street, Wollongong 2500. Tel: 29 9111—bus).

- 1—Exh/Lect: G. Alchin, *1,000 years peace on Earth.*
 4—Joshua tape, home K. Joseph.
 8—Exh: R. McClure. Lect: M. Healy, *Daniel's vision of Israel's deliverance.*
 11—Acts study, home E. Reeve. *The spreading of the gospel*, Ch. 11: M. Bonner.
 14—Revelation class, home M. Bonner.
 15—Exh/Lect: R. Pogson, *The First and Second trumpets of Revelation.*
 18—Tape evening, home M. Healy.
 22—Exh: M. Bonner. Lect: M. Healy, *The Third and Fourth trumpets.*
 29—Exh: K. Joseph. Lect: F. Joseph, *The Fifth trumpet.*

GRANVILLE — 26 The Avenue. (Rec: H. Hadley, 204 Excelsior St, Guildford 2161. Telephone: 632 7697).

- 1—Exh: L. Whitehead. Lect: B. Gilham, *The Bible: The book for today.*
 4—Ecclesiastes study: L. Goodman.
 8—Exh: J. Ceiley. Lect: B. Etherington, *Inflation — symptom of an ailing world.*

- 11—Study: *The Jewish trials — Peter's Denial:* L. Whitehead.
 15—Exh: G. Darke. Lect: L. Whitehead, *The facts of Christ's reign upon earth.*
 18—Ecclesiastes study: L. Goodman.
 22—Exh/Lect: B. Butters, *Christadelphians believe what the Bible teaches.*
 29—Exh: O. Forsdike. Lect: L. Goodman, *The real devil unmasked.*

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: K. Jamieson. Lect: W. Sawell, *Bible truth and the facts of science destroy the theory of evolution.*
 4—8pm Bible class, various homes.
 8—Exh: J. Mansfield. Lect: M. Champion, *The nation of Israel and earth's coming king.*
 11—8pm Bible class.
 15—Exh: R. Croker. Lect: R. Carr, *Has Christianity failed?*
 18—Bible class, 8pm.
 22—Exh: R. Carr. Lect: J. Gilmore, *Peace and goodwill—Present fantasy a future reality.*

PUNCHBOWL — The Masonic Hall, 29 Arthur Street. (Rec: M. Gilmore, 118 Marine Drive, Oatley 2223. Telephone: 57 6986).

- 1—Exh: R. Pogson. Lect: B. Stretton, "Special Address"
 2—Arranging Brethren's meeting.
 3—M.I.C.
 6—E.I. class, home E. Mansfield.
 8—Exh: B. McClure. Lect: P. Shead, *No one has an immortal soul.*
 10—Study: *Trespass Offering:* C. Wills.
 11—Sisters class, home W. McKinlay.
 13—Combined Y.P. class: B. McClure.
 15—Exh: R. Lapham. Lect: J. Gilmore, *Why was Christ crucified?*
 17—Study: *Burnt offering:* G. Mason.
 20—E.I. class, home E. Mansfield.
 21—Y.P. class: *Life of Christ,* B. McClure.
 22—Exh: W. McKinlay. Lect: C. O'Connor, *Why Russia & Europe must unite.*
 24—Study: *Peace Offering:* W. McKinlay.
 29—Exh: R. Etherington. Lect: W. Wolstencroft, *The earth promised to Abraham and You.*

The ECCLESIAL CALENDAR for DECEMBER 1974

RIVERWOOD - 265 Bonds Rd. (Rec: D. Gilmore, 3 Jordan Ave, Beverly Hills 2709. Telephone: 533 1571).

- 1-Exh: D. Shaw. Lect: R. O'Connor, *Earth's destiny foretold by prophet Daniel.*
- 4-Study: *Levite's concubine*, Jud. 19/21.
- 8-Exh: C. Russell. Lect: D. Gilmore, *God's promises.*
- 11-Quarterly business meeting.
- 15-Exh: B. Stretton. Lect: G. Russell, *The Middle East Aflame!*
- 18-Y.B. class: *Philadelphia-I have set before thee an open door*: G. Gilmore Exhortation: K. Casey.
- 22-Exh: G. Steel. Lect: B. Shaw, *Why does God allow war?*
- 25-Bible class in recess.
- 29-Exh: F. Hulks. Lect: G. Steel, *Does it matter what we believe?*

SUTHERLAND - 77 Acacia Rd. (Rec: E.J. Ritchie, 104 Cawarra Rd, Caringbah. 2229. Telephone: 525 2337).

- 1-Exh/Lect: P. Sawell, *What does Christ's death & resurrection do for you?*
- 4-Bi-monthly study: *The teaching of the Master.*
- 8-Exh: D. Gilmore. Lect: R. Lapham, *Does it matter what we believe?*
- 11-Romans study: *Glorification*, B. Philp
- 15-Exh: K. Gibbs. Lect: J. Quill, *Abraham: The man who was promised the world.*
- 16-Arranging brethrens meeting.
- 18-E.I. class, home M. Kirkwood.
- 21-1pm Ecclesial & Y.P. outing. 5.30p Barbeque. 7.30pm: study *Song of Solomon*: J. Boardman.
- 22-Exh/Lect: J. Boardman, *Jerusalem City of the Great King.*
- 29-Exh: R. Steel. Lect: J. O'Neill, *Baptism: Its importance & significance.*

YAGOONA - Worland St. (Rec: K. Cook, 2 Macdonald St., Auburn 2144. Telephone: 649 9483).

- 1-Exh: K. Cook. Lect: J. Cailey, *The present & future work of the angels.*
- 4-Study: *Intro. to the parable of the Master*, J. Cailey. *The parable of the salt*, A. Tomlin. *The parable of the light*, R. Wyezynski. *The parable of the candle & bushel*, T. Harris.
- 6-Revelation study: Ch. 9., R. Pogson.
- 7-7.30pm Y.P. class, *The man Moses*, B. McClure.
- 8-Exh: E. Mansfield. Lect: C. O'Connor, *Mormons Astray from Divine Revelation.*
- 10-E.I. class, *The eastern Question before Christ*. Part 3, ch. 4, R. Pogson.
- 14-S.S. Anniversary and prize night.
- 15-Exh: C. O'Connor. Lect: R. Pogson, *Militant Unionism—an echo from the French Revolution.*
- 18-Study: *Commandments of Christ, Commandments 5-7*: S. Cook, *Commandments 8-10*: R. Munro.
- 20-Revelation study: Ch. 9, R. Pogson.
- 22-Exh: J. Cailey. Lect: D. Carroll, *Jehovah's Witnesses Astray from the Bible.*
- 29-Exh: R. Pogson. Lect: W. Munro, *Current events in prophecy.*

SUMMER BIBLE SCHOOL

The doors of the Rathmines Bible School will open at 2pm on Saturday, December 28th, to welcome hundreds of enthusiastic Bible students seeking a period of enjoyable fraternisation around the Word of Truth with these of "like faith" from many parts of the country.

It is anticipated a most pleasant occasion will be spent around very exciting study themes, and a report will (God willing) be published in our next issue.

Meanwhile, readers are encouraged to immediately apply for attendance at the next School (May 10-18) on the coupon printed on page 2 of this issue.

SONG OF SOLOMON STUDY

To be conducted at Sutherland Ecclesia from December 21st to 22nd, with Bro. J. Boardman presenting a general outline of the Book. At 1pm on Dec. 21st, an Ecclesial and Young People's outing will be enjoyed; followed at 5.30pm with a barbecue at the Hall. The first study will be conducted at 7.30pm, followed with Exhortation and Lecture to the theme on the Sunday 22nd.

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.

- 1—Memorial meeting.
- 4—2.30pm Sisters class.
- 5—7.30pm Study night.
- 8—Memorial meeting.
- 11—2.30pm Sisters class.
- 12—7.30pm Study night.
- 15—Memorial meeting.
- 18—2.30pm Sisters class.
- 19—7.30pm Study night.
- 22—10.30am Memorial meeting.
- 25—2.30pm Sisters class.
- 26—7.30pm Study night.
- 29—Memorial meeting.

MT. HAWTHORN - Masonic Hall, cnr
Hobart and Shakespeare Sts. (Rec: P.
Duperouzel, 7 Doyle St, Morley 6062
Telephone: 79 4973).

- 1—Exh: D. Moore. Lect: D. Stempel,
*The Devil is a Bible term for human
nature.*
- 4—8pm Romans study at Central.
- 6—Elpis Israel classes.
- 8—Exh: A. Newton. Lect: D. Moore,
The Messiah—The Gospel in song.
- 11—8pm Eureka study at Central.
- 14—Sunday School Prizegiving evening.
- 15—Exh: N. Rice. Lect: B. Hayles,
*A uniting Europe fulfils Bible
prophecy.*
- 18—8pm Romans study at Central.
- 22—Exh: G. Quartermaine. Lect: H. West
*Political chaos of the 70's—Christ's
return urgently needed.*
- 29—Exh: R. Davis. Lect: Opan, *Who
are the Christadelphians?*

PERTH - 62 Canning Highway, Victoria
Park. (Rec: J. Ullman, 38 Doney Street,
Alfred Cove 6154. Telephone 30 4199).

- 1—Exh: A. Newton. Lect: G. Hawkins,
*The world is reeling towards Arma-
geddon.*
- 4—Romans study: Strong in faith, giving
glory to God.
- 6—E.I., Home study, Law Moses classes.
- 7—Mutual Improvement class.
- 8—Exh: J. Ullman. Lect: T. Stagg,
*All must die, but few will live a
second time.*

- 11—Eureka study: G. Hawkins.
- 13—7pm Sunday School Prize-giving.
- 15—Exh: D. Hopper. Lect: D. Hurn,
*No world peace until Abraham rises
from the grave.*
- 18—Romans study: "Access to the grace
of God: J. Ullman.
- 20—E.I., Home study, Law Moses classes.
- 22—Exh: B. Hayles. Lect: H. Carder,
*Christ will reign on earth for 1,000
years. Why?*
- 29—Exh: G. Hurn. Lect: A. Newton,
*Jerusalem—God's City—its history &
future.*



COMBINED MEETING IN ADELAIDE AREA

During October, the Suburban Ecclesias of the Adelaide area, comprising Enfield, Brighton, Cumberland Tea-Tree Gully and Woodville, united in a week-end of fraternal gathering, to which members of other local Ecclesias were invited. Large audiences (upwards of 800 people) enjoyed the opportunity to fraternise together, and to find mutual enjoyment and strength in the Word of Yahweh in these closing days of the Gentiles. In view of worldly pressures, there is a need for consolidation, and mutual encouragement in the things of the Truth.

The week-end activities included a Fraternal night, Memorial meeting, Combined Sunday School, and Public Witness.

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 mtg; 7pm Bible study.

- 1—Exh: T. Parsons. Lect: H. Hall, *God's promise to mankind.*
4—8pm Bible class, home H. Baum, 33 Aurum Cres, Ringwood.
8—Exh: B. Stevenson. Lect: J. Roper, *Oil - Soviet strength and western weakness.*
11—8pm E.I., home H. Hall, 8 Marville Crt., Boronia.
15—Exh: I. Chalmers. Lect: R. Galbraith, *The Old Testament essential for salvation.*
22—Exh: J. Roper. Lect: T. Parsons, *Another year nearer to Christ's return.*

COBURG - Masonic Hall, Bell St. (Rec: H. Mullin, 51 Unwin St., Templestowe 3106. Telephone: 762 3243).

Sundays—9.30am School & Snr study; 11am Memorial mtg; 7pm Bible study.

- 1—Exhort: P. Brewer.
5—8pm Law Moses class, 27 Fricker Ave, Greensborough; S. Snow.
8—Exh: W. Dodson. Lect: M. Islip, *Peace on earth—An absolute certainty*
10—8pm Study, 162 Maltravers Rd, Ivanhoe, *A Fruitless Fig Tree and A Poluted Priesthood—The Nation Corrupted*, Luke 19:45-48; S. Snow.
12—8pm Galatians class, 47 Finlayson St, Doncaster W, *The Call unto liberty in Christ*, Ch. 15:1-2; S.J. Mansfield.
15—Exhort: A. Brewer.
22—Exhort: B. Dodson.
29—Exhort: to be arranged.

MOE - Library Hall, Yallourn. (Rec: G. S. Howe, 6 Warringa Court, Warragul, 3820. Telephone: 22596. Area code 0562).

- 1—1.30pm Exh: K. Quixley.
6—8pm Bible class, home Bro. Burrage, 6 Langford St, Moe.
10—2pm Bible class, home G. Howe, 6 Warringa Court, Warragul.
13—8pm Bible class, home Bro. Burrage.
15—1.30pm Exh: G. Howe. 4pm Youth

Fellowship, home G. Howe, Warragul.
20—8pm Bible class, home Bro. Burrage.
24—2pm Bible class, home Bro. Howe.
27—8pm Bible class, home Bro. Burrage.

WARRAGUL (Rec: J. Day, 40 Peace Avenue, Warragul 3820).

- Sundays—Mem. mtgs. 1st & 3rd at Moe.
3—1.30pm Bible class, home J. Day, 40 Peace Ave, Warragul.
8—11am Memorial meeting, home J. Day, 40 Peace Ave, Warragul.
17—7.30pm Bible class, home G. Howe, 6 Warringa Court, Warragul.
22—11am Memorial meeting, home G. Howe, 6 Warringa Ct, Warragul.
29—11am Memorial meeting, home J. White, 10 Ista St, Warragul.
31—7.30pm Bible class, home J. White.

MAKING PRAYER POWERFUL

This is the title of a week-end special effort designed by the Woodville Ecclesia. The effort comprised:

- An ecclesial night of exposition;
- A family night for fraternal association of old and young;
- Exhortation;
- Senior Class Sunday School;
- Public Lecture.

All meetings and subjects concentrated upon prayer as a power in one's personal lives. The object was not to draw large audiences together, but to quietly consider the art of prayer as a channel of spiritual development. To that end, a questionnaire was submitted to each member, relating to prayer, and aspects of this privilege were set down for frank comment during the "open" sessions of the meetings planned. A special 110p. book with the above title was prepared for the occasion.

This is a type of effort that Ecclesias large or small could engage upon with profit. To that end, complete details of the whole effort are available to any Ecclesia that desires to use the same format. Application can be made to the Recorder.



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.

- 1—Exh: P. Dunn. Lect: G. Kennedy, *The Immortal Soul Theory examined*
- 4—7.45pm E.I. class, home R. Collett.
- 7—Tennis afternoon - National Park.
- 8—Exh: A. C. Dangerfield. Lect: J. Luke *Are Holy Spirit gifts available today?*
- 11—7.45pm *Daniel in the Apocalypse*.
- 15—Exh: J. Knowles. Lect: A. C. Dangerfield, *Rome will fall when Christ returns*.
- 22—Exh: P. Weller. Lect: *Jesus Christ A Sacrifice, not a substitute*.
- 29—Exh: L. Palmer. Lect: P. Dunn, *Is a Happy New Year possible without Christ?*

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: L. J. Colquhoun. Lect: W. Mannell, *The Fundamental message of the World's Best Seller*.
- 2—"Signs" class with deaf members.
- 3—Int. Friends class, *Jerusalem—City of future peace*: P. White.
- 5—A.B. meeting, home G. Kortman.
- 8—Exh: A. Pitcher. Lect: J. King, *Doctrinal Purity—An apostolic principle*.
- 9—"Signs" class with deaf members.
- 11—Faith of the Prophets class, *The psalms in Jonah*: E. Wilson.
- 14—Sunday School Prizegiving night.
- 15—Exh: J. Elton. Lect: A. Pitcher, *Man's Greatest Need - Salvation from sin*.
- 18—Kindergarten Breakup & S.S. party.
- 21—Sub. Y.F. Tennis Outing, at National Park.
- 22—Exh: P. Cresswell. Lect: D. Manser, *Peace on earth, goodwill to all men: only at Christ's return*.
- 24—Suburban Young Folks study.
- 25—Inter Ecclesial picnic at Angaston.
- 26—Suburban Young Folks study.
- 28—Loftia Park Outing and evening study
- 29—Exh: K. Hill. Lect: B. Luke, *The Significance of 1974 in bible prophecy*.

CUMBERLAND - 521 Goodwood Rd., Col. Light Gdns. (Rec: W. Gurd, 5 Alma Street, Panorama 5041. Tel: 76 5669).
Sundays—11am Memorial; 3pm S.S.
7pm Public Lecture.

- 1—Exh: J. Martin. Lect: E. Wigzell, *The Messiah promised for Israel*.
- 4—8pm Final Malachi study, *The faithful vindicated & Israel restored*: Max Lund.
- 5—8pm MIC: Exh; N. Nelson. Business section.
- 7—7.30pm S. S. Prize giving night.
- 8—Exh: N. Wigzell. Lect: R. Flint, *The Messiah promised for the Gentiles*.
- 11—8pm Final study class for year.
- 12—10am Sisters sewing group. 2pm Sister's class.
- 13—8pm Youth group.
- 14—2pm Leaflet distribution from hall.
- 15—Exh: N. Nelson. Lect: A. Hill, *The man born to be king*.
- 16—8pm Int. friends class, home R. Woodward: *Jesus Christ, the focal point of the purpose of God*: J. Siviour.
- 19—7.30pm Sunday school breakup social.
- 21st-3rd Jan. Sub. Young Folks end of the year activities, studies, etc.
- 22—Exh: J. Siviour. Lect: Max Lund, *Peace on earth: a reality when Christ returns*.
- 29—Exh: P. Weller. Lect: Murray Lund, *Jerusalem, not Rome - religious centre of the future age*.

ENFIELD - 344 Hampstead Road., Clearview. (Rec: D. Horgan, 12 Pope Crescent, Hope Valley 5090).

Sundays—11am Memorial; 3pm Sunday School; 7pm Public Lecture.

- 1—Exh: J. Knowles. Lect: N. Lloyd, *The Jew holds the key to world peace*.
- 3—8pm Timothy study: *Godliness in Ecclesial life*, 1 Tim. 5:8: B. Williams.
- 4—11am Sisters class.
- 8—Exh: J. Luke. Lect: D. Manser, *Popular teachings of the devil & demons refuted by the Bible*.
- 10—8pm Life of Christ study: *Feed my sheep*, John 21: P. Cresswell.
- 13—8pm Youth group study.
- 14—7.30pm Sunday School Prizegiving.
- 15—Exh: K. Martin. Lect: P. Weller,

The ECCLESIAL CALENDAR for DECEMBER 1974

Increasing world problems — the divine solution.

- 17—Timothy study: *Godliness in the Individual*, 1 Tim. 6.
- 21—4pm: Wedding of Sis. Elizabeth Johnson and Bro. Reg. Smith.
- 22—Exh: Murray Lund. Lect: J. Martin, *Peace on earth, Goodwill to men, When?*
- 29—Exh: N. Lloyd. Lect: H.P. Mansfield, *The events of 1974—A warning for the future.*

GLENLOCK — Via Morgan. (Rec: B. G. Hollamby, 4 Andrew St., Waikerie 5330. Telephone: Waikerie 352).

- 1—S.S. 9.30am. Exh: M.S. Lunn, Lecture in Waikerie at 7.30pm.
- 4—Life of Christ study.
- 8—Exh: C. Hollamby. 3.30pm Lecture in Loxton.
- 11—Eureka class.
- 15—9.30am S.S. Exh: R. Cheek. Lect. to be held in Waikerie, 7.30pm
- 21—Sunday School family night.
- 22—Exh: R. McLean.
- 29—Exh: I. McLean.

TEA TREE GULLY — Highbury Inst., Valley Rd. (Rec: M. K. G. Pitt, 147 Second Avenue, Royston Park, 5070.

- 1—Exh: H.P. Mansfield. Lect: D. Manser, *The Holy Spirit gifts not available today.*
- 3—8pm S.S. Teachers meeting, home R. Wearne.
- 4—8pm E.I. class, home R.A. Smith, Leader: M. Pitt.
- 7—7.30pm Sunday School Prize Giving.
- 8—Exh: A. Wigzell. Lect: D. Evans, *The reason why Israel is indestructible.* 8.30pm G.P.C. meeting, home R.A. Smith.
- 9—8pm A.B. meeting, home A. Wigzell.
- 11—8pm Eureka class, home R. Weldon, Leader: G. Wigzell.
- 14—7.30pm Sunday School Social.
- 15—Exh: P. Cresswell. Lect: M. Pitt, *The coming of Christ will bring war — then peace.*
- 22—Exh: B. Pearce. Lect: A. Cheek, *Peace on earth to men of goodwill.*
- 29—Exh: B. Williams. Lect: P. Scott, *The significance of events of 1974.*

WOODVILLE — Aberfeldy Ave. (Rec: H. P. Mansfield, Care of Post Office, West Beach 5024. Telephone: 356 2278) Sundays—11am Memorial; 3pm Sunday School; 7pm Public Lecture.

- 1—Exh: K. Monterola. Lect: P. J. Mansfield, *The Lord's Prayer: in Precept and Prophecy.*
- 2—Arranging Brethren's meeting.
- 4—Ephesians study: *Parents and child-relationships*, (Ch. 6:1-4).
- 6—Elpis Israel study, home J. Mednyan-szky: W. McAllister.
- 8—Exh: W. McAllister. Lect: H.P. Mansfield, *Is this world to be dominated by Communism?*
- 9—Home study: 4 Lasscock Ave, Findon: *Devil & Satan (continued).*
- 11—Ephesians study: *Servants & Masters relationships*, (Ch. 6:5-9).
- 15—Exh: A.R. Gray. Lect: C.C. Wigzell, *A change is coming — Greater than the world has ever experienced.*
- 18—Ephesians study: *Faith's Warfare: The weapons of victory* (Ch. 6:10-20)
- 21—Sunday School Prizegiving evening.
- 22—Exh: G.E. Mansfield. Lect: B. Steele, *Reflections of the Past in the light of Bible prophecy.*
- 29—Exh: W. McAllister. Lect: W. Derecki *What the New Year can bring for You.*

BIBLE READINGS for 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>Habak.</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, 32	.... 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, 14	.... 15, 16
29	.... 39	<i>Malachi</i> 1	.... 17, 18
30	.... 40	.... 2	.... 19, 20
31	.... 41, 42	.... 3, 4	.... 21, 22

ANNUAL CALENDAR

Incorporating International Ecclesial News

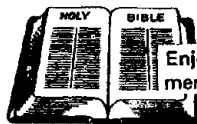
SUPPLEMENT TO LOGOS

Orders for publication should be received by the Editor,
P. O. West Branch, S. A. 2434 - by the 15th of the month.

WATCH AND WAIT

The new year of 1975 is upon us. Whether Christ come during this year, is for us patiently to wait and watch. "What I say unto you I say unto all, watch!" It is easy to be deluded by the thought that watching is vain unless Christ come soon. Watching is as needful for those who have to die, as for those who have not to die. Death is nothing more than an instantaneous introduction to the day to which the watching relates. In this connection Paul and Demas are two typical first-century brethren. These both knew the Truth; both commenced to watch; one continued to do so until he fell asleep in death; the other, through love of the present evil world, forgot Christ and gave up watching. Let us go forward to the time of their resurrection. The angels awake them with the announcement that Christ is here, and calleth for them. Imagine the men! As they went off to sleep so they awake. Paul's mind is full of Christ, and is now overwhelmingly rejoiced that the day of waiting is over, and that the day for praise, honour, and salvation has actually come! We picture the faithful apostle in the company of an angel - and this is not mere romance. As he is escorted to the judgment seat he is cheered and encouraged. If the situation calls for any misgiving, it is promptly met by a "Fear not." But what about Demas? He gave up watching, and now what? No comfort from the angel. In hopeless anguish he realises his folly. Naught remains but a fearful looking for of judgment and fiery indignation. Dear brethren, let us be wise. Are we watching? To watch is to anticipate Christ's coming - to walk so that the announcement that Christ is here will not create confusion and alarm:

APPLY NOW FOR THE THIRTY FOURTH BIBLE SCHOOL
 Held at Rathmines, NSW – May 10th to 18th.



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
<p>BIBLE SCHOOL ACKNOWLEDGEMENTS</p> <p>It has been our practise in the past to issue an Acknowledgement Form immediately upon request to attend the Bible School, and then to send an Account Form about a month before the School is held. Due to the heavy increase of postal charges, it will not be possible for us to continue this practice – but will forward only an Account Form which will also constitute an acknowledgement of Bible School accomodation. We trust that readers will understand our desire to conserve rising costs in this way.</p>					

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

"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

1975 commences with delightful news, as we report the following baptisms into the sin-covering Name of our Lord Jesus Christ. May this year also see the personal appearance of the Master, who brings with him the vindication of all who have accepted him — both of recent date and those of longer labors. Meanwhile, we extend our congratulations, and welcome to:

Enfield: *Miss Christine Georgiou* (Dec. 4th), a S.S. Scholar, resident during the past 2 years with Bro. & Sis. Hodges. *Miss Helen Papowski* (Dec. 11th), a S.S. Scholar, youngest daughter of Sis. Helen Papowski.

Hobart: *Mr. Andrew James Taylor* (Dec. 11th), youngest son of Bro. & Sis. Hubert Taylor.

ECCLESIAL TRANSFERS

To Ballina: *Sis. G. Barth* (previously in isolation in Byron Bay).

To Granville: *Sis. I. Goldham* (from Punchbowl).

To Sheldon, U.K.: *Bro. & Sis. R.A. Yeomans* (from Hobart).

To Punchbowl: *Sis. P. Shead* (from Boolaroo).

To Yokine: *Sis. E. Leonard* (from Perth).

To Enfield: *Sis. V. Parry* (nee Thiele) — (from Cumberland); *Sis. J. Black*, *Sis. D. Jackson*, *Bro. F. Derecki* (from Woodville); *Sis. K. Hill* (from Rockhampton North).

UNITED IN MARRIAGE

We congratulate the following brethren and sisters who have entered the covenant of marriage. The uniting of aim and activity, based upon the Divine principles of the Word, will be of considerable benefit in the development of the Bride of Christ.

On December 21st *Bro. Reg Smith* and *Sis. Elizabeth Johnson* were married at Enfield.

Bro. G. Fergusson (Cumberland) and *Sis. Rosemary Clothier* (Enfield) to be married at Enfield, 4.30pm, January 4th.

Bro. F. Olsen and *Sis. J. Denford* (Punchbowl), were married on Dec. 7th.

On December 7th, *Bro. Ian Danby* and *Sis. Rochelle Hawkins* (Perth) were married.

Bro. Peter Fergusson (Perth) and *Sis. Shendelle Jackson* (Enfield) to be married at Enfield, 4pm, January 25th.

FAMILY NEWS

We are glad to hear the delightful news of births granted to our brethren and sisters. Children are a "heritage of Yahweh" and as such constitute a wonderful privilege given by God that we may develop fruit to His glory.

To *Bro. & Sis. Peter Clothier* (Enfield) a son, *Trevor David*.

To *Bro. & Sis. Gordon Franklin* (Enfield), a son, *Benjamin Timothy*.

To *Bro. Jim and Sis. Christine Hartley* (Lismore), a son, *Anthony Charles*, born 28th November.

To *Mr. & Sis. J. Dunstan* (Boolaroo), a daughter, *Elizabeth Kay*, born December 5th.

To *Bro. Bob & Sis. Judy Lowe* (Cabramatta), a daughter, *Barbara Ellen*.

To *Bro. & Sis. Brian Byrnes* (Pennant Hills), a son, *Joel David*, on 28th Nov.

ENCOURAGING COMMENT

"Dear Sir,

"Your copy of the *Herald of the Coming Age* entitled *The Amazing Miracle of Israel's Revival—Depicted in Postage Stamps!* arrived today. I would like to thank you for this excellent publication. I am not a Christadelphian, but hope to be baptised shortly. I have been receiving the *Herald* for some time, mostly with the Coorparoo Ecclesial

address on the back. Please see that they keep coming. I am now receiving regular tuition through Mr. Hermann, and hope, shortly, to be accepted for baptism.

—W. M. (Qld)."

LOGOS CALENDAR FOR 1975

Expressions of appreciation have been received by many who have seen the 1975 Calendar. Whilst we are pleased to learn that the project has proved satisfactory, we suggest that readers also send us their ideas

as to how it can be improved. We propose (God willing) to issue a further calendar for 1976, and hope to pack it with interesting and informative matter for the benefit of those who receive it.

Meanwhile, supplies of the 1975 Calendar are still available, and will be mailed to any address in the world, in our special protective mailing carton for \$1.75. Please send money with order to save our time and bookwork.

CHANGE OF ECCLESIAL MEETINGS AT GRANVILLE

From January 26th to April 30th, Granville Ecclesia has decided to conduct their public lectures on a Wednesday evening, with the Bible Class being held each Sunday night at 7.00 p.m. It is hoped that this change may influence some who cannot attend lectures of a Sunday evening, to support the public witness on a Wednesday.

"Blessed Is He That Readeth And They That Understand"

These words of Christ place the Apocalypse in a class on its own. Seven times throughout this book, blessings are proclaimed upon those who read it with understanding and apply the principles it clearly sets forth.

It is pre-eminently the book for today; setting forth powerful exhortations, outlining the shape of things to come, and alerting those who read it with understanding of the problems they shall surely face in the days ahead.

The Woodville Ecclesia, fully recognising the need of adequate preparation for the days ahead in the light of Christ's warnings, and in an endeavour that all members of the Ecclesia might be equipped for his coming, propose to commence a special study of the Apocalypse with the beginning of 1975.

Based on *Eureka* it will comprise a verse by verse exposition, sufficiently simple for young people to grasp, and yet forming the basis for more detailed study on the part of those more advanced.

Bible marking notes will be provided.

The evenings will be taped, and the tapes will be made available to those in isolation who desire to enter into this study with us. They can form the basis of mutual study on this wonderful theme in different parts of Australia.

We invite the participation of others in this study in the ways suggested above.

Further details can be obtained from the Recorder, C/- Post Office, West Beach, South Australia, 5024, or telephone 356 2278.

Ecclesial Activities

During JANUARY, 1975 (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 & 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.

5—Exh: R. Hermann. Lect: T. Dawson, *Russia's Return to Egypt. A Bible Certainty.*

12—Exh: R. Rock. Lect: R. Bailey, *A Revived Israel—Beacon of Christ's Coming Day.*

19—Exh: R. A. Hill. Lect: L. Crowther, *If God Is love: Why so much suffering?*

26—Exh: C. Venn. Lect: D. McGahey, *Christ rose from the dead—Will you?*

31—7.45pm Y.P. Evening. Speaker, R. Lambert, *How to flee youthful lusts.*

ROCKHAMPTON NORTH - CWA Hall, Poinciana St., off Rockonia Rd. (Rec: G. Hill, 1 Livermore St., Rockhampton 4700. Telephone: 27 1452).

4,11,18,25—Tape nights, cnr. Hill & Emu streets, Emu Park.

5—Exh: G. Bundesen. Lect: G. Hill, *Is 1975 the year of Christ's 2nd coming?*

8,15,22,29—1st Princ. class, 24 Livermore Street.

12—Exh: Bro. L. Osborne.

19—Exh: G. Hill.

26—Exh: 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.

5—Exh: E. Townsend. Lect: R. Kilgus, *The Law of Sabbath Keeping Does Not Apply today.*

12—Exh: R.A. Evans. Lect: C. Venn, *Why Christadelphians will not join in Church Unity.*

19—Exh: P.A. Evans. Lect: M. Stæle, *Nations under the rule of our Lord Jesus Christ.*

26—Exh: E. Townsend. Lect: P. Dawson, *Russia's Return to Egypt—A Bible Certainty.*

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.

5—Exh: J. Cowie. Lect: C. Venn, *Four Great World Empires: then God's Kingdom on Earth.*

12—Exh: K. Papowski. Lect: R. Hill, *The nations in turmoil—A sign of Christ's return.*

19—Exh: R. Kilgus. Lect: J. Cowie, *The cause of violence in the Seventies!*

26—Exh: R. Hill. Lect: R. Thiele, *The Resurrection founded upon Immovable Evidence.*

MAKING PRAYER POWERFUL

A comprehensive review and study of a most vital subject; designed to assist in personal and communal worship. Price: \$3.20 (including postage). Apply to Ecclesial librarians, or direct to Logos Office.



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.

4th to 12 th January—Bible Campaign
16—7.45pm Special Bible study
17—7.30pm Snr. CYC: James 5, D.P. Taylor.

19—Exh: S.W. Lund. Lect: J.H. Scull, *World events dictate the 1970's—A decade of disaster.*

22—Home study class, 3 Lawley Cr., Sth. Hobart: Rev. 11, H. E. Taylor.

26—Exh/Lect: C. Blanch, *Jesus Christ, The man the world needs.*

29—7.45pm Bible class, *Nazareth Revisited*, Study in hall.

31—7.30pm Snr. CYC: *Gemstones of the Bible*, J.H. Scull.

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.

5—Exh: C. Blanch. Lect: D. Case, *God is master of man's destiny.*

12—Exh: J. Kershaw. Lect: F. Onley, *The world as it was, as it is, and as it will be.*

19—Exh/Lect: G. Russell, *Fulfilled Prophecy Proves the Bible True.*

22—Genesis study: *Joseph—Suffering before Glory.*

26—Exh: F. Onley. Lect: H. Day, *War & Peace: A sign of our times.*

29—7.45pm Genesis study: *Joseph — Suffering before the Glory*, F. Onley.

BIBLE SCHOOL *News*

THIRTY-FOURTH BIBLE SCHOOL May 10th to 18th, 1975 (God willing)

We wish to express our keen appreciation to the Boolaroo Ecclesia for their sponsorship of the Bible Schools during 1974. Their co-operation and help has assisted in three successful schools being held.

For 1975, the sponsorship of the Schools passes to the Punchbowl (Sydney) Ecclesia. It is hoped to introduce new features at the May School, including a special series of talks on Bible Marking specifically related to the Apocalypse. Further details will be announced later. This series will be designed to assist every brother and sister, no matter how young in the faith, to better comprehend this vital exposition of the Word of God. These informal, informative talks will synchronize with a special series of expository talks to be given by Brother B. McClure upon the theme: **The Apocalypse in the Light of Current World Events.** This latter study will deal with the developing crisis as outlined in Christ's Revelation including: *The drying political Euphrates; The croaking frogs; The Catholic Communist confederacy; Our Personal Responsibility in view of these times.* Other talks will be announced next issue.

New South Wales Ecclesias

AVOCA BEACH - Meetings at home of
 Rec: G. G. Cripps, 316 The Round
 Drive, Avoca Bch. 2260. Tel: 821577)
 Sundays—Memorial meeting at 3.00 p.m.

- 5—Exhort - At Bible school.
- 12—Exhort: Bro. N. Davies (Boolaroo)
- 19—Exhort: Bro. R. Steel
- 20—2.30pm 1st Principles class.
- 26—Exh: H. Ryan (Boolaroo).

BALLINA - Masonic Hall, cnr Cherry &
 Swift Sts. (Rec: L. G. Stone, 128 Mar-
 tin St., Ballina 2478. Tel: 86 2870).
 Other classes—Held in conjunction with
 Lismore Ecclesia.

- 4—A. B. meeting, home L. Stone.
- 5—Exh: C. Leeson. Lect: K. Stone,
Christ's return—Will you survive?
- 7—Informal study class, home L. Stone.
- 12—Exh: A. Roulstone.
- 14—Tape night, home C. Denford.
- 19—Exh: C. Denford.
- 21—Informal study class, home L. Cole.
- 24th to 27th - Special study: "Altar
 Parables & Prophecies, K. Whitehead.
- 24—7.30pm: *Christ our altar.*
- 25—3pm: *Altars of the Patriarchs.* 5pm:
 Fraternal tea. 7.00pm *The altar of
 Rephedim.*
- 27—11am At Evans Head picnic grounds,
Altar of Incense.
- 28—Tape night, home Sis. I. White.

BOOLAROO - Christadelphian Hall, 14
 Fifth St., Boolaroo. (Rec: J. Richards,
 17 Church St., Gateshead 2290. Tel:
 43 0106).

- 5—Exh. at Bible School. Lect: H.P.

Mansfield, *Why Israel must survive.*
 7—7.45pm 1st Princ. class, home N.
 Davies.

- 8—7.45pm Special night on Christ's
 teachings from the mount (Matt. 5),
 K. Whitehead.
- 12—Exh: N. Davies. Lect: D. Pogson,
Israel today - Ignore it and die.
- 14—7.45pm 1st Princ. class, home N.
 Davies.
- 15—7.45pm Special night on significance
 of stones in High Priest's breastplate,
 N. Davies.
- 19—Exh: E. Witton. Lect: H. Ryan,
Man—Rightly Mortal.
- 21—7.45pm 1st Princ. class, home N.
 Davies.
- 22—7.45pm Special night on some aspects
 of Name & Titles of Deity, D. Pog-
 son.
- 26—Exh: H. Ryan. Lect: J. Goddard,
Hell - A place of Rest.
- 28—7.45pm 1st Princ. class, home N.
 Davies.
- 29—7.45pm Special night: Lands of the
 Bible (illus), H. Ryan.
- 31—7.30pm Y.P. class, home G. Darke,
The Beatitudes, K. Whitehead.

CABRAMATTA - 101 Lime St. (Rec:
 W. E. Sawell, 3 Hemingway Crescent.,
 Fairfield 2165. Telephone: 72 9765).
 Sundays—9.30am SS; 11.15am Memor-
 ial meeting; 7p.m. Public Lecture.

- 2—8pm Bible class, as arranged.
- 4—7.30pm CYC Games night.
- 5—Exh: A. Mason. Lect: R. McClure,
The Gospel taught by Christ.
- 9—8pm Zechariah class: *The Fast that
 Yahweh approves*, Zech. 7: J. Porter.

ALTAR PARABLES AND PROPHECIES - AT BALLINA

Bro. K. Whitehead (Boolaroo) is to present a series of studies to the above interesting title. These will demonstrate the Divine principle of salvation as depicted to the patriarchs, and containing particularly vital and fascinating lessons for the faithful worshipper. The following program is anticipated:

- Friday 24th, 7.30 p.m.: *Christ our Altar*
- Saturday 25th, 3p.m.: *Altars of the Patriarchs.* 5p.m. Fraternal Tea. 7p.m. *The Altar at Rephedim.*
- Monday 27th, 11am: *Altar of Incense.*

All meetings will be conducted at the Masonic Hall, excepting that on Monday, scheduled for the Evans Head Picnic Grounds.

Summary, Gen. 17: J. Mumby.

- 12—Exh: K. Cook. Lect: G. Steel, *The Coming Catholic Communist Confederacy*.
13—8pm A.B. meeting.
16—8pm Study: *Paul's Solemn Charge, to Timothy*, 1 Tim: B. McClure.
17—8pm 1st Princ. class, held at 30 Riverview Road, Fairfield.
18—7.30pm: Jnr. & Int. Bible classes.
19—Exh: J. Gilmore. Lect: J. Mansfield, Snr., *The Explosive Middle East — God's Sign Post to Armageddon*.
20—8pm G.E.S. meeting.
23—8pm Zech. class: Summary Ps. 41, A. Philp. *Present Blessings Fore-shadow Greater*, Zech. 8: J. Pogson.
26—Exh: G. Hatchell. Lect: J. Porter, *The Lord's Prayer — What Does It Mean?* 3.30pm Gospel witness in Sydney Domain.
30—Study: 1st Timothy, B. McClure.

FIGTREE — Figtree Hall, Princes Hwy. (Rec: M. J. Healy, 471 Crown Street, Wollongong 2500. Tel: 29 9111—bus).

- 5—Exh: F. Joseph.
12—Exh: G. Hatchell. Lect: M. Bonner, *The fifth & sixth trumpets of the Revelation*.
16—Bible class, home M. Healey.
18—Elpis Israel class, home E. Reeve.
19—Exh/Lect: D. Carroll, *Jehovah's Witnesses wrong—The Bible teaches Christ did not pre-exist*.
22—Acts study: M. Healy, Ch. 12, *Persecution by Herod*, home E. Reeve.
26—Exh: K. Joseph. Lect: F. Joseph, *Christendom's belief in an immortal soul — false*.
29—Business meeting, home F. Joseph.

GRANVILLE — 26 The Avenue. (Rec: H. Hadley, 204 Excelsior St, Guildford 2161. Telephone: 632 7697).

- 5—Exh: B. Gilham. Lect: G. Darke, *Russian Policy in the Middle East— Does it mean war?*
8—Bible class, *The Gentile Trials*, K. Russell.
12—Exh: L. Goodman. Lect: O. Forsdike, *Can A Divided Christendom Save?*
15—Ecclesiastes study, L. Goodman.
19—Exh: L. Whitehead. Lect: B. Gilham, *How & Why You Should Read The Bible*.
22—Quarterly Business Meeting.
26—Exh: B. Butters. Bible class Ecclesiastes study, L. Goodman.
29—Lect: *Immortality Promised But Not Possessed*, L. Goodman.

LISMORE — Cnr. Crown & Phyllis Sts, South Lismore. (Rec: A. R. Russell, P.O. Box 108, Lismore 2480).

Sundays—9.30am S.School; 11am Exh: 7.30pm Lectures on 2nd & 3rd Sundays.

- 1—Arranging Brethren's Meeting.
3—7.30pm Bible class, Daily Readings.
5—Exh: A. Russell.
8—7.30pm Bible marking class.
10—Bible class, Daily Readings.
12—Exh: J. Hartley. Lect: A. Russell.
17—Bible class, Daily readings.
19—Exh: J. Russell. Lect: A. Russell.
22—Bible Marking class.
24—Bible class, Daily Readings.
26—Exh: J. Muir.
31—Bible class, Daily Readings.

NEW HALL AT LISMORE

Lismore Ecclesia has now moved into the Hall recently purchased. All classes and meetings will be held there (God willing), and the Ecclesia welcomes in fellowship all who meet upon the accepted Unity Basis.

TWO SPECIAL ADDRESSES AT BOOLAROO

Following the Summer Bible School, Bro. H. P. Mansfield (Woodville) will present a special lecture at Boolaroo to the theme: *"Why Israel must survive."* This will be graphically illustrated, and present some pertinent facts concerning the present world-wide situation, as well as the prophetic picture of the future. All brethren and sisters are invited to support this venture.

The Boolaroo Ecclesia has been challenged to a public debate with the "Church of Christ" on the subject *"Christ's Second Coming to Establish God's Kingdom on Earth."* It is anticipated that this debate will be held early February, and negotiations are proceeding.

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.

- 5—Exh/Lect: C. Byrnes, *Christadelphians Our history and beliefs.*
- 8—8pm Bible class at various homes.
- 12—Exh: R. Croker. Lect: C. O'Connor, *The Bible—What it is and how to interpret it.*
- 15—8pm Bible class at various homes.
- 19—Exh: J. Green. Lect: J. Rosser, *The unfinished work of Christ.*
- 22—8pm Bible class.
- 26—Exh: R. Carr. Lect: R. Croker, *The Lord's Prayer—Often quoted: usually misunderstood.*
- 29—8pm Bible class.

PUNCHBOWL - The Masonic Hall, 29 Arthur Street. (Rec: M. Gilmore, 118 Marine Drive, Oatley 2223. Telephone: 57 6986).

- 5—Exh: J. Gilmore. Lect: G. Denford, *The impending judgments of God.*
- 7—Bible class, *Cities of Refuge*, G. Denford.
- 10—Com. Y.P. class, *Samuel*: B. McClure.
- 12—Exh: E. Mansfield. Lect: J. Mansfield, *Why the Bible alone is God's Inspired Word.*
- 14—Bible class.
- 17—Home study class, *Elpis Israel*, E. Mansfield.
- 18—Y.P. class, *Life of Christ*, B. McClure.
- 19—Exh: P. Sawell. Lect: B. McClure, *Bible Prophecy Shapes European Affairs.*
- 21—Bible class, *Prayer*, E. Mansfield.
- 24—Com. Y.P. class, *Samuel*, B. McClure.
- 26—Exh: G. Mason. Lect: P. Niven, *The effect of God's Promise to Abraham.*
- 28—M.I.C.
- 31—Home study class: *Elpis Israel*, C. Wills.

RIVERWOOD - 265 Bonds Rd. (Rec: D. Gilmore, 3 Jordan Ave, Beverly Hills 2209. Telephone: 533 1571).

- 5—Exh: B. Shaw. Lect: D. Shaw, *You will never go to heaven!*
- 8—Daily readings & discussion evening.
- 12—Exh: R. Sawell. Lect: T. Littler, *Baptism—The death that leads to life.*
- 15—Study, *Forsaking all others*, Ruth 1, G. Steel.
- 19—Exh: D. Warner. Lect: P. Russell, *Jewish Arab Conflict - Divine Solution.*
- 22—Study, *Ruth's faithful service*, Ruth Ch. 2, J. Rosser.
- 26—Exh: J. Rosser. Lect: K. Dennes, *The Bible: The only guide to survival*
- 29—Young Breth. class: *Laodicea—As many as I love, I rebuke & chastise*: T. Littler. Lect: *Why Israel never will be destroyed*: A. Dennes.

YAGOONA - Worland St. (Rec: K. Cook, 2 Macdonald St., Auburn 2144. Telephone: 649 9483).

- 5—Exh: D. Carroll. Lect: S. Evans.
- 12—Exh: B. McClure. Lect: E. Ritchie.
- 15—Bible class.
- 17—Revelation class, R. Pogson.
- 19—Exh: D. Shaw. Lect: B. Stretton. 1.45pm Mem. mtg. at Warrimoo, Blue Mts. 3.30pm Lect: *Creation or Evolution - What are the facts.*
- 21—E.I. class: R. Pogson, Part 3, Ch.4 - Daniel Ch. 11.
- 26—Exh: W. Munro. Lect: R. Pogson, *Current Events In Prophecy.* 3.30pm Special lect. at Warrimoo, *God's Promises to Mortal Man.*
- 29—Bible class.
- 31—Revelation class, R. Pogson.

STRENGTHEN THE BROTHERHOOD & ENCOURAGE OTHER MEETINGS by listing your ecclesial activities and news in the columns of "The Ecclesial Calendar" each month.

PAUL'S SOLEMN CHARGE TO TIMOTHY - CABRAMATTA

A week's activity will revolve around the visit of Bro. D. Hurn (Perth) in which various studies and proclamation meetings will be based on the above theme. A study, fraternal tea and lecture is planned for Saturday February 2nd at the Civic Hall, Railway Pde, Cabramatta - and other details will be publicised next issue (God willing).

Western Australian Ecclesias

MT. HAWTHORN - Masonic Hall, cnr Hobart and Shakespeare Sts. (Rec: P. Duperouzel, 7 Doyle St, Morely 6062 Telephone: 79 4973).

- 5-Exh: J. John. Lect: N. Rice, *Israel The Amazing Miracle of the Middle East*.
- 12-Exh: D. Strempe. Lect: G. Quartermaine, *Knowledge, Belief, Baptism—3 Essentials for salvation*.
- 19-Exh: G. King. Lect: A. Harrison, *The Book of Genesis, Foundation of Christ's Teaching*.
- 26-Exh: H. West. Lect: D. Moore, *God Invites your participation in His Kingdom on earth*.

PERTH - 62 Canning Highway, Victoria Park. (Rec: J. Ullman, 38 Doney Street, Alfred Cove 6154. Telephone 30 4199).

- 5-Exh: R. Davis. Lect: R. Taylor, *The Bible—entirely of divine origin*.
- 12-Exh: B. Hayles. Lect: D. Hopper, *Christ taught he had no equality with God*.
- 19-Exh: G. Hawkins. Lect: A. Hayles, *World events show that Christ's coming is near*.
- 26-Exh: W. van der Meulen. Lect: B. Hayles, *God's temple at Jerusalem will unite all nations in one religion*.

WHAT ABOUT A STUDY OF GENESIS?

A number of groups throughout Australia and overseas, are conducting regular study nights on Genesis with the help of *The Christadelphian Expositor*. Volume 1 of this publication provides:

- * A complete analysis of the Book of Genesis.
- * Expositions of important features of the Book.
- * Character sketches of personalities.
- * Chronological and archaeological details.

* Complete verse-by-verse exposition of Chapters 1-16.

The book is nicely bound in cloth and (including postage) costs \$4 per copy.

It can provide the basis of an excellent study of this vital section of God's Word. Genesis is the seedbed of the whole Bible, providing a foundation for all that follows. Your study of Genesis can help you in the better understanding of all other books of the Bible.

Supplies available from your Ecclesial librarian, or from Logos Publications, P. O. West Beach, South Australia 5024.

SPECIAL EFFORTS IN BLUE MOUNTAINS

Two efforts are scheduled to assist brethren and sisters in the Blue Mountains, conducted by Yagoona Ecclesia:

January 19th - At Warrimoo. This will be the first of a series of 6 lectures. A memorial meeting will be held at 1.45pm, followed at 3.30pm with the public lecture: "*Creation or Evolution, What are the Facts?*"

January 26th - At Warrimoo. 3.30pm Lecture: "*God's Promises to Mortal Man.*"

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 mtg; 7pm Bible study.

5—Exh: R. Terrell.
12—Exh: H. Baum.
19—Exh: A. Bruton.
26—Exh: S. Finnin.

MOE — Library Hall, Yallourn. (Rec: G. S. Howe, 6 Warringa Court, Warragul, 3820. Telephone: 232596. Area code 056).

3—8pm Bible class, home Bro. Burrage, 6 Langford St, Moe.

5—1.30pm Exhort: K. Quixley.

10—8pm Bible class, home Bro. Burrage.

17—8pm Bible class, home Bro. Burrage.

19—1.30pm Exhort: J. White. 4pm Youth Fellowship class, home Sis. Galbraith, Tyers.

24—8pm Bible class, home Bro. Burrage.

31—8pm Bible class, home Bro. Burrage.

WARRAGUL (Rec: J. Day, 40 Peace Avenue, Warragul 3820).

Sundays—11am Memorial; 7pm Lecture.

12—11am Mem. meeting, home J. Day, 40 Peace Ave., Warragul.

14—7.30pm Bible class, home Bro. Day.

26—11am Mem. meeting, home G. Howe.

28—7.30pm Bible class, home G. Howe, 6 Warringa Court, Warragul.

TITUS: SON OF FAITH

A Challenge to Young Brethren

This was the theme of a recent effort conducted by Bro. S. Snow in conjunction with the Lakemba Ecclesia. He divided the three chapters of Titus into three addresses:

- * The need for an orderly ecclesia (Titus 1).
- * The need for a sound ecclesia (Titus 2).
- * The need for a practical ecclesia (Titus 3).

This provided a background to the words of Paul, involving an outline of conditions in Crete as they involved the Ecclesias of that island. The advice of Paul took in all groups within the Ecclesia, and outlined their various responsibilities, and the practical application of the principles involved.

A special address was also given to the theme: *The Resurrection of the Dead—Soon!*

The Lakemba Ecclesia was very pleased with the support to the effort, not merely on the part of its own members, but also those of surrounding Ecclesias. A most profitable time was thus spent by brethren and sisters around the Word of God.

THE KINGS OF ISRAEL — STUDY BY BURWOOD ECCLESIA

A study weekend will be conducted by Burwood Ecclesia at Shoreham (Victoria) from 7th to 10th March. Facilities are available at the Shoreham Camping Ground, and Bro. H. Hall (Recorder) can supply further information. The following studies are anticipated: "Jeroboam" (Bro. H. Hall); "Asa" (Bro. H. Baum); "Ahab" (Bro. J. Roper); "Josiah" (Bro. R. Galbraith).

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.

- 5-Exh: M. Ide. Lect: D. Brumby, *A New Beginning.*
- 12-Exh: A. Gibbins. Lect: A. Johnson, *God's Promise to Ancient Men Can Affect You.*
- 19-Exh: A. Cobbledick. Lect: R. Flint, *A Modern Message from Ancient Kings.*
- 26-Exh: A. C. Dangerfield. Lect: P. Dunn, *The Bible Focus on Nations-What of Tomorrow?*

BRIGHTON - 390 Morphett Rd, Warradale 5046. (Rec: G. Kortman, Lot 11, Oakridge Rd, Aberfoyle Park 5159. Tel: 70 2003).

- 5-Exh: D. Gilmora. Lect: S. Bailye, *The Immortality of the soul-An unscriptural doctrine.*
- 12-Exh: D. Forsdike. Lect: A. Baird, *The Divine conditions for Salvation-Do you qualify?*
- 16-A.B. meeting, home B. Luke.
- 18-Special Fraternal evening, introducing new year's studies: J. Martin.
- 19-Exh: J. Elton. Lect: D. Beale, *Christ's return-How it will affect you.*
- 24-Daily readings class: Ps. 44, Matt. 26.
- 26-Exh: K. Gore. Lect: A. Cowley, *United nations-A failure for man-A certainty under Christ.*
- 29-Study: *Samuel*, R. Mansfield.

CUMBERLAND - 521 Goodwood Rd., Col. Light Gdns. (Rec: W. Gurd, 5 Alma Street, Panorama 5041. Tel: 76 5669).
Sundays-11am Memorial; 3pm S.S. 7pm Public Lecture.

- 1-Sub. Y.F. outing to Williamstown. All welcome, 12.30pm Lunch. 1.30pm Meeting. 5.30pm Tea.
- 2-8pm 7th study at Enfield, *Cast out the bondwoman & her son*, J. Martin.
- 3-8pm 8th study at Cumberland, *He offered up his only son*, J. Martin.
- 5-Exh: S. Fergusson. Lect: *The prospects of peace for 1975.*

12-Exh: L. Colquhoun. Lect: W. Manneil, *Middle East Oil-magnet to the Super Powers.*

- 19-Exh/Lect: P. Pickering, *Logical Reasons Why the Bible is a Divine Revelation.*
- 22-7.30pm A.B. meeting.
- 26-Exh: A. Hill. Lect: M. Brumby, *The Gospel in the Old Testament.*

ENFIELD - 344 Hampstead Road., Clearview. (Rec: D. Horgan, 12 Pope Crescent, Hope Valley 5090).
Sundays-11am Memorial; 3pm Sunday School; 7pm Public Lecture.

- 4-4.30pm Wedding of Sis. Rosemary Clothier to Bro. Gary Fergusson.
- 5-Exh: P. Duperousal. Lect: R. Gore, *Events of 1974-Warning for the Future.*
- 12-Exh: A. Newton. Lect: J. Richards, *Increasing world problems - the Divine Solution.*
- 19-Exh: B. Williams. Lect: B. Luke, *True Baptism-Total immersion in water into Christ.*
- 25-4pm. Wedding of Sis. Shendelle Jackson to Bro. P. Fergusson.
- 26-Exh: D. Evans. Lect: J. Luke, *Popular teachings of the Devil & Satan - Refuted by the Bible.*

GLENLOCK - Via Morgan. (Rec: B. G. Hollamby, 4 Andrew St., Waikerie 5330. Telephone: Waikerie 352).

- 5-Exh: G. Mee.
- 12-Exh: E. Pickering.
- 19-Exh: R. Hollamby.
- 26-Exh: B. G. Hollamby.

TEA TREE GULLY - Highbury Inst., Valley Rd. (Rec: M.K.G. Pitt, 147 Second Avenue, Royston Park, 5070).

- 5-Exh: A. Wigzell. Lect: A. Cheek, *God's warning for 1975-Time is running out.*
- 12-Exh: D. Manser. Lect: G. Hyndman, *Will the Super powers control our future.*
- 13-8pm A.B. meeting.
- 19-Exh: W. Excell. Lect: J. Martin, *Middle East Tension-Armageddon looms.*

26-Exh: A. Cheek. Lect: P. Scott, *The return of Christ, our only hope for survival.*

WOODVILLE - Aberfeldy Ave. (Rec: H. P. Mansfield, Care of Post Office, West Beach 5024. Telephone: 356 2278)

- 5-Exh/Lect: A. Newton, *The Collapse of Present Day Society.*
- 8-Study: *The Family & The Ecclesia of God*, A. Newton.
- 10-Open Air Address in Caravan Park.
- 12-Exh/Lect: P. Pickering, *Will the Arabs drown Israel in Oil?*
- 15-Study: Highlights of the Apocalypse, P. Pickering.
- 19-Exh: A. Cheek. Lect: Murray Lund, *What happens to man after death?*
- 26-Exh: K. Monterola. Lect: J. Martin, *A New Government Imminent!*
- 27-Ecclesial Picnic and River Cruise.

able from this Office, ideally suited for this purpose, and we suggest readers write or telephone their requirements to Logos Office, P.O. West Beach 5024; Tel: 356 2278.

TITLES AVAILABLE-

"The End of Communism Predicted in the Bible." This is an outstanding leaflet graphically portraying the threat of Russian influence throughout the world, and drawing attention to the Bible answer.

"Introducing the Christadelphians." This leaflet briefly outlines the aims and objects of the Christadelphian movement showing its development and anticipations. It is ideal for distribution in "new" areas.

Both leaflets are in attractive two-color, and come with special reply-paid literature cards. Cost is \$20 per 1,000 (post paid to anywhere in Australia) and this includes both leaflets and cards.

We recommend you take advantage of this opportunity to "work for God." Supplies will be mailed to you immediately on application.

SPEND SOME TIME DURING THE HOLIDAYS to work for God!

Put aside a day or two to distribute literature in areas surrounding your home or holiday venue.

Leaflets are immediately avail-

"THE APOCALYPSE'S PICTURES OF THE KINGDOM AND BEYOND"

To provide a vision of the promised blessings outlined in the Book of Revelation, Bro. C. O'Connor (Punchbowl) will present the following studies to the Enfield Ecclesia, from Saturday February 15th to Tuesday, February 25th.

Saturday 15th 8pm: Fraternal. *Firstfruits to God and the Lamb* - Rev. 14.

Sunday 16th 11am: Exhortation. *To Him Who Loved Us* - Rev. 1.

3pm Sunday School: *Evolution put to Flight* - Job 39.

7pm: Gospel Address.

Tuesday 18th 8pm: Study. *God shall dwell with men* - Rev. 21:1-9.

Thursday 20th 8pm: Study. *A City which has foundations* - Rev. 21:10-27.

Saturday 22nd 8pm: Suburban Young Peoples Class. *Keep yourselves from Idols* - Zephaniah 1.

Sunday 23rd 11am: Exhortation. *Persevering in Prayer* - Luke 18.

7.00 p.m. Gospel Address.

Tuesday 25th 8pm: Study. *They shall see His Face* - Rev. 22.

AN APPEAL FOR ECCLESIAL CO-OPERATION

A Committee has been founded in England to sponsor the widespread proclamation of the Truth during 1976. Logos has been asked to publish the following appeal for Ecclesial co-operation. Ecclesias who may be interested in this venture should contact the Secretary for further information and preaching aids available. Please forward all such enquiries to The Secretary, Strathtay, Alexandra Road, Watford, Herts WD1 3QY.

At a time when the world about us is showing increasing signs of collapse, brethren from many parts of the Brotherhood have expressed the hope that our public witness might be intensified. The populations of Western countries are becoming more and more ignorant of the Bible, whilst in the world as a whole an even larger number have never known the simple elements of its teaching. Preaching in these circumstances requires a supreme effort, but we must do what we can, labouring together with God.

To this end, and fired with the desire to be living witnesses in a dying world, the primary preaching services of the Truth in Britain have decided to unite their efforts on behalf of the Brotherhood the world over, in the hope that a world-wide community response may be forthcoming to produce an integrated witness in the world about us.

We have chosen 1976 as the year of witness. The proposed overall theme will be: 'Great News for the World.' Some might ask, Why wait so long? And others might add, Surely we should be witnessing all the time? To these and similar questions, we would reply that to make a greater effort than normal, in which the Brotherhood all over the world might take part, will need time to prepare and to launch. A year's preparation is by no means too long. *For who is ready for so great a work?*

Is the Brotherhood ready for the work? Are all of us spiritually prepared to undertake so large a witness to others? Who would claim that community improvement is not needed? 'Physician, heal thyself' is no bad saying on which to reflect for a while. Your brethren of the Year of Witness Committee each personally believe that a Year of Witness should be preceded by a Year of Preparation and Dedication. If we have sensed the spirit of the Brotherhood aright, most of us would want to take spiritual stock before

putting the Truth's wares on world-wide display. We would want to take heed to that ancient admonition: 'Be ye clean that bear the vessels of the Lord.'

The apostles journeyed with Christ for three and a half years before they went out everywhere to proclaim the Gospel of the Kingdom of their Lord. Our task is less exalted than theirs, but we are lesser men. Should we not draw closer to the Lord Jesus Christ and learn of him? Would it not be good to revive our understanding of the Word of God by seeking to know it as he knew it and to use it as he used it? Would not a Year of Dedication and Preparation help to this end?

We are proposing therefore to provide suggestions for implementing this high endeavour. The aids which it is hoped to supply will fall into two distinct parts:

- (a) aids to discipleship and to preparation for the work of special witness.
- (b) aids to preparing for and presenting the witness itself.

As a guide to what we hope to cover in the first part of this task, we attach hereto an outline of what it will embrace, together with specific helps and encouragement in some areas, of which we might avail ourselves right away.

We hope to write to you again shortly with further information under both headings and with an appeal to make funds available for use locally in each ecclesia and centrally for our united work. Let us open our hearts and our pockets for this great work.

We beseech the Arranging Brethren of each ecclesia to consider the possibilities of this venture of faith and to commit their hearts to it with a ready and willing spirit, so as to enthuse the companies of brethren and sisters whom they serve. The Year of Witness Committee would be glad to hear of any

suggestions and ideas, and resources which ecclesias might feel disposed to contribute to this great work. Please write to the Secretary at the address below.

Confident of the desire of the Brotherhood to engage in what may be our last opportunity for large scale witness, and earnestly willing to be of service to the ecclesias, we are sincerely your brethren in the Lord Jesus.

Outline of the aids for dedication, preparation and witness.

It is hoped to provide:

A series of booklets at about monthly intervals dealing with various aspects of personal and ecclesial preparation for the work.

Suggested themes and subjects for use in Bible Class and private study based on the life of the Lord Jesus Christ.

A calendar for issue in the autumn of 1975 for use in 1976 with daily texts wherever possible from the

daily readings.

A list of books for suggested use by those who would like to enlarge their private study.

Suggestions for the actual witness by ecclesias in preaching by all kinds of methods in 1976.

May we urge Arranging Brethren to begin the work now by engaging in prayer at their monthly meetings for the blessing of God upon this united year of dedication and its subsequent united year of witness.

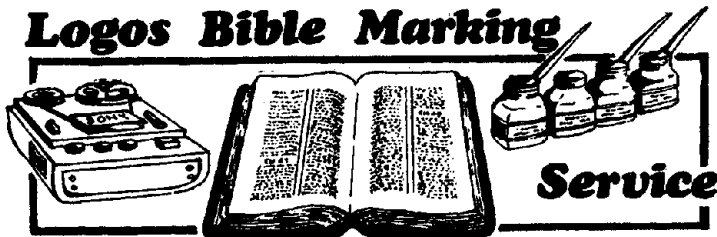
Making known the outlines of the programme to their ecclesias and asking personal and ecclesial prayers.

Seriously asking members of ecclesias to apply themselves consistently to the Daily Bible Readings.

Reading again: Christendom Astray by Bro. Robert Roberts and God's Way by Bro. John Carter.

Further details can be obtained from The Secretary, Strathray, Alexandra Rd., Watford, Herts WD1-3QY.

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.

FORTHCOMING SPECIAL EFFORTS

Plan your holidays to attend and support these activities

FEBRUARY, 1975

MT. HAWTHORN, W.A. Special study on "Malachi." (Bro. J. Ullman)

MAY, 1975

10th to 18th - RATHMINES, N.S.W. Thirty-fourth Bible School. Applications to attend are now invited.

JUNE, 1975

13th to 16th - COORPAROO. Effort by Bro. P. Cresswell (Enfield), on theme "Towards Gethsemane."

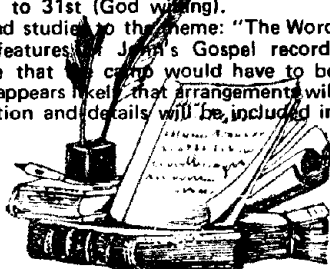
Ecclesias are invited to list their future activities (God willing) in these columns for the interest and consideration of readers.

MARCH HOLIDAY ARRANGEMENTS

The following activities have been advised concerning the week-end Easter holiday period scheduled for March 28th to 31st (God willing).

REDCLIFFE—Bro. J. Knowles will lead studies to the theme: "The Word made Flesh." This will incorporate features of John's Gospel record.

GLENLOCK—Earlier indications were that a camp would have to be cancelled due to floodwaters, but it now appears likely that arrangements will proceed as on previous years. Confirmation and details will be included in forthcoming issues.



BIBLE READINGS for 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, 16	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	34	18
17	30	38	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	29
28	46, 47	50	Rom. 1, 2
29	48, 50	51, 52	3, 4
30	Exodus 1, 2	53, 55	5, 6
31	3, 4	56, 57	7, 8

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).

“HAVE PEACE WITH ONE ANOTHER”

We are called upon to be peace-makers not peace-breakers. We are told to “seek peace” (Ps. 34:14); “live in peace” (2 Cor. 13:11); “have peace with one another” (Mark 9:50; 1 Thess. 5:14); “follow peace with all men” (Heb. 12:14; 2 Tim. 2:22). If we are right-minded, we shall not pose as conscientious objectors to fighting whilst harbouring a bitter, contentious, quarrelsome attitude towards our brethren. True, the Scriptures require us to “contend” and “resist,” but we must exercise care to discriminate between lawful and unlawful contention and resistance, between carnal and spiritual weapons. At all time, and under all circumstances, peace must be our objective. A true saint is not a “lover of war,” he is no wrangler, no rowdy. Rather than take part in a mere squabble, or engage in a contest for the sake of animal glory or mere victory, he will leave the field in possession of an opponent. In the heat of a quarrel things are often said that are a disgrace to the Truth – rash, illogical, unscriptural words. The Truth prospers best in an atmosphere of quiet calm. Let us co-operate to that end.

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

Baptism is an act of dedication to God. It was the call of John the 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 therefore delighted to record the following recent baptisms:

Coorparoo: *Mr. Noel King*, son of *Sis. T. King*, on December 11.

Campsie: *Mr. Robert Hodgkinson*, son of *Bro. & Sis. John Hodgkinson*, on December 23rd.

Cumberland: *Mr. Bruce Gurd*, son of *Bro. & Sis. W. Gurd*, on December 29; *Mr. David Lund*, son of *Bro. & Sis. Murray Lund*, on January 5th.

Launceston: *Elizabeth Scolyer*, daughter of *Bro. & Sis. L. Scolyer*, Perth Central.

Perth Central: *Mrs. Heather Thew*, (21/12/74); *Mr. Paul & Mrs. Jennifer Gill* (10/1/75).

TRANSFERS TO ECCLESIAS

To Cumberland: *Bro. & Sis. B. Oliver*, *Bro. & Sis. R. Gore* (from Woodville).

To Leamington, UK: *Bro. Dan Venn* (from Coorparoo).

To Campsie: *Sis. R. Wilson*, *Sis. M. Wilson* (from Granville).

To Enfield: *Bro. & Sis. S. Hornhardt*, *Kohler & Mednyanszky* (Woodville).

To Perth Central: *Sis. Dianne Carder* (from Mullewa).

ENGAGEMENTS

We congratulate the following young

couples as they prepare for their impending marriage.

Bro. Noel King (Coorparoo) and *Sis. Karen Stokes* (Yagoona).

Bro. Bruce Philp (Sutherland) and *Sis. Kerry Rosser* (Riverwood).

UNITED IN MARRIAGE

Our best wishes are extended to the following, who enter upon the solemn step of marriage. Such a union is divinely ordained for the benefit of the saints, that they may appreciate the principles involved in the greater marriage to come.

Bro. Kym Beard (Cumberland) and *Sis. Katherine Stevens* (Perth), at the Perth hall on December 28th.

Bro. Keith Ward and *Sis. Pam West* (Both of Coburg) on 30th November.

Bro. Philip Clifton and *Sis. Linda Carmody*, on 11th January.

On February 1st, *Bro. Jeff Johnson* and *Sis. Elizabeth Cowie* (both of Enfield).

FAMILY NEWS

To *Bro. & Sis. Reg. and Dorothy Brine* (Pt. Pirie), a son, *Jonathon David*.

We are delighted to advise of the adoption of a son, *Adam Lee*, to *Bro. & Sis. Rob & Lyn Magennis* (Coburg), in December. May the Divine blessing overshadow all who are granted the privilege of parental care, that eventual glory may redound in the hearts of young and older to our Heavenly Father.

GENERAL REPORTS

Sutherland Ecclesia was delighted to welcome *Bro. Shue Nath* and *Sis. Mahdri* on the visit to Australia, after their recent marriage in Fiji.

Boolaroo Ecclesia advises that an

encouraging number of brethren and sisters attended the special public lecture following the Summer Bible School. Bro. H. P. Mansfield spoke to the title *Why the Jews must Survive*. The topic drew twelve persons, who were impressed with the forthright witness for Truth.

Glenlock Bible Camp is being prepared for the forthcoming study sessions. Although the site is still under water at the time of advice, the water level is rapidly receding. An appeal is made to all brethren to support organised working groups, to undertake necessary work. It is anticipated that the study will revolve around *The Book of Nehemiah*, led by Bro. J. Martin. Meanwhile, enquiries should be directed to the Secretary: Bro. M. Lund, 32 Quondong Street, Nth. Brighton 5048. (Tel: 298 2743).

TENTH TASMANIAN CAMPAIGN

This was held from 4th - 13th January, and proved one of the most successful to date. Almost 100 brethren and sisters, and about 45 young people assembled together for a week around the Word of God, and in proclamation of the Word of God. This was the largest number of Christadelphians ever to have assembled in Hobart. The Studies led by Brethren G. Russell (Ruth) and R. Pogson (Modern Problems) were well attended and proved most profitable. The Junior Campaign under the leadership of Bro. B. Philp Snr. was also very

successful. Our thanks are due to all whose labours provided another landmark in our walk towards Zion -
Bro. H. Taylor (Secretary).

RECONCILIATION

The Launceston and the Launceston Suburban Ecclesias take pleasure in advising the brotherhood, that following negotiations over the past few months, such differences as have existed between us have been resolved. We acknowledge the guiding Hand of our heavenly Father and seek His further blessing, to the end that our witnessing in this area of His vineyard may be the more effective.

Recording Brethren: M.E. Coombe,
E.A. Harvey.

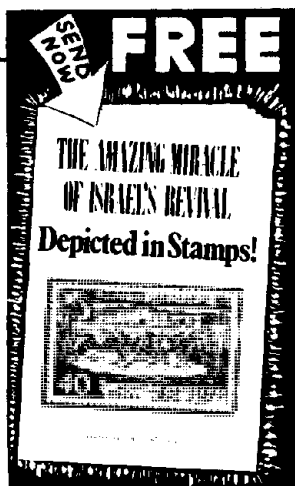
Your Labour Produces Results

APPLICATIONS RECEIVED FROM DISTRIBUTION

A steady flow of applications for free literature is received at *Logos* office, revealing that distribution efforts are still fruitful of results. Applications have come in from all states of Australia and overseas on an average of some 55 per week. Contact has been made with all such applicants, and an attempt is made to arrange for them to receive *Herald of the Coming Age* free of charge for 12 months.

ADVERTISING BLOCK AVAILABLE

The accompanying illustration depicts a recent issue of *Herald of the Coming Age*. This booklet is of unique interest, outlining the Voice of Prophecy as demonstrated on the Postage Stamps of Israel. We believe that this booklet should appeal to a considerable number of people, and recommend the use of advertising in distributing this *Herald* throughout your area. **PRINTERS BLOCKS** are available from GPA free of charge on loan, and assist to highlight newspaper and circular advertisements. Why not insert an advert in your local paper this month?



Ecclesial Activities

During FEBRUARY, 1975 (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 & 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.

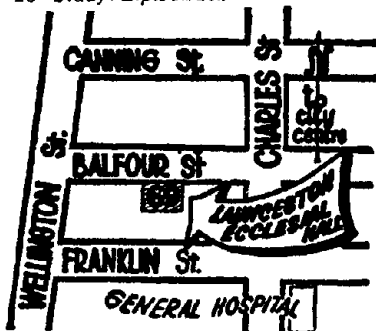
- 2-Exh: D.P. Taylor. Lect: H.E. Taylor, *Ominous moves in Europe prelude to Armageddon.*
- 3-Arranging Brethren's meeting.
- 5-7.45pm Revelation study, 27 Corinda Grove, Springfield, H.E. Taylor.
- 9-Exh/Lect: D. Case, *The Bible lives for ever - so could you.*
- 12-7.45pm Bible class: *Nazareth Revisited, Christ silences the Saducees*, S. D. Kingsbury.
- 14-Snr. CYC 7.30pm: *Joshua*, S.E. Harrington.
- 15-Sunday School Picnic.
- 16-Exh: H. E. Taylor. Lect: S. D. Kingsbury, *Current Events.*
- 19-Revelation study: H.E. Taylor, 2 Stapleton St., Glenorchy.
- 21-Jnr. CYC 7pm: 2 Stapleton St, Glenorchy: *Death of Saul-David becomes King.*
- 23-Exh/Lect: H.H. Day, *Christ's return: God's remedy for a sick world.*
- 26-Nazareth Revisited Study: *The Widow's mite: The Olivet Prophecy*, D.P. Taylor.
- 28-Snr. CYC: Bible workshop evening.

GREETINGS

"I thank you for your continued efforts to educate, exhort and edify members of the Brotherhood. I personally have received much spiritual guidance and exhortation from the pages of *Logos*, *Ecclesial Calendar*, etc., especially living in isolation" - R.B.

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-Exh/Lect: S. Kingsbury, *Second Appearance of Christ is a Fact.*
- 5-Study: *Hannah's Prayer of Thanksgiving*, R. Herron. *And Samuel grew on*, D. Seaman.
- 7-Study: *Eureka*, home D. Seaman. Leader: G. Dangerfield.
- 9-Exh: M. Wright. Lect: C. Blanch, *Is Death the End of Man.*
- 12-Study: *Joseph, Genesis study*, F. Onley.
- 14-Study: *Elpis Israel*, home D. Kitto. Leader, J. Kershaw.
- 16-Exh: K. Niejalke. Lect: G. Dangerfield, *Man, His Nature & Salvation.*
- 19-Study: *Speak for thy Servant Hear*, D. Kitto. *The Glory is Departed*, R. Bracey.
- 21-Study: *Eureka.*
- 23-Exh: D. Kitto. Lect: J. Kershaw, *False Prophets, Ancient & Modern.*
- 26-Joseph study continued.
- 28-Study: *Elpis Israel.*



New South Wales Ecclesias

AVOCA BEACH - Meetings at home of
 Rec: G. G. Cripps, 316 The Round
 Drive, Avoca Bch. 2260. Tel: 821577).
 Sundays—Memorial meeting at 3.00 p.m.

- 1-2.30pm First Principles Class.
- 2-Exh: D. Shaw (Riverwood).
- 9-Exh: G. Darke (Boolaroo).
- 15-2.30pm First Principles Class.
- 16-Exh: W. Munro (Yagoona).
- 23-Exh: A. Russell (Boolaroo).

BALLINA - Masonic Hall, cnr Cherry &
 Swift Sts. (Rec: L. G. Stone, 128 Mar-
 tin St., Ballina 2478. Tel: 86 2870).
 Other classes held in conjunction with
 Lismore Ecclesia.

- 1-A.B. meeting & general ecclesial
 meeting at home L. Stone.
- 2-Exh/Lect: J. Higgs, *What the church-
 es should teach.*
- 4-Genesis study class, home M. Stone.
- 9-Exh: L. Cole.
- 11-Tape night, home L. Stone.
- 12-Young Peoples class, home A. Rob-
 erts.
- 16-Exh: C. Leeson.
- 18-Genesis study class, home L. Cole.
- 22-Literature distribution.
- 23-Exh: A. Roulstone.
- 25-Tape night, home B. Denford.
- 26-Young people's class, home A. Rob-
 erts.

BOOLAROO - Christadelphian Hall, 14
 Fifth St., Boolaroo. (Rec: J. Richards,
 17 Church St., Gateshead 2290. Tel:
 43 0106).

- 2-Exh: G. Alchin. Lect: J. Richards,
*God Controls The Destiny Of
 Nations*; 3pm Leaflet Distribution.
- 3-7.30pm A.B. meeting.
- 4-7.45pm First Princ. class, home of
 N. Davies.

- 5-Daniel Study: *Background and in-
 troduction*, J. Richards.
- 7-7.30pm Y.P. class: *The Beatitudes*,
 K. Whitehead.
- 8-MIC: Lect., *Elpis Israel*, Exposition.
- 9-Exh: G. Darke. Lect: F. Ryan, *The
 Trinity: A theory Not Bible Fact.*
- 11-7.45pm First Principles class, home
 N. Davies.
- 12-Study: *Gospel of John Ch. 4*: G. Al-
 chin.
- 16-Exh/Lect: B. Stretton. *The Collapse
 Of Nato Inevitable*. 3pm GES mtg.
- 18-7.45pm First Principles class, home
 N. Davies.
- 19-Study: *Daniel Ch. 1*, J. Richards.
- 21-7.30pm Y.P. class: *The Beatitudes*,
 K. Whitehead.
- 23-Exh: G. Russell. Lect: E. Witton,
*Resurrection: The Only Escape
 From Death.*
- 25-7.45pm First Principles class, home
 N. Davies.
- 26-Study: *Gospel of John*: G. Alchin.

CABRAMATTA 101 Lime St. (Rec:
 W. E. Sawell, 3 Hemingway Crescent.,
 Fairfield 2165. Telephone: 72 9765).
 Sundays—9.30am SS; 11.15am Memor-
 ial meeting; 7pm Public Lecture.

- 1-See details elsewhere - Location,
 Civic Hall.
- 2-Exh/Lect: D. Hurn, *World Govern-
 ment Under Jesus Christ.*
- 4-11am Dorcas class: *Women in Solo-
 mon's Life*, D. Hurn. 8pm 2nd study
King, Counsellor, Builder, D. Hurn.
- 5-Illustrated address: *Preaching the
 Truth in W.A.* D. Hurn.
- 6-8pm: 3rd study, *Dedication of the
 Temple, Visit Of Queen of Sheba*,
 D. Hurn.

SPECIAL LECTURES IN BLUE MOUNTAINS

These special addresses are arranged in conjunction with the following
 Ecclesias: Yagoona, Cabramatta, Riverwood, Punchbowl, Granville, Pen-
 nant Hills, and are held in **CITIZENS HALL, WARRIMOO**.

Feb. 9—Memorial Meeting 1.45pm. Lecture 3.30pm: *The Coming
 Kingdom Of God On Earth* (J. J. Rosser).

Feb. 23—3.30pm: *Israel - Future Destiny as God's People* (B. Stretton).

The support of any in the district will be appreciated.

- 7-8pm Lect: Miller Community Hall, Green Valley: *Australia's Entry in the Middle East Turmoil (D. Hurn.)*
- 8-10-11am 4th study: *Wealth, Weapons & Women*. Barbeque lunch at Waragamba Dam. 2pm Closing address.
- 9-Exh: K. Jamieson. Lect: G. Mason, *God's Judgment In The Past: A Warning to this Generation.*
- 10-8pm A.B. meeting.
- 11-8pm Speakers class: Rd., G. Pogson, R. Lowe: Summary, L. Salmon. Lect: *Modern Israel: Miracle of Bible Prophecy*, J. Pogson.
- 13-8pm Study: 1st Timothy, B. McClure
- 14-8pm 1st Princ. class, 30 Riverview Road, Fairfield.
- 15-Int. Bible class: *David's kindness rejected: 2 Sam. 10*, R.W. Sawell. Jnr. Class: *Elijah & the widow's son*, J. Mumby.
- 16-Exh: R. Croker. Lect: W.E. Sawell, *Sin-Its Origin & Destruction*. 3pm: Q.B.M.
- 17-8pm G.E.S. meeting.
- 20-Zech. class 8pm: Summary Ex. 31, Bro. R. Lowe. Zech. 9:1-8, *Alexander's Sweeping Victories*, R.W. Sawell.
- 22-E.I. class 7.30pm: B. Gilham.
- 23-Exh: R.W. Sawell. Lect: E.H. Baird, *Pentecostal Doctrine Compared with the Bible*. 3pm Gospel witness in Sydney Domain.

CAMPSIE - Cnr Beamish & Fletcher Sts. (Rec: J. Mansfield, 212 Vineys Rd., Dural 2158. Telephone 651 1828).

- 2-Exh: J. Rosser. Lect: C. Jamieson, *God's Past Judgments: A warning For Today.*
- 3-8pm Arranging Brethren's meeting.
- 5-Study of Hosea: *The Father's Love: Israel's Ingratitude*- Ch. 11; D. Mansfield.
- 6-First Principles class, home J. Mans-

- field, 1 Melville Ave, Strathfield.
- 9-Exh: K. Cook. Lect: S. Lake, *The Doctrine of the Trinity not found in the Bible.*
- 10-8pm Ecclesial Quarterly Business mtg
- 12-10.30am Sisters' class: *Eureka*. 8pm combined Bible class at Pennant Hills: *Absalom's Rebellion As Portrayed in the Psalms* B. Stretton.
- 16-Exh: R. Sawell. Lect: E. Mansfield, *The Future of Europe Revealed by the Bible.*
- 19-Hosea study: *The Sins of Jacob - Chapter 12*: J. Mansfield.
- 20-First Principles class, home J. C. Mansfield.
- 23-Exh: E. Mansfield. Lect: R. Croker, *The Promises to Abraham: How They Affect Us*. 3pm Leaflet distribution.
- 25-8pm Combined Bible study with Pennant Hills, home R. Croker: *The Psalms*.
- 26-10.30am Sisters class. 8pm Workshop class.

FIGTREE - Figtree Hall, Princes Hwy. (Rec: M. J. Healy, 471 Crown Street, Wollongong 2500. Tel: 29 9111-bus).

- 1-Workshop class, home M. Bonner.
- 2-Exh/Lect: C. O'Connor, *Mormons Astray from Divine Revelation*.
- 5-Acts study at home E. Reeve, *First Missionary Journey*.
- 9-Exh: E. Baird. Lect: G. Hatchell, *The Bible challenges the Athiest.*
- 12-Ephesians study, home K. Joseph, study leader, M. Bonner.
- 15-Elpis Israel class, home M. Healy.
- 16-Exh/Lect: D. Shaw, *British Israelism -a Plain Lie.*
- 19-Acts study, home E. Reeve: *Paul's speech at Antioch.*
- 23-Exh/Lect: J. Rosser, *World events in the Light of Bible Prophecy.*
- 26-Ephesians study, home M. Bonner.

THE MILLENIUM AS OUTLINED IN THE LIFE AND WRITINGS OF SOLOMON - AT CABRAMATTA: 1st to 8th February.

The above is the title of a special effort to be conducted by Brother D. Hurn of Perth, in conjunction with the Cabramatta Ecclesia.

Sat. Feb. 1 at Civic Hall, Railway Pde & McBurney Road, Cabramatta. Special study and Gospel Proclamation.

First Study: 4pm Fraternal Tea. 6pm Public Address 7.30pm: *Arabs, Jews and Jesus Christ in Bible Prophecy.*

See Ecclesial Calendar for further details.

THE ECCLESIAL CALENDAR for FEBRUARY, 1975

GRANVILLE - 26 The Avenue. (Rec: H. Hadley, 204 Excelsior St, Guildford 2161. Telephone: 632 7697).

- 2-Exh: J. Mansfield. 7pm Bible class, *The Crucifixion*, B. Butters.
- 5-8pm Lect: *Current World Events—The Bible Shews The Meaning*, E. Mansfield.
- 9-Exh: P. Sawell. Bible class: *Ecclesiastes*, L. Goodman.
- 12-8pm Lect: *The Holy Spirit Not Available Today*, R. O'Connor.
- 16-Exh: J. Gilmore. Bible class: *The Burial & Resurrection*, B. Gilham.
- 17-7.30pm A.B. meeting.
- 19-8pm Lect: *Modern Israel A Miracle of Bible Prophecy*: John Mansfield.
- 21-8pm Study 1: *Pathway through trial to Glory*, P. Pickering.
- 22-Studies 2,3: *Pathway through trial to Glory*, P. Pickering.
- 23-Exh: P. Pickering. 7pm Study 4, *Pathway through trial to Glory*, P. Pickering.
- 26-8pm Lect: *7 Clear Reasons Why Christ's Return Is Imminent & Sure*. R. Haehn.

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: B. McClure. Lect: K. Jamieson, *The Gospel—Believe it or perish!*
- 5-8pm Bible class held in various homes
- 9-Exh: B. Stretton. Lect: A. Russell, *The Bible explodes myths concerning the soul*.
- 12-8pm Bible class, held in Campsie hall, *Psalms of David*, B. Stretton.
- 16-Exh: D. Gilmore. Lect: R. Carr, *When they say peace and safety—Sudden Destruction*.
- 19-8pm Bible class in various homes.
- 23-Exh: C. O'Connor. Lect: B. Etherington, *A suffering world and a God of love - Can they be reconciled?*
- 25-8pm Bible class, home Bro. Croker, 10 George St., P/Hills: *Psalms of David*, B. Stretton.

PUNCHBOWL - The Masonic Hall, 29 Arthur Street. (Rec: M. Gilmore, 118 Marine Drive, Oatley 2223. Telephone: 57 6986).

- 2-Exh: R. Pogson. Lect: W. McKinlay, *The Effect of God's Promise to*

David.

- 3-Arranging Brethren's Meeting.
- 4-Study: *The Name and Titles of God*, B. McClure.
- 7-Combined Y.P. class, B. McClure.
- 9-Exh: L. Goodman. Lect: W. Lapham, *A Middle East Eruption is Sure*.
- 11-Study: *The Name and Titles of God*, B. McClure.
- 14-Elpis Israel class, home C. Wills.
- 16-Exh: J. Mansfield. Lect: P. Shead, *The Christians Relation to the State*.
- 18-Study: *The Name and Titles of God*, B. McClure.
- 21-Combined Y.P. class, B. McClure.
- 22-Y.P. class: *Life of Christ*, B. McClure.
- 23-Exh: M. Bonner. Lect: J. Gilmore, *The Bible's challenge to the Atheist—Christ rose from the dead*.
- 25-Mutual Improvement class.
- 28-Elpis Israel class, home C. Wills.

RIVERWOOD - 265 Bonds Rd. (Rec: D. Gilmore, 3 Jordan Ave, Beverly Hills 2209. Telephone: 533 1571).

- 2-Exh: G. Gilmore. Lect: J. Ceiley, *Thy Kingdom Come - Needs Christ's Return*.
- 5-Bible class: *Ruth's appeal to Boaz*, Ruth 3: W. Rosser.
- 9-Exh: P. Russell. Lect: J. Rosser, *United Nations? Only under Christ as King*.
- 12-Bible class: *Faith Rewarded*, D. Warner, *Character study of David's Forebears*, Ruth 4: F. Hulks.
- 16-Exh: K. Dennes. Lect: C. Russell, *Sincerity without Truth cannot save*.
- 19-Bible class: *The Virtuous woman*, Prov. 31:10-31, D. Shaw.
- 23-Exh: G. Hindmarsh. Lect: W. Rosser *The Bible confirmed by Archaeology*.
- 26-Young Brethrens' class: *The Glory of the Lord Jesus Christ*, Rev. 4. Exh: P. Russell.

SUTHERLAND - 77 Acacia Rd. (Rec: E. J. Ritchie, 104 Cawarra Rd, Caringbah 2229. Telephone: 525 2337).

- 2-Exh/Lect: B. Stretton, *Israel Fears Russia Not The Arabs*.
- 5-8pm Study: *Romans*.
- 9-Exh: K. Dennes. Lect: E. Ritchie, *What Does God Require Of Men?*
- 10-8pm A.B. meeting.
- 12-8pm Home study class.
- 16-Exh/Lect: P. Sawell, *America in Bible Prophecy*.
- 17-8pm Business meeting.

- 19-8pm Study: *Romans*.
 23-Exh: C. Lean. Lect: G. Steel, *Moral Decline Halted By God's Judgment*.
 26-8pm Study: *Teachings of the Master*, K. Gibbs.

YAGOONA - Worland St. (Rec: K. Cook, 2 Macdonald St., Auburn 2144. Telephone: 649 9483).

- 1-7.30pm Y.P. class: *The Man Moses*, B. McClure.
 2-Exh: G. Darke Jr. Lect: B. Shaw, *Does Religion Need Updating?*
 4-E.I. class: *The Eastern Question Before Christ* - Dan. 11, R. Pogson.

- 9-Exh: G. Steele. Lect: R. McClure, *Resurrection: Man's Only Hope For A Future Life*.
 12-Bible class.
 14-Revelation class: R. Pogson.
 16-Exh: S. Lake. Lect: W. Wolstoncroft: *Man's Mortal Soul has Moral Capacity*.
 18-E.I. class: *The Eastern Question*, R. Pogson.
 23-Exh: K. Whitehead. Lect: John Mansfield, *Current Events in Prophecy* (Monthly special).
 26-Bible class.
 28-Revelation class, R. Pogson.

Western Australian Ecclesias

MT. HAWTHORN - Masonic Hall, cnr Hobart and Shakespeare Sts. (Rec: P. Duperouzel, 7 Doyle St, Morley 6062. Telephone: 79 4973).

- 2-Exh: B. Hayles. Lect: P. Duperouzel: *Russia's Rise To Power, A Sign of Christ's Coming*.
 7-Exposition of Malachi-J. Ullman.
 8-Exposition of Malachi-J. Ullman.
 9-Exh: G. Quartermaine. Lect: A. Hayles, *The Middle East Promised to Abraham & Christ forever*.
 15-Exposition of Malachi-J. Ullman.
 16-Exh: A. Newton. Lect: R. Burke, *The Bible Provides A Secure Hope In A Troubled World*.
 22-Exposition of Malachi-J. Ullman.
 23-Exh: P. Duperouzel. Lect: D. Stempel, *Book of Genesis: Foundation of Christ's Teaching*.
 28-Exposition of Malachi-J. Ullman.

PERTH - 62 Canning Highway, Victoria Park. (Rec: J. Ullman, 38 Doney Street, Alfred Cove 6154. Telephone 30 4199).

- 2-Exh: A. Hayles. Lect: Don Smith, *Who are the Christadelphians, and what do they believe?*
 9-Exh: A. Newton. Lect: G. Hawkins, *The Satan of the Bible - both good and bad*.
 16-Exh: S. Fergusson. Lect: R. Hunter, *No future existence for man without bodily resurrection*.
 23-Exh: J. Ullman. Lect: R. Taylor, *The nuclear age-how mankind will survive!*

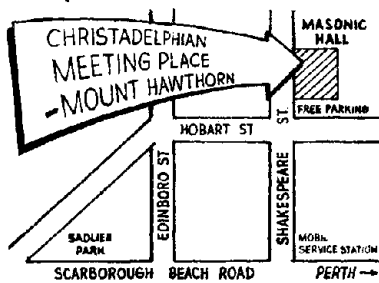
WHO CAN SOLVE THE JEWISH ARAB PROBLEM?

This is the title of the latest *Digest of Truth*. The GPA Literature Committee has produced this leaflet specifically to probe the reaction of the "man in the street," and to excite his interest. Its startling presentation is designed to capture the reader's attention to this most delicate problem, and to lead them to seek the answer from God's word.

Cost: \$14 per 1000, plus \$6 for Reply Paid Cards.

Special Ecclesial details over-printed upon request.

For enquiries to: Bro. Peter Weller, 3 Russell Tce., Edwardstown, 5039.



Please send your Ecclesial Details by the 13th of the month.

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.

- 2-Exh: K. Fotheringham. Lect: M. Islip, *Middle East Oil—Divine Magnet To Armageddon*.
- 4-8pm Bible class: 162 Maltravers Rd, Ivanhoe: *3 Parables of Warning - Rebellious Sons & Householdiers*: Matt. 21:28-46: A. Brewer.
- 9-Exh: P. Pickering.
- 11-Law of Moses class 8pm: 23 Fricker Ave., Greensborough, P. Pickering.
- 16-Exh: K. Quixley. Lect: R. Russell, *A Desperate World - The Divine Solution*.
- 18-Bible Class: *3 Parables of Warning: A Call To The Marriage Feast - Some Reject; Some Neglect*, K. Ward.
- 23-Exh: P. Brewer.
- 25-Law of Moses class: P. Pickering.

MOE - Library Hall, Yallourn. (Rec: G. S. Howe, 6 Warringa Court, Warragul, 3820. Telephone: 056/232596).

- 2-Exh: A. Galbraith.
- 7-Bible class, home Bro. Burrage, 6 Langford Street, at 8pm.
- 14-8pm Bible class, home Bro. Burrage.
- 16-1.30pm Exh: Bro. G. Howe. 4pm Youth Fellowship class, home O. Smith, Glengarry.
- 21-8pm Bible class, home Bro. Burrage.
- 28-8pm Bible class, home Bro. Burrage.

WARRAGUL (Rec: J. Day, 40 Peace Avenue, Warragul 3820).

Sundays—Mem. mtgs. 1st & 3rd at Moe.

- 4-Bible class, home G. Howe, 6 Warringa Court, 2.00 p.m.
- 9-Exh: J. Smith: home J. White, 10 Ista Street.
- 11-7.30pm Bible class, home J. White.
- 18-2pm Bible class, home G. Howe.
- 23-Memorial meeting, home J. Day, 40 Peace Avenue.
- 27-7.30pm Bible class, home J. Day

GOSPEL PROCLAMATION ACTIVITIES

You can become active in this work on your own account, by sending for leaflets and distributing them in your area; or having a few copies of *Herald of the Coming Age* on hand to pass on to friends or callers.

The following are available:

Leaflet:

The End Of Communism - Predicted In The Bible

An attractive two-color leaflet, together with reply-paid card and application form. Immediately available at the following rates (including postage or delivery charges):

100 copies	\$2.50
400 copies	\$8.50
800 copies	\$16.50
1000 copies	\$20.00

Herald Of The Coming Age Series:

6c each, or 50 copies \$2.50 (please add postage).

How & When The Sabbath Should Be Kept.

USA & Britain Are Not Israel (Reply to H. Armstrong).

The Devil & Satan Defined

Jehovah's Witnesses Refuted By The Bible

The Answer To Suffering
Creation or Chance?

"Thy Kingdom Come"

Guideline to Survival

God is One - Not Three

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: Murray Lund. Lect: R. Collett, *You Must Be Born Again.*
- 5—7.45pm Study: Home Bro. R. Collett, 1 John (P. Cresswell).
- 9—Exh: P. Dunn. Lect: J. Luke, *Rome will fall when Christ returns.*
- 12—1.15pm Dorcas class: Home Sis. J. Brumby. 7.45pm Study: *Elpis Israel*, D. Brumby: home of D. Cotter.
- 15—Ecclesial outing - Beach picnic.
- 16—Exh: R. Collett. Lect: Max Lund, *What The Bible Says About The Devil.*
- 19—7.45pm Study: *1 John*, P. Cresswell. home of D. Brumby.
- 23—Exh: S. Lund. Lect: R. Jerrow, *Has God Forsaken Israel?*
- 26—1.15pm Dorcas class: Home Sis. V. Johnson. 7.45pm Study: *Elpis Israel*, D. Brumby. Home of 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.

- 2—Exh: K. Hill. Lect: D. Beale, *Christ's Return—How It Will Affect YOU!*
- 5—Study: *8 Signs of John*: A. Pitcher.
- 6—A.B. meeting at home R. Mansfield.
- 9—Exh: L. J. Colquhoun. Lect: A. Crawford, *Israel in Palestine—Never to be removed.*
- 12—Study: *The Man Samuel*: R. Mansfield
- 14—Bible Marking Class.
- 16—Exh: J. King. Lect: J. Elton, *East/West Conflict - When?*
- 18—Sisters' Class, home Sis. R. Atkins.
- 19—Study: *8 Signs of John*: J. King.
- 21—Ecclesial Business Meeting.
- 22—Suburban Young Folks Class.
- 23—Exh: B. Luke. Lect: K. Gore, *The Devil Exposed.*
- 26—Study: *The Man Samuel*: R. Mansfield
- 28—Daily Reading Class (Lev. 3-4; Ps.104)

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.

- 1—Ecclesial Beach Outing.
- 2—Exh: W. Hoffmann. Lect: J. King, *Will Christ Unlock Your Grave?*
- 7—8pm Youth Group.
- 9—Exh: A. Hollamby. Lect: J. Riddle, *Must Christians Keep The Sabbath?*
- 10—8pm Int. friends class, home R. Woodward, *God's Design In Creation*, J. Siviour.
- 12—8pm Study class: *2 Timothy: Background and Introduction*, A. Hill.
- 13—MIC: Lect: *The Holy Spirit: Person, Possession or Power?* Exh: from daily readings.
- 16—Exh: J. Luke. Lect: J. Siviour, *Is Salvation Possible Without Divine Truth?*
- 19—10am Sisters Sewing Group; 2pm Sisters class; 7.30pm A.B. meeting.
- 21—8pm Youth Group.
- 23—Exh: Max Lund. Lect: P. Weller, *Evolution: 20th Century's Greatest Fraud.*
- 26—8pm Study: *2 Timothy—Hold on to the Charge*, A. Hill.
- 27—MIC: Lect: *Economic Crisis Requires Divine Solution*. Expos: *The Lord's Prayer.*

ENFIELD - 344 Hampstead Road., Clearview. (Rec: D. Horgan, 12 Pope Crescent, Hope Valley 5090).

- 1—Wedding of Bro. J. Johnson to Sis. E. Cowie at 5.30 p.m.
- 2—Exh: A. Cheek. Lect: B. Williams, *Jesus Christ Did Not Pre-exist.*
- 7—8pm Youth Group study.
- 9—Exh: P. Weller. Lect: P. Cresswell, *Disease and Suffering: The Bible's Answer.*
- 15-25th—Special Fraternal. See details elsewhere.

TEA TREE GULLY - Highbury Inst., Valley Rd. (Rec: M. K. G. Pitt, 147 Second Avenue, Royston Park, 5070).

- 2—Exh: G. Wigzell. Lect: J. Knowles, *Popular Teachings of the Devil & Satan. Refuted by the Bible.*
- 3—8pm Gospel Committee Meeting, home W. Temple.

- 9-Exh: D. Evans. Lect: W. Temple, *What happens to man after death?*
 10-8pm A.B. meeting.
 12-10.15am Sisters class.
 16-Exh: C. Kempster. Lect: B. Williams, *Modern Sabbath Observance Refuted by the Bible.*
 23-Exh: J. Luke. Lect: A. Wigzell, *Why does God allow suffering?*

WOODVILLE - Aberfeldy Ave. (Rec: H. P. Mansfield, Care of Post Office, West Beach 5024. Telephone: 356 2278)

- 1-Sunday School Outing at beach. Evening at home H. P. Mansfield: *Elijah the Tishbite.* Quiz: B. Steele.
 2-Exh: H. P. Mansfield. Lect: W. McAlister, *There is no personal Devil!*
 5-Opening study on *Apocalypse: Introduction to the Letter of the Lord.*
 9-Exh: B. Steele. Lect: C. C. Wigzell, *Earth-not Heaven the reward of the Righteous.*
 12-Study: *Why Revelation?*
 14-Elpis Israel class, home G. Armonis, *Introduction to the study.*
 15-Gospel literature distribution, then evening fraternal.
 16-Exh: M. Lund. Lect: H. P. Mansfield, *Russia's Conquerors born in a day.*
 19-Revelation study: *Why in Symbols?*
 21-Mutual Improvement class: *In the Service of Christ.*
 23-Exh: J. Martin. Lect: G. Wigzell, *The Second Coming of Christ - An ancient prophecy - now a Modern Necessity.*
 26-Revelation study: *Vision of Christ's Coming* (Rev. 1).

STUDY OF THE APOCALYPSE

"Blessed is he that readeth and they that understand . . ."

As announced last issue, the Woodville Ecclesia propose to commence a verse by verse study of the *Book Of Revelation*. Based on *Eureka* it will be elementary enough for those inexperienced in the Word, whilst providing a basis for a more detailed study on the part of those more advanced.

Bible marking notes will be provided.

The service is offered without cost to those who would like to study this important book, and tapes and notes will be supplied to each.

The Secretary states: "It is important that I know whether a reel or cassette tape is required; also (if reel) whether two or four track machine, and at what speed it is intended to play it."

A trial tape will be forwarded to any interested. The first of these will be available shortly, and further details will be sent to those who apply with the first tape.

Application can be made to: The Recorder, Tape Service, C/- Post Office, West Beach, S.A. 5024, or telephone 356 2278.

Tea Tree Gully Reports:

SPECIAL LECTURE AT MODBURY

The Bible Exhibition will be shown at the Modbury Civic Centre, North East Road, Modbury from 17th-21st March inclusive and a lecture on Friday, 21st March at 8.00 p.m. in the same hall.

"THE APOCALYPSE'S PICTURES OF THE KINGDOM AND BEYOND"

To provide a vision of the promised blessings outlined in the Book of Revelation, Bro. C. O'Connor (Punchbowl) will present the following studies to the Enfield Ecclesia, from Saturday February 15th to Tuesday, February 25th.

Saturday 15th 8pm: Fraternal. *Firstfruits to God and the Lamb* - Rev. 14.
 Sunday 16th 11am: Exhortation. *To Him Who Loves Us* - Rev. 1.

3pm Sunday School: *Evolution put to Flight* - Job 39.

7pm Gospel Address: *Mounting World Problems Reveal Christ's Near Return.*

Tuesday 18th 8pm: Study. *God shall dwell with men* - Rev. 21:1-9.

Thursday 20th 8pm: Study. *A City which has foundations* - Rev. 21:10-27.

Saturday 22nd 8pm: Suburban Young Peoples Class. *Keep yourselves from idols* - Zephaniah 1.

Sunday 23rd 11am: Exhortation. *Persevering in Prayer* - Luke 18.

7.00pm Gospel Address: *Your responsibility in the Shadow of Christ's Return.*

Tuesday 25th 8pm: Study: *They shall see his face* - Rev. 22.



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.

2—Exh: R. Lambert. Lect: W. Joseph, *One Gospel—Why So Many Religions?*

6—7.45pm Study: *Ezekiel*. Held at home L. Crowther, Eric St, Thorneside.

7—7.45pm Quarterly Business meeting

9—Exh: W. Crew. Lect: D. McGahey, *God's Promise to Abraham: Key to World Peace*, D. McGahey.

11—Int. friends class 7.45pm: home R. Bailey, 31 Mourilyan St: *The Two Seeds & The Ruin Of The Old World*.

16—Exh: S. Arthur. Lect: T. Dawson, *God of the Bible versus God of the Churches*.

20—7.45pm Study: *Ezekiel*, held at home L. Crowther.

23—Exh: L. Crowther. Lect: R.A. Hill, *The Bible Your Best Investment In A World Of Financial Instability*.

25—7.45pm Int. friends class: home R. Bailey, *The Journey of Faith by the Man Promised the World*.

28—Young People's Evening 7.45pm: *Divine Providence: How It Can Work In Your Life*, J. Cowie.

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: M. Steele. Lect: R. Hermann, *Christ Will Destroy The Church And Build A House Of Prayer*.

9—Exh: R. Hermann. Lect: L. Crowther *If God Is Love, Why So Much Suffering?*

16—Exh: P. A. Evans. Lect: D. McGahey,

Christ Rose From The Dead - Will You?

23—Exh: R. Kilgus. Lect: R. Bailey, *A Revived Israel Beacon Of Christ's Coming Day*.

ROCKHAMPTON NORTH - CWA Hall, Poinciana St., off Rockonia Rd. (Rec: G. Hill, 1 Livermore St., Rockhampton 4700. Telephone: 27 1452).

1,8,15,22,29—7.30pm Tape Night, cnr. Hill & Emu Streets, Emu Park.

2—Exh: G. Bundesen. Lect: W. White, *A Message of Hope for a World Gone Mad*.

5,12,19,26—7.30pm: First Principles Class, 24 Livermore St, Rockhampton

9—Exh: L. Osborne.

16—Exh: G. Hill.

23—Exh: W. White.

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. Hermann. Lect: C. Venn, *Christ Rose From The Dead - Will You?*

4—Study at home J. Cowie: *Kings of Israel and Judah*: J. Cowie.

9—Exh: J. Cowie. Lect: K. Papowski, *Palestine, The Jews & The Purpose Of God*.

12—10.30am Sisters class, home of Bro. Crew.

13—7.45pm Study in hall: *Hebrews*: W. Crew.

16—Exh: W. Crew. Lect: R. Kilgus, *Israel: Key to World Peace*.

18—7.45pm Study: *Kings of Israel and Judah*, J. Cowie.

23—Exh: D. McGahey. Lect: R. Bailey, *What Christadelphians Believe the Bible teaches*.

26—10.30 Sisters class, home Bro. Crew.

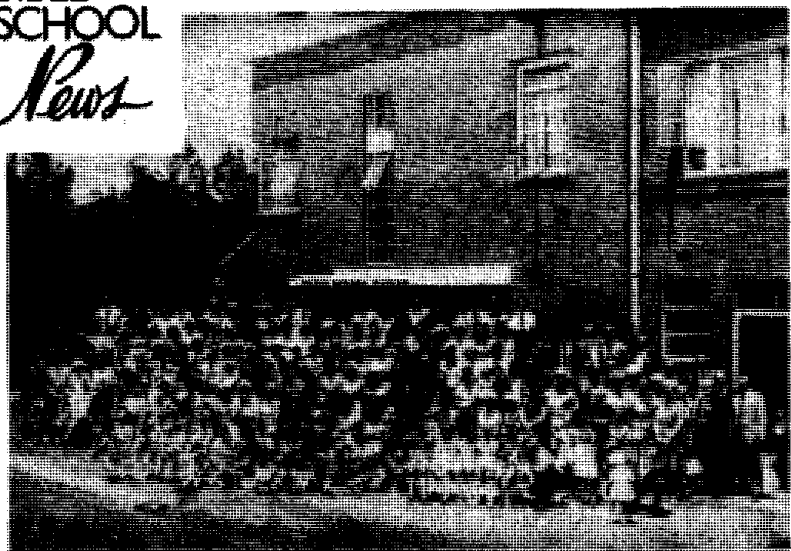
27—Study in Hall: *Hebrews*, W. Crew.

NEW STUDY: WILSTON (QLD) ECCLESIA

The Recorder of the Wilston Ecclesia announces the commencement of a new study on February 13th. Study leader, Bro. W. Crew will undertake a consideration of *THE EPISTLE TO THE HEBREWS*. Commencing on February 13th (God willing) the study will be conducted fortnightly in the Hall used by the Ecclesia. The support of Brethren and Sisters in the area is solicited, and their active participation is sought.

BIBLE
SCHOOL
News

THIRTY-THIRD BIBLE SCHOOL



This proved to be a most uplifting occasion. A most enthusiastic spirit of co-operation moved through it, manifested by animated interest in the studies given. These were most thought-provoking. Brother T. Hayles of Perth, spoke to the theme: *AT THE JUDGMENT SEAT*. He gave detailed consideration of the circumstances in which it would be held, as well as the principles of judgment that will be emphasised. There is tremendous power for exhortation and warning in the theme, and this was duly stressed by Brother Hayles. His theme paved the way for the next session by Bro. E. Mansfield of Punchbowl Ecclesia.

His theme was entitled: *WATCHMAN WHAT OF THE NIGHT*. The signs of the times were dealt with in detail, with special emphasis to the time periods of the Bible. The importance of the M.E. wars of 1948, 1967 and 1973 were illustrated as fact and figures were provided to show that they changed the course of current world history. Israel constitutes the witness of Yahweh to the world and the present generation of believers; and whilst the former might neglect it, the latter must not. If they do it will be to their own undoing. These facts were stressed, and thus underlined the significance of the theme of Judgment.

Brother H. P. Mansfield (Woodville Ecclesia) spoke to the theme: *THE VOICE FROM THE CROSS*. This provided a detailed study of the seven sayings of the Lord Jesus Christ as he died to save "whomsoever" will come unto God through him. It was shown that from the cross, the Lord spoke in the several aspects of: Saviour, Sovereign, Seed of the woman, Sacrifice, the Word made flesh, the End of the curse of the Law,

and as the Son of Yahweh. It was also shown that these seven sayings epitomise his whole purpose, and, more, set forth the example that we should follow.

Thus the three sessions comprised a careful selection of spiritual diet: The Impending Judgment; The Significance of the Signs; The Way to Prepare.

The thanks of the School was extended to the sponsoring Ecclesia for 1974 — the Boolaroo Ecclesia. It was also announced that the Punchbowl Ecclesia will sponsor the Schools for 1975 — God willing.

A feature of the Schools has been the increasing size of the teenage class; and it is intended to give special attention to this class during 1975.

AUTUMN BIBLE SCHOOL

This is scheduled to be held (God willing) from 2pm Saturday 10th May to Sunday 18th May.

Sponsors of the School will be the Punchbowl Ecclesia, N.S.W., and an outstanding series of studies are being planned in conjunction with that Ecclesia.

As in the case with the last school, it is intended that these studies will build one upon another, to provide an outstanding diet of spiritual meat in due season.

Reservations are now open for participation at the School, and we suggest that those desiring to do so make application immediately.

The size of the School will be strictly limited to avoid the overcrowding of previous schools, and to permit of the greatest fraternisation.

Autumn is a lovely time of the year at Rathmines, and we believe that the studies will match the weather!

Proposed studies are as follows:

JOEL: PROPHET OF GLOOM AND GRANDEUR:

Bro. G. Hawkins — Perth.

THE LAMB OF GOD: HERO OF THE APOCALYPSE:

Bro. B. McClure (Punchbowl)

THE AMAZING WITNESS OF THE HEBREW ALPHABET:

Bro. P. Pickering (Coburg)

PASSOVER IN EGYPT: AND ITS AFTERMATH:

Bro. B. Stretton.

The teenage Class will consider the theme: NEHEMIAH: MAN OF FAITH AND ACTION.

The Junior School will have as its project and study: DARE TO BE A DANIEL.

A reservation at the Bible School provides the means of helping you and your family towards the Kingdom of God.

FORTHCOMING SPECIAL EFFORTS

Plan your holidays to attend and support these activities

MAY, 1975

10th to 18th — RATHMINES, N.S.W. Thirty-fourth Bible School. Applications to attend are now invited.

JUNE, 1975

13th to 16th — COORPAROO. Effort by Bro. P. Cresswell (Enfield), on theme "Towards Gethsemane."

MARCH HOLIDAY ARRANGEMENTS

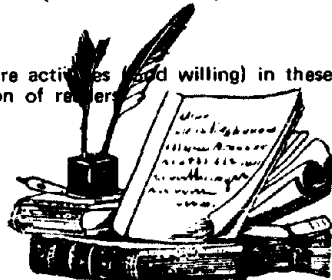
The following activities have been advised concerning the week-end Easter holiday period scheduled for March 28th to 31st (God willing).

REDCLIFFE—Bro. J. Knowles will lead studies to the theme: "The Word made Flesh." This will incorporate features of John's Gospel record.

GLENLOCK—Earlier indications were that the camp would have to be cancelled due to floodwaters, but it now appears likely that arrangements will proceed as on previous years. Confirmation and details will be included in forthcoming issues.

PERTH — Palm Beach Bible School (Details to come)

Ecclesias are invited to list their future activities (God willing) in these columns for the interest and consideration of readers.



BIBLE READINGS for FEBRUARY

1	<i>Exodus</i> 5, 6	<i>Psa.</i> 58, 59	<i>Rom</i> 10, 11
2	.... 7, 8	.... 80, 81	.... 12
3	.... 9	.... 82, 83	.... 13, 14
4	.... 10	.... 84, 85	.... 15, 16
5	.... 11, 12	.... 86, 87	<i>Mark</i> 1
6	.... 13, 14	.... 88	2
7	.... 15	.... 89	3
8	.... 16	.... 90, 91	4
9	.... 17, 18	.... 92	5
10	.... 19, 20	.... 93	6
11	.... 21	.... 94	7
12	.... 22	.... 95, 96	8
13	.... 23	.... 97	9
14	.... 24, 25	.... 98	10
15	.... 26	.... 99, 100	11
16	.... 27	.... 101, 102	12
17	.... 28	.... 103	13
18	.... 29	.... 104	14
19	.... 30	.... 105	15, 16
20	.... 31, 32	.... 106	16, 17
21	.... 33, 34	.... 107	17, 18
22	.... 35	.... 108	18
23	.... 36	.... 109	19
24	.... 37	.... 110	20
25	.... 38	.... 111	21
26	.... 39, 40	.... 112	22
27	<i>Lev.</i> 1, 2	.... 113	23
28	.... 3, 4	.... 114	24

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).



IRKSOME DUTIES

Let us not scheme to avoid unpleasant work, nor when we cannot escape it, grumble and pose as martyrs. Neither let us be cruel in working willing horses to death. Let us see to it also that our help is offered when the load is heavy and the road is rough, as well as when the load is light and the way pleasant. If we are intent on working for God and not self, we shall not stand for a particular job, but take whatever comes to hand. To refuse to work on the ground of dignity – to object to being a door-keeper because not elected as a presiding brother, or to hold back from giving away literature because not appointed to lecture – is to show that we have far learned the conditions which make service acceptable either to God or man. There are nasty as well as nice duties to perform in the business of an ecclesia, and a faithful man will not pick and choose. There are two sights shocking to behold, which alas! are sometimes to be seen. 1– An idle man, standing away from work, and, with the finger of scorn, pointing out the flaws in the efforts of a poor, struggling toiler who has undertaken the work because no one better offers or exists to do it. 2– A man who, after the heat and toil have been borne by others, steps forward and seeks to obtain the merit of the prosperous situation. The traits we need to cultivate in ourselves, and to look for in those whom we wish to guide and manage our ecclesial affairs, are such as spring out of a love of the Truth. These traits are humility, willingness, cheerfulness, enthusiasm, patience – qualities which stand out in the character of every Bible worthy, and are infinitely more desirable than a ready tongue, of a respectable appearance.

APPLY NOW FOR THE THIRTY FOURTH BIBLE SCHOOL
 Held at Rathmines, NSW — May 10th to 18th.



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
<p style="text-align: center;">ACKNOWLEDGEMENTS</p> <p>In order to conserve ever-increasing costs no acknowledgements of reservations will be posted out. Instead, we will forward only an Account Form about a month before the School opens. Those requiring an immediate acknowledgement, however, will receive same, if they include a stamped addressed envelope.</p>					

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

"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 this is the "day of small things," and we are not to expect great interest in the things of God, it is very encouraging to learn of baptisms into the Sin-covering Name of Jesus Christ. Such is the challenge of these last times that labourers in the Vineyard should not become discouraged through lack of interest, but should redouble efforts to extend the saving Truth while we have opportunity. The fruits of such efforts will be to the delight of us all, and to the glory of God. To the following we extend our congratulations on the important step undertaken.

Enfield: *Mr. Richard LePoidiven*, brother of Bro. Gary LePoidiven (15/2/75)

Coorparoo: *Mr. & Mrs. T. Hazell*, (interested friends); *Mr. W. Marney* (a friend from Mt. Isa, who will be living in isolation), baptised 19th January.

Perth: *Mr. Max McLaren* (interested friend) on 18th January.

TRANSFERS TO ECCLESIAS

To New Zealand: *Bro. A. Beasley* (from Hobart).

To Granville: *Sis. E. Goodman* (from Punchbowl).

To Wilston: *Bro. & Sis. T. Dawson*, *Sis. M. Dawson* (from Coorparoo).

To Campsie: *Sis. R. Wilson*, *Sis. M. Wilson* (from Granville). Campsie Ecclesia also reports that *Bro. Roy Cochrane* is now meeting with the Ecclesia. Bro. Cochrane suffers poor health resulting from a serious vehicle accident in recent years.

To Mt. Hawthorn: *Sis. N. Foley*, *Sis. John*, *Bro. A. Hall*, *Sis. J. Hall* (from Perth).

To Perth: *Bro. & Sis. P. Fergusson*.

To Ringwood: *Bro. & Sis. J. Roper* (from Burwood).

ENGAGEMENT CONGRATULATIONS

We extend our best wishes to Bro. *Roger Elfenbein* and *Sis. Margaret Thurlow* (Brighton) who have announced their engagement, and now plan for their impending marriage.

UNITED IN MARRIAGE

The following marriages are planned for March. We seek the Divine Blessing to rest upon them, that the circumstances of a united life may be of spiritual education developing qualities of outlook and action that will reflect to the Divine Glory. We all await with keen anticipation the approaching Bridegroom from heaven, who will bring complete blessings and joy to his Ecclesia Bride.

Bro. David Brewer and *Sis. Susanne Lund* will be married at Cumberland on March 8th.

Bro. Andrew Nolan and *Sis. Judith Horgan* are to marry at Enfield on March 22nd at 4pm.

BIRTHS

It is most delightful to receive reports of births into the families of brethren and sisters. Family relationships are ordained of God to perfect the character of His saints, as well as providing opportunity to parents to continue the Gospel message in the hearts and minds of their children.

To *Bro. & Sis. Barry Williams* (Enfield) a daughter, *Hannah Elizabeth*.

To *Bro. & Sis. R. McLean* (Glenlock) a boy, *Mark*.

To *Bro. & Sis. Bob Jones* (Whyalla), an adopted baby girl.

To *Bro. & Sis. G. Pittaway* (Wilston), a son, *Mark Gerald*.

To *Bro. & Sis. R. Hill* (Wilston), a daughter, *Suzanne*.

The ECCLESIAL CALENDAR for MARCH, 1975

To Bro. & Sis. S. Lake (Campsie), a daughter, *Naomi Jane*, on Jan. 18th.

To Bro. & Sis. Frank Forster (Enfield) a son, *Phillip James*.

To Bro. & Sis. M. Jones (Enfield), a son, *David Michael*.

DEATH

Lismore Ecclesia advises the death of *Bro. H. Chapman* (30th Sept), aged 71 years. Bro. Chapman accepted the Truth some years ago, and had attended meetings up to the previous day to his death – and the sudden loss was deeply felt by the brethren and sisters at Lismore. Nevertheless, God in His infinite wisdom, does all things for the good of those who are called, and has permitted us an example in our late elder brother of steadfast devotion to the things of the Truth. The Day of Resurrection will see the graves opened – for many, a wonderful experience and change to immortality.

GENERAL NEWS

Hobart Ecclesia has appreciated the company of Bro. & Sis. A. E. Jones, from Seminole, Florida, USA in recent weeks. Bro. & Sis. Jones have been visiting their son in law and daughter, Bro. & Sis. S. J. Taylor. The Ecclesia has also been pleased to have the company of Sis. Yvonne Hill (Riverton, New Zealand) for an indefinite period. The recent Bible Campaign in Tasmania was a particular success, adding greatly to the enthusiasm of the local ecclesia. The

WOODVILLE ECCLESIAL PICNIC

A delightful time was enjoyed by the brethren and sisters and young people associated with the Woodville Ecclesia at their annual picnic recently. The Ecclesia hired a large paddle steamer, and lunch was enjoyed on board, whilst the boat slowly moved up the historic River Murray, providing a vista of glorious river scenery. After lunch the company gathered together on the large covered upper deck, where the readings were considered, and addresses were given by Bro. Trevor Stagg of Perth Central, and Brother H. P. Mansfield of Woodville. It was agreed that a most pleasant and spiritually profitable time was enjoyed by all present (some 150), including members from other local and country Ecclesias. The captain of the boat, the mayor of Murray Bridge was deeply impressed by the gathering, and spontaneously remarked upon it. He had listened with interest to the talks that included comments relating to the current fulfilment of prophecy, and our hopes for 1975 (God willing), and expressed his pleasure at a group so interested in religion, as to spend time in that way. Altogether, the day was most relaxing and profitable.

number of interstate visitors was appreciated.

Cabramatta Ecclesia reports a stimulating and successful fraternal study and preaching effort in February. Bro. D. Hurn (Perth) spoke upon "The Glories of Solomon's reign," and demonstrated the typical foreshadowing of the Temple to the work and status of Christ and his followers in the Millenium. Some 12 friends attended the special lecture, and contacts were made with them. May Yahweh continue to produce fruit from such labours.

NEWS FROM BOOLAROO

"Just a brief note to express our sincere thanks for your ministrations among us in January. We did appreciate your effort to be among us (brief though it was) and to be able to lecture at Boolaroo.

In these last days before the return of Christ we try to take every opportunity to be like Noah (a preacher of righteousness), proclaiming the Truth in gospel work while we go about the greater work of strengthening ourselves.

For the May School lecture (God willing), we have taken the opportunity of inviting Bro. George Hawkins to lecture for us, as we mentioned to you.

Regarding the proposed debate with "the Church of Christ," we will be debating with them on the 26th and 27th February, and Bro. Garnet Alchin will be representing us."

– J. Richards.

Ecclesial Activities

During MARCH 1975 (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 & ECCLESIAL NEWS BY 13th MONTH

New South Wales Ecclesias

AVOCA BEACH - Meetings at home of Rec: G. G. Cripps, 316 The Round Drive, Avoca Bch. 2260. Tel: 821577). Sundays—Memorial meeting at 3.00pm.

- 1-2.30pm 1st Princ. class, G. Alchin.
- 2-Exh: E. Ritchie (Sutherland)
- 9-Exh: G. Darke (Boolaroo)
- 16-Exh: K. Jamieson (Campsie)
- 23-Exh: J. Goddard (Boolaroo)
- 30-Exh: F. Ryan (Boolaroo)

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: R. Window. Lect: L. Cole, *God's purpose with the earth.*
- 4- Informal study: Genesis, home Sis. I. White.
- 9-Exh: C. Denford.
- 11-Tape night, home C. Denford.
- 12-Young People's class, home A. Roberts.
- 16-Exh: J. Higgs.
- 18- Informal study: Genesis, home M. Stone.
- 23-Exh: L. Cole.
- 25-Tape night, home L. Stone.
- 26-Young people's class, home A. Roberts.
- 29-Literature distribution.
- 30-Exh: C. Leeson.

BOOLAROO - Christadelphian Hall, 14 Fifth St., Boolaroo. (Rec: J. Richards, 17 Church St., Gateshead 2290. Tel: 43 0106).

- 2-Exh: J. Richards. 2pm Leaflet distribution. Lect: K. Whitehead, *Belief*

& Baptism Essential for Salvation.

- 3-7.30pm A.B. meeting.
- 4-7.45pm 1st Princ. class, home N. Davies.
- 5-Daniel 2 study: J. Richards.
- 7-7.30pm Young Peoples class: K. Whitehead, *Matt. 5*, home of D. Pogson.
- 8-7.30pm MIC: Lecture, *Elpis Israel*, and 2 Expositions.
- 9-Exh: D. Pogson. Lect: G. Alchin, *Evolution - Theory of Self-destruction.*
- 11-1st Princ. class continued.
- 12-Gospel of John study: G. Alchin.
- 16-Exh/Lect: J. Mansfield (snr), *Proof That the Bible is God's Book.*
- 18-1st Princ. class cont.
- 19-Daniel 3 study: J. Richards.
- 21-7.30pm Young People's class, K. Whitehead, *Matt. 5*, home J. Richards
- 23-Exh: K. Whitehead. Lect: G. Russell, *The Meek Shall Inherit The Earth..*
- 25-1st Princ. class continued.
- 26-Half Yearly Business meeting.
- 30-Exh: F. Ryan. Lect: G. Darke, *Holy Spirit Gifts Not Available Today.*

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.

- 1-7.30pm CYC games night.
- 2-Exh: B. McClure. Lect: W. Munro, *God's Intention with this sick society.*
- 3-8pm A.B. meeting.
- 4-10.30am Dorcas class: *Esther.*
- 6-8pm Zechariah class: Reading summary: Ps. 113, T. Pogson; Zech. 10, *Divine Deliverer of Israel*, L. Salmon.
- 9-Exh: E. Mansfield. Lect:

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- 11—Speakers class 8pm: Readers, L. Rousell, M. Blackwood. Summary: R. Lowe. Lect: A. Mason, *Bible teaching in contrast to popular Christianity.*
- 13—8pm Study: 1st Timothy: B. McClure
- 14—8pm 1st Princ. class: *Why we can believe the Bible.* (30 Riverview Rd., Fairfield).
- 15—7.30pm Jnr. Bible Class: R. McClure, *Elisha and the Shunamite's Son.*
7.30pm Int. Bible class: P. Sawell *The deceitfulness of sin (2 Sam. 11).*
- 16—Exh: G. Gilham. Lect: B. Bates, *The Bible shows Creation - Not Blind Chance.*
- 17—8pm G.E.S. meeting.
- 20—Zech. class 8pm: Reading Sum'y Ps. 143, G. Gilham. Zech. 11, *Rejection of Good Shepherd:* G. Hatchell.
- 22—7.30pm Elpis Israel: B. Gilham.
- 23—Exh: D. Carroll. Lect: J. Mansfield, *Why the Churches are astray from the Bible.* 3pm Gospel Witness in Sydney Domain.
- 27—8pm 1st Tim. study: B. McClure.
- 28—1st Princ. class 8pm: *Why we can believe the Bible.*
- 30—Combined Exh. Bankstown town hall. 3pm Special Lect: Bro. A. Newton, *Survival? Good News for a World in turmoil.* 7pm Lect: P.B. Sawell, *God's Promises to Mortal Man.*

CAMPSIE - Cnr Beamish & Fletcher Sts. (Rec: J. Mansfield, 212 Vineys Rd., Dural 2158. Telephone 651 1828).

- 2—Exh: R. Pogson. Lect: W. Rosser, *Speaking with Tongues—A Miracle God but a false claim by men today.*
- 3—A.B. meeting
- 5—Hosea class: G. Jamieson, *Ephraim's*

- Inescapable Ruin (Ch. 13).*
- 6—1st Princ. class: S. Lake; home of J. Mansfield, 1 Melville Ave, Strathfld.
- 9—Exh: R. McClure. Lect: B. Etherington, *Future Centre of World Government Worship - Jerusalem.*
- 12—10.30am Sisters class: *Eureka.* J. Mansfield. 8pm Psalms study: B. Stretton.
- 16—Exh: John Mansfield. Lect: R. Mansfield, Special combined subject on Middle East.
- 19—Hosea study: S. Lake, *The Call To Repentance Promise of Forgiveness—(Ch. 4).*
- 20—First principles class.
- 23—Exh: G. Darke. 3pm Leaflet distribution. Lect: R. McClure, *Paradise Will Be On Earth - Not In Heaven.* Psalms class, combined with Pennant Hills. Home R. Croker, Pennant Hills.
- 26—10.30am Sisters class. 8pm R. Mansfield, *Making Prayer Powerful.*
- 30—Special Combined Weekend with Yagoona and Bankstown. Lect: J. Mansfield, *A World In Turmoil—The Divine Solution.*

FIGTREE - Figtree Hall, Princes Hwy. (Rec: M. J. Healy, 471 Crown Street, Wollongong 2500. Telephone: 29 3301)

- 1—Workshop class, home F. Joseph, Leader, F. Joseph.
- 2—Exh/Lect: P. Sawell, *Speaking with tongues—A Miracle of God, but a false claim by men today.*
- 5—Acts study: D. Elliott, Acts 13—*Iconium, Lystra and Derbe*, home E. Reeve.
- 9—Exh: M. Bonner. Lect: M. Healy, *Nehemiah's Prayer.*
- 12—Ephesians study: M. Bonner, home K. Joseph.

THE EPISTLE OF "IDEALS"

Paul's letter to the Ephesians will be expounded by Bro. A. Newton (Perth) at the combined Ecclesial Study and Gospel Proclamation activities in Sydney over the Easter holiday weekend. A Combined Memorial Meeting and Public Lecture will be conducted in the Bankstown Town Hall, Sunday 31st, and other details are:

Friday 28th: Study and Fraternal Tea at Yagoona, 6pm. 2nd study to continue at 7.30p.m.

Saturday 29th: Picnic outing. 3rd study at 7.30pm.

Sunday 30th: Arrangements as indicated above. Basket lunch will be enjoyed on the Town Hall lawns.

Monday 31: Concluding study 7.30p.m.

- 15—Elpis Israel: K. Joseph, home M. Healy.
- 16—Exh/Lect: B. Shaw, *Daniel's prayer*.
- 19—Acts study: M. Healy, Acts 14, *End of first journey*, home E. Reeve.
- 23—Exh/Lect: E. Ritchie, *Sin—Man's Action, Not the Devils*.
- 26—Ephesians study: M. Bonner, home M. Bonner.
- 30—Exh: Combined. Lect: M. Bonner, *Hannah's Prayer*.

GRANVILLE — 26 The Avenue. (Rec: H. Hadley, 204 Excelsior St, Guildford 2161. Telephone: 623 7697).

- 2—Exh. and study, G. Alchin.
- 5—Lect: B. Butters.
- 9—Exh: C. O'Connor. Ecclesiastes study, L. Goodman.
- 12—Lect: R. Harden, *7 Clear Reasons Why Christ's Return is Imminent and Sure*.
- 16—Exh: D. Shaw. Study: L. Whitehead, *On the road to Emmaus*.
- 17—Monthly A.B. meeting.
- 19—Lect: J. Ceiley, *The Tale of Two Cities—Rome and Jerusalem*.
- 23—Exh: E. Mansfield. Ecclesiastes study, L. Goodman.
- 26—Lect: L. Goodman, *Creation or Chance*.
- 30—Study: K. Russell, *Last days with the Disciples*.

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—Exh: K. Wassell.
- 5—Arranging Brethren's Meeting.
- 7—Law of Moses class.
- 19—Exh: A. Russell. Lect: R. Whitehead.
- 12—Bible marking class.
- 14—Footsteps of Christ study.
- 16—Exh: J. Muir. Lect: R. Whitehead.
- 21—Law of Moses class.
- 23—Exh: J. Russell. Mutual Improvement class.
- 26—Bible marking class.
- 28—Footsteps of Christ study.
- 30—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.

- 2—Exh: E. Baird. Lect: E. Mansfield, *The Prophecy of Daniel — History Recorded Before It Happens*.
- 5—8pm study, various homes.
- 9—Exh: K. Cook. Lect: J. Mansfield (snr), *Many Differing Interpretations Of The Bible — Are Any Of Them Right?*
- 12—8pm Combined study, Campsie hall. B. Stretton, *Psalms of David*.
- 16—Exh/Lect: G. Alchin, *Current Events and the Interpretation of Prophecy*.
- 19—8pm study, various homes.
- 23—Exh: W. Rosser. Lect: W. Sawell, *Why Did Christ Die?*
- 25—8pm Combined study, B. Stretton, *Psalms of David*, in Campsie Hall.
- 30—Combined Memorial Meeting at Bankstown Civic Centre. Exh: A. Newton, Lect: *What is the Kingdom of God?*

PUNCHBOWL — The Masonic Hall, 29 Arthur Street. (Rec: M. Gilmore, 118 Marine Drive, Oatley 2223. Telephone: 57 6986).

- 2—Exh: W. Wolstencroft. Lect: L. Goodman, *What The World Needs Today Is God*.
- 4—Study: B. McClure, *Names and Titles Of God*.
- 5—Sisters class.
- 7—Combined Y.P. class, B. McClure, *Samuel*.
- 9—Exh/Lect: F. Ryan, *O Jerusalem — Incredible Past, Glorious Future*.
- 11—Study: W. Wolstencroft, *Feasts of Yahweh — Passover*.
- 14—Elpis Israel class, home G. Mason.
- 15—Y.P. class: B. McClure, *Life Of Christ*.
- 16—Exh: B. McClure. Lect: K. Dennes, *Who Can Solve The Jewish — Arab Problem?*
- 18—Study cont. *Feasts of Yahweh — Passover*.
- 19—Sisters class.
- 21—Comb. Y.P. class cont: *Samuel*.
- 23—Exh: G. Steel. Lect: J. Rosser, *Russian Stranglehold On Europe — Bible Forecasts Result*.
- 25—M.I.C.
- 28—Elpis Israel, home C. Wills.
- 30—Exh: B. Stretton. Lect: F. Olsen, *Resurrection From The Dead — Man's Only Hope*.

Please send your Ecclesial Details by the 13th of the month.

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RIVERWOOD - 265 Bonds Rd. (Rec: D. Gilmore, 3 Jordan Ave, Beverly Hills 2209. Telephone: 533 1571).

- 2-Exh: D. Gilmore. Lect: G. Gilmore, *God's Promises*.
- 5-Study: P. Russell, *David the Shepherd (Ps. 23)*.
- 9-Exh: G. Russell. Lect: G. Steel, *Jerusalem-The New World's Capital*.
- 12-Study: G. Shaw, *David the Shepherd (Ps. 80)*.
- 16-Exh: C. Russell. Lect: D. Gilmore, *Why Man Cannot Bring Peace On Earth*.
- 19-Young Brethren's class: S. Gilmore, *Worthy Is The Lamb (Rev. 5)*.
- 23-Exh: J. Gilmore. Lect: B. Shaw, *Prophecy Proves The Bible True*.
- 26-Quarterly Business Meeting.
- 30-Exh: Combined Effort. Lect: T. Littler, *Christ Taught Only Few Will Be Saved*.

SUTHERLAND - 77 Acacia Rd. (Rec: E. J. Ritchie, 104 Cawarra Rd, Caringbah 2229. Telephone: 525 2337).

- 2-Exh: B. Shaw. Lect: R. O'Connor, *Speaking in Tongues: A Miracle Of God, Not of Men*.
- 5-8pm Romans study: V. Shane.
- 9-Exh: B. McClure. Lect: G. O'Neill, *Christ's Second Coming: Sure And Certain*.
- 10-8pm A.B. meeting.
- 12-8pm 1st Princ. class: *The Ancient Manuscripts And The Modern Bible*.

- 16-Exh: K. Gibbs. Lect: B. E. Philp, *Who Will Solve The Jewish - Arab Problem?*
- 19-8pm Romans study: B. E. Philp.
- 23-Exh: A. Ritchie. Lect: J. Mansfield (snr), *The Future of Israel And The Western Powers*.
- 26-8pm MIC: *Law and Grace*. (Ch. 4).
- 30-Combined Ecclesial meeting. Lect: *God's Promises to Mortal Man*.

YAGOONA - Worland St. (Rec: K. Cook, 2 Macdonald St., Auburn 2144. Telephone: 649 9483).

- 1-7.30pm Y.F. class: B. McClure, *The Man Moses*.
- 2-Exh: B. Stretton. Lect: C. Byrnes, *Why the Bible's greatest characters never went to Heaven*.
- 4-E.I. class: R. Pogson, *The Eastern Question Before Christ*. (Dan. 11).
- 9-Exh: S. Lake. Lect: B. McClure, *Resurrection-Man's only hope for a future life*.
- 12-Bible class.
- 14-Revelation class: R. Pogson.
- 16-Exh: C. O'Connor. Lect: W. Munro, *The Devil is man's lusts-not a supernatural demon*.
- 18-Elpis Israel class cont.
- 23-Exh: J. Mansfield. Lect: C. O'Connor, *Current events in prophecy*.
- 26-Bible class.
- 30-Combined study weekend at Banks-town Civic Centre. Exh/Lect: A. Newton, *God's promises to Mortal Man*.

SPECIAL LECTURES AT WARRIMOO CONTINUE

In co-operation with a number of ecclesias, Yagoona Ecclesia is sponsoring further lectures at the Warrimoo Citizens Hall, and the support of brethren and sisters will valuably assist in the endeavour.

March 9th, 3.30pm: L. Goodman, "Why Christ will return to earth."

March 23rd, 3.30pm: B. McClure, "What must we do to be saved?"

GIDEON: MIGHTY MAN OF VALOUR

Burwood Ecclesia is conducting a special effort under the above subject, expounded by Bro. J. Martin, during the holiday weekend of June 14th to 16th (God willing). Study titles will include: "The Call of Gideon," "Cleansing his Father's House," "The Sword of Gideon," "The Lesson of Thorns," and "The Day of Midian." A public lecture will be given: "The Middle East Prepares for the Great Day of God Almighty." Prior advice is given so that others interstate may choose to plan their holidays to assist in this effort.

Western Australian Ecclesias

MT. HAWTHORN – Masonic Hall, cnr Hobart and Shakespeare Sts. (Rec: P. Duperouzel, 7 Doyle St, Morley 6062. Telephone: 79 4973).

- 2-Exh: A. Harrinson. Lect: J. Ullman, *Speaking with tongues – A Miracle of God but a false claim by men today.*
- 5-8pm Romans study, Central hall.
- 7-8pm Elpis Israel study.
- 9-Exh: N. Rice. Lect: J. John, *The Earth will remain for ever – so can you.*
- 12-8pm Eureka study in Central Hall.
- 14-Study: *Love of God in the individual.* Home of P. Duperouzel.
- 16-Exh: D. Stempel. Lect: D. Hurn, *Who Can Solve The Jewish – Arab Problem?*
- 19-8pm Romans study at Central Hall.
- 21-8pm Elpis Israel study.
- 23-Exh: J. Milverton. Lect: B. Hayles, *The Millenium – A Literal reign on Earth By Christ.*
- 25-A.B. meeting at home of Bro. Kerr.
- 26-8pm Eureka study at Central Hall.

PERTH – 62 Canning Highway, Victoria Park. (Rec: J. Ullman, 38 Doney Street, Alfred Cove 6154. Telephone 30 4199).

- 2-Exh: D. Hurn. Lect: A. Newton, *Speaking with tongues – A Miracle of God, but a false claim by men today.*
- 3-Ecclesial and Sunday School Picnic.
- 5-Romans study: J. Ullman, *We have now received the reconciliation.*
- 7-E.I. and Law of Moses class.
- 9-Exh: H. Carder. Lect: J. Ullman, *God predicted the rise of modern Israel.*
- 12-Eureka study: G. Hawkins.
- 16-Exh: R. Davis. Lect: D. Hopper, *Who can solve the Jewish – Arab Problem?*
- 19-Romans study: J. Ullman, *The gift of righteousness.*
- 23-Exh: B. Hayles. Lect: D. Hurn, *Present day Sabbath-keeping refuted by the Bible.*
- 26-Eureka study: G. Hawkins.
- 30
- 27th to 31st – Palm Beach Bible School.

ADVERTISING BLOCK AVAILABLE

The latest *Herald of the Coming Age* is entitled *God Is One, Not Three*, and expounds the subject of the Unity of God as contrasted with current theological interpretation of the Trinity. The booklet features on the cover a representation of the Trinity concept found in other religions, and as such will be of considerable interest and appeal. It is recommended that the booklet be used in conjunction with public lectures to the subject, and printer's blocks are available on loan to assist with advertising. Use of such illustrations helps to highlight the lecture as well as draw enquiries for the booklet. Readers are invited to apply immediately for printer's block or art-work as depicted in the accompanying illustration, to: *GPA., Post Office, West Beach, 5024.*



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 mtg; 7pm Bible study.

- 2-Exh: R. Magennis. Lect: S. Finnin, *The Bible-The Book for Today*.
5-8pm Elpis Israel, home A. Finnin, 17 Wordsworth Ave, Clayton.
9-See details this issue.
12-8pm Acts study: H. Hall, home E, Boon, 16 Hull Rd, Croydon. 3rd study.
16-Exh: I. Topham. Lect: W. Dodson, *Israel-Witness of the Living God*.
19-8pm Elpis Israel, home A. Bruton, 8 Howded Street, Oakleigh.
23-Exh: J. Roper. Lect: H. Baum, *Churches in Error-What is the Truth*.
26-8pm 4th study on Acts: H. Hall, home W. Dodson, 9 Littlewood St, Hampton.
30-Exh: W. Dodson. Lect: R. Galbraith, *Evolution or Creation*:

MOE - Library Hall, Yallourn. (Rec: G. S. Howe, 6 Warringa Court, Warragul, 3820. Telephone 056/232596).

- 2-1.30pm Exh: M. Islip.
7-8pm study, home Bro. Burrage, 6 Langford St., Moe.
14-8pm Study, home Bro. Burrage.
16-1.30pm Exh: D. Galbraith. 4pm Youth Fellowship class, home Sis. Porter, Loch St., Yarragon.
21-8pm Study, home Bro. Burrage.
28-8pm Study, home Bro. Burrage.

WARRAGUL (Rec: J. Day, 40 Peace Avenue, Warragul 3820).

- Sundays-Mem. mtgs. 1st & 3rd at Moe.
4-2pm study, home G. Howe, 6 Warringa Court, Warragul.
9-Exh: H. Islip, home G. Howe.
11-7.30pm study: G. Howe.
18-8pm study, home G. Howe.
23-Memorial meeting, home J. White, 10 Ista St., Warragul.
25-7.30pm Study, home J. White.
30-Memorial meeting, home J. Day, 40 Peace Ave., Warragul.

GLENLOCK BIBLE CAMP: MARCH 28th to 31st

A holiday with a difference! The Bible Camp offers a spiritually uplifting time amidst the unique environment of the River-side. It is anticipated that the camp site will be in excellent condition for the gathering. The recent river floods have caused little damage, and willing hands have almost completed the preparations. The study theme, to be undertaken by Bro. J. Martin (Enfield) is: **NEHEMIAH: LET US RISE UP AND BUILD**. Details are as follows:

Friday 3pm: study, "The command to restore and build Jerusalem." 7.30pm study: "Nehemiah comes to seek the welfare of the children of Israel" (Chs. 1,2).

Saturday 9.30am: study, "Reviving the stones out of the heaps of rubbish" (Chs. 3,4). 2.30pm: Sports, picnic, races, etc. 7.30pm: "Within were fightings, without were fears" (Chs. 5, 6).

Sunday 10.30am: Memorial meeting, "So they read in the Book of the Law of God" (ch. 8). 2.30pm study: "Reconstructing the ruins of the people" (chs. 9,10).

Monday 9.30am: study, "The Lord Whom ye seek shall suddenly come to His Temple" (chs. 11, 13). Afternoon: Return trip home.

Detailed printed verse-by-verse expositions are in the course of preparation, and it is hoped will be available for the occasion. Meanwhile, all inquiries should be made to the Secretary: Bro. M. Lund, 32 Quondong Street, North Brighton, S.A., 5048 (Tel: 298 1743).



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: J. King, Jnr. Lect: G. Kennedy, *Archaeology - Testimony of Bible Truth.*
- 5—7.45pm study: *I John*, P. Cresswell, home A. Johnson.
- 9—Exh: R. Jerrow. Lect: Murray Lund, *Immortality—Promised But Not Possessed.*
- 12—1.15pm Dorcas class, home J. Collett, 7.45pm E.I., home L. Palmer.
- 15—Special monthly Ecclesial activity night: *Family night - Accent on affairs for children*, Sunday School Plays, etc.
- 16—Exh: L. Palmer. Lect: D. Palmer, *The Bible's Answer to a Worried World.*
- 19—7.45pm study: *I John*, home P. Dunn.
- 23—Exh. Lect: "Must The Sabbath Be Kept Today?"
- 26—1.15pm Dorcas, home Sis. P. Cotter, 7.45pm E.I., home D. Palmer.
- 30—Exh: A. Johnson. Lect: A.C. Dangerfield, *Christ's Resurrection - Its Importance To 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.

- 2—Exh: A. Johns. Lect: D. Manser, *Mortal Man In Need Of Salvation From Death.*
- 5—Study: A. Pitcher, *The 8 signs of John.*
- 6—Arranging Brethren's Meeting.
- 7—Young Folks study, home J. Luke.

- 9—Exh: Max Lund. Lect: J. Knowles, *The Hand Of God In The Destiny Of The Nations.*
- 11—Bible discussion evening for friends, *The Flood - Fact or Fiction?*
- 12—Study: *The Man Samuel*, R. Mansfield.
- 14—Special Lecture in Brighton City Hall, *Who Will Solve The Jewish-Arab Problem?* J. Martin.
- 16—Exh: Murray Lund. Lect: B. Luke, 18—11am Sisters class, home L. Nicholls.
- 19—Bible study class, J. King: *The 8 Signs of John.*
- 21—Young Folks study class, home M. Platten.
- 22—Bible marking class, A. Crawford.
- 23—Exh: D. Manser. Lect: J. King, *Why Does God Permit Famine and Suffering?*
- 26—Bible study: R. Mansfield, *The Man Samuel.*
- 30—Exh: R. Mansfield. Lect: K. McDermott, *Christ's First Advent a Fact - His Second a Vital Necessity.*

CUMBERLAND - 521 Goodwood Rd., Col. Light Gdns. (Rec: W. Gurd, 5 Alma Street, Panorama 5041. Tel: 76 5669).
Sundays—11am Memorial; 3pm S.S. 7pm Public Lecture.

- 1—1.30pm Young Folks Outing. 7.45p. Family night: A. & B. Johns, *The Truth in the Philippines*, illustrated with slides.
- 2—Exh: Murray Lund. Lect: P. Beard, *The Bible - The Book for Today.*
- 5—8pm Study class, P. Weller: *Hast Thou Considered My Servant Job?*
- 6—10am Sisters sewing group.
- 7—8pm Youth group, home B. Johns, *Preaching*, A. Johns.
- 9—Exh. Lect: R. Flint, *Is The World On The Way Out?*

WHO WILL SOLVE THE JEWISH/ARAB PROBLEM?

Bro. J. Martin will deliver a special lecture to the above title in the Brighton City Hall, 14th March, 1975. Brighton Ecclesia is engaging on large scale advertising, and it is hoped that brethren and sisters will support the undertaking. The City Hall holds approximately 600 and therefore a good attendance would be appreciated.

The ECCLESIAL CALENDAR for MARCH, 1975

- 10-8pm Int. friends class, home of R. Woodward, Clarence Gdns: *The Sabbath - Saturday or Sunday?*
 12-8pm 2 Timothy study, A. Hill, *Encourage Others To Take Up The Charge*, (chapter 2).
 13-8pm MIC: *Visual Aids*, J. Siviour.
 16-Exh: H. P. Mansfield. Lect: A. Hill, *Who Will Solve The Jewish Arab Problem?*
 19-8pm Job study, P. Weller: *Friends Or Enemies?* (Debates - Round 1).
 20-10am Sisters sewing. 2pm Sisters class. 7.30pm A.B. meeting.
 21-8pm Youth group, home M. Platten, *A Debate*.
 23-Exh: J. Martin. Lect: J. Knowles, *Will Communism Conquer The World?*
 26-8pm 2 Timothy study, A. Hill: *Guard The Charge In The Face Of Apathy* (chapter 3).
 30-Exh: L. Colquhoun. Lect: *The Kingdom of God a Reality on Earth*.

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: P. Cresswell. Lect: Ray Edgecombe, *The Bible's Authenticity-Tested and Proved*.
 4-8pm Revelation study, J. Knowles.
 5-11am Sisters class.
 7-8pm Youth group study.
 9-Exh: R. Evans. Lect: D. Evans, *The Bible's 3 Great Promises of Hope*.
 11-8pm Law Moses class: J. Martin.
 16-Exh: D. Manser. Lect: J. Knowles, *The Kingdom of God on earth - Past and Future*.
 18-Revelation study.
 21-Youth group.
 22-Wedding of Sis. Judith Horgan to Bro. Andrew Nolan, 4pm.
 23-Exh: J. Mansfield. Lect: D. Manser, *Israel-A witness to a Living God*.
 25-Law of Moses class.
 30-Exh. Lect: G. Osborne, *Current World Events - Reveal The Nearness of Christ's Return*.

GLENLOCK - Via Morgan. (Rec: B. G. Hollamby, 4 Andrew St., Waikerie 5330. Telephone: Waikerie 352).

- 2-9.30am. S.S. Exh: J. Halliday, 7pm Lecture: G. Mee.
 5-8pm Eureka class, held in hall.

- 9-Exh: R. McLean.
 12-Life of Christ study.
 16-9.30am S.S. Exh: B. G. Hollamby.
 19-Eureka class.
 23-Exh: G. Mee.
 26-Life of Christ study.
 28-31st: Glenlock Easter camp.

TEA TREE GULLY - Highbury Inst., Valley Rd. (Rec: M. K. G. Pitt, 147 Second Avenue, Royston Park, 5070)

1st-9th March: Thematic study of Daniel Leader: Bro. W. Excell.

- 1-8pm study: *Yahweh's truth exalted above man's superstition*.
 2-Exh: W. Excell, *Faith conquers man's ignorance and might*. Lect: P. Cresswell, *Sin's origin and its destruction*.
 4-8pm study: *Yahweh, the Ruler of the Nations*.
 6-8pm study: *The Rainbowed angel overcomes the Gentile Beasts*.
 8-2pm Ecclesial Picnic.
 9-Exh: B. Luke. Lect: W. Excell, *The Bethlehem Babe, Earth's Future Monarch*.
 10-A.B. meeting, home M. Pitt.
 12-10.15am Sisters class. 8pm Eureka class, home J. Pitcher: G. Wigzell.
 15-2pm Distribution.
 16-Exh: M. Pitt. Lect: Murray Lund, *Who Can Solve The Jewish - Arab Problem?*
 19-8pm E.L. class, home G. Wigzell, leader, M. Pitt.
 21-8pm Special Lecture at Modbury Civic Centre: *The Bible, God's Message for today*, D. Manser.
 23-Exh: P. Weller. Lect: G. Wigzell, *The Earth soon to be filled with the glory of God*.
 26-8pm Eureka class, home R. Stokes, leader, G. Wigzell.
 30-Exh: A. Wigzell. Lect: A. Cheek, *God's Plan For Redemption*.

WOODVILLE - Aberfeldy Ave. (Rec: P. Mansfield, Care of Post Office, West Beach, 5024. Telephone: 356 2278).

- 1-S.S. outing at Beach or pool. Evening study, E. Hubbard, *Jonah and his commission*.
 2-Exh: A.R. Gray. Lect: R. McAllister, *Eternal Life, not for all mankind*. 9pm Gospel work meeting.
 3-7.45pm Arranging Brethren's meeting
 5-Revelation study: H. P. Mansfield,

The ECCLESIAL CALENDAR for MARCH, 1975

- Every eye shall see him* (ch. 1).
- 7—E.I. study, home G. Armonis: W. McAllister, *Divine Providence in the Two Witnesses*.
- 9—Exh: P. Mansfield. Lect: G. Mansfield, *The True Significance and Meaning of John 3:16*.
- 10—Home Discussion class, home M. Goodwin: *The Doctrine of the Trinity and Bible Difficulties examined*.
- 11—10.30am Sisters' Study class.
- 12—Revelation study cont: *Sharing the Tribulation* (ch. 1:9-11).
- 14—Mutual Improvement class.
- 15—Gospel distribution afternoon and evening with Suburban Young Peoples class.
- 16—Exh: G. Wiggell. Lect: W. Derecki, *The Key to Unlock the Bible*.
- 19—Revelation study cont: *The One like a Son of Man* (ch. 1:12-16).
- 23—Exh: E. Hubbard. Lect: P. Mansfield, *Christ did not exist from Creation*.
- 25—10.30am Sisters' class.
- 26—Revelation study: *The Secret of the Seven stars* (ch. 1:17-20).
- 28—Elpis Israel study cont., home G. Armonis: W. McAllister, *Part Three*.
- 30—Exh: L. J. Colquhoun. Lect: G. Mansfield, *The Case of the Man Who Questioned Baptism*.

THE BIBLE: GOD'S MESSAGE FOR TODAY

Tea Tree Gully Ecclesia propose a Gospel Campaign from Monday 17th March to Friday 21st March. The Bible Exhibition will be on display at Modbury Civic Centre daily Monday — Thursday from 9.00am to 9.30pm, and on Friday from 9.00am to 6.00pm. At 8.00pm on Friday 21st in the same hall, Bro. D. Manser (Enfield), will speak to the title: *The Bible: God's Message for Today*. The interest of brethren and sisters is anticipated by the Tea Tree Gully Ecclesia.

LOGOS 1975 CALENDAR

These have been extremely well received throughout the world, and constitute a daily reminder in the home of the responsibilities and privileges of the Truth. Supplies are still available. We will pack the calendar in a protective carton, address and mail to any part of the world, including the sender's name and greeting for \$1.75 each. If you desire the calendar to be mailed elsewhere, please order through Logos Publications, West Beach Post Office, South Australia, 5024: if you desire to purchase of your own account, supplies are available from Ecclesial librarians, or Bro. R. Bailey, 31 Mourilvan St., Mansfield, Qld. 4122 (Tel. 49 8562); Bro. J. Mansfield, 1 Melville Ave, Strathfield, NSW., 2135 (Tel. 76 6540); Bro. M. Islip, 162 Maltravers Rd., Ivanhoe, Vic.

Bible School Competition

We suggest that when the month is over, you encourage your children to color in the drawing and return to Calendar Competition, Good Company Magazine, Post Office, West Beach, Sth. Australia, 5024. Marks will be awarded for these entries, and valuable prizes will be given at the conclusion of the year. First prize will be a week at the Bible School with all costs paid. All children 15 years and under are invited to participate. Younger children will be marked in suitable age categories.

We have been pleased to receive entries from young students at the Yagoona, Cabramatta, Hurstville, Riverwood, Wynnum, Perth Central and Hobart Sunday Schools. Marks have been awarded for these, and are being carefully preserved, so that these marks might build up into a competition winning total.

It is still time to enter for this competition, and we suggest that it is helpful for parents to encourage their children so to do.

Queensland Ecclesias

COORPAROO - School of Arts, cnr Cavendish Rd. and Halstead St. (Rec: S. T. Arthus, 16 Park Lane, Yeerongpilly 4105. Telephone: 48 4634).

- 2-Exh: R. Bailey, Lect: R. Rock, *The Lord's Prayer - Thy Kingdom Come - Thy Will Be Done On Earth.*
- 9-Exh: J. Cowie. Lect: R. Stead, *The Promised Land In Heaven Or On Earth?*
- 11-Int. Friends Class, home R. Bailey.
- 13-Study class in Hall.
- 16-Exh: J. Higgs. Lect: C Venn, *The Key to Understanding the Bible.*
- 23-Exh: D. McGahey. Lect: S. Arthus, *Christ went to Hell-Where and What is it?*
- 25-Interested friends class.
- 27-Study class.
- 30-Exh: R. Stead. Combined with Redcliffe for Lecture.

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: M. Steele. Lect: E. Townsend, *The Seed Within Itself.*
- 9-Exh/Lect: C. Venn, *The Key To Understanding the Bible.*
- 16-Exh: E. Townsend. Lect: K. Papowski, *Who Can Solve The Jewish - Arab Problem?*
- 23-Exh: P. A. Evans. Lect: M. Steele, *The Mystery of the Covenant of the Land.*
- 30-Exh/Lect: J. Knowles.

ROCKHAMPTON NORTH - CWA Hall, Poinciana St., off Rockonia Rd. (Rec: G. Hill, 1 Livermore St., Rockhampton 4700. Telephone: 27 1452).

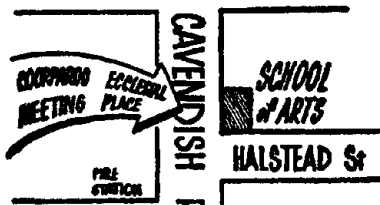
- 1,8,15,22,29-Tape night 7.30pm, cnr Hill and Emu Streets, Emu Park.
- 2-Exh: G. Bundesen. Lect: L. Osborne, *God seeks your participation in his Kingdom of Earth.*

5,12,19,26-1st Princ. class, home of G. Bundesen, 24 Livermore Street.

- 9-Exh: L. Osborne.
- 16-Exh: G. Hill.
- 23-Exh: W. White.
- 30-Exh: 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.

- 2-Exh: K. Papowski. Lect: R. Hermann, *Christ is Coming to Earth and Many Dead Shall Live.*
- 4-7.45pm Study, *Kings of Israel and Judah*, home Bro. J. Cowie.
- 8-Bus trip and barbeque tea at Country Park.
- 9-Exh: E. Venn. Lect: R. Hermann, *Christ is Coming to Earth and Will Subject All Nations.*
- 12-10.30am Sisters class, home of Bro. Crew.
- 13-7.45pm study: *Background to book of Hebrews.*
- 15-At home of Bro. Cowie: P. Ocroft, *The Godly Man Prov. 1).* R. Hill, *The King and His Bride (Ps. 45).*
- 16-Exh: R. Kilgus. Lect: J. Cowie, *Who Can Solve The Jewish - Arab Problem?*
- 18-Kings study cont.
- 23-Exh: T. Dawson. Lect: R. Hermann, *Christ is Coming to the Earth and Will Establish True Worship.*
- 26-10.30am Sisters class, at home Bro. Crew.
- 30-Exh: R. Hill.



THE WORD MADE FLESH

Redcliffe Ecclesia plans the above theme as the basis of its Easter Holiday Study Weekend from March 28th to 31st. Leader for the occasion is Bro. J. Knowles (Enfield).



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—Special Lecture, Blackmans Bay Community Hall: J. Scull, *Who are the Christadelphians?*
- 2—Exh/Lect: R. J. Herron (Launceston), *Sincerity without Truth cannot save.*
- 5—7.45 Revelation study: H. E. Taylor, 52 Creek Rd, Lenah Valley.
- 7—7pm Jnr. CYC: *God's promises to David*, 27 Corinda Grove.
- 8—Int. friends class, 7.30pm: 27 Corinda Grove, Springfield.
- 9—Exh/Lect: F. W. Onley (Launceston), *Israel's Revival—Sure Sign of Christ's Coming.*
- 10—A.B. meeting, 27 Corinda Grove.
- 11—Sisters class 10am 37 Corinda Grove Springfield.
- 12—7.45pm Study: S. Harrington, *The End of Christ's Public labours* (Nazareth Revisited ch. 51).
- 14—Snr. CYC: 7.30pm S. Taylor, *Gideon*
- 15—Special Lecture Blackmans Bay: S. D. Kingsbury.
- 16—Exh: F. Topliss (UK). Lect: H. Ceiley, *Earth not Heaven the reward of the righteous.*
- 19—Revelation study, H.E. Taylor: 22 Binya St, Glenorchy.
- 21—Jnr. CYC 7pm: *David's sin and repentance.* 13 Barossa Rd, Glenorchy.
- 22—Int. friends class, 27 Corinda Grove.

- 23—Exh/Lect: D. Kitto, *The Trinity—a travesty of Truth.*
- 25—10am Sisters class, 52 Creek Rd., Lenah Valley.
- 26—Nazareth Revisited Study cont: S. Taylor, *At the Table* (Ch. 52).
- 30—Exh: H. E. Taylor.

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—Exh: G. Dangerfield. Lect: K. Niejalke, *Is the Kingdom of God at Present in Existence?*
- 5—Study: I. Chilvers: *The Ark in the House of Dagon.* G. Dangerfield, *The Ark returns.*
- 7—Elpis Israel, home D. Kitto, Legana: J. Kershaw.
- 9—Exh: F. Topliss. Lect: M. Wright, *Jesus Christ, World Ruler.*
- 12—Genesis study: M. Onley, *Joseph.*
- 14—Eureka study, home D. Seaman, Newnham: G. Dangerfield.
- 16—Exh: H. Day. Lect: F. Onley, *Science Proves Creation.*
- 19—Study: W. Case, *Samuel Judges Israel.* H. Day: *Israel Desires A King.*
- 21—Elpis Israel study.
- 23—Exh: R. Herron. Lect: H. Day, *Inflation Can Be Cured.*
- 26—Introduction to Easter study.
- 29—Commence Easter study.
- 30—Exh/Lect: P. Cresswell, *Israel, Arabs & Russia Prelude Armageddon.*

LOGOS BIBLE MARKING TAPE SERVICE

Participants in this service are located in Queensland, NSW., Vic., S.A., W.A., Tas., N.Z., and USA. However, there is still room for more. Tapes are sent on a monthly basis, with twelve one-hour tapes completing a series. Studies available in-

Some studies are conducted in unique circumstances. One class is held in a hospital where the matron and two sisters join in the study of God's word with the aid of the tapes and the notes that are supplied.

Until recently, all recordings have been on reel tapes, but we are now in a position to supply cassettes.

We have in our possession many letters from recipients expressing their pleasure and profit from this service, and indicating that it fulfils a need. We shall be happy to forward further details to any who may be interested.

— H. Smith (Secretary).

(Forward all enquiries to: Logos Tape Service, West Beach Post Office, South Australia, 5024).

Bible School News

THE AUTUMN BIBLE SCHOOL

This is scheduled to be held (God willing) from 2.00 p.m. Saturday 10th May to Sunday 18th May. The School is sponsored by the Punchbowl Ecclesia, and they have appointed a Committee to co-operate in the organising of it. Brother F. Olsen has been appointed secretary for the May School.

The four main studies provide unusual and powerful themes. Brother G. Hawkins will give a complete analysis of the prophecy of Joel; Brother B. McClure will show why the Lord is symbolised as a Lamb no less than 28 times in the Apocalypse; Brother P. Pickering will reveal unique features of the Hebrew alphabet, and show how that in every letter it emphasises some feature relating to the Lord Jesus; the Word made flesh; Brother B. Stretton will link the future symbolism of the Lord as the Lamb of God with the Passover story in Egypt.

This School can provide an outstanding contribution to your further understanding of the will of Yahweh, as well as revealing some little-known features of Bible exposition.

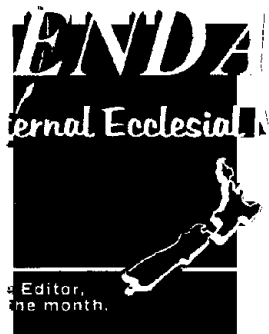
Special studies in connection with the teenage class will assist members of that class in the use of an Analytical Concordance, and therefore will help equip them to become independent students of the Word.

Outline of Studies

JOEL: PROPHET OF GLOOM AND GRANDEUR

This is the theme set down for Brother G. Hawkins of Perth. It is a theme that contrasts the disaster of the past with the grand destiny of the future. Joel commences his prophecy suddenly and abruptly, as did Elijah his ministry. His name resembles that of Elijah, so that he could be styled the Elijah of Judah. Both commence by pronouncing impending disaster; both prophesy relief from drought; both have experience of earthquake and fire; both were preachers of repentance. But, in addition, Joel presents a dramatic picture of future crisis and glory (Ch. 3) which warrants a re-investigation in these days. Obviously there is reference to the freeing of Jerusalem in 1967 in Joel 3:1, whilst the subsequent verses expound upon current world developments. A re-examination of this prophecy will equip us to surmount the problems that these latter-days will reveal. It will be the object of Brother George Hawkins to attempt such an analysis. It will be to the spiritual profit of readers to attend the May school – the studies of which are particularly designed for these times.

Send your reservation today.



To progress in divine knowledge is a duty. "Abound yet more and more" is the Spirit's oft-repeated admonition (Phil. 1:9; Col. 1:9-10; 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 claimed. To progress is to grow, develop, augment, not to destroy and recommence. As the flow 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 support the ecclesia, encouraging one another to that end; and let us add to what we learn there by our reading and study at home. To "grow in knowledge" (Col. 1:10) requires conscious effort on our part.

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

The joy of the new spiritual birth into the Family of Faith is indicated in the following items. We join with ecclesias and members in welcoming all such into the Body of Christ, and extend our desire for their development in the days of opportunity to the Divine image.

Launceston: *Miss Jocelyn Leslie Coombe*, daughter of Bro. & Sis. M. E. Coombe, baptised 16th February.

Perth: *Miss Adele Ullman*, eldest daughter of Bro. & Sis. J. Ullman, baptised 15th March.

Cumberland: *Mr. Byron Jolly*, son of Bro. & Sis. I. Jolly, baptised Feb. 18th.

ECCLESIAL TRANSFERS

To Lismore: *Sis. B. O'Toole* (from Ballina).

To Enfield: *Sis. B. McGeorge* (from Tea Tree Gully); *Sis. G. Sullivan* (from Woodville); *Bro. K. Fergusson* (from Perth).

To Perth: *Bro. & Sis. G. Fergusson* (from Enfield).

To Launceston: *Sis. W. Caudery* (from Tea Tree Gully).

To Riverwood: *Sis. P. & Bro. D. Ledger*, (from Hurstville).

To Mount Hawthorn: *Sis. M. Mills*, (from Perth).

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).

Bro. & Sis. G. Quartermaine (Mt. Hawthorn)—a daughter.

Bro. & Sis. G. Hatchell (Cabramatta)—a baby son.

Bro. & Sis. W. Dodson (Burwood)—a daughter, *Rebekah Jean*.

Bro. & Sis. Barry & Elizabeth Mills (Pennant Hills), have adopted a baby boy, *Adam David Abraham*.

Bro. & Sis. M. O'Connor Jnr. (Enfield) a son, *Michael John*.

Bro. Malcolm & Sis. Jenny Shaw (Lismore)—a daughter, *Jodi Leanne* (28th February).

GENERAL NEWS

● *Refellowship*: Perth Ecclesia are pleased to advise that following a satisfactory interview with members of the Arranging Brethren, *Sis. Barbara Kersting* has been received back into fellowship.

● *Membership*: Hobart Ecclesia welcomes back to their meeting, *Bro. W. Fleming* (from Hastings, N.Z.), and is pleased also to have *Sis. Y. Hill*, from Riverton, N.Z., who has settled into Hobart after some months stay in the city.

● *Special Effort*: Cabramatta records instructive and encouraging effort with Bro. D. Hurn during February. The special public lecture on the opening Saturday evening attracted 15 members of the public, whilst the studies upon "Solomon's Life and the Temple" drew attention to the coming of Christ and the establishment of the Kingdom on Earth. May we strive today, to "enter into the Rest" provided for the saints of God.

● *Autumn Bible School*: "We desire to report that on Monday evening 24th February last, it was our pleasure to meet at the invitation of the Committee and the Secretary appointed from among the brethren of the sponsoring Punchbowl Ecclesia to the 1975 Bible Schools, God willing.

"The majority of the usual activities were reviewed and excellent suggestions were introduced to ensure that all sections of the program will provide the utmost spiritual, and physical benefit for all ages concerned.

"Certain reforms appertaining to the comfort of all were considered and

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policies decided upon for consideration that the utmost satisfaction may result to the Glory of the Father and the eternal benefit of all.

"All sections of the Children's activities were considered including competitive games and "lighter activities" incorporating both Teenage and Adult interests designed to ensure a well balanced spiritual diet interspersed with relaxing procedures calculated to provide adequately for daily and evening periods.

"Relaxation times will ensure keen interest among all ages in a variety of interesting innovations which will add zest for all.

"It is satisfactory to learn that School bookings are being recorded in goodly numbers.

"The Bible School during May is usually held in pleasurable autumn weather and climatic conditions and we urge all possible to make their reservations immediately.

"The Bible School dates for May are 10th to May 18th next.

J. Mansfield (President.)"

● *Over 400 applications for literature received:* The Gospel Proclamation Association reports that it received a total of 422 applications for literature as the result of distribution activities during the 13 weeks from beginning of December to the end of February.

They were received from all states of Australia, New Zealand, and overseas.

Highest number came from South Australia with a total of 133; and next was Queensland with a total of 79.

The Booklet: *Guideline To Survival* had the highest number of requests.

All applications have been attended to, and correspondence has been entered

into with many of those who applied.

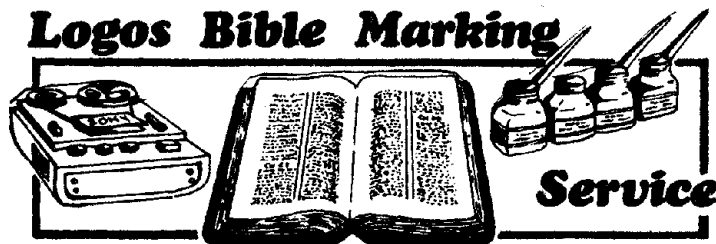
● *Combined Ecclesial Sunday School Picnic:* "Following the successful Ecclesial Picnic held last year, another occasion to meet in this way with our children is to be provided (God Willing) on Anzac Day this year.

The details of the Picnic are: *Date:* Friday April 25th. *Venue:* Angas Recreation Park, Angaston.

We are pleased to have the use of this beautifully appointed park which is well equipped with tennis courts, an oval and many shady trees. As such it provides a secluded setting most suitable to our needs and we anticipate a large gathering from all the local Ecclesias will be in attendance to enjoy the fraternal atmosphere and provide a Combined Sunday School Picnic for the children.

We are very pleased to have Bro. J. Ullman of the Perth Central Ecclesia visiting Adelaide at the time and he has agreed to address the meeting to the theme: "The Potter and The Clay" (Jer. 18), and we are sure his remarks will be of benefit to all.

The Programme for the day will include Children's races and novelty events, ice-cream distribution, sports activities for the young people and other events. Further details will be made available in circular/programme that will be made available shortly before the day of the Picnic. We would urge all brethren and sisters to note the date as an opportunity to increase the bonds of fellowship amongst the local Ecclesias. *Special Note:* We have the use of a large hall in the park area which will be adequate in the event of inclement weather. As we hope to have lunch and tea at the park, we suggest a barbeque (fire bans permitting)."
— Bro. J. Cowie (Enfield)



(Forward all enquiries to: Logos Tape Service, West Beach Post Office, South Australia, 5024).

Ecclesial Activities

During APRIL 1975 (God Willing)

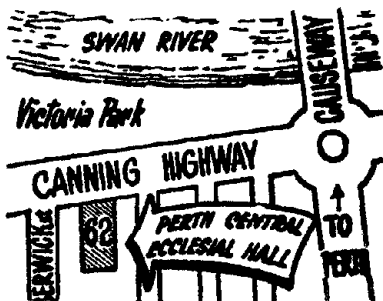
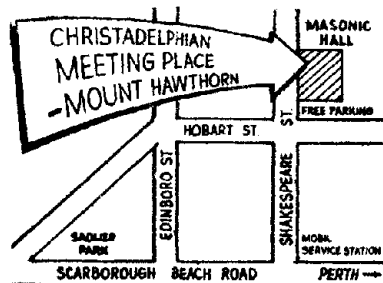
These events are listed for your interest and support. Your attendance, wherever possible, will strengthen yourself, encourage the meeting, and benefit the ecclesia. "Do not forsake the assembling of yourselves together," declared Paul (Heb.10:25). The facilities of these columns are available to all ecclesias based on the B.A.S.F. without reservations.

PLEASE POST GENERAL ITEMS & ECCLESIAL NEWS BY 13th MONTH

Western Australian Ecclesias

MT. HAWTHORN - Masonic Hall, cnr Hobart and Shakespeare Sts. (Rec: P. Duperouzel, 7 Doyle St, Morley 6062. Telephone: 79 4973).

- 2-Romans study, Central Hall.
- 4-Flpis Israel in various homes.
- 6-Exh: S. Fergusson. Lect: N. Rice, *The Visible Hand of God in World Affairs.*
- 9-Eureka study, Central hall.
- 11-Love of God in the Ecclesia, home A. Harrison.
- 13-Exh: D. Strempel. Lect: D. Moore, *England's Throne is not the Throne of David.*
- 16-Romans study, Central Hall.
- 18-Elpis Israel in various homes.
- 20-Exh: G. King. Lect: G. Quartermaine, *Man Mortal a Basic Bible Truth.*
- 23-Eureka study, Central Hall.
- 25-Lova of God in the Ecclesia, home J. Kerr.
- 27-Exh: J. John. Lect: A. Harrison, *The book of Morman clearly un-inspired.*



PERTH - 62 Canning Highway, Victoria Park. (Rec: J. Ullman, 38 Doney Street, Alfred Cove 6154. Telephone 30 4199).

- 2-Romans study, J. Ullman, *Grace Reigns Through Jesus Christ.*
- 4-E.I. & Law of Moses class.
- 5-Mutual Improvement class.
- 6-Exh: G. Hawkins. Lect: A. Hayles, *Indisputable Evidence That God Is Still Alive.*
- 8-11am Sisters Class: Daily Bible Reading & Story of the Bible, Vol. 8, p.16 *Birth of John the Baptist.*
- 9-Eureka study: G. Hawkins.
- 13-Exh: A. Newton. Lect: B. Hayles, *God's son born of a virgin. Why was this necessary?*
- 16-Romans study, J. Ullman: *Sin rendered powerless.*
- 18-E.I. & Law Moses Study.
- 20-Exh: A. Hayles. Lect: G. Hawkins, *Christ at his return will provide the only remedy for a lawless society.*
- 23-Eureka study, G. Hawkins.
- 27-Exh: S. Fergusson. Lect: A. Newton, *The Bible declares there is only one true religion.*
- 30-Romans study, J. Ullman: *Yield Yourselves unto Christ.*

Victorian Ecclesias

BURWOOD - Loyal Orange Lodge Hall, 335 Station St. (Nr. Riversdale Road), Boxhill Sth. (Rec: H. Hall, 963 Ferntree Gully Rd, Glen Waverley 3150. Tel: 56 11002).

Sundays-9.30am School & Smr. study; 11am Memorial mtg: 7pm Bible study.

2-8pm Elpis Israel, home S. Finnin, 17 Wordsworth Ave., Clayton.

6-Exh: B. Stevenson. Lect: A. Bruton, *Have you considered your future?*

9-8pm Acts study: H. Hall, home E. Roon, 16 Hull Rd, Croydon.

13-Exh: N. Wilson. Lect: J. Roper, *Nuclear War - Will You Survive?*

16-8pm E.I., home A. Bruton, 8 Howden St., Oakleigh.

20-Exh: H. Hall. Lect: T. Parsons, *Bible Ignorance Is Fatal.*

23-8pm Acts study: H. Hall, home H. Baum, 33 Arum Cresc.

27-Exh: S. Hill. Lect: J. Rosenthal, *The Problem Of Evil.*

30-8pm E.I., home B. Stevenson, 41 Littlewood St., Hampton.

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.

1-8pm Bible class, 162 Maltravers Rd, Ivanhoe: R. Knox, *David's Son Discusses unscrupulous scribes and pharisees* (Luke 20: 39-47 & Matt. 23: 1-12).

6-Exh: H. Baum.

8-8pm Law of Moses class, 27 Fricker Ave, Greensborough; P. Pickering.

13-Exh: S. Stevenson. Lect: S.J. Mansfield, *The Bible Headlines Tomorrow's news.*

15-Bible class special, 1st Princ. Evening

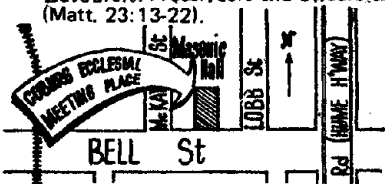
Armstrong's British Israelism.

20-Exh: S. Snow.

22-Law of Moses class: P. Pickering.

27-Exh/Lect: P. Pickering, *The Plain Truth: Britain Is Not Israel.*

29-Bible Class, R. Magennis: *The Eight Woes of Hypocrisy, Obstructionists, Devourers. Proselyzers and Swearers.* (Matt. 23: 13-22).



MOE - Library Hall, Yallourn. (Rec: G. S. Howe, 6 Warringa Court, Warragul, 3820. Telephone 056/232596).

4-8pm study, home Bro. Burrage, 6 Langford St., Moe.

6-1.30pm Exh: S. Snow.

11-8pm study, home Bro. Burrage.

18-8pm study, home Bro. Burrage.

20-1.30pm Exh: G. Pearson. 4pm Youth Fellowship class, home G. Howe, 6 Warringa Court, Warragul.

25-8pm study, home Bro. Burrage.

WARRAGUL (Rec: J. Day, 40 Peace Avenue, Warragul 3820).

Sundays-Mem. mtgs. 1st & 3rd at Moe

1-2pm Study, home G. Howe, 6 Warringa Court, Warragul.

8-7.30pm study, home J. Day.

13-11am Memorial mtg, home G. Howe.

15-2pm Study, home G. Howe.

22-7.30pm study, home G. Howe.

27-11am Memorial mtg, home J. White 10 1sta St, Warragul.

29-2pm Study, at home G. Howe.

GIDEON: MIGHTY MAN OF VALOUR

Burwood Ecclesia is conducting a special effort under the above subject, expounded by Bro. J. Martin, during the holiday weekend of June 14th to 16th (God willing). Study titles will include: "The Call of Gideon," "Cleansing his Father's House," "The Sword of Gideon," "The Lesson of Thorns," and "The Day of Midian." A public lecture will be given: "The Middle East Prepares for the Great Day of God Almighty." Prior advice is given so that others interstate may choose to plan their holidays to assist in this effort.

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—E.I. class: home R. Collett.
- 6—Exh: J. Knowles. Lect: P. Weller *Who are the 144,000?*
- 9—10am Dorcas class: home Sis. R. Dunn; 7.45pm 1 John Study: P. Creswell - home D. Cotter.
- 13—Exh: J. Luke. Lect: J. King Jr., *The collapse of morality foreshadows Christ's return.*
- 16—7.45pm study: 2 John - Leader P. Creswell, home D. Brumby.
- 20—Exh: Max Lund. Lect: M. Brumby, *Salvation originates in the Old Testament.*
- 23—10am Dorcas class: Sis. R. Harrold's home. 7.45pm E.I. class: home R. Jerrow.
- 25th to 27th—Special Study Camp Weekend at Inman Valley.
- 27—7pm Lect: C. Hollamby - *God is one not three.*
- 30—7.45pm Study 3 John - P. Creswell home A. Johnson.

BRIGHTON - 390 Morphett Rd, Warradale 5046. (Rec: G. Kortman, Lot 11, Oakridge Rd, Aberfoyle Park 5159. Telephone: 70 2003).

- 2—Study: A. Pitcher, *The Eight signs of John.*
- 3—A.B. meeting: home A. Pitcher.
- 6—Exh: H.P. Mansfield. Lect: Max Lund, *The Apostle's Teaching Contrasted with 20th Century Christianity.*
- 8—Home Bible Discussion class, R. Mansfield, *Eternal Inheritance On Earth Promised to Abraham.*
- 9—Study: E. Wilson, *The Epistle of Jude.*
- 11—Daily Readings Gathering, home F. Adderley.
- 13—Exh: J. Martin. Lect: A. Archer, *Archeology Verifies The Bible.*
- 15—11am Sisters class, home Sis. A. Cowley.
- 16—Study: J. King, *The Eight signs of John.*
- 18—Bible Marking Class.

20—Exh: A. Pitcher. Lect: P. Weller, *Today's Restless Society—A Divine Cure Needed.*

- 23—Study: *The Epistle of Jude* cont.
- 25—Daily Readings Gathering, home E. Wilson.
- 27—Exh: K. Hill. Lect: Rick Pillion, *Britain's Future Revealed in the Bible.*
- 30—Daniel study: D. Manser.

CUMBERLAND - 521 Goodwood Rd., Col. Light Gdns. (Rec: W. Gurd, 5 Alma Street, Panorama 5041. Tel: 76 5669).

- 2—8pm Job study: *The problems of critics & self defence* (Debate—round 2), P. Weller.
- 3—10am Sisters' sewing group. 2pm Sisters' class.
- 4—8pm Youth group: *The Apostle Peter* T. Gore
- 5—Ecclesial family outing to the zoo by boat.
- 6—Exh: N. Nelson. Lect: J. Luke, *Why Jesus is called Christ.*
- 7—8pm Int. friends class, home R. Woodward: *Questions & answers on any Biblical subject*, J. Luke.
- 9—8pm 2 Timothy study: *Preach the charge in all seasons; Ch. 4*, A. Hill.
- 10—8pm MIC: Lect: A. Hill, *World peace the hope of man.* Expos: N. Farran, *Solomon's prayer of dedication.*
- 13—Exh: J. Siviour. Lect: Max Lund, *Christ taught that few will be saved.*
- 16—8pm Job study: *Who is, what is, & where is God; the Redeemer* (Debate—Round 3), Peter Weller.
- 17—10am Sisters' sewing group. 2pm Sisters' class. 7.30pm A.B. meeting.
- 19th—28th: Special Effort with Bro. J. Ullman, see details elsewhere.
- 24—8pm Sub. Y.F: *We stand & rejoice in the Hope of the Glory of God* Rom. 5:1-5, J. Ullman.
- 30—8pm Job study: *Elihu—looking from another side*, P. Weller.

ENFIELD - 344 Hampstead Road, Clearview. (Rec: D. Horgan, 12 Pope Crescent, Hope Valley 5090).

- 2—Sisters class 11am. 8pm Revelation Study: J. Knowles.
- 4—8pm Youth Group study.

The ECCLESIAL CALENDAR for APRIL, 1975

- 5—Sunday School Outing.
6—Exh: R. Gore. Lect: N. Lloyd, *Belief and Baptism—Essential for Salvation.*
8—8pm Titus class: B. Williams.
13—Exh: Ray Edgecombe. Lect: P. Waller, *Christ Rose Bodily From The Grave—Will You?*
15—Revelation study.
18—Youth group.
20—Exh: H.P. Mansfield. Lect: J. Martin *This Permissive Society Will Be Destroyed At Christ's Coming.*
22—Law Of Moses class: J. Martin.
27—Exh: J. Knowles. Lect: B. Luke, *The Glories of the Coming Kingdom of God.*
29—Revelation study.

GLENLOCK—Via Morgan. (Rec: B.G. Hollamby, 4 Andrew St., Waikerie 5330. Telephone: Waikerie 352).

- 1—Renmark Class.
2—Eureka Class.
6—Exh: C. Shugg. Lect: J. Lunn.
8—Renmark Class.
9—Life of Christ Study.
12—Exh: C. Hollamby.

- 15—Renmark Class. Sisters Class 2.30.
16—Eureka Class.
20—Exh: C. Kempster.
22—Renmark Class.
23—Life of Christ Study.
27—Exh: I. McLean.
29—Renmark Class.
30—Eureka Class.

TEA TREE GULLY—Highbury Inst., Valley Rd. (Rec: M. K. G. Pitt, 147 Second Ave, Royston Park, 5070).

- 2—E.I. class, home G. Churches.
5—Sunday School outing.
6—Exh: R. Smith. Lect: C. Kempster, *What happens to the soul after death?* G.P.A. meeting.
9—Sisters class. Eureka class, home R. Smith.
13—Exh: J. Knowles. Lect: D. Manser, *The Origin of sin and its destruction.*
16—E.I. class, G. Hyndman.
20—Exh: J. Martin. Lect: G. Hyndman, *Bible teaching refutes sabbath teaching.*
23—Eureka class, home B. Pearce.

CUMBERLAND SPECIAL EFFORT ON JOSHUA

During April, God willing, Cumberland Ecclesia will hold a special effort in conjunction with Bro. J. Ullman of Perth.

As Joshua, the outstanding leader of Israel, reviewed the triumph of Israel over the idolatrous Canaanites, he gave his people a charge, a challenge, and an example to service Yahweh in sincerity and truth. Those lessons are most significant to the family of God in these times.

Details of the effort are as follows:

Sat. 19th—Fraternal: *Yahweh is the inheritance of the Righteous—Josh. 13* (Supported with items).

Sun. 20th—Exhortation: *Caleb: Man of Faith and Action—Josh. 14*
3.00pm S.S.—*Draw Near To God & Do Not Envy The Foolish.*
7.00pm—Special lecture.

Mon. 21—8pm study: *Anak's Trinity and A Woman of Faith—Josh. 15.*

Wed. 23—8pm study: *The Daughters of Zelophehad—Josh. 17.*

Thurs. 24—2pm. Sis. Class: *A Virtuous Woman—Prov. 31.* 8pm Young Folks Class—*Rejoicing In Hope Of The Glory Of God.*

Frid. 25—All day picnic at Angaston Oval—Talk: *The Potter & The Clay—Jer. 18.*

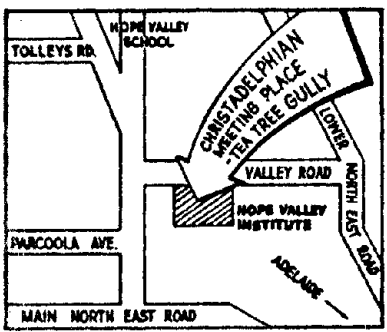
Sat. 26—5.15pm Fraternal Tea. 7.15pm Family Evening: *Cleave Unto Yahweh or Perish—Josh. 23.*

Sun. 27—Exhortation: *Cities of Refuge—Josh. 20.* 7pm Special Lecture.

Mon. 28—8pm Study: *Service Yahweh in Sincerity and Truth. Josh. 24.*

A cordial invitation is extended to all brethren and sisters to attend.

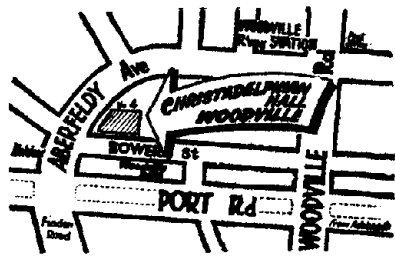
- 27—Exh: B. Pearce. Lect: D. Evans, *The Bible offers security for a troubled world.*
- 30—E.I. class, home A. Whitehead.



WOODVILLE — Aberfeldy Ave. (Rec: P. Mansfield, Care of Post Office, West Beach, 5024. Telephone: 356 2278).

- 2—Apocalypse Made Plain study: H. P. Mansfield, *The Ecclesia which lacked Its First Love* (Rev. 2:1-7).
- 4—Mutual Improvement Class.
- 5—S.S. outing: Afternoon hike. Evening talk: R. McAllister, *Hezekiah: Judah's Greatest King.*
- 6—Exh: L.J. Colquhoun. Lect: B. Steele, *Death Is The Result Of Man's Sin.*
- 7—7.45pm Arranging Brethren's mtg.
- 8—Sisters' Gathering: *The Psalms of David.*
- 9—Apocalypse Made Plain study: H. P. Mansfield, *The Poor Ecclesia with Riches* (Rev. 2:8-11).
- 11—Young people's activity evening, at home W. McAllister, 14 Kellett St., Semaphore Park, 8pm: Variety program, including talk on *Miracles of the Human Body.*

- 13—Exh: W. McAllister. Lect: H. P. Mansfield, *The tale of two cities: Rome versus Jerusalem.*
- 14—Home discussion, 4 Lasscock Ave., Findon at 8pm: *Difficult Scriptures Made Plain.*
- 16—Apocalypse Made Plain study: H. P. Mansfield, *The Ecclesia that Tolerated Error* (Rev. 2:12-17).
- 18—Elpis Israel: home G. Armonis, 12 Bollingbroke Ave., Fulham Gdns, *Story Of Two Witnesses.*
- 19—Literature distribution at 2.45pm. Fraternal Tea & Evening activity.
- 20—Exh: H. Muggleton. Lect: C. C. Wiggell, *a Jewish King destined to Rule the World.*
- 21—Quarterly Business Meeting.
- 22—Sisters: gathering: *The Psalms.*
- 23—Apocalypse Made Plain study: H. P. Mansfield, *The Ecclesia that associated with Jezebel.* (Rev. 2:18-19).
- 25—Mutual Improvement Class.
- 27—Exh: H. P. Mansfield. Lect: M. Lund, *The Churches Teaching Astray From The Bible.*
- 30—Special Lecture in Tennis Club Hall, Cudmore Tce., Henley Beach (opp. Western Community Hospital): *Guideline To Survival.*



Your support at the Ecclesial meetings will keep alive the spirit of the Truth in these last days of the Gentiles. Be an inspiration for spirituality in your area.

LECTURES AT SALISBURY

The second in a series of six monthly lectures conducted by the Enfield Ecclesia in the Salisbury area, north of Adelaide, will be held on Sunday 13th April at 7pm. Venue is the Scout Hall, Orange Avenue, Salisbury, and Bro. J. Knowles will speak upon "The Bible's Three Great Promises Of Hope." Advertising by leaflets is being undertaken, and the GPA are assisting with lecture equipment, leaflets, etc. Refreshments will conclude the evening's program. A number of brethren and sisters live in the district, and it is hoped to encourage further interest amongst the public.

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.

- 2—10.30am Sisters class, home Sis. Fotheringham, Holland Park.
- 3—7.45pm Haggai Class: D. McGahey.
- 4—7.45pm Young people's evening.
- 6—Exh: R. Rock. Lect: R. Bailey, *God only hath immortality — Man is mortal.*
- 8—Int. friends class, home R. Bailey.
- 13—Exh: K. Papowski. Lect: R. Lambert *Christ will literally and visibly appear on the earth again.*
- 16—Sisters class, home Sis. Fotheringham
- 17—Haggai Class: D. McGahey.
- 18—7.45pm A.B. meeting.
- 20—Exh: R.A. Hill. Lect: R. Thiele, *Moral & Social Decay Indicate Christ's Return Is Near.*
- 22—Int. friends class, home R. Bailey.
- 27—Exh: S. Arthur. Lect: L. Crowther, *Russia & the Vatican will unite in the bid for World Dominion.*
- 30—Sisters class, home Sis. Fotheringham

ROCKHAMPTON NORTH - CWA Hall, Poinciana St., off Rockonia Rd. (Rec: G. Hill, 1 Livermore St., Rockhampton 4700. Telephone: 27 1452).

- 2,9,16,23,30—Bible study, 24 Livermore St, at 7.30pm
- 5,12,17,26—Tape night, Cnr. Hill & Emu Sts., Emu Park, 7.30pm
- 6—Exh: L. Osborne. Lect: C. Bundasen, *The Bible reveals tomorrow's news today.*
- 13—Exh: G. Hill.
- 20—Exh: W. White.
- 27—Exh: G. Bundasen.

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—Y.P. class: *The Kings of Israel & Judah*, Bro. Cowie.
- 6—Exh: R. Evans. Lect: R. Thiele: *The book of Mormon, Divine revelation or human fraud.*

9—Sisters class: Nazareth Revisted.

10—Bible class.

13—Exh: J. Cowie. Lect: R. Rock, *Planet earth's last chance.*

15—Y.P. class: *Kings of Israel & Judah.*

20—Exh: C. Venn. Lect: R. Evans, *Archaeology proves the Bible true.*

23—Sisters class: Nazareth Revisted.

24—Bible class: Hebrews study.

27—Exh: R. Thiele. Lect: R. Hill, *Did life on earth originate in the sea?*

29—Y.P. class: *Kings of Israel & Judah.*

HERALD OF THE COMING AGE

Supplies of this booklet in the following titles are available from Logos Publications, P.O., West Beach 5024. Prices are: 6 cents each; 50 copies for \$2.50; 500 copies for \$16.66—to which postage should be added.

THE RESURRECTION OF CHRIST—Shown to be factual by an appeal to reason; and essential to the obtaining of salvation.

THE AMAZING WITNESS OF FULFILLING BIBLE PROPHECY—How past and present fulfilling Bible prophecy proves beyond doubt that the Scriptures are true.

MODERN ISRAEL: MIRACLE OF BIBLE PROPHECY—Israel today, an incontestable witness to the truth of the Bible, and the imminence of the Lord's return.

WAR WITH RUSSIA IS INEVITABLE—Current events aligned with Bible prophecy and the expectation of Christadelphia for over a century.

HOW AND WHEN THE SABBATH SHOULD BE KEPT—An answer to S.D.A. teaching and an exposition of what the sabbath means to us.

USA & BRITAIN ARE NOT ISRAEL—The teaching of H. Armstrong examined and refuted.

THE DEVIL AND SATAN DEFINED—An exposition with an explanation of "difficult" passages.

JEHOVAH'S WITNESSES REFUTED BY THE BIBLE—Just the book to have on hand when they call!



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—Revelation 12 study, H.E. Taylor, 602 Nelson Rd, Mt. Nelson, 7.45pm
- 4—Jnr.CYC 7pm: 2 Stapleton St., Glenorchy, *Wisdom & Peace of Solomon's Reign*.
- 5—Special Lect, Blackmans Bay, 8pm: *The Kingdom of God on earth — Are you prepared?* H.E. Taylor.
- 6—Exh/Lect: *Resurrection of Christ's body ensures a living faith*.
- 7—A.B. meeting, 37 Corinda Grove, 7.30pm
- 8—10am Sisters class, 22 Binya St., Glenorchy.
- 9—7.45pm Study: E. Harrington, *Gethsemane* (Nazareth Revisited 53-54).
- 11—7.30pm Snr. CYC: *Name & Titles of Deity*. H. E. Taylor.
- 13—Exh: E. Harrington. Lect: S. J. Taylor, *Present politics & Current Religion To Be Replaced*.
- 16—Revelation study, 7.45pm: H.E. Taylor, 13 Barossa Rd, Glenorchy.
- 18—Jnr. CYC: 7pm 27 Corinda Grove, Springfield, *Solomon Builds The Temple*.
- 19—Ecclesial Family Evening.
- 20—Exh/Lect: J. Thiele, *Essentials of Salvation—Belief, Baptism, Godliness*.
- 22—Sisters' Class 10am: 2 Stapleton St., Glenorchy.
- 23—Bible Class 7.45pm J. Scull, *The Arrest*. (Nazareth Revisited Ch.55,56)
- 25—Snr. CYC 7.30pm: S.E. Harrington, *Joshua*.
- 27—Exh: S.D. Kingsbury. Lect: E. Harrington, *Current Events*.
- 30—7.45 Revelation study: H.E. Taylor, 37 Corinda Grove, Springfield.

LAUNCESTON — 69 Balfour St. (Rec: M. E. Coombe, 12 Mulgrave St, Launceston 7250. Telephone: 44 2207). Sunday—9.30am School & Snr. study; 11am Memorial mtg. 7pm Public Lect.

- 1—10.45am Sisters class tape: J. Ullman, *Keep Yourselves in the Love of God*.
- 2—Genesis study: F. Onley: *Joseph—Suffering before the Glory*.
- 4—Elpis Israel study, home D. Kitto: *J. Karshaw*.
- 5—7.30pm CYC: P. Cresswell, *The Virtuous Woman* (Prov. 31).
- 6—Exh: C. Blanch. Lect: D. Case, *Christianity or Socialism—What is Your future?*
- 9—Study: J. Case, *Saul seeks for asses*, (1 Sam. 9:1-10). A. Ansell, *Saul meets Samuel*. (vv. 11-24).
- 11—Study, home D. Seaman: *Eureka*, Vol. 2, G. Dangerfield.
- 13—Exh/Lect: J. Scull, *Resurrection—Key To Your Future*.
- 15—10.45am Sister's class, J. Ullman: *Tape, Faultless In The Presence Of His Glory*.
- 16—Study: M. Wright, *Introduction to 1st Peter; Triumph in Tribulation*.
- 18—Elpis Israel Home study.
- 19—CYC: B. Johnson, *Feed My Sheep* (John 21).
- 20—Exh: G. Dangerfield. Lect: C. Blanch *Preparation of the world for the coming of Christ*.
- 23—Study: L. Scolyer, *Anointing of Saul* (1 Sam. 9:25—10:8). D. Case, *Saul Appointed King* (vv. 9-27).
- 25—Eureka Home study.
- 27—Exh/Lect: R. O'Connor, *Permissive Society — Your Permit To Perish*.
- 29—10.45am Sisters class: tape, *Life of Hezekiah*, B. McClure.
- 30—Study: M. Wright, *The Believers call to Life*. (1st Peter 1).

THE APOCALYPSE'S PICTURES OF THE KINGDOM AND BEYOND

Bro. R. O'Connor (Punchbowl) will outline the dramatic visions of the future, under the above heading, at the Launceston Ecclesia during the April holiday weekend. The occasion will feature an illustrated address on birds, entitled "Evolution put to Flight." Two public lectures will be given by Bro. O'Connor during the weekend program.

New South Wales Ecclesias

AVOCA BEACH - Meetings at home of Rec: C. G. Cripps, 316 The Round Drive, Avoca Bch. 2260. Tel: 821577). Sundays—Memorial meeting at 3.00pm.

- 5—3pm Daniel study: G. Alchin.
- 6—Exh: K. Whitehead (Boolaroo).
- 13—Exh: N. Davies (Boolaroo).
- 20—Exh: S. Lake (Campsie).
- 27—Exh: R. Brooker (Boolaroo).

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—Informal Genesis study, home L. Cole
- 5—A.B. meeting, home L. Stone.
- 6—Exh: A. Roulstone. Lect: R. Window, *God's Purpose with the Earth.*
- 8—Tape night, home C. Denford.
- 9—Y.P. class, home A. Roberts.
- 13—Exh: R. Window.
- 15—Informal Genesis study, home Sis. I White.
- 20—Exh: K. Stone.
- 22—Tape night, home Sis. M. Stone.
- 23—Y.P. class, home O. Roberts.
- 26—Literature distribution.
- 27—Exh: J. Higgs.
- 29—Informal Genesis study, home Sis. B. Denford.

BOOLAROO - Christadelphian Hall, 14 Fifth St., Boolaroo. (Rec: J. Richards, 17 Church St., Gateshead 2290. Tel: 43 0106).

- 1—1st Princ. Class, 7.45 home L. Davies
- 2—John Study, G. Alchin, 7.45.
- 6—Exh: J. Goddard. 3pm Leaflet Distribution. Lect: E. Witton, *Seven Clear Reasons Why Christ's Coming Is Imminent And Sure.*
- 4—Y.P. Class, 7.30, home J. Richards: K. Whitehead, *Sermon on the Mount.*
- 7—Monthly A.B. 7.30pm.
- 8—1st Princ. Class cont.
- 9—Daniel 4 Study, 7.45: J. Richards.
- 12—MIC: Lect. E.I. & Exposition 7.30.
- 13—Exh: N. Davies. Lect: J. Richards, *Refuge from the Storm; What you must do to be Saved.*
- 15—1st Princ. Class cont.
- 16—Gospel John Study: G. Alchin.

- 18—Y.P. Class, home G. Darke: K. Whitehead, *Sermon on the Mount.*
- 20—Exh/Lect: S. Lake, *Christ's Judgment; Destroy to Save.* 3pm GES mtg.
- 22—1st Princ. Class cont.
- 23—Daniel 5 study, J. Richards
- 27—Exh: E. Whitehead. Lect: F. Ryan *Sabbath Keeping now unnecessary.*
- 29—7.45pm 1st Princ. Class cont.
- 30—John Study: G. Alchin.

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.

- 3—8pm Zechariah class: J. Porter, Summary Gal. 4. G. Hatchell: *Resurrection of Good Shepherd and scattering of the flock (Zech. 11).*
- 5—7.30pm CYC Games night.
- 6—Exh: K. Dennes. Lect: B. Stretton, *What Christ's Return will mean to you.*
- 7—8pm A.B. meeting.
- 8—10.30am Dorcas class study: *Esther.* Speakers class, Read: G. Pogson, B. Bates. Summary: A. Mason. Exh: L. Salmon.
- 10—8pm Study: B. McClure, *1st Epistle to Timothy.*
- 11—8pm 1st Princ. class, 30 Riverview Rd, Fairfield, *Why we can believe the Bible.*
- 13—Exh: K. Whitehead. Lect: K. Jamieson, *Heaven going - A foolish delusion.*
- 17—8pm Zechariah class: Summary, L. Salmon, Num.36. P.B. Sawell, *Israel seeks the Good Shepherd (Zech. 12).*
- 19—7.30pm Int. Bible class: G. Hatchell, *Sins Consequences (2 Sam. 12).* Jnr. Bible class, 7.30pm L. Salmon *Naaman the Leper.*
- 20—Exh: P.B. Sawell. Lect: J. Mumby, *Who Shall Be Raised For Judgment.*
- 21—8pm GES meeting.
- 24—8pm Study, B. McClure, *1st Epistle to Timothy.*
- 25—8pm 1st Princ. class, 30 Riverview Rd, Fairfield, *Why we can believe the Bible.*
- 26—7.30pm E.I. class, B. Gilham.

- 27—Exh: C. O'Connor. Lect: R. Croker, *The Kingdom of God Past, Present, and Future.*
 29—10.30am Dorcas study: *Esther.*

CAMPSIE — Cnr Beamish & Fletcher Sts. (Rec: J. Mansfield, 212 Vineys Rd., Dural 2158. Telephone 651 1828).

- 6—Exh/Lect: C. O'Connor, *What Christ's Return Will Mean To You.*
 9—10.30am Sisters' class, *Eureka*: J. Mansfield. 8pm Com. class, *Psalms*, B. Stretton.
 12—Special introduction to Law of Moses 4pm: *Law — Its need & beauty.* 5.30pm: Fraternal tea. 7pm: *The Law Given At Sinai.*
 13—Exh: B. McClure. Lect: John Mansfield: *A tale of two cities—Jerusalem & Rome* (illustrated).
 16—Law of Moses class: R. Mansfield, *The Sabbath Law.* K. Jamieson, *The Rest of the 10 Commandments.*
 17—7.30pm 1st Princ. class, home J. Mansfield, 1 Melville Ave, Strathfield leader, S. Lake.
 20—Exh: C. Jamieson. Lect: B. McClure, *The Judgment Seat — Who Will Be Raised?*
 22—Combined study, home R. Croker, *Psalms*: B. Stretton.
 23—10.30am Sisters Class. 8pm Study: John Mansfield, *Parables Of The Messiah.*
 27—Exh/Lect: F. Ryan, *The Arab Nations Will Be Amongst Israel's Friends.*
 30—Law of Moses Class: D. Mansfield, *Private Life & Public Institutions.* S. Lake: *Dealings of Man with Man.*

FIGTREE — Figtree Hall, Princes Hwy. (Rec: M. J. Healy, 471 Crown Street, Wollongong 2500. Tel: 29 3301).

- 2—Acts study, F. Joseph: *Jerusalem Conference, Acts 15*: home E. Reeve
 5—Worship class, M. Healy: home M. Healy.
 6—Exh/Lect: R. Carr, *Hezekiah's prayer*

- 9—Ephesians study, M. Bonner, Home K. Joseph.
 13—Exh: K. Joseph. Lect: E. Baird, *Papal Infallibility—A False Claim.*
 16—Acts study: F. Joseph, *Jerusalem Conference, Acts 15*: home E. Reeve
 19—E.I. class, M. Bonner, home F. Joseph
 20—Exh: R. Steel. Lect: M. Healy, *God's Promises to Mortal Man.*
 23—Ephesians study, home M. Bonner.
 27—Exh/Lect: W. Rosser, *The Lord's Prayer.*
 30—Acts study: F. Joseph, *Second Missionary Journey, Acts 16.*

GRANVILLE — 26 The Avenue. (Rec: H. Hadley, 204 Excelsior St, Guildford 2161. Telephone: 632 7697).

- 2—Lect: D. Shaw, *Jesus Christ did not pre-exist.*
 6—Exh: R. Pogson, B.C. Ecclesiastes study, L. Goodman.
 9—Lect: G. Steel, *The USA & Britain are not Israel.*
 13—Exh: K. Cook. BC study of A.S.K. notes, O. Forsdike.
 16—Lect: B. Gilham, *It Does Matter What We Believe.*
 20—Exh: B. Stretton. BC Ecclesiastes study, L. Goodman.
 21—Monthly A.B's
 23—Lect: C. Byrnes, *The Real Devil Defined.*
 27—Exh: M. Bonner. BC study of A.S.K. notes, O. Forsdike.
 30—Lect: B. Etherington, *The Lord's Prayer — Its Real Meaning.*

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—A.B. meeting.
 4—Law of Moses class.
 6—Exh: M. Shaw.
 9—Bible Marking class.
 11—Footsteps of Christ study.
 13—Exh: A. Leadbeater. Lect: C. Hermann.

WHAT CHRIST'S RETURN WILL MEAN TO YOU!

The above title will form the basis for a special lecture by the Cabramatta Ecclesia, following Bro. A. Newton's witness in the Bankstown Town Hall on March 30th. The speaker for this follow-up lecture is Bro. B. Stretton, and the occasion is: April 6th. The interest and support of members will be most helpful.

The ECCLESIAL CALENDAR for APRIL, 1975

- 18—Law of Moses class.
20—Exh: R. Whitehead. Lect: C. Hermann.
23—Bible marking class.
25—Sunday School evening.
27—Exh/Lect: J. Cowie, *Introducing the Christadelphians*.

PENNANT HILLS — Lower Hall Community Centre, Yarrara St. (Rec: R. Carr, 100 Essex Street, Epping 2121. Telephone: 869 8452).

Sundays—Memorial 11.15am Lect: 7p.m.

- 2—8pm Study.
6—Exh: P. Sawell. Lect: W. Rosser, *God's Promises To Mortal Man*.
9—8pm Study: B. Stretton, *Psalms Of David*.
13—Exh: J. Gilmore, Lect: J. Green, *What Christ's Return Will Mean To You*.
16—8pm Study.
20—Exh: K. Dennes. Lect: J. Mansfield. *How Archaeology Supports the Bible*.
22—8pm Combined Study: B. Stretton *Psalms of David*, 10 George St., Pennant Hills.
27—Exh: J. Mansfield Snr. Lect: A. Russell, *The Bible's Teaching on the Spirit Of God*.

PUNCHBOWL — The Masonic Hall, 29 Arthur Street. (Rec: M; Gilmore, 118 Marine Drive, Oatley 2223. Telephone: 57 6986).

- 1—Study: P. Shead, *Feasts of Yahweh—First Fruits*.
4—Com. Y.P. class, home B. McClure.
6—Exh: P. Niven. Lect: R. Pogson, *What Christ's Return Will Mean To You*.
7—Arranging Brethren's meeting.
8—Study: R. Etherington, *Feasts of Yahweh—Tabernacles*.
11—E.I. class, at home C. Wills.
13—Exh: C. O'Connor. Lect: *Forum night—Baptism*.
15—Study: N. Olsen, *The Seven Branched Candlestick*.
16—Sisters class.
18—Com. Y.P. class, home B. McClure.

- 19—Y.P. class, *Life Of Christ*, home B. McClure.
20—Exh: R. Lapham. Lect: G. Mason, *The basis of responsibility to God*.
22—Mutual Improvement class.
25—Elpis Israel class cont.
27—Exh: P. Shead. Lect: B. Stretton, *By Grace We Are Saved*.
29—Study: B. Stretton, *Noah—Man of Faith and Action*.
30—Sisters class.

RIVERWOOD — 265 Bonds Rd. (Rec: D. Gilmore, 3 Jordan Ave, Beverly Hills 2209. Telephone: 533 1571).

- 2—Study: K. Dennes, *David's Anointing*. (1 Sam. 16).
6—Exh: T. Littler. Lect: G. Russell, *Russia on move; Middle East Goal*.
8—1 Timothy study.
9—Study: G. Hindmarsh, *Goliath Opposes God*. (1 Sam. 17).
12—Monthly class: 2 Peter.
13—Exh: W. Rosser. Lect: D. Shaw, *Materialism; Plague of a godless society*.
16—Study: D. Gilmore, *Prayer for Strength* (Psalm 144).
20—Exh: J. Mansfield Snr. Lect: P. Russell, *Irrefutable Evidence that God lives*.
22—1st Timothy Home study.
23—Young Brethren's Class: T. Littler, *Jacob's Blessings* (Gen. 49:1-12). R. Jenkins: *Exhortation*.
27—Exh: D. Shaw. Lect: G. Gilmore, *World Unrest: Sign of the Times*.
30—Study: T. Littler, *Song of Victory*. (psalm 8).

SUTHERLAND — 77 Acacia Rd. (Rec: E. J. Ritchie, 104 Cawarra Rd, Caringbah 2229. Telephone: 525 2337).

- 2—Romans study.
6—Exh/Lect: D. Shaw, *What Christ's Return will mean to you*.
9—First Principles class.
13—Exh/Lect: P. Niven, *You will never go to heaven*.
14—A.B. meeting.

INTRODUCING THE CHRISTADELPHIANS

Lismore Ecclesia anticipates a special activity associated with the official opening of their Ecclesial Hall during April. Bro. J. Cowie (Wilston) will present a public lecture to the above title on Sunday 27th April, 7.30pm whilst it is hoped to have a special Sunday School evening on Friday 25th.

- 16—Romans study.
 20—Exh: D. Gilmore. Lect: J. Quill, *Where are your dead friends?*
 23—Mutual Improvement class.
 27—Exh: V. Shane. Lect: J.J. Rosser, *Eternal city destroyed by earthquake*
 30—Romans study.

YAGOONA — Worland St. (Rec: K. Cook, 2 Macdonald St., Auburn 2144. Telephone: 521 5512).

- 5—7.30pm Y.P. class, B. McClure, *The Man Moses*.
 6—Exh: W. Sawell. Lect: D. Shaw, *What Christ's return will mean to you*.

- 9—Study, S. McKinlay, Harris, S. Cook: *Parables of the Master*.
 11—Revelation class, R. Pogson.
 13—Exh/Lect: G. Alchin, *The Energy Crisis, Australia & Bible prophecy*.
 15—E.I. class, R. Pogson: *The Eastern Question Before Christ*.
 20—Exh: J.J. Rosser. Lect: K. Jamieson, *Will you stand at the judgment seat of Christ?*
 23—Study, R. Wyszenski & Tomlin: *Resurrection and the judgment seat*.
 25—Revelation class, R. Pogson.
 27—Exh/Lect: R. Pogson, *Current Events in prophecy*.
 29—E.I. class, R. Pogson, *The Eastern question before Christ*.

LOGOS 1975 CALENDAR

These have been extremely well received throughout the world, and constitute a daily reminder in the home of the responsibilities and privileges of the Truth. Supplies are still available. We will pack the calendar in a protective carton, address and mail to any part of the world, including the sender's name and greeting for \$1.75 each. If you desire the calendar to be mailed elsewhere, please order through Logos Publications, West Beach Post Office, South Australia, 5024: if you desire to purchase of your own account, supplies are available from Ecclesial librarians, or Bro. R. Bailey, 31 Mourilvan St., Mansfield, Qld. 4122 (Tel. 49 8562); Bro. J. Mansfield, 1 Melville Ave, Strathfield, NSW., 2135 (Tel. 76 6540); Bro. M. Islip, 162 Maltravers Rd., Ivanhoe, Vic.

FORTHCOMING SPECIAL EFFORTS

Plan your Holidays to Attend and Support These Activities

(Ecclesias are invited to list their future activities, God willing, in this column for the interest and consideration of readers).

MAY, 1975

10th to 18th — at RATHMINES, N.S.W.

Thirty-fourth Bible School. Applications to attend are invited on Page 2.

JUNE, 1975

14th to 16th — at COORPAROO, Qld.

Theme: "Towards Gethsemane." Speaker, Bro. P. Cresswell.

14th to 16th — at BURWOOD, Victoria.

Theme: "Gideon, Mighty Man of Valor." Speaker, Bro. J. Martin.

OCTOBER, 1975

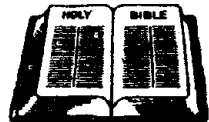
4th to 5th — at HOBART, Tasmania.

Ecclesial Annual Fraternal Gathering and Study Effort.

JANUARY, 1977

8th to 16th — at HOBART, Tasmania.

Twelfth Tasmanian Bible Campaign.





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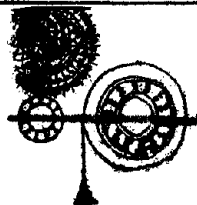
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BIBLE READINGS for APRIL

1	Numbs. 15	Prov. 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, 25	17	5, 6
8	26	18	Philp. 1, 2
9	27	19	3, 4
10	28	20	John 1
11	29, 30	21	2, 3
12	31	22	4
13	32	23	5
14	33	24	6
15	34	25	7
16	35	26	8
17	36	27	9, 10
18	Deut. 1	28	11
19	2	29	12
20	3	30	13, 14
21	4	31	15, 16
22	5	Eccles. 1	17, 18
23	6, 7	2	19
24	8, 9	3	20, 21
25	10, 11	4	Acts 1
26	12	5	2
27	13, 14	6	3, 4
28	15	7	5, 6
29	16	8	7
30	17	9	8



THE ORIGINAL MECHANICAL CLOCK

According to history it was created for King Alfonso XII of Castille in 1276 and was the first known mechanical instrument capable of measuring time intervals less than a day. It operated on the principle of a rotating drum driven by a suspended weight which slowly unwound as mercury passed through a network of chambers inside the drum (right). The action was transmitted to an indication dial which gave a time reading on the astrolabe scale (left).

Time is important to us. Please post your "Ecclesial Calendar" details early.

OUR EXAMPLE

Christ's standard of perfection. We are simply asked to keep our model before us and to strive to copy it. Let us never discourage any on account of their apparently slow progress. Rather let us praise and encourage where progress, however small, is being made. In following Christ, some make much more headway than others. All have not the same ability, and we know not each other's weaknesses and drawbacks. Christ attracted men, and encouraged and strengthened them, by His upright, consistent walk, and we shall do the same if we follow in His steps. Sincerity inspires confidence, insincerity destroys it. Brethren who talk and do not—who pose as saints on the platform, and who away from it act the part of sinners; who lecture, and exhort, and in private life go contrary to their own teaching—are the Truth's greatest enemies. They distress and dishearten faithful toilers, and disgust and repel genuine seekers after truth. They are hateful alike to God and man. Mere talkers are a danger—their unprincipled acting secures for them a character which they do not deserve, and an influence which, sooner or later, is bound to create disaster. If we aspire to public work let us be prepared to be exemplary—prepared to illustrate in our lives the great principles of the Truth which we would enjoin on our hearers.

APPLY NOW FOR THE THIRTY FOURTH BIBLE SCHOOL

Held at Rathmines NSW,
May 10th to 18th.



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.

Full Accommodation and Teaching Costs—Applicants 14 years and over: \$21. Subsidized cost for children if accompanied by parent—Under 5 yrs: Free. From 5 yrs. to under 14 yrs: \$12.

Please state your age at the time of the School, if under 30 yrs. If over, indicate: Group A (30-39 yrs), Group B (40-49 yrs), Group C (50-59 yrs), Group D (60 years and over).

Complete the application coupon enclosing \$2 deposit for each reservation 5 yrs. and over, and mail immediately to The Bible School, P.O., West Beach, South Australia, 5024.

Would you please make reservations for accommodation at the forthcoming BIBLE SCHOOL for the following:

NAME (State Mrs./Miss)	ADDRESS (Include Postcode)	Baptised	Ecclesia	Age (or age-group) at Bible School	Relationship of Members Accompanying You

ACKNOWLEDGEMENTS

In order to conserve ever-increasing costs no acknowledgements of reservations will be posted out. Instead, we will forward only an Account Form about a month before the School opens. Those requiring an immediate acknowledgement, however, will receive same, if they include a stamped addressed envelope.

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

Readers will be encouraged by further manifestations of the power of God's Word to transform lives for the Kingdom. We congratulate the following brethren and sisters on their public determination to follow Christ, trusting that his near appearance will bring even further joy into their lives.

Boolaroo: *Mrs. Lila Genge; Mrs. Joyce Parkin* — both interested friends who were baptised in Lake Macquarie on Feb. 22nd.

Punchbowl: *Mr. Reg McDonald* (int. friend), baptised March 17; *Mr. Anthony Lawrie*, son of Bro. J. Lawrie (3rd April).

Perth: *Miss Maureen Stegg* (daughter Bro. & Sis. T. Stegg); *Mr. Donald Hunter* (of Kojunup) — both baptised April 5th.

Enfield: *Mrs. Josephine Barr* and her son, *Mr. Michael Barr* (int. friends); *Miss Valerie Martin* (3rd daughter, Bro. & Sis. J. Martin) baptised March 19th. *Miss Susanna O'Connor* (eldest daughter Bro. & Sis. M. O'Connor Jnr); *Mr. Barry Burney* (2nd son Sis. Heather Burney) — both Sunday School scholars, baptised April 9th.

Tea Tree Gully: *Mr. Victor* and *Mrs. Maureen Pickford* (23rd March).

ECCLESIAL TRANSFERS

To Canberra: *Bro. & Sis. Carl Parry* (from Enfield).

To Riverwood: *Bro. & Sis. D. Ledger* (from Hurstville).

To Enfield: *Bro. & Sis. Gore; Bro. & Sis. Shriue; Bro. & Sis. Barry.*

To Campsie: *Bro. Mark Pond* (from Perth).

To Mt. Hawthorn: *Sis. M. Mills* (from Perth).

To U.K.: *Bro. & Sis. R. Lister* (from Perth).

To Ringwood: *Bro. & Sis. J. Mullin* (from Coburg).

To Cumberland: *Bro. Roger Moore* (from Riverton, N.Z.), *Bro. Roger Galbraith*, (from Burwood).

ENGAGEMENT CONGRATULATIONS

We are delighted to learn from Moe Ecclesia of the engagement to marry contracted between *Bro. Paul McKinlay* and *Sis. Glenda Howe*. Such is an exciting time, made so by their plans for the future. Similarly the days of probation awaiting the Divine Marriage can be exciting for all who eagerly anticipate the coming joy (2 Tim. 4).

UNITED IN MARRIAGE

We congratulate the following as they join in Marriage, *Bro. Ray Wheeler* and *Sis. Bonnie Murfin* (Coorparoo) on May 31st; end to *Bro. Jack Lawson* and *Sis. Sue Johns* (Cumberland) who marry on May 17th; *Bro. W. G. Sawell* (Cabramatta) and *Sis. P. Tonkin* (Chatswood) to be married on 24th May. May their lives be blessed by our Heavenly Father as they unitedly serve Him in the bonds of the Truth.

FAMILY NEWS

The blessing of the Father has again been felt in the families of the believers, as the following pleasant news indicates. God has given into the charge of our brethren and sisters the gracious responsibility to bring up children in His nurture and admonition, that in due time they might also reflect to His glory.

To Bro. & Sis. H. Hall (Burwood), a daughter, *Rachel Michelle*

To Bro. & Sis. R. Thiele (Wilston), a son, *Adam Michael* on March 31st.

Ecclesial News is invited for publication in these columns, and should be forwarded to the Editor by 13th of the month.

GENERAL NEWS

WALKERSTON, Qld.

The recorder, Bro. D. MacKinnon, 33 Dutton St, Walkerston (via Mackay 4741) advises that *Bro. & Sis. Neville Bullock* are on a caravan holiday and will be transferring to an ecclesia in the South. Visitors travelling in the far north Queensland area are invited to meet at Walkerston, and details of meetings and accommodation can be obtained from Bro. MacKinnon (above), or by telephone 59 2191.

COLLIE, W.A.

The country ecclesie at Collie welcomes visiting members to their memorial meetings each Sunday 10.30am, study nights each Thursday 8pm and, Sisters' class each Wednesday 2.30pm. Memorial meetings are held at St. John Ambulance Hall; whereas the other meetings are conducted at the home of the recorder, Bro. K.H. Digney, Chapman Rd, Collie (tel. 34 1532). Correspondence seeking further information can be addressed to: P.O. Box 169, Collie, W.A. 6225.

REFLECTIONS

During the holiday period, members of Redcliffe Ecclesia and brethren and sisters from Stn. and Central Qld., and Nthn. Rivers area of NSW were spiritually

uplifted with the study of "The Word Made Flesh" outlined by Bro. J. Knowles. (P.E.)

In Sydney, during the same period, Bro. T. Newton spoke upon "Paul's letter to the Ephesians," and gave much stress upon the exhortation, "take heed to yourselves." He prompted thought with the principles that God is concerned with "Why we do what we do!" Almost 400 attended the studies and memorial meeting; with 86 children in the S.S. sessions. Additionally, some 12 interested friends attended the afternoon lecture in the Bankstown Town Hall. The concluding picnic lunch and outing in perfect weather brought the effort to a delightful conclusion (W.E.S.)

The recent holiday period permitted Bro. J. Cowie (Wilston) to visit Walkerston Ecclesia, where he conducted a study upon "Kings of Judah and Israel," and benefited the small group of brethren thereby.

Assistance has been rendered Wilston and other Ecclesias in Qld as far north as Walkerston (Mackay) by Bro. A. Edgecombe representing the S.S. Assoc., and GPA. His ministrations to teachers and others concerning these activities in relation to ecclesias were greatly appreciated.

THE AMAZING WITNESS OF THE HEBREW ALPHABET

This is the fascinating theme to which Brother Peter Pickering will address himself at the next Bible School.

It will be found that all — both young and old — will profit from this study. It will assist those who habitually use an Analytical Concordance, as well as those who have no knowledge at all of this means of research. It will reveal the tremendous interest there is found in searching out the meanings of words.

The study will trace the origins of the Hebrew Alphabet, and demonstrate its seal as the medium of divine communication. Various passages of the Scriptures will be considered, revealing the beauty of the Hebrew acrostics and their significance in the Divine Revelation. The study will show how that the Divine character is imbedded in the Hebrew Alphabet from Aleph to Tau, and how it sets forth the principle of God-manifestation first in His son, and then in the multitudinous firstborn.

A magnificent exhortatory theme underlies the surface of the "pure language" of Yahweh's creation, and holds many gems which even the child is able to grasp.

We anticipate that this will comprise a most outstanding theme of study.

Other Studies:

Joel: Prophet of Gloom And Grandeur — Bro. G. Hawkins (Perth)

The Lamb: Hero of the Apocalypse — Bro. B. McClure (Punchbowl).

The Passover in Egypt — Bro. B. Stretton.

Ecclesial Activities

During MAY, 1975 (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.

* To conserve space, "brother" (etc) have been largely abbreviated or omitted.

PLEASE POST GENERAL ITEMS & ECCLESIAL NEWS BY 13th MONTH

Victorian Ecclesias

LOCATION OF
BURWOOD ECCLESIA'S
HALL

RIVERSDALE ROAD



BURWOOD - Loyal Orange Lodge Hall, 335 Station St. (Nr. Riversdale Road), Boxhill Sth. (Rec: H. Hall, 963 Ferntree Gully Rd, Glen Waverley 3150. Tel: 56 11002).

- 4-Exh: R. Smallwood. Lect: H. Baum, *The Bible Condemns Modern Morality*
- 7-8pm 18th Century Ecclesia: W. Dodson, home S. Finnin, 17 Wordsworth Ave., Clayton.
- 11-Exh: T. Parsons. Lect:
- 14-8pm E.I., home T. Parsons, 1 Serica
- 18-Exh: J. Roper. Lect:
- 21-8pm E.I. home R. Galbraith, 17 Ainslie Park Ave., Croydon.
- 25-Exh: H. Baum.
- 28-8pm 18th Century Ecclesia: W. Dodson, home H. Hall, 963 Ferntree Gully Rd, Glen Waverley.

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.

- 4-Exh: S. Finnin.
- 6-Law of Moses class, 8pm, 27 Fisher Ave., Greensborough: P. Pickering.
- 11-Exh: J. Mullin. Lect: S. Snow, *Catholic-Communist union predicted in the Bible.*
- 13-Bible class 8pm, 162 Maltravers Rd., Ivanhoe: P. Brewer (Matt. 23:23-33) *Unbalanced, Extortionists, Disguised Murder:* (Matt. 23:23-33).
- 18-Exh: M. Islip.

- 20-Law of Moses class, 8pm P. Pickering
- 25-Exh: S.J. Mansfield. Lect: P. Brewer, *God's Plan for a World Peace.*
- 27-Bible class, B. Dodson: *Desolate Persecutors & a Wealthy widow* Matt. 23:34-39 (Luke 21:1-4).

MOE - Library Hall, Yallourn. (Rec: G. S. Howe, 6 Warringa Court, Warragul, 3820. Telephone: 056/232596).

- 2-8pm study, home Bro. Burrage, 6 Langford St, Moe.
- 4-1.30 Exh: R.D. Walker.
- 9-8pm study: home Bro. Burrage.
- 16-8pm study: home Bro. Burrage.
- 17-8pm Library Hall Yallourn - *Yom Kippur War* Film in conjunction with Gospel Publicity.
- 18-1.30pm Exh: J. White. 4pm Youth Fellowship class, home Sis. J. Galbraith. Leader: P. McKinlay.
- 23-8pm Study: home Bro. Burrage.
- 30-Study, home Bro. Burrage.

WARRAGUL (Rec: J. Day, 40 Peace Avenue, Warragul 3820).

Sundays-11am Memorial; 7pm Lecture.

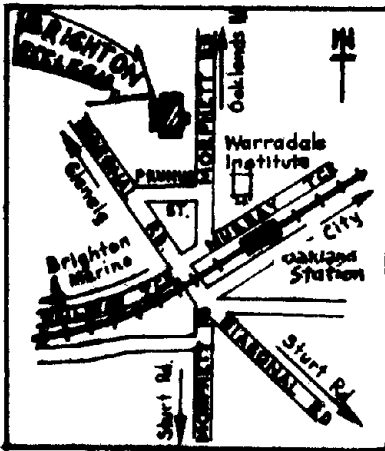
- 6-7.30 study, home J. White, 10 1st St. Warragul. Leader, G. Howe, *2nd Epistle John.*
- 11-Exh: A. Clarke, home J. Day, 40 Peace Ave, Warragul.
- 13-2pm Study, home G. Howe, 6 Warringa Court, Warragul.
- 20-7.30 Study, home J. Day: P. McKinlay, *Malachi.*
- 25-Exh: S. Snow, 2.30pm: Study, *the Glory of the Harpers on the Sea of Glass* (Rev. 15): S. Snow. Both at home G. Howe.
- 27-2pm Study, home G. Howe.

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: J. King Jnr. Lect: G. Brown, *Baptism, the Death that leads to life.*
- 7-10am Dorcas class, home Sis. B. Jerrow. 7.45pm E.I. class, home L. Palmer.
- 11-Exh: A. Gibbins. Lect: R. Collett, *Israel's place in the plan of God.*
- 14-7.45pm Judges study: *Introduction & Ehud.* Home P. Dunn.
- 17-Fraternal Picnic.
- 18-Exh: R. Jerrow. Lect: *Why all this suffering?*
- 21-7.45pm E.I. class, home D. Palmer.
- 25-Exh: R. Collett. Lect: D. Brumby, *This same Jesus shall come again.*
- 28-7.45pm Judges Study, *Deborah & Barak,* home R. Collett.

- 7-Study: A. Archer, *Character study of Joseph.*
- 8-Arranging brethren's meeting.
- 9-Bible marking class.
- 11-Exh: L. J. Colquhoun. Lect: S. Bailey, *One world empire promised to Abraham.*
- 13-Int. friends class, 4 Railway Tce, Warradale: A. Pitcher, *Jesus Christ, King of the world; A Promise to David.*
- 14-Daniel study: D. Manser.
- 18-Exh: J. Elton. Lect: A. Baird, *Christ soon to rule from David's throne in Jerusalem.*
- 21-Joseph study cont: A. Archer.
- 23-Special lecture at Marino.
- 24-Daily readings class, home Sis. J. Phillips: *Joshua 9, Isaiah 13.*
- 25-Exh: K. Gore. Lect: A. Pitcher, *Can we discard the Old Testament?*
- 27-11 a.m. Sisters' class.
- 28-Daniel study: D. Manser.



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: R. Pillion, *The Gospel as taught in the Garden of Eden.*
- 6-Jewish Evening. Special guest speaker and Youth Aliyah film.

CUMBERLAND - 521 Goodwood Rd., Col. Light Gdns. (Rec: W. Gurd, 5 Alma Street, Panorama 5041. Tel: 76 5669).

- 1-10am Sisters Sewing. 2pm Sisters class.
- 2-8pm Youth group, home B. Jeffery: L. Samwell & J. Lawson, *2 Pet. 1.*
- 3-2pm Sunday School outing from hall: Bicycle rally. 7.30pm Family night: B. Day, *Travel Talk.*
- 4-Exh: P. Weller. Lect: Murray Lund, *God's offer of salvation-an urgent need.*
- 5-8pm Int. friends class, home P. Woodward, Clarence Gdns: B. Luke, *Middle East Oil-will America intervene?*
- 7-8pm study of 2 Tim: A. Hill (Ch. 4), *Paul's Final words.*
- 8-8pm MIC: Lect. E. Wigzell, *Thy Kingdom Come: When & Where?* Expos: C. Story, *Daniel's prayer* (Dan. 2:19-23).
- 10-Young folks outing to Belair National Park. Fund raising evening.
- 11-Exh: W. Gurd. Lect: D. Manser, *Bible prophecy-its vindication in the past.*
- 14-8pm Job study: P. Weller, *Divine Judgment, for Elevation not Condemnation.*
- 15-10am Sisters sewing. 1.30pm Sisters'

- class. 7.30pm A.B. meeting.
 18—Exh: Lect: W. Mannell, *Promises to man that God will fulfill.*
 21—8pm Galatians study: Max Lund, *Background and Introduction.*
 22—8pm MIC: Lect, J. Riddle, *Baptism is essential for your salvation.* B. Jeffery: *The Duties of chairmen.*
 24—Kingston study weekend.
 25—Exh: A. Hill. Lect: J. Riddle, *The Kingdom of God is not the church.*
 28—8pm Job study: P. Weller, *Job and Jesus Christ*
 29—10am Sisters sewing. 1.30pm Sisters' class.
 30—8pm Youth group at Hall—Workshop night on Bible marking: 2 *Peter.*
 31—8pm Sub. Young Folks Class, *Bro. Thomas and his works.*

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 Youth group study.
 3—Sunday School outing.
 4—Exh: J. Luke. Lect: H. P. Mansfield, *The Holy Spirit—Not Available To Man Today.*
 6—Law of Moses class: J. Martin.
 7—11am Sisters class.
 11—Exh: Murray Lund. Lect: A. Cheek, *The March of Communism or the Coming Kingdom of God.*
 * Salisbury Lecture at Scout Hall, Orange Ave, Salisbury, 7pm: R. Gore, *The Kingdom of God on Earth, Past and Future.*
 13—Revelation study: J. Knowles.
 16—Youth group.
 18—Exh: J. Martin. Lect: J. Luke, *20th Century Church Lack 1st Century Truth.*
 20—Law of Moses class.
 25—Exh: N. Lloyd. Lect: B. Williams, *East—West Clash in Jerusalem: Brings Divine Intervention.*
 27—Revelation study
 30—Youth group.

GLENLOCK — Via Morgan. (Rec: B. G. Hollamby, 4 Andrew St., Waikerie 5330. Telephone: Waikerie 352).

- 4—9.30am S.S. Exh: A. Cobbleidick.
 6—Renmark class.
 7—Life of Christ study.
 11—Exh: R. Hollamby.
 13—Renmark class.
 14—Eureka class.

- 18—S.S. 9.30. Exh: J. Lunn.
 20—Sisters class. Renmark class.
 21—Life of Christ study.
 25—Exh: E. Pickering.
 27—Renmark class.
 28—Eureka class.

TEA TREE GULLY — Highbury Inst., Valley Rd. (Rec: M. K. G. Pitt, 147 Second Avenue, Royston Park, 5070).

- 3—2pm Sunday school outing, home R. Wearne.
 4—Exh: L. Colquhoun. Lect: P. Scott, *The Old Testament is an Essential Foundation for the New.*
 6—8pm Int. friends class: G. Wigzell, held at home Sis. Goodwin.
 7—10.15am Sisters class, at home W. Temple. 8pm Eureka class: G. Wigzell, home W. Wearne.
 11—Exh: G. Wigzell. Lect: J. Luke, *Israel will survive—the Bible predicts it*
 12—8pm A.B. meeting.
 14—8pm E.I. class, M. Pitt: home N. Munro.
 18—Exh: P. Cresswell. Lect: M. Pitt, *God's Promise to David—a World Empire under Christ.*
 20—8pm Int. friends class: G. Wigzell, home Sis. Goodwin.
 21—8pm Eureka class: G. Wigzell, home M. Pitt.
 24—2pm Leaflet Distribution, from home R. Smith.
 25—Exh: C. Kempster. Lect: B. Luke, *Christ's Resurrection — Man's only Hope.*
 28—8pm E.I. class, M. Pitt: home C. Kempster.

WOODVILLE — Aberfeldy Ave. (Rec: P. Mansfield, Care of Post Office, West Beach, 5024). Telephone: 356 2278)
 Sundays—11 am Memorial; 3pm Sunday School; 7pm Public Lecture.

- 3—Sunday School outing: Sports aft. Evening study: W. Derecki, *Daniel's outline of world history.*
 4—Exh: K. Monterola. Lect: W. McAllister, *The Bible can still be relied upon for salvation.* 9pm: Gospel work meeting.
 5—7.45pm A.B. meeting.
 6—10.30am Sisters' class: *The Psalms of David.*
 7—Apocalypse Made Plain study: H.P. Mansfield, *Brotherly Love at Philadelphia* (Rev. 3:7-13).

- 9—E.I. study: home G. Armonis, *Sign of the Two Witnesses*.
- 11—Exh: B. Steele. Lect: P.J. Mansfield, *The Permissive Society in Bible Prophecy*.
- 12—Home discussion, 4 Lasscock Ave, Findon Bpm: *The Nature & Mission of the Lord Jesus Christ* (illust.)
- 14—Apoc. Made Plain study: *Laodicea, the Lax & Lazy Ecclesia* (Rev. 3: 14-22).
- 16—Mutual Improvement class.
- 17—2.30pm Gospel Distribution and Ecclesial Gathering.
- 18—Exh: A.R. Gray. Lect: J. Knowles, *Evolution: The Hoax of the 20th Century*.
- 20—Sisters' class: *The Psalms of David*.
- 21—Apoc. Made Plain study: *John's Vision of the Kingdom* (Ch. 4).
- 25—Exh: J. Martin. Lect: G. Wiggell, *The World offers death & sorrow — The Bible offers contentment and Eternal Life*.
- 28—Apoc. Made Plain study: *Four and Twenty Elders, and their characteristics* (Rev. 4:4).
- 30—E.I. study: home G. Armonis, *Truth down through the Ages*.

Your support at the Ecclesial meetings will keep alive the spirit of the Truth in these last days of the Gentiles. Be an inspiration for spirituality in your area.

THE APOCALYPSE MADE PLAIN

As announced in previous issues of *The Ecclesial Calendar*, tapes and study notes on the Book of Revelation are available, and currently a number of groups throughout Australia are studying this book in conjunction with the Woodville Ecclesia.

The service is conducted by Bro. F. Hackett of the Woodville Ecclesia.

Comments have been generous. From Victoria:

"They have shown us the way to organise ourselves in the study of the Word, and there is a small group here that really appreciates the guidance and help" (G.H.)

From Wellington, N.Z.:

"May Yahweh bless your class and it bring forth fruit that we all may be prepared for our Bridegroom."

From Cobbity, N.S.W.:

"We will be studying in the company of our children."

From Lakemba:

"May God be with you in your studies of the Bible, and thank you for sharing it with me."

We shall be pleased to enroll others in this service.

The Secretary, C/- P.O. West Beach, S.A.

GOSPEL PROCLAMATION ACTIVITIES

You can become active in this work on your own account, by sending for leaflets and distributing them in your area; or having a few copies of *Herald of the Coming Age* on hand to pass on to friends or callers.

The following are available:

Attractive two-color leaflets, together with reply-paid card and application form are immediately available at the following rates (including postage or delivery charges):

100 copies.....	\$2.50
400 copies.....	\$8.50
800 copies.....	\$16.50
1000 copies.....	\$20.00

Recommended titles:

"Introducing the Christadelphians!"

"The End of Communism—Predicted in the Bible."

HERALD OF THE COMING AGE

6c each, or 50 copies \$2.50 (please

add postage). Titles available:

Bethlehem: City of Tragedy and Triumph
God is One—Not Three!

Amazing Miracle of Israel's Revival Depicted in Stamps!

The Destiny of USA in Bible Prophecy
How to Read the Bible for Pleasure and Profit.

The Kingdom of God: Past, present and future.

Guideline for Survival.

The Impending Divine Takeover.

Russia's Policy in the Middle East: Does it mean war?

Key to Understanding the Bible.

The Gospel in Song.

Queensland Ecclesias

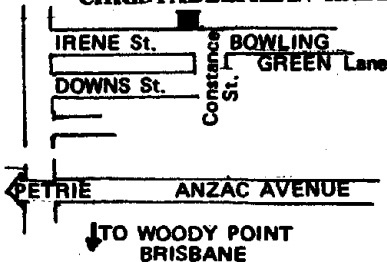
COORPAROO - School of Arts, cnr Cavendish Rd. and Halstead St. (Rec: S. T. Arthur, 16 Park Lane, Yeerongpilly 4105. Telephone: 48 4634).
Sundays—9.30am SS & Elpis Israel class; 11am Memorial; 7pm Public Lecture.

- 1—7.45pm Haggai class: D. McGahey.
- 2—7.45pm YP class: R. Kilgus, *Herod Persecutes the Ecclesia—A Lesson in Faith and Prayer.*
- 3—2.30pm GES afternoon. Evening at home, R. Stead.
- 4—Exh: R. Lambert. Lect: W. Joseph, *The God of the Bible is alive and Guiding the Nations.*
- 6—7.45pm Int. friends class, home R. Bailey, Mansfield.
- 11—Exh: R. Hill (Wilston). Lect: L. Crowther, *Jerusalem — A city of Bloodshed—But a future of peace.*
- 14—10.30am Sisters class at home Sis. Fotheringham; *Law and Grace.*
- 15—7.45pm Haggai Class: D. McGahey.
- 18—Exh: R. Bailey. Lect: R. Hermann, *World Politics and Current Religion to be replaced.*
- 20—7.45pm Int. friends class, home R. Bailey.
- 23—7.45pm Kitchen evening for Bro. Ray Wheeler & Sis. Bonnie Murfin.
- 25—Exh: L. Crowther. Lect: R. Rock, *The Lord's Prayer: Thy Kingdom Come, Thy Will be Done on Earth*
- 28—10.30am Sisters class, home Sis. Fotheringham.
- 29—7.45pm Haggai class: D. McGahey.

REDCLIFFE - 4 Irene Street. (Rec: P. Evans, 108 Speight St., Brighton 4017. Telephone: 69 2149).

REDCLIFFE

CHRISTADELPHIAN HALL



Sundays—9.15am School; 11am Memorial meeting; 7pm Public Lecture.

- 4—Exh: E. Townsend. Lect: R. Rock, *The Lord's Prayer, Thy Kingdom Come, Thy Will Be Done On Earth.*
- 11—Exh: J. Cowie. Lect: R. Elton, *The Kingdom of God. Where will it be?*
- 18—Exh: P.A. Evans. Lect: M. Steele, *The Sure Mercies of David.*
- 25—Exh: R. Thiele. Lect: R.A. Hill, *The Bible Your Best Investment in a World of Financial Instability.*

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, 7.30pm, Cnr. Emu and Hill Sts., Emu Park..
- 4—Exh: L. Osborne. Lect: G. Hill, *Christ is coming soon to reign on earth as Universal King.*
- 7,14,21,28—7.30pm Bible class; *Highlights from Genesis.* 24 Livermore St
- 11—Exh: W. White.
- 18—Exh: W. White.
- 25—Exh: G. Bundesen.

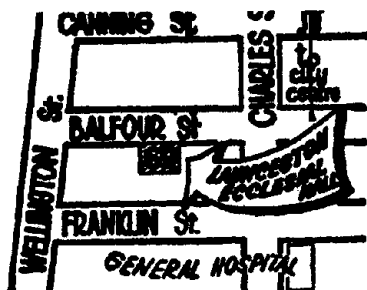
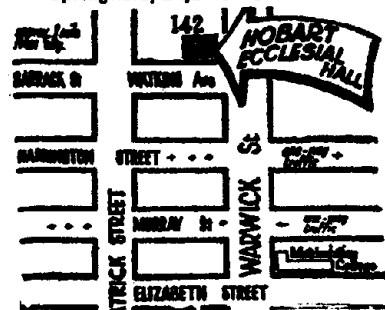
WILSTON - Council Hall, Hewitt St. (Rec: R. A. Evans, 40 Wardell St., Ashgrove 4060. Telephone: 38 3365).
Sundays—9am Sunday School & Elpis Israel class; 11am Memorial; 7pm Lect.

- 4—Exh: R. Hermann. Lect: C. Venn, *Jerusalem, Incredible past, Frightening Future.*
- 7—10.30am Sisters class, home W. Crew
- 10—7.45 Worship night, home T. Dawson: *How to get the most out of (1) Bible readings (2) Study classes (3) Special efforts (4) Bible marking.*
- 11—Exh: J. Cowie. Exh: K. Papowski, *Charismatic Religion, A Modern Deception.*
- 13—7.45 Kings of Israel & Judah, home J. Cowie.
- 18—Exh: R. Hill. Lect: T. Dawson, *Russia's return to Egypt, a Bible certainty.*
- 21—10.30 Sisters class, home W. Crew.
- 24—2pm GES Activity.
- 25—Exh: K. Papowski. Exh: J. Cowie, *Disease, its cause and final defeat.*
- 27—7.45 Kings of Judah and Israel, home J. Cowie.

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.

- 2-7pm Jnr. CYC, 13 Barossa Rd, Glenorchy: *The Divided Kingdom.*
- 4-Exh/Lect: A. Ansell (Launceston), *The Bible-The book for the solutions of today's problems.*
- 5-7.30 A.B. meeting.
- 6-10am Sisters class, 32 Coolabah St., Sandy Bay: *Parables of Messiah.*
- 7-7.45pm Nazareth Revisited study: S. D. Kingsbury, *Golgotha.*
- 9-7.30 Senior CYC: E. Harrington, *Christ's messages to the Seven Ecclesias.*
- 10-CYC outing: Mobile Scriptural Quiz and Barbecue.
- 11-Exh/Lect: G. Dangerfield (L'ton), *The Judgment Seat of Christ - Who is Responsible?*
- 14-7.45pm Revelation study: 3 Lawley Cres., South Hobart: H.E. Taylor.
- 16-Jnr. CYC 7pm: 2 Stapleton St., Glenorchy, *Elijah sustained in drought*
- 18-Exh: D.P. Taylor. Lect: H.E. Taylor *Current Events.*
- 20-10am Sisters class, 3 Lawley Cres., Sth. Hobart: *Parables of Messiah.*
- 21-7.45 Bible class: Nazareth Revisited Study: D.P. Taylor, *Resurrection.*
- 23-7.30 Snr. CYC: S.D. Kingsbury, *Introduction to Galatians.*
- 25-Exh: H.E. Taylor. Lect: S.D. Kingsbury, *Evolution is a theory, not a fact.*
- 28-7.45pm Revelation study: 27 Corinda Grove, Springfield: H.E. Taylor.
- 30-7pm Jnr. CYC: 27 Corinda Grove, Springfield, *Elijah on Carmel.*



LAUNCESTON - 69 Balfour St. (Rec: M. E. Coombe, 12 Mulgrave St, Launceston 7250. Telephone: 44 2207). Sundays-9.30am School; 11am Memorial meeting; 7pm Public Lecture.

- 1-7.45pm Dorcas class.
- 2-Eureka Vol. 2 study: home D. Seaman: G. Dangerfield.
- 3-7.30pm Snr. CYC: R. Bracey, *Rejoice in the Truth* (James 1:1-15).
- 4-Exh: D. Kitto. Lect: G. Dangerfield, *Christ's Last Message.*
- 7-Study: R. Herron, *Saul's First Victory* (1 Sam. 11). C. Blanch, *Samuel's Resignation as Judge* (1 Sam. 12).
- 8-Dorcas class.
- 9-E.I. study, home D. Kitto: M. Wright.
- 11-Exh: M. Wright. Lect: D. Case, *The Coming Great Statesman.*
- 13-10.45am Sisters class, *Life of Hezekiah.*
- 14-Study: M. Wright, *The Believers Call to Pilgrimage* (1 Pet. 2).
- 16-Eureka study.
- 17-7.30pm Snr. CYC: J. Thiele, *Be Ye Doers of the Word* (James 1:16-27).
- 18-Exh: K. Niejalka. Lect: M. Wright, *The M.E.-Grave or Cradle of Civilization.*
- 21-Study: D. Shaw.
- 21-Study: D. Day, *Saul's Impatience At Gilgal* (1 Sam. 13:1-10). D. Kitto, *Samuel Reproves Saul* (vv. 11-23).
- 22-7.45pm Dorcas class.
- 23-E.I. class.
- 25-Exh: F. Onley. Lect: K. Niejalka, *Jesus Christ-His Nature & Mission.*
- 27-10.45am Sisters Class: *Life of Hezekiah.*
- 28-Study: M. Wright, *The Pilgrim Life in Action* (1 Pet. 3).
- 30-Eureka study.

New South Wales Ecclesias

AVOCA BEACH - Meetings at home of Rec: G. C. Cripps, 316 The Round Drive, Avoca Bch. 2260. Tel: 821577).
Sundays—Memorial meeting at 3.00 p.m.

- 3—Bible study: G. Alchin.
- 4—Exhort: E. Baird (Cabramatta).
- 25—Exh: A. Russell (Boolaroo).

BALLINA - Masonic Hall, cnr Cherry & Swift Sts. (Rec: L. G. Stone, 98 Martin St., Ballina 2478. Tel: 86 2870).

- 3—A.B. meeting, home L. Stone.
- 4—Exh: L. Cole. Lect: J. Higgs, *Eternal Life on Earth - Not in Heaven.*
- 6—Tape night, home L. Stone.
- 11—Exh: C. Leeson.
- 13—Informal Genesis study, home L. Cole.
- 14—YP class, home A. Roberts.
- 18—Exh: A. Roulstone.
- 20—Tape night, home Sis. I. White.
- 25—Exh: R. Window.
- 27—Informal Genesis study, home Sis. M. Stone.
- 28—YP class, home A. Roberts.
- 31—Literature distribution.

BOOLAROO - Christadelphian Hall, 14 Fifth St., Boolaroo. (Rec: J. Richards, 17 Church St., Gateshead 2290. Tel: 43 0106).

- 2—7.30pm Y.P. class at home, K. Whitehead: Matthew 5.
- 3—7.30pm MIC: Lect, E.I. & 2 Expos.
- 4—Exh: G. Darke. 3pm Leaflet Dist. Lect: H. Ryan, *Christ's Death Foretold approx. 700 B.C.*
- 5—7.30 A.B. meeting at home, J. Richards.
- 6—7.45 1st Princ. Class at home N. Davies.
- 7—Daniel 6 Study: J. Richards, *In the Lion's Den.*
- 11—Exh. Lect: K. Whitehead, *Belief and Baptism Essential for Salvation.*
- 18—Exh. Lect Special: G. Hawkins (Perth), *Good News for a World in Turmoil.*
- 20—1st Princ. class cont.
- 21—Gospel of John Study: G. Alchin.
- 23—7.30 Y.P. class at home D. Pogson, *Discourse on the Mount*, K. Whitehead.

25—Exh: G. Alchin. Lect: D. Pogson, *French Politics—Leads to Armageddon.*

- 27—1st Princ. class cont.
- 28—Study of High Priest's garments: N. Davies.

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.

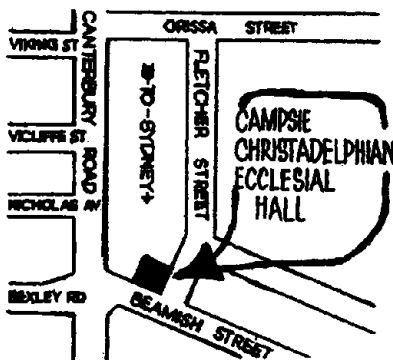
- 1—Zechariah class 8pm: Ecc. 10, Summary: G. Hatchell (Zech. 13): E. Baird, *The cleansing of Israel.*
- 3—7.30pm CYC Games night.
- 4—Exh: G. Gilmore. Lect: J. Gilmore, *Exorcism, Unscriptural Folly.*
- 5—8pm A.B. meeting.
- 6—8pm Speakers Class: D. Latta, Ch: A. Mason/L. Salmon, Rds: B. Bates Summary: J. Porter, Lect: *Guide to Survival.*
- 8—Study, 8pm: B. McClure, *1st Epistle to Timothy.*
- 9—1st Princ. class, 8pm: 30 Riverview Rd, Fairfield.
- 11—Exh: A. Philp. Lect: R.W. Sawell, *Jerusalem, Future World Capital.*
- 15—8pm Study.
- 17—7.30 Jnr. Study: J. Pogson, *Joash, the Boy King.*
7.30 Inter. study: E.H. Baird, *Jonadab's Evil Advice* (2 Sam. 13).
- 19—8pm GES meeting.
- 22—8pm 1st Timothy study: B. McClure.
- 23—1st Princ. class, 30 Riverview Rd.
- 24—E.I. class, 7.30pm: B. Gilham.
- 25—Exh: J. Mansfield Snr. Lect: J. Mumby, *Who shall be raised for Judgment.* 3pm Sydney Domain: Gospel Witness.
- 29—Zech. class, Reading Summary, Philemon: R. McClure, *The Final Conflict* (Zech. 14:1-11).

CAMPSIE - Cnr Beamish & Fletcher Sts. (Rec: J. Mansfield, 212 Vineys Rd., Dural 2158. Telephone 651 1828).

- 4—Exh: P. Sawell. Lect: W. Sawell, *Israel restored, a Fulfilment of Bible prophecy.*
- 7—10.30am Sisters class: J. Mansfield Snr., *Eureka.*

The ECCLESIAL CALENDAR for MAY 1975

- 11—Exh: K. Jamieson. Lect: G. Jamieson, *Russia & the Vatican to unite for World Domlnion.*
- 18—Exh: G. Jamieson. Lect: C. Jamieson, *The Destiny of USA in Bible Prophecy*
- 20—Psalms study: B. Stretton, home of R. Croker, 10 George St., Pennant Hills.
- 21—10.30am Sisters class: Eureka. S. Lake: *Impressive Songs to Yahweh.*
- 25—Exh: B. Stretton. Lect: S. Lake, *Jehovah's Witnesses, astray from the Bible.*
- 28—Law of Moses class: G. Jamieson, *The Covenant at Sinai.* J. Mansfield, *Allegorical Transactions at Sinai.*
- 29—1st Princ. class, home J. Mansfield, 1 Melville Ave., Strathfield.



FIGTREE - Figtree Hall, Princes Hwy. (Rec: M. J. Healy, 471 Crown Street, Wollongong 2500. Tel: 29 3301).

- 3—Workshop class: J. Green, *Bible Spectrum*, home M. Healy.
- 4—Exh/Lect: R. Croker, *The Kingdom of God on Earth—Not Heaven.*
- 7—Business meeting, home E. Reeve
- 11—Exh: M. Bonner. Lect: K. Joseph *Hannah's Prayer.*
- 14—Ephesians study: M. Bonner, home K. Joseph.
- 17—E.I. class: E. Reeve, home F. Joseph.
- 18—Exh: M. Healy. Lect: F. Joseph, *Christianing is not Bible Baptism.*
- 21—Acts study: D. Elliott, *2nd Missionary Journey* (Acts 16) home E. Reeves.
- 25—Exh: J. Green. Lect: C. Russell, *The Doctrine of the Trinity—False.*
- 28—Ephesians study: M. Bonner, home M. Bonner.

GRANVILLE - 26 The Avenue. (Rec: H. Hadley, 204 Excelsior St, Guildford 2161. Telephone: 632 7697).

- 4—Exh: J. Rosser. Lect: B. Butters, *Key to the Understanding of the Bible.*
- 7—Ecclesiastes study: L. Goodman.
- 11—Exh: O. Forsdike. Lect: C.H. Darke, *The Resurrection—It's Reality and Importance.*
- 18—Exh: B. Gilham. Lect: O. Forsdike, *The Blood of Christ—The Much Misunderstood Atonement Explained*
- 19—A.B. meeting.
- 21—Ecclesiastes study: L. Goodman.
- 25—Exh: B. McClure. Lect: J. Mansfield, *The Kingdom of God to be Restored on Earth.*
- 28—Study of ASK Notes: O. Forsdike.

LISMORE - Christadelphian Assembly Hall, Cnr. Crown & Phyllis Sts, Sth. Lismore. (Rec: A. R. Russell, P.O. Box 105 Lismore, 2480). Tel: Bentley 635 256. Sundays—9.30am S.School; 11am Exh: 7.30pm Lectures on 2nd & 3rd Sundays.

- 2—Law of Moses class, 7.30 p.m.
- 4—Exhortation: C. Hermann.
- 7—Arranging Brethren's meeting.
- 9—"Footsteps of Christ" study.
- 11—Exh: A. Russell. Lect: J. Russell.
- 16—Law of Moses class continued.
- 18—Exh: J. Muir. Lecture: J. Russell.
- 23—"Footsteps of Christ" study cont.
- 25—Exh: J. Hartley. MIC 7.30 p.m.

PENNANT HILLS - Lower Hall Community Centre, Yarrara St. (Rec: R. Carr, 100 Essex Street, Epping 2121. Telephone: 869 8452).

- 4—Exh: E. Mansfield. Lect: A. Russell, *Spirit Gifts Not Available Today.*
- 6—8pm Comb. Study: Campsie/Pennant Hills: B. Stretton, *Psalms of David*, 10 George St., P/Hills.
- 11—Exh: C. Byrnes. Lect: B. Byrnes, *Objections to the Bible & organised religion considered (1)*
- 21—8pm Combined study: B. Stratton, *Psalms of David*, in Campsie Hall.
- 25—Exh: R. Pogson. Lect: C. Byrnes, *Supposed Bible Atrocities explained.*
- 28—8pm study in various homes.

PUNCHBOWL - The Masonic Hall, 29 Arthur Street. (Rec: M. Gilmore, 118 Marine Drive, Oatley 2223. Telephone: 57 6986).

- 2—Comb. YP class, home B. McClure.
- 4—Exh/Lect: G. Aichin, *World Economic Chaos Will be Solved By Christ*.
- 5—A.B. meeting.
- 6—Study: B. Stretton, *Noah, Man of Faith and Action*.
- 9—E.I. class: home C. Wills.
- 11—Exh: R. Etherington. Lect: J. Ceiley, *Jesus Christ, Son of God and Son of Man*.
- 13—Study: B. Stretton, *Noah—Man of Faith and Action*.
- 18—Exh: C. Wills. Lect: R. Etherington, *What Does God Require Of You?*
- 20—Mutual improvement class.
- 23—E.I. class, home C. Wills.
- 25—Exh: K. Whitehead. Lect: G. Steel, *Why does God permit sin & suffering.*
- 27—Study: B. Stretton, *Noah, Man of Faith and Action*.
- 28—Sisters class.
- 30—Comb. YP class, home B. McClure.

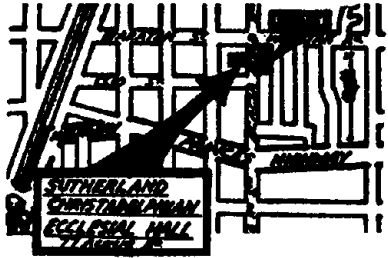
RIVERWOOD — 265 Bonds Rd. (Rec: D. Gilmore, 3 Jordan Ave, Beverly Hills 2209. Telephone: 533 2337).

- 4—Exh: G. Steel. Lect: K. Dennes, *Israel, Focus of World Powers*.
- 7—Study: W. Rosser, *Hunted by Saul*, (1 Sam. 19 & 20).
- 11—Exh: B. Shaw. Lect: C. Russell, *Christ not Russia to achieve World Dominion*.
- 14—Bible Readings & Discussion.
- 18—Exh: F. Hulks. Lect: J. Rosser, *Yes, Morals are important*.
- 21—Study: G. Gilmore, *Prayer for Deliverance* (Psalm 59).
- 25—Exh: G. Hindmarsh. Lect: E. Mansfield, *Russia & America in Bible Prophecy*.
- 28—Young Brethrens class: W. Rosser, *Jacob's Blessing cont.* (Gen. 49: 13-27; A. Dennes, *Man, his nature and salvation*).

SUTHERLAND — 77 Acacia Rd. (Rec: E. J. Ritchie, 104 Cawarra Rd, Caringbah 2229. Telephone: 525 2337).

- 4—Exh: R. Steel. Lect: W. Rosser, *Baptism — Complete Immersion*.

- 7—First Principles class.
- 11—Exh: E. Ritchie. Lect: R. Lapham, *Babylon: Crumbling Evidence of the Bible*.
- 12—A.B. meeting.
- 14—Romans study: *Practical dissertation Social Instruction* (Ch. 12).
- 18—Exh: G. Crewes. Lect: R. O'Connor, *World's Economy Collapses: Where Do You Stand?*
- 21—MIC: *Law and Grace*
- 25—Exh: B.E. Philp. Lect: J. Hodgkinson, *The Jews in the News*.
- 28—Romans class, *Practical Dissertations Civil Instruction* (Ch. 13).



YAGOONA — Worland St. (Rec: K. Cook, 2 Macdonald St., Auburn 2144. Telephone: 649 9483).

- 3—7.30pm YP class: B. McClure, *The Man Moses*
- 4—Exh/Lect: F. Ryan, *The Gospel of God's future Kingdom on earth*.
- 7—Study: S. Evans, *Sanctification—its meaning and use today*.
- 9—Revelation class: R. Pogson.
- 11—Exh: B. McKinlay. Lect: D. Carroll, *Baptism—the death that leads to life*.
- 13—E.I. Part 3 Ch.5: R. Pogson, *The Eastern question at the time of the End*.
- 18—Exh: J. Ceiley. Lect: W. Munro, *The Bible predicts the world's greatest earthquake*.
- 21—Study: T. Harris & R. Munro, *Commandments of Christ* (21-30).
- 23—Revelation class: R. Pogson.
- 25—Exh: K. Cook. Lect: J. Ceiley, *Current Events in Prophecy*.
- 27—E.I. class cont.

AFTER THE BIBLE SCHOOL—ATTEND THE LECTURE!

Bro. G. Hawkins, one of the senior teachers at the May Bible School, will provide a public lecture on May 18th at Booleroo Ecclesial Hall. Subject is: "Good News for a World in Turmoil," and visitors would be most welcome.

Western Australian Ecclesias

MT. HAWTHORN - Masonic Hall, cnr. Hobart and Shakespeare Sts. (Rec: P. Duperouzel, 7 Doyle St, Morley 6062. Telephone: 79 4973).

- 2-Elpis Israel in various homes.
- 4-Exh: H. West. Lect: P. Duperouzel, *One Gospel, why so many religions*
- 7-Eureka study, 8pm Central Hall.
- 9-Obadiah study at home, G. King.
- 11-Exh: A. Newton. Lect: N. Moore. *The one true God of Israel is not a Trinity.*
- 14-Romans study, 8pm Central hall.
- 16-Elpis Israel in various homes.
- 18-Exh: B. Hayles. Lect: D. Strempel, *Today's world as seen by Daniel the prophet.*
- 19-GES meeting at home A. Payton.
- 21-Eureka study, Central Hall, 8pm
- 23-Obadiah study at home A. Payton.
- 25-Exh: P. Duperouzel. Lect: R. Burke, *The Nature and Purpose of the Angels.*
- 26-A.B. meeting at home D. Moore.
- 28-Romans study 8pm Central hall.
- 30-Elpis Israel in various homes.

PERTH - 62 Canning Highway, Victoria Park. (Rec: J. Ullman, 38 Doney Street, Alfred Cove 6154. Telephone 30 4199).

- 3-Mutual Improvement class.
- 4-Exh: A. Haustorfer. Lect: D. Hurn, *The future for Britain and the Common market described in the Bible.*
- 7-Eureka study: G. Hawkins.
- 11-Exh: J. Ullman. Lect: E. Kaiser, *Some mortals will be made equal to the angels. What does this mean?*
- 14-Romans study: J. Ullman, *An Illustration from the law.*
- 16-E.I., home study and Law of Moses class.
- 18-Exh: D. Hurn. Lect: R. Taylor, *True baptism: the death that leads to life.*
- 21-Eureka study: G. Hawkins.
- 25-Exh: R. Davis. Lect: D. Hopper, *God's three Great promises-Key to understanding the Bible.*
- 28-Romans study: *The commandment was unto death.*
- 30-E.I., home study & Law of Moses class.

FORTHCOMING SPECIAL EFFORTS

Plan your Holidays to Attend and Support These Activities

(Ecclesias are invited to list their future activities, God willing, in this column for the interest and consideration of readers).

MAY, 1975

10th to 18th - at RATHMINES, N.S.W.

Thirty-fourth Bible School. Applications to attend are invited on Page 2.

JUNE, 1975

14th to 16th - at COORPAROO, Qld.

Theme: "Towards Gethsemane." Speaker, Bro. P. Cresswell.

14th to 16th - at BURWOOD, Victoria.

Theme: "Gideon, Mighty Man of Valor." Speaker, Bro. J. Martin.

OCTOBER, 1975

4th to 5th - at HOBART, Tasmania.

Ecclesial Annual Fraternal Gathering and Study Effort.

19th to 27th - at BRIGHTON, South Australia

Effort by Bro. R. Pogson, "The Family of God."

JANUARY, 1977

8th to 16th - at HOBART, Tasmania.

Twelfth Tasmanian Bible Campaign.

PRESENT POSSESSION OF THE HOLY SPIRIT

Our attention has been drawn to the current issue of *The Believer* (vol. 4, No. 24), containing, as it does, an article claiming the present possession of the Holy Spirit (pp. 10-13).

It states:

"Ephesians does not refer to a small portion of one ecclesia who possessed 'gifts' - it expounds the power of the spirit available to every believer of Paul's age and of every age including our own."

"Jesus possessed God's spirit without measure, we see that the measure of God's spirit granted to the believer is the key to understanding the work of the spirit"

"We all possess a measure of God's spirit"

The article rejects the concept, normally accepted by Christadelphians, that 1 Cor. 13:10 speaks of the passing of the gifts of the Holy Spirit, and claims:

"In the meantime, the work of the holy spirit continues; and God is not prevented by Scripture interpretation from the reintroduction of miraculous spirit power manifested through His servants, should His purpose call for it."

The article claims that all "possess" the same Holy Spirit as did Christ, though he possessed it in greater measure, and even today some have a greater measure of it than others! The work of the Holy Spirit "separates believers from the world," and on the basis of this claim, a question is asked, thus:

"This separating work of the holy spirit goes on today. Have you experienced this work of the holy spirit in your life? Every true believer has."

The article thus divides the brotherhood in two. If you have not experienced the work of the holy spirit in your life, you are not a true believer!

The Christadelphian position, as set forth originally by Brother Thomas on the basis of the Word, and as effectively expounded by Brother Carter in a series of articles in *The Christadelphian* some years ago, is that the possession of the holy spirit on the part of believers was withdrawn, in accordance with Paul's statement in 1 Corinthians 13:10, and that God works by His word to separate believers unto him.

The article before us seems to depart from that concept, and to see something more than the Word as the sanctifying, separating medium of God's power in present-day believers.

We recommend that readers carefully study the book: *The Holy Spirit and The Holy Spirit Gifts* written by Bro. G. Pearce of England. A quantity of these books was offered at the subsidised cost of \$1.50 (including postage to any part of the world). All those copies were absorbed, but in view of the interest in this theme, its importance in understanding the work of God in us today, through the generosity of certain brethren, we are able to continue this offer. We recommend that every reader obtain a copy, and that it be thoroughly analysed and absorbed. We are prepared to discuss the subject with any who have problems with any Scripture associated therewith.

— Editor

ELEVENTH TASMANIAN BIBLE CAMPAIGN

10th to 19th January, 1976 (God willing)

The Campaign will be held in Launceston, Tasmania. Main activities will consist of Bible studies each morning, Public Lectures, evening meetings, outings and the Junior Campaign. Adult studies will be led by Brethren G. Hawkins of Perth; and P. Pickering of Coburg, who will deal with aspects of the Patriarch Joseph's life, under the theme "The illustrious life of Joseph." Bro. Hawkins subject will be announced at a later date.

The spiritual and physical needs of our young people will be catered for at the same time by the Junior Campaign. This is being organised by a separate Committee formed for this purpose, and arrangements are being made for Brethren Pickering and Hawkins to lead the intermediate and senior classes. Certain afternoons will be free for both parents and children, and it is anticipated that there will be at least one organised, combined outing. A varied programme is being planned for evenings and Saturdays so that a most interesting, relaxing and balanced campaign is assured.

Venue and Accommodation: We have been able to obtain the use of a Matriculation Hostel at a very low full-board rate. It is known as "Newnham Hall" and is the best accommodation we have had for a Campaign in Launceston. It is set above the Eastern shore of the Tamar River in a very secluded park-like setting. It is a large complex, which will allow all adult studies and fraternal activities to be conducted in the same buildings as the living accommodation.

The Junior Campaign classes will be conducted in the Brook's High School, which adjoins the complex described above. The whole area is set well away from the main road area, which will be a relief for parents.

Accommodation costs *including all meals* for the 9 days, are based on current costs and make allowances for some increase in accommodation costs over the next 8 months, thus (excepting for some unforeseen and dramatic rise in food and wages), full board for an adult is not expected to exceed \$30, with children of eleven years and under being half price. Children under 6 years of age may be ¼ price or less, but as negotiations are still in progress concerning the latter, we will advise when completed.

BIBLE READINGS for MAY			
1	Dent.	18	Eccles. 10
2	.....	19	..... 11
3	.....	20	..... 12
4	.....	21	Song 1
5	.....	22	..... 2
6	.....	23	..... 3
7	.....	24	..... 4
8	.....	25	..... 5
9	.....	26	..... 6
10	.....	27	..... 7
11	.....	28	..... 8
12	.....	29	Isaiah 1
13	.....	30	..... 2
14	.....	31	..... 3, 4
15	.....	32	..... 5
16	.....	33, 34	..... 6
17	Joshua	1	..... 7
18	.....	2	..... 8
19	.....	3, 4	..... 9
20	.....	5, 6	..... 10
21	.....	7	..... 11
22	.....	8	..... 12
23	.....	9	..... 13
24	.....	10	..... 14
25	.....	11	..... 15
26	.....	12	..... 16
27	.....	13	..... 17, 18
28	.....	14	..... 19
29	.....	15	..... 20, 21
30	.....	16	..... 22
31	.....	17	..... 23

Basis of fellowship at the Campaign is the BASF (without reservation), and a warm invitation is extended by the Launceston Ecclesia to those of "like precious faith" to join with them on this occasion.

Bookings on the Bass Strait Ferry from Melbourne to Devonport and return have been tentatively made.

Applications for accommodation and bookings on the ferry should be addressed to the Secretary: Bro. H. O. Crocker, 149 West Tamar Road, Riverside, Tas. 7250. Telephone: 27 3213.

WANTED TO PURCHASE

Brother T. Towle, 12 Marriett St., Solomontown 5540 desires to purchase second-hand (new copies being unavailable) a set of *Eureka*, unabridged, large print; and a set of *Gibbons Decline and Fall of the Roman Empire*. Any offers can be made direct to Brother Towle.

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.

JUNE 1975 (Issue No. 108).

Reporting ecclesial activities and interesting comments concerning the Work of the Truth throughout Australasia. Paul said: "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" (Eph. 1:15-16).

WELCOME TO THE HOUSEHOLD OF FAITH

We live in an age destitute of spiritual values. Both young and old seem dedicated to the ways of Cain, and the glorification of flesh. Thus, it is encouraging to us to learn of baptisms into the sin-covering name of Jesus Christ, as a public demonstration of the triumph of spirit over flesh. To the following newly-baptised are extended our best wishes for a successful pilgrimage to the Kingdom.

Cabramatta: *Mrs. Margaret Rowsell* (wife of Bro. L. Rowsell), baptised 26th April. Following a good confession of faith, and immersion, the ecclesia rejoiced together.

Perth: *Mr. Ray Ewing; Miss Dennise Finlay* (daughter of Sis. J. Finlay), both of Buskeilton, W.A. and baptised 19th April.

Hobart: *Mr. Timothy Nigel Harrington* (2nd son of Bro & Sis E. Harrington), baptised 30th April.

Enfield: *Mrs. Jean Gibbs* (wife of Bro. J. Gibbs, Elizabeth), *Miss Lynette*

Horgan (S.S. scholar, daughter of Bro & Sis D. Horgan), both baptised May 14th.

Lismore: *Mrs. Wanda Viola Larrisey* (int. friend) on April 16th; *Miss Debra Kay Buckley* (S.S. scholar, daughter Bro & Sis P. Buckley), on April 19th; *Miss Wendy Janet Hermann* (S.S. scholar, daughter Bro & Sis C. Hermann), both the latter on May 3rd. Each gave a good confession in the presence of a number of witnesses, and the ecclesia welcomes them with pleasure in the race for Eternal Life.

Cumberland: *Miss Rhonda Gurd* (youngest daughter of Bro. & Sis. W. Gurd), baptised May 23rd.

ECCLESIAL TRANSFERS

To Mt. Hawthorn: *Sis. S. Crew* (from Wilston).

UNITED IN MARRIAGE

As the following enter married life, and a united walk towards the Kingdom, we extend our best wishes. May they also obtain a position of glory and honor at the Marriage Supper of the Lamb, soon to occur!

Bro. R. Eifenbein and *Sis. M. Thurlow*, at Brighton, S.A., on June 7th.

Bro. W. Sawell (Cabramatta) and *Sis. P. Tonkin* (Chatswood), married on May 24th.

Bro. Noel King (Coorparoo) and *Sis. Karen Stokes* (Yacona), on June 14th.

FAMILY NEWS

The blessings of Yahweh have been upon the following, in the birth of their children, who may, in time to come (God willing manifest an interest in the Hope espoused by their parents. Perhaps our greatest Gospel Extension work in these days, is educating our young ones in Divine ways!

To Bro. & Sis. Peter Brewer (Coburg), a son, *Daniel Paul*, on April 14th.

To Bro. & Sis. Paul Gill (Perth), a son, *Mark David*, on April 23rd.

To Bro. & Sis. Graeme Osborn (Enfield), a son, *Derek Jonathan*, on March 14th.

To Bro. & Sis. P. Cook (Punchbowl), a son, *Matthew*, on 22nd April.

To Bro. & Sis. M. Smith (Granville), a daughter, on 28th April.

To Bro. & Sis. Stephen Johns (Cumberland), a son, *Benjamin Luke*, on 29th April.

DIED IN THE LORD

Mt. Hawthorn Ecclesia reports the death of *Bro. E. S. Moore*, after fifty years in the Truth. Brother Moore has left an example of patient continuance, and now awaits the resurrection. The loss of his company is felt by the Ecclesia, but nevertheless, we are all aware of the glorious re-union that will occur with all the faithful in the near future. Then, even the "last enemy" of death will be removed for ever.

Redcliffe Ecclesia advises the untimely death of *Sis. Jenny Thurlow* (daughter of Bro. Marty Steele) on Tuesday, April 29th. Such occasions forcibly remind us of the weakness of the flesh, and the uncertainty of life. We labor today, however, for glory, peace and immortality on "the morrow." May all who have "died in the Lord" soon be resurrected in his presence.

With deep regret we learn of the death by heart attack of two well-known members of the Adelaide Ecclesia: *Brother Alta Wigzell* and *Sister Cath Horgan*. Both were members of many years, Brother Wigzell performing the duties of doorkeeper for a considerable period. Their deaths, on Thursday, May 15th, were unexpected, and their company will be missed. We extend our sympathies to those who suffer at times such as this.

FELLOWSHIP

Perth Ecclesia has regretfully found it necessary to withdraw fellowship from *Sis. Sandra Pill*, in view of her publicly and privately declared purpose to marry "out of the Truth." Numerous earnest endeavours have been made to divert *Sis. Pill* from this unscriptural course. We can only hope that circumstances will remind her of her spiritual responsibilities before opportunity closes.

LISMORE EFFORT ON HAGGAI

This recent effort, led by Bro. J. Cowie, attracted a very large influx of brethren and young people, taxing Hall accomodation to the limit! An enjoyable week-end was spent around the Word particularly the Prophecy of Haggai. Despite extensive advertising, leaflet distribution, personal visits to Sth. Lismore homes, the response by the public to the lectures was disappointing. However, such constitutes a "witness against the world," a characteristic of faithfulness commended in Hebrews 11.

HOBBY AFTERNOON

How To Process Films At Home. Brother Kevin Dennes has undertaken to initiate teenagers in the mysteries of film development, and arrangements will be made for afternoon sessions. Attendance will be strictly limited because facilities at the School only permit a few to be taught this interesting and money-saving hobby. It will be limited to teenagers, Because Brother Dennes can only take a very few in this class, application should be made when making reservation for the school.



It is planned to produce a series of tapes specifically designed for Bible Marking of the Book of Revelation. This series will not be re-taped ecclesial study sessions, but will be specially prepared tapes of Bible Marking the Apocalypse.

Further information will be supplied on request.

Ecclesial Activities

During JUNE 1975 (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.

* To conserve space, "brother" (etc) have been largely abbreviated or omitted.

PLEASE POST GENERAL ITEMS & ECCLESIAL NEWS BY 13th MONTH

South Aust

BLACKWOOD - Memorial Hall, Coromandel Pde. (Rec: D. Palmer, 7 Ewers Ave, Coromandel Valley 5051. Telephone 278 5237).

Sundays-11am Memorial; 7pm Lecture.

- 1-Exh: A. Cobbledick. Lect: A. Johnson, Jesus Christ; Prince of Peace & the World's future Ruler.
- 4-10am Dorcas class: home Sis. M. Palmer. 7.45pm: E.I. class, home D. Cotter.
- 8-Exh: Lect: R. Flint, The Message of Ecclesiastes for Today.
- 11-7.45pm Judges class: Gideon, home D. Brumby.
- 15-Exh: A. C. Dangerfield. Lect: R. Jerrow, What is Temptation and from whence does it come?
- 18-10am Dorcas class: home Sis M. Palmer. 7.45pm E. I. class: home R. Jerrow.
- 21-Ecclesial Activity Family Night.
- 22-Exh: D. Palmer. Lect: J. Luke, One Gospel; Why so many Religions?
- 25-7.45pm Judges class: Jephthah, home A. Johnson.
- 29-Exh: M. Ide. Lect: Is there life after death.

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/Lect: A. Cowley, The indeluctable Jew vindicates the Bible.
- 4-Study: A. Archer, The prophecies of Joseph.
- 5-Arranging Brethren's mtg.
- 6-Bible marking class.
- 7-4pm Marriage: Bro. R. Elfenbein & Sis. M. Thurlow.
- 8-Exh: P. Weller. Lect: A. Crawford, Growing moral pollution; Sure sign of Christ's coming.
- 10-Bible disc. for int. friends: P. White, The Miracle of Modern Israel.
- 11-Study: P. White, The Sons of God

(1 Jn. 3).

- 15-Exh: B. Luke. Lect: J. Elton, There is no supernatural devil.
- 17-Sister's class.
- 18-Study: P. Weller, Parables of the Messiah.
- 20-Daily readings gathering: Ruth 1; Isa 44.
- 21-8pm Family night: B. Luke, Slides of Philipines.
- 22-Exh: J. King. Lect: K. Gore, Armageddon, Its meaning & purpose in God's plan.
- 25-Study: D. Manser, Daniel.
- 29-Exh: J. Luke. Lect: J. King, The Judgment seat of Christ; soon to be a reality.

CUMBERLAND - 521 Goodwood Rd., Col. Light Gdns. (Rec: W. Gurd, 5 Alma Street, Panorama 5041. Tel: 76 5669).

Sundays-11am Memorial; 3pm S.S. 7pm Public Lecture.

- 1-Exh: W. Hoffman. Lect: H.P. Mansfield, There is no supernatural Devil.
- 2-8pm Int. Friends class: home R. Woodward, Clarence Gdns. N. Wigzell, Is your soul immortal & does it go to heaven.
- 4-8pm Galatians study: M. Brumby, Paul an apostle (ch. 1).
- 5-8pm MIC Lect: S. Beard, The Jews, Detested of man, chosen of God. Expos: R. Woodward, Prayers of Nehemiah.
- 7-Ecclesial & Sunday School Outing to National Park.
- 8-Exh: A. Hollamby. Lect: A. Johns.
- 12-10am Sisters Sewing group. 2pm Sisters class. 7.30 A.B. mtg.
- 15-Exh: J. Luke. Lect: P. Weller, The Glories of the age to come.
- 18-8pm Galatians study: M. Lund, God was mighty in me (ch. 2).
- 19-8pm MIC. Lect: A. Farren, Falling world leaders, the Bible has the solution. Exh: P. Beard.
- 21-1.30pm Young folks sports afternoon. Combine with Brighton: B. Luke will give an illustrated address visit to Philipines.
- 22-Exh: M. Lund. Lect: J. Siviour, Salvation is of the Jews.
- 25-8pm Study of the flood. J. Siviour.

- 26—10am Sisters sewing group. 2pm Sisters class.
- 27—8pm Youth group home Bro. & Sis. B. Luke: Four signs from Johns Gospel.
- 28—Suburban young folks mystery outing.
- 29—Exh: M. Lund. Lect: K. Pearson, Bible facts concerning the soul.
- 30—8pm Int. friends class: home R. Woodward, Clarence Gdna. N. Nelson, Why does God allow disaster & suffering.

ENFIELD - 344 Hampstead Road., Clearview, (Rec: D. Horgan, 12 Pope Crescent, Hope Valley 5090).

- Sundays—11am Memorial; 3pm Sunday School; 7pm Public Lecture.
- 1—Exh: B. Williams. Lect: P. Cresswell, Bible Truth; There is no supernatural devil!
- 3—Law of Moses class 8pm: J. Martin.
- 4—11am Sisters class.
- 7—Sunday School outing.
- 8—Exh: D. Evans. Lect: Ray Edgecombe, Britain & Europe in Bible prophecy.
- 10—8pm Revelation study: J. Knowles.
- 13—8pm Youth group study.
- 15—Exh: A. Cheek. Lect: D. Evans, Sure signs of Christ's near return.
- 17—Law of Moses class.
- 22—Exh: P. Weller. Lect: J. Knowles, The Bible, Your security in a troubled world.
- 24—Revelation study.
- 27—Youth group study.
- 29—Exh: J. Martin. Lect: D. Manser, Thy Kingdom come—on earth!

GLENLOCK - Via Morgan. (Rec: B. G. Hollamby, 4 Andrew St, Waikerie 5330. Telephone: Waikerie 352).

- 1—S.S. 9.30 Exh: C. Shugg. Lect: M. S. Lunn.
- 3—Renmark class.
- 4—Life of Christ study.
- 8—Exh: R. McLean.
- 10—Renmark study class.
- 11—"Eureka" class.
- 15—S.S. Exh: A. Crawford.
- 16—S.S. picnic at Lake Cullulleraine.
- 17—2.30 Dorcas. Renmark class.
- 18—Life Christ study.
- 22—Exh: M. Lunn.
- 24—Renmark class.
- 25—"Eureka" study.
- 29—Exh: A. Dangerfield.

TEA TREE GULLY - Highbury Inst., Valley Rd. (Rec: M. K. G. Pitt, 147 Second Avenue, Royston Park, 5070). Sundays—11am Memorial; 3pm Sunday School; 7pm Public Lecture.

- 1—Exh: G. Hyndman. Lect: P. Weller, There is no supernatural devil.
 - 4—8pm Eureka: G. Wigzell, at home A. Wigzell.
 - 7—8pm Fraternal at Hope Valley Hall, M. Lund, Moses' song of Intercession (Ps. 90).
 - 8—Exh: M. Lund, Yahweh's work (Ps. 91). Lect: M. Lund, The Serpent in Eden; Fact not fiction.
- STUDY THEME: The Call Of True Worship in Israel.**
- 9—A.B. meeting, 8pm.
 - 10—8pm at Hope Valley Hall, A Song of the Sabbath (Ps. 91).
 - 11—10.15am Sisters class at home Sis. D. Scott.
 - 12—8pm at Hope Valley Hall, Holiness becometh my house, (Ps. 92).
 - 14—8pm at Enfield Hall, The Holy Establishment, the unholy cut off (Ps. 93).
 - 15—Exh: Worship in the beauty of holiness (Ps. 94). Lect: God's Promise, the earth at peace with Christ as King.
 - 16—Picnic: Williamstown Oval.
 - 18—8pm at Hope Valley Hall, Yahweh Reigneth (Ps. 97-99).
 - 22—Exh: M. Pitt. Lect: J. Martin, Baptism, the death that leads to life.
 - 26—8pm E.I. class: J. Martin at home of Bro. & Sis. C. Wigzell.
 - 29—Exh: B. Williams. Lect: W. Temple, The purpose of human salvation—God's Glory not man's.

WOODVILLE - Aberfeldy Ave. (Rec: P. Mansfield, C/- Post Office, West Beach 5024. Telephone: 356 2278).

- Sundays—11 am Memorial; 3pm Sunday School; 7pm Public Lecture.
- 1—Exh: P. J. Mansfield. Lect: C. C. Wigzell, The Bible is not outdated, & can be relied upon for salvation.
- 2—7.45pm A.B. meeting.
- 3—10.30am Sisters class: The Psalms.
- 4—Apocalypse Made Plain study: H. P. Mansfield, The Glorious vision of Heaven opened (ch 4).
- 6—MIC class.
- 7—S.S. Outing. Evening talk: C.C. Wigzell, How & why Judah & Israel fell.
- 8—Exh: G. Wigzell. Lect: W. McAllis-

SPECIAL EFFORT AT TEA TREE GULLY

Bro. Murray Lund is to conduct a series of Studies under the heading of "The Call of True Worship in Israel." Commencing on 7th June, with a fraternal gathering at the Hope Valley Hall, the effort will continue to the 18th. Details are listed under "Tea Tree Gully Calendar."

ter, Christ will destroy the Russian power in Israel.

- 9—Home Disc. class: 4 Lasscock Ave., Findon, 8pm, The nature & sacrifice of Christ.
- 11—Apocalypse Made Plain study: Four living creatures (Rev. 4:7).
- 15—Exh: L.J. Colquhoun. Lect: J. Martin, We can expect a time of trouble before a world of peace.
- 17—Sisters class: Psalms.
- 18—Apocalypse Made Plain study: The Throne of Glory (Rev. 4).
- 20—E.I. class: home G. Armonis, W. Mc Allister, The two witnesses & their place in history.
- 21—Lit. Dist. & Family evening: Reading Josh. 1; Isa. 7; 1 Thes. 1, 2. Chair. G. Armonis.
- 22—Exh: W. McAllister. Lect: B. Steele, The Bible declares that man has no immortal soul.
- 25—Apocalypse Made Plain study: The Sealed Scroll (rev. 5).
- 27—M.I.C.
- 29—Exh: E. Hubbard; Lect: R. McAllister, The Truth shall make you free from eternal death.

- 25—10.30am Sisters class: home Sis. Fotheringham.
- 26—7.45pm Zechariah study: D. McGahey.
- 27—7.45pm YP evening: R. Hill, David as depicted in the Psalms.
- 29—Exh: R. Rock. Lect: K. Papowski, Palestine—the Jews & the Purpose of God.

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.
- 1—Exh: M. Steele. Lect: R. A. Evans, There is NO supernatural devil.
- 8—Exh: C. Venn. Lect: C. Venn, Jerusalem—Incredible past, frightening present, glorious future.
- 15—Exh: R. A. Evans. Lect: With Cooperation Effort.
- 22—Exh: P. A. Evans. Lect: W. Joseph, When Russia moves to build its image empire—Beware!
- 29—Exh: O. Kelly. Lect: D. McGahey, Jerusalem; A city of bloodshed, but a future of peace.

Queensland

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: J. Higgs. Lect: S. Arthur, Universal resurrection—not a Bible doctrine.
- 3—7.45pm Int. friends class: home R. Bailey, Mourilyan St., Mansfield.
- 7—GES Afternoon.
- 8—Exh: T. Dawson. Lect: R.A. Hill, The Holy Spirit—A Power not a Person.
- 11—10.30am Sisters class: home Sis. Fotheringham, Holland Park.
- 13—Special Effort—Bro. P. Creswell, Towards Gethsemane. 7.45 1st Study: The ye love one another, (Jn. 13).
- 14—3pm 2nd Study: The ye might believe (Jn. 14). 5.30pm Fraternal Tea: 7pm 3rd Study: That your joy might be full (Jn. 15).
- 15—Exh: P. Creswell, That ye might have peace (Jn. 16). Lect: World in trouble: A brighter future ahead.
- 16—9.30am 4th Study: That ye may be one (Jn. 17).
- 17—7.45pm Int. friends class: home R. Bailey.
- 22—Exh: D. McGahey. Lect: L. Crowther, Jerusalem—not Rome—religious centre of the future age.

ROCKHAMPTON NORTH — CWA Hall, Poinciana St., off Rocktonia Rd. (Rec: G. Hill, 1 Livermore St., Rockhampton 4700. Telephone 27 1452).

- 1—Exh: W. White. Lect: G. Hill, The Spirit Gifts not available today.
- 4, 11, 18, 25—1st princ. class 7.30, 24 Livermore St.
- 7, 14, 21, 28—7.30 Tape night, Hill/Emu Sts., Emu Park.
- 8—Exhort: G. Hill.
- 15—Exhort: W. White.
- 22—Exhort: G. Bundesen.
- 29—Exhort: 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.

- 1—Exh: W. Crew. Lect: R. Thiele, Devil worship futile, There is no supernatural devil.
- 4—Sisters class, home Bro. Crew, 10.30 am.
- 8—Exh: R. Rock. Lect: R. Evans, Present day Christians and 10 commandments.
- 10—Study, home J. Cowie: Kings of Israel & Judah.
- 15—Exh: R. Thiele, Lecture at Coorparoo.
- 18—Sisters' class cont.
- 22—Exh: R. Evans. Lect: R. Hill, Why Christ is returning to earth.
- 24—Kings Israel study cont.
- 29—Exh: R. Hill. Lect: C. Venn, Key to Understanding the Bible.

Tasmania

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 (Launceston), The Gospel taught by the Churches cannot save.
- 2-Arranging Brethren's Meeting.
- 4-7.45 Nazareth Revised study: H. E. Taylor, Forty days sojourn, Christ's Ascension.
- 6-7.30pm CYC: H. E. Taylor, Name and Titles of Deity.
- 8-Exh: S.D. Kingsbury. Lect: D.P. Taylor, The God of the Bible is not a Trinity.
- 11-Revelation study: 2 Stapleton St., Glenorchy, H. E. Taylor.
- 15-Exh: W. D. Fleming. Lect: The Jews are still God's chosen people.
- 17-10am Sisters class: Parables of Messiah.
- 18-7.45 Bible class: Question evening.
- 20-CYC 7.30: D. P. Taylor, Introduction to Titus.
- 22-Exh: J. Scull. Lect: H. Celley, Current Events.
- 25-7.45 Revelation study: 52 Creek Rd. Lenah Valley, H. E. Taylor.
- 29-Exh: S. J. Taylor. Lect: J. Scull, Russia, Israel, Christ & You.

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. Case. Lect: F. Onley, The "Latter Days" of Prophecy.
- 4-7.45 Study: K. Niejalke, Jonathan's faith & Saul's willfulness (1 Sam. 14).
- 6-E.I., home D. Kitto. Ldr: J. Kershaw.
- 8-Exh: J. Kershaw. Lect: H. Day, God's remedy for the present state of the world.
- 11-Study: M. Wright, Facing the fiery trial (1 Pet. 4).
- 13-Eureka study: G. Dangerfield. Home D. Seaman.
- 14-C.Y.C. study.
- 15-Exh: P. Islip. Lect: P. Pickering, A coming great earthquake to change the world.
- 16-C.Y.C. study.
- 18-Study: B. Johnson, Saul's commission against Amalek (1 Sam. 15:1-9). **▲ Thiele, Saul rejected as king (vv. 10-35).**
- 20-Elpis Israel study.

- 22-Exh: H. Day. Lect: J. Kershaw, Daniel's dramatic interpretation of world history.
- 25-Study: M. Wright, Humility before Honor (1 Pet. 5).
- 27-Eureka study.
- 28-C.Y.C.
- 29-Exh: R. Herron. Lect: C. Blanch, Social evils: How and when they will be removed.

N.S.W.

AVOCA BEACH - Meetings at home of Rec: G. C. Cripps, 316 The Round Drive, Avoca Bch. 2260. Tel: 821577). Sundays-Memorial meeting at 3.00pm.

- 1-Exh: G. Hatchell (Cabramatta).
- 7-Bible class 2.30pm: G. Alchin.
- 8-Exh: D. Carroll (Yagoona).
- 22-Exh: H. Ryan (Boolaroo).
- 29-Exh: W. Rosser (Riverwood).

BOOLAROO - Christadelphian Hall, 14 Fifth St., Boolaroo. (Rec: J. Richards, 17 Church St., Gateshead 2290, Tel: 43 0106).

- 1-Exh: H. Ryan. 3pm Leaflet Dist. Lect: G. Darke, Christ will return to restore Jewish throne.
- 2-7.30 A.B. mtg, home G. Alchin.
- 3-7.45 1st princ. class: Home N. Davies
- 4-7.45 Study: Gospel of John, G. Alchin.
- 8-Exh/Lect: E. Mansfield, Europe today; God's hand at work.
- 11-7.45 Study: High Priest's Garments, N. Davies.
- 13-7.30 Young People's Class: home J. Richards; K. Whitehead, Matt. 5.
- 14-7.30 MIC, E.I., 2 expositions.
- 15-Exh: E. Wilton. Lect: F. Ryan, Sabbath-keeping now unnecessary.
- 18-Gospel John study: G. Alchin.
- 22-Exh/Lect: R. Pogson, Church politics to precipitate W.W.3.
- 25-Study: N. Davies, High Priest's Garments.
- 27-Y.P. class, home G. Darke: K. Whitehead, Matt. 5.
- 29-Exh: F. Ryan. Lect: G. Alchin, Christ's sacrifice can change you.

CABRAMATTA - 101 Lime St. (Rec: W. E. Sawell, 3 Hemingway Crescent, Fairfield 2165. Telephone: 72 9765). Sundays-9.30am SS; 11.15am Memorial meeting; 7 p.m. Public Lecture.

- 1-Exh/Lect: G. Alchin, Europe's future revealed in the Bible.
- 2-A.B. mtg 8pm.
- 3-Dorcas 10.30am: Esther.
- 5-Study, 2 Timothy: B. McClure.
- 6-1st princ. class 8pm, 30 Riverview

Rd, Fairfield.

- 7--CYC games night 7.30pm.
- 8--Exh: W. Rosser. Lect: D. Carroll. Baptism, not sprinkling, the only way the salvation.
- 10--Speakers' class 8pm: Commentator. J. Mumby. Read: J. Porter, M. Blackwood. Rd/Sum: J. Pogson. Address: R. Lowe, Bible defines Satan and the Devil.
- 12--New Study: 8pm 1 Peter: P. B. Sawell, The man, Peter. Commandments of Christ 1-4: A. Philp.
- 14--Fraternal tea 6 pm, followed by spiritual evening.
- 15--Exh: R. McClure. Lect: F. Olsen, Salvation, conditional not universal.
- 16--GES meeting, 8pm.
- 19--2 Timothy study: B. McClure.
- 20--1st princ. class, 30 Riverview Rd, Fairfield.
- 21--Jnr Bible class 7.30: R. W. Sawell, Nehemiah, Man of Action. Int. Class 7.30: P. B. Sawell, Deceitfulness of sin (2 Sam. 11).
- 22--Exh: D. Gilmore. Lect: R. Lowe, Trinity is unscriptural.
- 26--1st Peter study: R. W. Sawell, Ch. 1: 1-12. Commandments Christ 5-6: R. Lowe.
- 28--S.S. picnic 10am, Kurnell. E.I. class 7.30 pm, 356 Polding St, Fairfield: B. Gilham.
- 29--Exh: W. E. Sawell. Lect: S. Lake, The Bible, Believe it or perish. 3 pm Gospel Proclamation in Sydney Domain.

FIGTREE -- Figtree Hall, Princes Hwy. (Rec: M. J. Healy, 471 Crown Street, Wollongong 2500. Tel: 29 3301).

- 1--Exh/Lect: K. Jamieson, Bible Truth; There is no supernatural devil.
- 4--Acts study: home F. Joseph, M. Healy, Thessalonica (Acts 17).
- 7--Workshop class: home M. Healy, J. Green, Bible spectrum.
- 8--Exh: G. Gilmore. Lect: J. Green, Bible spectrum.
- 11--Ephesians study: home K. Joseph, M. Bonner.
- 15--Exh/Lect: G. Alchin, The creation story of Genesis; no myth but scientifically sound.
- 18--Acts study cont: home M. Healy: Athens (Acts 17).
- 21--E.I. class: home F. Joseph.
- 22--Exh/Lect: C. Byrnes, Adventists astray on Sabbath-keeping.
- 25--Ephesians study: home M. Bonner.
- 29--Exh/Lect: B. Philp, World news shows Christ's return near.

GRANVILLE -- 26 The Avenue, (Rec: H. Hadley, 204 Excelsior St, Guildford 2161. Telephone: 632 7697).

- 1--Exh: J. Celley. Lect: L. Whitehead, Eternal life on earth not in heaven.

- 4--Ecclesiastes Study: L. Goodman.
- 8--Exh: E. Ritchie. Lect: B. McClure, Armageddon—a reality when?
- 11--Study of A.S.K. Notes: O. Forsdike.
- 15--Exh/Lect: G.T. Oarke, Jesus Christ—Earth's future Monarch.
- 18--Parables of the Messiah: K. Russell, J. Home.
- 22--Exh: J. Gilmore. Lect: B. Stretton, Israel, God's true witness.
- 25--Study of A.S.K. Notes cont.
- 29--Exh: R. Steel. Lect: R. McClure, The doctrine of the Trinity unscriptural.

LISMORE -- Christadelphian Assembly Hall, Cnr. Crown & Phyllis Sts, Sth. Lismore. (Rec: A.R. Russell, P.O. Box 105, Lismore, 2480). Tel: Bentley 635 256. Sundays—9.30am S.School; 11am: Exh: 7.30pm Lectures on 2nd & 3rd Sundays.

- 1--Exh: J. Russell.
- 4--Arranging Brethren's mtg.
- 6--Law of Moses class.
- 8--Exh: M. Shaw. Lect: A. Russell.
- 13--Footsteps of Christ study.
- 15--Exh: A. Leadbeater. Lect: A. Russell.
- 20--Law of Moses class.
- 22--Exh: R. Whitehead. M.I.C.
- 27--Footsteps of Christ study.
- 29--Exh: K. Wassell.

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: E. Ritchie. Lect: C. O'Connor, Can the Jews & Arabs live together in peace.
- 4--8pm Psalms of David study: B. Stretton. At Campsie Ecc. Hall.
- 8--Exh: K. Whitehead. Lect: W. Wolstencroft, What's in the Bible for me?
- 11--8pm Bible class: (various homes).
- 15--Exh/Lect: B. Byrnes, The Bible & the modern church—do they agree?
- 17--3pm Psalms of David study: B. Stretton, 10 George St., Pennant Hills.
- 22--Exh: K. Jamieson. Lect: B. McClure, Will the world's problems ever be solved?
- 25--8pm Bible class: (various homes).
- 29--Exh: J. Mansfield. Lect: R. Carr, The nature of faith.

PUNCHBOWL -- The Masonic Hall, 29 Arthur Street. (Rec: M. Gilmore, 118 Marine Drive, Oatley 2223. Telephone: 57 6986).

- 1--Exh: H. Celley. Lect: J. Gilmore, Bible Truth; There is no supernatural devil.
- 2--Arranging Brethren's mtg.
- 3--Study: B. Stretton, Noah; Man of faith & action.

The ECCLESIAL CALENDAR for JUNE, 1975

- 6—Elpis Israel class.
- 8—Exh: J. Rosser. Lect: B. Byrnes, Immortality promised, not possessed.
- 10—Noah study cont.
- 11—Sister's class.
- 13—Comb. YP class: home B. McClure, Samuel.
- 15—Exh: W. McKinlay. Lect: C. O'Connor, Thy Kingdom come; When Christ returns.
- 17—Mutual Improvement class.
- 20—Elpis Israel study.
- 21—YP class: home B. McClure, Life of Christ.
- 22—Exh: F. Olsen. Lect: E. Mansfield, You don't go to heaven when you die!
- 24—Study: J. Gilmore, Clean & unclean animals.
- 25—Sisters class.
- 27—Samuel YP class cont: home B. McClure.
- 29—Exh: G. Danford. Lect: W. Wolstencroft, Arabs & Jews will be united under Christ.

RIVERWOOD — 265 Bonds Rd. (Rec: D. Gilmore, 3 Jordan Ave, Beverly Hills 2209. Telephone: 533 1571.)

- 1—Exh: G. Gilmore. Lect: B. Shaw, There is no supernatural devil!
- 4—Study: C. Russell, David in Exile (1 Sam. 21).
- 8—Exh: P. Russell. Lect: D. Gilmore, Why the earth will not be destroyed.
- 11—Study: J. Rosser, Abimelech's Persecution (Psa. 34).
- 15—Exh: K. Dennes. Lect: W. Rosser, Importance of believing true doctrine.
- 18—Young brethren's class: G. Coates, Blessings of Moses (Duet. 33:1-17); G. Hindmarsh, Home Study.
- 22—Exh: J. Rosser. Lect: R. Croker, The Bible is true; Believe it or perish.
- 25—Quarterly business mtg.
- 29—Exh: D. Warner. Lect: G. Gilmore, Why Israel will never be destroyed.

SUTHERLAND — 77 Acacia Rd. (Rec: E. J. Ritchie, 104 Cawarra Rd, Caringbah 2229. Telephone 525 2337.)

- 1—Exh: G. Steel. Lect: A. J. Russell, There is no supernatural devil.
- 4—1st Princ. class: The Bible & Archaeology.
- 8—Exh: R. Croker. Lect: J. O'Neil, The Promises made to be kept.
- 9—Arranging Brethren meeting.
- 11—Romans study: Chap. 14, Practical Conduct a Responsive Ecclesia.
- 15—Exh: K. Cook. Lect: John Mansfield Will starvation and the population explosion?
- 18—MIC: Law & Grace, (ch. 7), Not without blood.
- 22—Exh: R. Sawell. Lect: R. McClure, When the Middle East becomes a

Paradisa.

- 25—Romans study: Chap. 15, Practical conduct, a compassionate Ecclesia.
- 29—Exh: M. Bonner. Lect: J. Celly, Resurrection: The only hope for mortal man.

West Aust

MT. HAWTHORN — Masonic Hall, cnr Hobart and Shakespeare Sts. (Rec: P. Duperouzel, 7 Doyle St, Morley 6062. Telephone: 79 4973.)

- 1—Exh: A. Harrison. Lect: G. King, Devil worship futile; There is no supernatural Devil.
- 4—8pm Eureka study: Central Hall.
- 6—Study: home D. Stremple, Aspects of the Kingdom.
- 8—Exh: N. Rice. Lect: J. Ullman, The Genesis flood, God's warning to this Generation.
- 11—Romans study: Central Hall.
- 13—Elpis Israel class.
- 15—Exh: J. Ullman. Lect: D. Hurn, Jesus Christ, a sacrifice not a substitute.
- 17—GES mtg: home G. Quartermaine.
- 18—Eureka study: Central Hall.
- 20—Study: Aspects of the kingdom, home H. West.
- 22—Exh: A. Payton. Lect: B. Hayles, Christ's visible return to the earth is near.
- 23—A.B. mtg: home A. Payton.
- 25—Romans study: Central Hall.
- 27—Elpis Israel class.
- 29—Exh: J. John. Lect: N. Rice, God does not tolerate sin, a warning to permissive society.

PERTH — 62 Canning Highway, Victoria Park. (Rec: J. Ullman, 38 Doney Street, Alfred Cove 6154. Telephone 30 4199.)

- 1—Exh: S. Fergusson. Lect: G. Hawkins, Devil worship futile; There is no supernatural devil.
- 4—"Eureka" study: G. Hawkins.
- 7—Mutual Improvement Class.
- 8—Exh: A. Hayles. Lect: J. Ullman, The U.N. a failure—Christ's coming the only answer.
- 10—11am Sisters Class, Daily Bible Reading; and "Story of the Bible" Vol. 8, p. 21 The Saviour is born.
- 11—Romans Study: J. Ullman, Who shall deliver me from the body of this death.
- 13—Home Study & Law of Moses class.
- 15—Exh: A. Newton. Lect: B. Hayles, No salvation without transformation by God's word.
- 18—"Eureka" study: G. Hawkins.
- 22—Exh: G. Hawkins. Lect: S. Fergusson, The Jews in the Middle East

will survive Arab & international hostility.

- 25—Romans study: J. Ullman, Walk not after the flesh but after the spirit.
 27—Home study & Law of Moses class.
 29—Exh: B. Hayles. Lect: A. Hayles, World destiny revealed in the prophecy of Daniel.

- 8—Exh: M. Islip. Lect: R. Magennis, Baptism essential to salvation.
 10—8pm Life Christ class, 162 Maltravers Rd, Ivanhoe: S. Snow, Olivet prophecy: When shall the end of the Age come? (Mat. 24:1-14).
 15—Exh: A. Brewer.
 17—8pm Law Moses class cont: P. Pickering, Curtains of the Tabernacle.
 22—Exh: J. Hull. Lect: K. Pearson, Palestine, Whose land is it?
 24—Olivet prophecy study cont: What is the sign of the end of the age? (Matt. 24:15-28). Held 162 Maltravers Rd. Ivanhoe.
 29—Exh: B. Dodson.

Victoria

BURWOOD — Loyal Orange Lodge Hall, 335 Station St. (Nr. Riversdale Road), Boxhill Sth. (Rec: H. Hall, 963 Ferntree Gully Rd, Glen Waverley 3150. Tel: 56 11002).

Sundays—9.30am School & Snr study: 11am Memorial mtg: 7pm Bible study.

- 1—Exh: P. Pickering. Lect: S. Stevenson, Life & Death, face the facts.
 4—8pm E.I.: home H. Baum, 33 Aurum Cres., Ringwood.
 8—Exh: E. Boon. Lect: S. Finnin, The energy crisis; Where will it end?
 11—8pm Study: home A. Bruton, 8 Howden St., Oakleigh.
 15—SPECIAL STUDY WEEKEND (Details this issue).
 18—E.I. cont: home B. Stevenson, 41 Littlewood St, Hampton.
 22—Exh: S. Finnin. Lect: H. Hall, Christ died for us, not instead of us.
 25—8pm Study: home S. Finnin, 17 Wordsworth Ave, Clayton.
 29—Exh: K. Pearson. Lect: R. Galbraith, Bible prophecy; its challenge to you.

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—Exh: J. Glenn.
 3—8pm Law Moses class: S. Mansfield, The Menorah, Held 27 Fricker Ave, Greensborough.

MOE — Library Hall, Yallourn. (Rec: G. S. Howe, 6 Warringa Court, Warragul, 3820. Telephone: 056 232596).

- 1—1.30pm Exh: J. Day.
 2—8pm Study: home Bro. Burrage, Apocalypse.
 13—8pm Apocalypse study cont.
 15—1.30pm Exh: G. Howe. 4pm Youth Fellowship Class, home O. Smith, Glengarry.
 20—Apocalypse Class: home Bro. Burrage.
 27—Apocalypse Class Cont.

WARRAGUL — (Rec: J. Day, 40 Peace Avenue, Warragul, 3820).

- Sundays—Mem. mtgs. 1st & 3rd at Moe.
 3—7.30pm Study: home G. Howe, 6 Warringa Court, Warragul; 2nd John.
 8—11am Exh: home J. White, 10 1st St., Warragul.
 10—2pm Study: home G. Howe.
 17—7.30pm Study: home Bro. White, 10 1st St., Warragul, J. White, Spirit Gifts.
 22—11am Exh: home Bro. Day, 30 Peace Ave., Warragul.
 24—2pm Study: home G. Howe.
 29—11am Exh: home G. Howe.

The Burwood Ecclesia invites you to —

"A special weekend devoted to lessons from the life of Gideon."

14th — 16th JUNE 1975

Speaker: Bro. John Martin

ALL STUDIES & MEMORIAL MEETINGS AT — SYNDAL HALL, BLACKBURN RD., SYNDAL.

Saturday 3pm: "The Call of Gideon." Judges 6:1-24. 5pm: Fraternal Tea, (provided by the Burwood Ecclesia). 7pm: "Cleansing His Father's House" Judges 6: 25-40.

Sunday 11am: Memorial Meeting, "The Sword of Gideon" Judges 7. 3pm: "The Lesson of the Thorns" Judges 8:1-21. 7pm: Bible Address, "The Middle East Prepares for the Great Day of God Almighty." Bring a basket lunch and tea. (Tea & coffee provided). Supper.

Monday 10am: "The Day of Midian" Judges 8:22-35.

Project work will be provided for children at all study sessions.

Attendance at this school numbered some 450 persons from all States of the Commonwealth, as well as overseas. Keen interest was manifested in the studies given by brethren B. McClure (NSW), G. Hawkins (WA), P. Pickering (Vic.), and B. Stretton (NSW). These teachers also co-operated in the teen-age classes. Under the theme *Israel is Real* the juniors learned of the miracle of the modern revival of Israel, and its significance in the light of Bible prophecy. Daryl Pitt, of Woodville Sunday School, was awarded the Wide Margin Bible which is traditionally given by the School, to the junior winning the project-prize. A feature of the last few schools, has been the pleasant, relaxed atmosphere that prevails, and the keen interest manifested in the studies presented. The School is kept free from the distressing tensions and controversial issues that sometimes disturb Ecclesial life, enabling members to concentrate upon the more affirmative aspects of the Truth. Reservations are now open for the Spring School, scheduled to be held from 23rd to 31st August (God willing).

Study themes for the Spring School are scheduled as follows:

PAUL'S SERVICE OF SACRIFICE — "The more I love, the less I be loved" — Bro. D. Pogson (Booleroo).

HE LOVED THEM UNTO THE END — An exposition of the Lord's discourse in the Upper Room as narrated in John 13-16. Bro. J. Ullman, (Perth).

Supplementary Study.

WITHIN THE HOLY PLACE — A new look at the symbology of the furniture of the Holy Place. Speaker: Bro. R. O'Connor (Punchbowl).

The School is negotiating with an overseas speaker for the third adult teacher.

TEEN-AGE SESSIONS: The Demands of Discipleship. The studies will consider the practical issues of life, in view of the requirements of the Truth. A special program of great interest is being prepared, and during one of the three daily sessions, actual court-cases relating to application to be registered as a C.O. will be considered — and the demands that the State makes will be discussed by the young members of the class. Films depicting Christadelphians in Prison Camps will be screened to illustrate some of the trials that were endured in previous years. Teaching staff will include Brethren D. Pogson, J. Ullman and B. Stretton (Punchbowl). The School plans to include evening discussion nights for the young people, under the guidance of the above teaching staff.

CAMPSIE SPECIAL EFFORT

Christ's Last Message To Ecclesias

This is the theme of a special effort to be conducted (God willing) on June 20th to 25th, by the Campsie Ecclesia.

Speaker is Brother H.P. Mansfield.

Schedule is as follows:

Friday 20th June: CHRIST'S APOCALYPTIC MESSAGE TO ECCLESIAS TODAY.

Saturday 21st: Fraternal with items. Illustrated talk: THE MARVEL OF MODERN ISRAEL: DEPICTED IN STAMPS.

Sun. 22nd: Exhortation, Lecture: GUIDELINE TO SURVIVAL.

Mon. 23rd: Ecclesial Discussion Night.

Tues. 24th: "I STAND AT THE DOOR AND KNOCK" (Study).

Wed. a.m. Sister's Class: REVELATION 16.

A cordial invitation is extended to brethren and sisters to support the above activities.

BIBLE READINGS FOR JUNE

1	<i>Joshua</i> 18	<i>Isaiah</i> 24	<i>Heb.</i> 6, 7
2	..... 19	..... 25	..... 8, 9
3	..... 20, 21	..... 26, 27	..... 10
4	..... 22	..... 28	..... 11
5	..... 23, 24	..... 29	..... 12
6	<i>Judges</i> 1	..... 30	..... 13
7	..... 2, 3	..... 31	<i>James</i> 1
8	..... 4, 5	..... 32	..... 2
9	..... 6	..... 33	..... 3, 4
10	..... 7, 8	..... 34	..... 5
11	..... 9	..... 35	<i>1 Peter</i> 1
12	..... 10, 11	..... 36	..... 2
13	..... 12, 13	..... 37	..... 3, 4, 5
14	..... 14, 15	..... 38	<i>2 Peter</i> 1, 2
15	..... 16	..... 39	..... 3
16	..... 17, 18	..... 40	<i>1 John</i> 1, 2
17	..... 19	..... 41	..... 3, 4
18	..... 20	..... 42	..... 5
19	..... 21	..... 43	<i>2, 3 John</i>
20	<i>Ruth</i> 1, 2	..... 44	<i>Jude</i>
21	..... 3, 4	..... 45	<i>Rev.</i> 1, 2
22	<i>1 Sam.</i> 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

FORTHCOMING SPECIAL EFFORTS

Plan your Holidays to Attend and Support These Activities

(Ecclesias are invited to list their future activities, God willing, in this column for the interest and consideration of readers).

JUNE, 1975

• 14th to 16th—at COORPAROO, Qld. Theme: "Towards Gethsemane." Speaker, Bro. P. Cresswell.

• 14th to 16th—at BURWOOD, Vicotria. Theme: "Gideon, Mighty Man of Valor." Speaker, Bro. J. Martin.

AUGUST, 1975

• MOUNT HAWTHORN, W.A. Study by Bro. M. Lund, "The Psalms."

• 23rd to 31st—at RATHMINES, N.S.W. Thirty-fifth Bible School.. Apply our coupon in this issue.

SEPTEMBER, 1975

• 8th to 14th—at WILSTON, Qld. Study by Bro. J. Ullman, "Highlights from the Exodus."

OCTOBER, 1975

• 4th to 5th—at HOBART, Tasmania. Ecclesial Annual Fraternal Gathering and Study Effort. Speaker Bro. B. Stretton (Punchbowl).

• 19th to 27th—at BRIGHTON, South Australia. Effort by Bro. R. Pogson, "The Family of God."

JANUARY, 1976

• 8th to 16th—at HOBART, Tasmania. Twelfth Tasmanian Bible Campaign.

AN AID TO DISTRIBUTION!

Support your special effort distribution with special "Reply-Paid Cards." Limited stocks available at the special price of \$4 per thousand (plus postage).

CALLAN

Incorporating Fraternal Eccles

IGOS

Manuscripts for publication should be received by the Editor,
West Beach, S.A. 5024 - by the 15th of the month.

AUGUST, 1975 (Issue No. 110).

**WELCOME TO
OF**

Reporting ecclesial activities and interesting comments concerning the Work of the Truth throughout Australasia. Paul said: "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" - Eph. 1:15-16.

It is encouraging to receive reports from ecclesias of immersions into the life-giving Name of the Lord Jesus Christ, and to rejoice with those associated with our newly baptised brethren and sisters. May they all, like Paul's "son in the faith," Timothy, be found "an example of the believers

Punchbowl: *Mr. David Forsdike* (baptised 19th June), a Sunday School scholar.

Sutherland: *Mr. Alan McGrath* and *Miss K McGrath* (son & daughter of Sis. Vi McGrath), on 26th May.

Enfield: *Mr. Edwin Jones* and *Mrs. Robyn Jones* (int. friends), on July 2nd.
Perth: *Mr. John* and *Mrs. Cheryl Weedon* (int. friends), on 21st June.

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

ECCLESIAL TRANSFERS

To Wilston: *Sis. Jill Whereat* (from Walkerston).

Moved to Taree: *Bro. & Sis. E. Hendricksen* (from Sutherland).

Returned to Hamilton, Canada: *Sis. R. Lloyd* (from Campsie).

ENGAGEMENT CONGRATULATIONS

We extend congratulations to Bro. *John Russell* (Lismore) and Sis. *Judith Ritchie* (Sutherland), who have announced their engagement to marry, and now enter the exciting time of preparing for that anticipated event.

UNITED IN MARRIAGE

We extend our best wishes for the future happiness of the following members, who are joined in marriage, trusting that their united walk will obtain for them a position in the greatest marriage of all time, soon to occur. May the experiences of their life educate them in the principles of the Divine marriage.

On August 16th, *Bro. David Maslin* and *Sis. Carol Shugg* to be married in the Glenlock Hall.

FAMILY NEWS

We are delighted to record the following births into the families of brethren and sisters. Such is a very pleasant occasion, but brings with it a measure of responsibility! God thus puts into our care the opportunity to bring up young ones in the "nurture and admonition of the Lord," and to develop in pliable minds, the principles of Divine glory and honor.

May the joys and responsibilities be experienced by all parents in the Truth!

To Bro. & Sis. J. Day (Warragul), twin daughters on 19th June: *Lucinda* and *Tamsin*.

To Bro. & Sis. Colin Jamieson (Campsie), a son on 19th May: *Peter Isaac*.

To Bro. & Sis. Robert Herron (Launceston), a daughter, on June 21st: *Joanna Ruth*.

FELLOWSHIP

Enfield Ecclesia reports: "Sis. Beryl Williams (formerly of Cocorparoo Ecclesia) has sought resumption of fellowship. The matter was duly considered in the appropriate manner, and she was welcomed to the Memorial Meeting at Enfield on Sunday 24th June."

Mt. Hawthorn Ecclesia also regrets to advise that they have been forced to "withdraw fellowship from Sis. J. Hall, as her walk is not in conformity with the commandments of Christ. We hope that our sister may see the urgent need of turning back to the truth."

Encouraging Campsie Effort

CHRIST'S MESSAGES TO ECCLESIAS

This was the study theme that engaged the Campsie Ecclesia recently. Christ's seven messages to the Ecclesias (Rev. 2,3) were considered as exposition, exhortation, and prophecy.

A public address in the Rockdale Town Hall was well supported by members of other Ecclesias, with a total audience of some 350, with over fifty interested friends. Interest in the message was keen, and some pleasing contacts were made afterwards. Another encouraging meeting was the Sisters Class, held on Wednesday morning. Some 120 sisters met together for the purpose of considering the Apocalypse, and a most encouraging meeting resulted. Study leader was Brother H. P. Mansfield of the Woodville Ecclesia, S.A.

VISIT TO COONABARABRAN

Cabramatta Ecclesia is sponsoring a special effort in the above area, scheduled from 5th to 7th September. Public lectures will be given on Friday and Saturday, 8pm, supported by a Literature distribution from door to door, and by street van. Sunday activities will be conducted in the CWA Hall, Coonabarabran, with Sunday School at 9.30 a.m. and the Memorial Meeting at 11.15. Further details will be listed next issue. Visiting brethren and sisters will be most welcome, with the appeal, "Come to Coona for the last week of the School holidays" (E.W.S.).

Ecclesial Activities

During AUGUST, 1975 (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.

* To conserve space, "brother" (etc) have been largely abbreviated or omitted.

PLEASE POST GENERAL ITEMS & ECCLESIAL NEWS BY 13th MONTH

Tasmania

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.

- 1-7.30pm: Snr. CYC, S.D. Kingsbury, **Galatians Study**. Jnr. CYC, 37 Corinda Grove, Springfield, Rocks of the Bible.
- 3-Exh: S.E. Harrington. Lect: H. Ceiley, **All Nations will serve Christ in his Kingdom; will you be there?**
- 4-7.30pm A.B. Mtg: 37 Corinda Grove, Springfield.
- 6-Revelation study 7.45pm: 37 Corinda Grove, Springfield; H.E. Taylor.
- 10-Exh: E. Harrington. Lect: S.D. Kingsbury, **Current Events, Evening**.
- 12-10am Sisters class: 3 Lawley Cres. Sth. Hobart, **Principles & Proverbs**.
- 13-7.45pm Genesis study: S.E. Harrington, **The Fall of Man**.
- 15-7.30pm Snr. CYC: S.D. Kingsbury, **Galatians**.
- 16-CYC Outing at Mt. Field.
- 17-Exh: S. D. Kingsbury. Lect: J. H. Scull, **Russia, Israel, Christ & you**.
- 20-Revelation study 7.45pm: 3 Lawley Cres, Sth. Hobart, H. E. Taylor.
- 24-Exh: J. H. Scull. Lect: D. P. Taylor, **Abraham; The man who has been Promised the World**.
- 26-10am Sisters class: 27 Corinda Grove, Springfield, **Parables of Messiah**.
- 27-7.45pm Genesis study: D. P. Taylor, **Cain and Abel**.
- 29-7.30pm Snr. CYC: **Military Service-Mock Trial**.
- 31-Exh/Lect: M. F. Wright (L'ton), **Middle East; cradle & grave of civilisation**.

LAUNCESTON - 69 Balfour St. (Rec: M. E. Coombe, 12 Mulgrave St, Launceston 7250. Telephone: 44 2207).
Sunday-9.30am School & Snr. study; 11am Memorial mtg. 7pm Public Lect.

- 1-E.I. Study, home D. Kitto: J. Ker-shaw.
- 3-Exh: D. Case. Lect: C. Blanch, **The Significance of the Sabbath**.
- 6-7.45pm Study: G. Dangerfield, **Antidote to Political Corruption (2 Pet.3)**
- 8-Eureka study: G. Dangerfield, home D. Seaman.
- 9-Comb. CYC: R. Bracey, **The Good Samaritan (Luke 10)**.
- 10-Exh: M. Wright. Lect: D. Case, **Archaeology Confirms Bible History**.
- 13-Study: K. Niejalke, **The Love of Jonathan & David (1 Sam. 20)**.
- 15-E.I. study.
- 16-Special study: H. Taylor (Hobart), **The Glory of Yahweh at Zion**.
- 17-Exh/Lect: H. Taylor, **The Bible versus Church Traditions**.
- 20-Study: R. Bracey, **Upon the Death of the Champion (Ps. 8)**. A. Ansell, **He giveth Salvation unto Kings (Ps. 144)**.
- 22-Eureka study.
- 23-Snr. CYC Tape: P. Cresswell, **God Manifestation**.
- 24-Exh: H. Day. Lect: K. Niejalke, **Religion: Is It Worthwhile Today?**
- 27-Study: L. Scolyer, **David Flees from Saul (1 Sam. 21-22:5)**. D. Kitto, **The Treachery of Doeg (1 Sam. 22:6-23)**.
- 29-E.I. study.
- 31-Exh: G. Dangerfield. Lect: H. Day, **Searching for Truth**.

N.S.W.

AVOCA BEACH - Meetings at home of Rec: G. G. Cripps, 316 The Round Drive, Avoca Bch, 2260. Tel: 821577).
Sundays-Memorial meeting at 3.00 p.m.

- 2-2.30pm Study: G. Alchin.
- 3-Exh: R. McClure (Cabramatta).
- 10-Exh: K. Whitehead (Boolaroo).
- 17-Exh: J. Gilmore (Punchbowl).

BALLINA - Masonic Hall, cnr Cherry & Swift Sts. (Rec: L. G. Stone, 98 Martin St., Ballina 2478. Telephone: 86 2870). Other classes—held in conjunction with Lismore Ecclesia.

- 1—E.I. class, home L. Cole.
- 2—A.B. meeting, home L. Stone.
- 3—Exh: L. Cole. Lect: J. Higgs, *The time has come: Armageddon!*
- 5—Genesis study, home Sis. I. White.
- 6—Y.P. class, home A. Roberts.
- 10—Exhort: J. Higgs.
- 12—Tape night, home L. Cole.
- 15—E.I. class, home L. Cole.
- 17—Exhort: C. Lesson.
- 19—Genesis study, home L. Stone.
- 20—Y.P. class, home A. Roberts.
- 24—Exhort: A. Roberts.
- 26—Tape night, home L. Cole.
- 29—E.I., home L. Cole.
- 30—Literature distribution.
- 31—Exhort: A. Roulstone.

BOOLAROO - Christadelphian Hall, 14 Fifth St., Boolaroo. (Rec: J. Richards, 17 Church St., Gateshead 2290. Tel: 430106).

- 1—7.45pm MIC Lecture and 2 Expos.
- 3—Exh/Lect: P. Sawell, *Belief and Baptism Essential to Salvation*. 3 pm Leaflet Distribution.
- 4—7.30pm Monthly AB meeting, home J. Richards.
- 5—7.45pm 1st Princ. class, home N. Davies.
- 6—7.45pm Study on High Priest's Garments: N. Davies.
- 8—7.30pm YP Class: K. Whitehead. (Matt. 5), home J. Richards.
- 10—Exh: K. Whitehead. Lect: J. Richards, *Sabbath keeping not essential to Salvation*.
- 12—7.45pm 1st Princ. class, home N. Davies.
- 13—7.45pm Gospel of John study: G. Alchin.
- 17—Exh: John Mansfield. Lect: J. Mansfield, *Israel: Sure Sign of Christ's Second Coming*.
- 19—7.45pm 1st Princ. class, home N. Davies.
- 20—7.45pm Study N. Davies, *High Priest's Garments*.
- 22—7.30pm YP Class: K. Whitehead, (Matt. 5), home G. Darke.
- 24—Exh. Lect: F. Ryan, *Britain, Amazing Past, Dramatic Future*

31—Exh. Special Lect: J. Ullman (Perth), *Christ's Coming: The Only Answer to The World's Problems*.

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—8pm 1st Princ. class, 30 Riverview Rd, Fairfield: *God's Way* (J. Carter).
- 2—7.30pm CYC games night.
- 3—Exh: K. Jamieson. Lect: D. Carroll, *Eternal Life on Earth: not in Heaven*.
- 4—8pm A.B. meeting.
- 5—10.30am Dorcas: *Esther*.
- 7—8pm Study: J. Porter, *Commandments of Christ (4)*. P.B. Sawell, *Living Stones of Living Priesthood (1 Pet. 2:1-10)*.
- 10—Exh: J. Rosser. Lect: W. Munro, *The Jews: God's True Witnesses*.
- 12—8pm Speaker's class.
- 14—Study: B. Stretton, *Lessons from the Passover*.
- 15—1st Principles class continued.
- 16—Jnr. Study: P. B. Sawell, *Malachi*. 7.30pm Int. B. Class: W.E. Sawell, *Joab and Absalom (2 Sam. 14)*.
- 17—Exh: S. Lake. Lect: C.R. O'Connor, *7 Clear Reasons Why Christ's Return Is Near*. 8pm GES meeting.
- 21—Study: B. Bates, *Commandments of Christ (5)*. R.W. Sawell, *Our attitude to the world and its masters (1 Pet. 2:11-25)*.
- 23—7.30pm E.I. class: 356 Polding St, Fairfield: B. Gilham.
- 24—Exh: R.W. Sawell. 3pm Gospel Witness, Sydney Domain. 7pm Lect: P.B. Sawell, *Jesus Christ will bring peace to this troubled earth*.
- 28—8pm *Lessons from Passover*: B. Stretton.
- 29—1st Principles class continued.
- 31—Exh: G. Hatchell. Lect: W. E. Sawell, *Prophecy Proves the Bible true*.

CAMPBIE - Cnr Beamish & Fletcher Sts. (Rec: J. Mansfield, 212 Vineys Rd., Dural 2158. Telephone 651 1828).

- 3—Exh: G. Jamieson. Lect: S. Lake, *The Bible is not outdated and can be relied upon for salvation*.
- 4—Arranging Brethren's meeting.
- 6—Law Moses class: K. Jamieson, *Consecration of Aaron & his sons*. G. Jam-

BOOLAROO LECTURE TO FOLLOW BIBLE SCHOOL

Readers are warmly invited to support a public lecture proposed for August 31 at Boolaroo. Bro. J. Ullman will speak upon "Christ's coming, the Only Answer to the world's problems." This witness campaign has been successful in the past, and it is anticipated this coming occasion will be similarly invigorating.

leson, The final dedication of Aaron and his sons.

- 7—7.30pm 1st Principles class.
- 10—Exh: C. O'Connor. Lect: W. Rosser, The United Nations a failure—Christ's Return the only answer.
- 11—Quarterly business meeting.
- 13—10.30am Sisters' class: Revelation, J. Mansfield, snr. Bible class: Hebrews, J. Mansfield, snr.
- 17—Exh: W. Sawell. Lect: E. Baird, The Energy Crisis—Where will it all end?
- 20—Law Moses class: J. Mansfield, The routine service of the tabernacle. M. Pond, The Annual Services—Passover.
- 21—7.30pm 1st Principles class.
- 24—Exh: K. Jamieson. Lect: G. Jamieson, Bible Prophecy—Its challenge to you.
- 31—Exh: C. Jamieson. Lect: R. Mansfield, The Bible: What it is, and how to interpret it.

FIGTREE — Figtree Hall, Princes Hwy. (Rec: M. J. Healy, 471 Crown Street, Wollongong 2500. Tel: 293301).

- 2—Workshop class, F. Joseph.
- 3—Exh/Lect: K. Dennes, Israel: Focus of world powers.
- 6—Business meeting, home M. Bonner.
- 10—Exh: M. Bonner. Lect: D. Elliot, Daniel's Prophecy of 4 world empires.
- 13—Ephesians study: home M. Healy, Leader, M. Bonner.
- 16—E.I. Class: home M. Bonner.
- 17—Exh/Lect: K. Cook, A House of Prayer for all nations in Israel.
- 20—Acts study, home K. Joseph: Ephesus (Acts 19), M. Healy.
- 24—Exh: F. Joseph. Lect: K. Joseph, Isaiah's Prophecy of Messiah.
- 27—Ephesians study continued.
- 30—Exh: M. Healy. Lect: W. Rosser, Russia and Armageddon.

GRANVILLE — 26 The Avenue. (Rec: H. Hadley, 204 Excelsior St, Guildford 2161. Telephone: 632 7697).

- 3—Exh: E. Ritchie. Lect: J. Gilmore, Hell is the grave; not a place of torment.
- 6—Study: ASK notes, O. Forsdike.
- 10—Exh: J. Cieley. Lect: J. Mansfield, The Bible's Answer to War and Suffering.

- 13—Study: Parables of Messiah, K. Russell and J. Horne.
- 17—Exh: R. Steel. Lect: B. Butters, God's Judgment upon a world that rejects him.
- 20—Study: ASK notes, O. Forsdike.

LISMORE — Christadelphian Assembly Hall, Cnr. Crown & Phyllis Sts, Sth. Lismore. (Rec: A. R. Russell, P.O. Box 105 Lismore, 2480). Tel: Bentley 635 256.

- Sundays—9.30am S.School; 11am Exh; 7.30pm Lectures on 2nd & 3rd Sundays.
- 1—7.30pm Law of Moses class.
- 3—Exh: A. Russell.
- 6—A.B. Meeting, 7.30pm.
- 8—7.30pm Footsteps of Christ study.
- 10—Exh: J. Russell, Lect: 7.30 K. Whitehead.
- 13—7.30pm Ecclesial class for short Bible studies.
- 15—Law of Moses class.
- 17—Exh: M. Shaw. Lect: N. Bullock.
- 22—Footsteps of Christ study.
- 24—Exh: K. Wassell. M.C: 7.30pm.
- 27—Ecclesial class for short Bible studies.
- 31—Exh: R. Whitehead.

PENNANT HILLS — Lower Hall Community Centre, Yarrara St. (Rec: R. Carr, 100 Essex Street, Epping 2121. Telephone: 57 6986).

- 3—Exh: C. O'Connor. Lect: B. McClure, Does it really matter what we believe?
- 6—8pm Bible class, various homes.
- 10—Exh: D. Gilmore. Lect: E. Ritchie, Adam's Sin & Its Consequence.
- 13—8pm Bible class.
- 17—Exh: C. Byrnes. Lect: J. Mansfield, snr, Man mortal: the clear teaching of the Scriptures.
- 20—8pm Bible class.
- 24—Exh: B. Byrnes. Lect: A. Russell, Can Jew & Arab live together in peace?
- 27—8pm Bible class.
- 31—Exh: R. Carr. Lect: J. Green, Resurrection, the only means to Eternal life.

PUNCHBOWL — The Masonic Hall, 29 Arthur Street. (Rec: M. Gilmore, 118 Marine Drive, Oatley 2223. Telephone: 57 6986).

- 1—Elpis Israel class.

THE MARCH OF THE RAINBOWED ANGEL

(Lismore Special Effort — 2nd to 7th September)

This is an exciting and vital subject, dealing with the events subsequent to the return of the Lord, and the activities of the coming age. It is essential to obtain an understanding of the prophetic Word in this regard — and this effort under the leadership of Bro. J. Ullman will provide that. Details will be included next issue, but meanwhile the attention of readers is directed to this effort.

- 3—Exh: J. Mansfield. Lect: G. Denford, What is the Spirit of God?
- 4—A.B. meeting.
- 5—Study: C. O'Connor: Joseph, Type of Christ.
- 6—Sisters class.
- 8—Comb. Y.P. Class, home B. McClure, Samuel.
- 10—Exh: B. McClure. Lect: G. D. Crewes, Eternal Life on Earth—Not Heaven.
- 12—M.I.C.
- 15—Elpis Israel Class.
- 16—Y.P. Class: B. McClure, Life of Christ.
- 17—Exh: G. Steel. Lect: W. Wolstencroft, The Bible assures Israel's survival.
- 19—Study: C. O'Connor: Joseph, A Type of Christ.
- 20—Sisters' Class.
- 22—Comb. Y.P. Class, home B. McClure, Samuel.
- 24—Exh: D. Yearsley. Lect: W. McKinlay, The Bible Facts Concerning Death.
- 26—Study: W. McKinlay, Jehoshaphat.
- 29—Elpis Israel class.
- 31—Exh: P. Niven. Lect: J. Gilmore, What is the Hope Of Israel?

RIVERWOOD — 265 Bonds Rd. (Rec: D. Gilmore, 3 Jordan Ave, Beverly Hills 2209. Telephone: 533 1571).

- 3—Exh: D. Gilmore. Lect: D. Shaw, Signs of Christ's Return.
- 6—Study: D. Shaw, Rest in Yahweh's Judgment (Psalm 18).
- 10—Exh: B. Shaw. Lect: G. Russell, Jewish survival: A testimony of God's existence.
- 13—Study: G. Steel, Character study, Abner (2 Sam. 3).
- 17—Exh: W. Rosser. Lect: K. Dennes, Have O.T. scriptures meaning today?
- 20—Young breth. class: R. Jenkins, Blessings in Christ. G. Coates: Exhort.
- 24—Exh: C. Russell. Lect: D. Ledger, The trinity doctrine is false.
- 31—Exh: F. Hulks. Lect: B. Shaw, What is the purpose of life?

SUTHERLAND — 77 Acacia Rd. (Rec: E. J. Ritchie, 104 Cawarra Rd, Caringbah 2229. Telephone: 525 2337).

- 3—Exh: R. Pogson. Lect: R. Lapham, God Saves Israel.
- 4—A.B. meeting.
- 6—Mid Week Class.
- 10—Exh: C. Lean. Lect: A. J. Russell, Pagan Beliefs of Christendom.
- 13—Mutual Improvement class.
- 17—Exh/Lect: D. Shaw, The Gospel in the Old Testament.
- 20—Mid Week study class.
- 24—Exh/Lect: P. Niven, Scientific Evidence against evolution theory.
- 27—1st Principles class.
- 31—Exh: V. Shane. Lect: B. E. Philp, Russia and Israel in History and Prophecy.

YAGOONA — Worland St. (Rec: K. Cook, 2 Macdonald St., Auburn 2144. Telephone: 649 9483).

- 2—7.30pm Y.P. class: B. McClure, The Man Moses.
- 3—Exh: G. Darke. Lect: Jn. Mansfield, Why Russia & Europe must Unite.
- 5—E.I. class: R. Pogson, The eastern question in the time of the end.
- 10—Exh: B. Stretton. Lect: K. Jamieson, Present day claims to spirit gifts: a dangerous delusion.
- 13—Study: R. Munro, Bro. Wyszynski, S. McKinlay, Parables of the Master.
- 15—Revelation class: R. Pogson.
- 17—Exh: B. McKinlay. Lect: W. Wolstencroft, Scriptural liberty contrasted with the world's liberty.
- 19—E.I. class continued.
- 24—Exh: R. Pogson. Lect: S. McKinlay, Christ's miracles testify to God's existence and power.
- 27—Study: J. Ceiley: Our worship.
- 29—Revelation study: R. Pogson.
- 31—Exh: K. Cook. Lect: W. Munro, Current events in prophecy.

West Aust

MT. HAWTHORN — Masonic Hall, cnr Hobart and Shakespeare Sts. (Rec: P. Duperouzel, 7 Doyle St, Morley 6062. Telephone: 79 4973).

- 1—Ruth study, home J. Kerr.
- 3—Exh: A. Newton. Lect: B. Hayles, The rise and fall of the papacy and its influence today.
- 6—8pm Romans study in Central hall.
- SPECIAL EFFORT—"TRUE WORSHIP"** Leader: M. Lund.
- 9—Fraternal: Israel's call to true worship.
- 10—Exh: M. Lund. 1st & 2nd studies.
- 11—Public Lecture in C.S. Harper hall: The world in turmoil: the Divine solution.
- 13—8pm 3rd study, Central Hall: A Song for the Sabbath.
- 15—8pm 4th study, Central Hall: Holiness becometh thine house.
- 16—7.30pm Family night in Mt. Hawthorn hall.
- 17—Exh: The Holy established: the Unholy cut off. Public Lect: M. Lund.
- 19—Final study, 8pm Central Hall: Worship in the beauty of holiness.
- 22—Elpis Israel in various homes.
- 24—Exh: P. Duperouzel. Lect: D. Strempe, Spirit gifts are not available today.
- 25—Arranging brethren's meeting.
- 27—Eureka study in Central hall.
- 30—Ruth study at home P. Duperouzel.

31—Exh: B. Evans. Lect: A. Symington, **One Baptism, a Bible truth: Many counterfeits and futile rituals.**

PERTH — 62 Canning Highway, Victoria Park. (Rec: J. Ullman, 28 Doney Street, Alfred Cove 6154. Telephone 30 4199).

- 2—Mutual Improvements Class.
- 3—Exh: R. Davis. Lect: R. Taylor, **The Book of Genesis: Foundation of Christ's teaching.**
- 6—Romans study: J. Ullman, **The glorious liberty of the children of God.**
- 8—E.I., home study & Law Moses class.
- 9—19th Mt. Hawthorn special effort.
- 10—Exh: B. Hayles. Lect: H. Hawkins, **Christ, not Russia, soon to rule the World.**
- 12—11am Sisters class.
- 17—Exh: G. Hawkins. Lect: D. Hopper, **Oil and the energy crisis; part of God's purpose.**
- 20—Romans study: J. Ullman, **Who shall separate us from the love of Christ?**
- 22—E.I., home study & Law Moses class.
- 24—Exh: A. Hayles. Lect: **Christ's teachings in conflict with modern Christendom.**
- 27—Eureka study: G. Hawkins.
- 31—Exh: Lect: G. Hawkins, **Democracy is doomed; Christ will reign as king over all the earth.**

Bible Truth: there is no immortal soul.

- 19—Life of Christ Bible Class: R. Knox, **The talent of redemption: not success but faithfulness (Matt. 25:14-30).**
- 24—Exh: P. Pickering.
- 26—Law of Moses class continued.
- 31—Exh: P. Brewer. Lect: S.J. Mansfield, **Evolution astray from science and the Bible.**

MOE — Library Hall, Yallourn. (Rec: G. S. Howe, 6 Warringa Court, Warragul, 3820. Telephone: 056/232596).

- 1—8pm Bible Class: **Apocalypse**, held at home Bro. Burrage, 6 Lanford St, Moe.
- 3—1.30pm. Exh: Bro. Keith Pearson.
- 8—8pm **Apocalypse** study cont. at home Bro. Burrage, Moe.
- 15—8pm **Apocalypse** study cont.
- 17—1.30pm Exh: G. Howe. 4pm Youth Fellowship class at home Sis. Porter, Loch St, Yarragon. **Habbakkuk, R. Smith.**
- 22—8pm **Apocalypse** study cont.
- 29—8pm **Apocalypse** study cont.

WARRAGUL (Rec: J. Day, 40 Peace Avenue, Warragul 3820).
Sundays—Mem. mtgs. 1st & 3rd at Moe.

- 5—2pm Bible class, home G. Howe, 6 Warringa Court, Warragul.
- 10—Memorial mtg. at home G. Howe.
- 12—7.30pm Matt. 5 study, 40 Peace Ave, Leader, J. Day.
- 19—2pm Bible class, home G. Howe, 6 Warringa Court, Warragul.
- 24—Memorial mtg. at home J. White, 10 Ista St, Warragul.
- 26—7.30pm Matt. 6 study, home G. Howe Leader, J. Day.
- 31—Memorial meeting.

Victoria

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.

- 3—Exh: D. Goodman. Lect: P. Islip, **Armageddon: Its purpose in God's plan.**
- 5—Life of Christ Bible class: 162 Maltravers Rd, Ivanhoe, 8pm: K. Ward, **Ten Virgins: Some slumbered, others slept.**
- 10—Exh: E. Byrt.
- 12—8pm Law of Moses class, 27 Fricker Ave, Greensborough.
- 17—Exh: G. Islip. Lect: R. Terrell,

South Aust

BLACKWOOD — Memorial Hall, Coromandel Pde. (Rec: D. Palmer, 7 Ewers Ave, Coromandel Valley 5051. Telephone: 278 5237).
Sundays—11am Memorial; 7pm Lecture.

- 3—Exh: J. Knowles. Lect: A.C. Danger-

THE PRINCIPLES OF WORSHIP

The Mt. Hawthorn special effort will concern some of the personal and vital aspects of Divine worship. It will be held during August 9th to 19th, under the leadership of Bro. M. Lund. Six studies will be provided in all, as well as two public lectures. Details have been included in Mt. Hawthorn Calendar, and readers are urged to support the various activities planned.

The ECCLESIAL CALENDAR for AUGUST, 1975

- field, A 1000 years of peace: When?
 6—7.45pm Future events class: J. Berry, home D. Brumby.
 10—Exh. Lect: J. King jnr, There is no Supernatural devil.
 13—10am Dorcas, home Sis. D. Palmer, 7.45pm E.I. class, home R. Jerrow.
 16—Ecclesial family activity and mystery outing.
 17—Exh: J. Luke. Lect: P. Weller, Pollution & Violence: A prelude to Christ's Return.
 20—Future events class cont., home A. Johnson.
 24—Exh: Max Lund. Lect: M. Brumby, What Does God Require Of You?
 27—Dorcas holiday outing. 7.45pm E.I., home L. Palmer.
 31—Exh: M. Ide. Lect: R. Collett, Does death and all?

BRIGHTON - 390 Morphett Rd, Warradale, 5024. (Rec: G. Kortman, Lot 11, Oakridge Rd, Aberfoyle Park 5159. Tel: 70 2003).

Sundays—11am Memorial; 7pm Lecture.

- 1—Bible marking class.
 3—Exh: S. Lund. Lect: R. Pillion, Resurrection: the only hope for dying man.
 6—Daniel study: D. Manser.
 7—Arranging Brethren's meeting.
 10—Exh: R. Mansfield. Lect: Max Lund, The problem of sin: Who is to blame?
 12—11am Sisters class, home Sis. G. Heeney. 8pm Discussion evening: A. Crawford, God is One: not Three.
 13—Parables of Messiah study: P. Weller.
 15—Daily readings gathering: 1 Kings 10; Jer. 38.
 17—Exh: J. Martin. Lect: A. Crawford, The signs of our times: Christ is at the door!
 20—Daniel study: D. Manser.
 24—Exh: A. Pitcher. Lect: D. Manser, Europe: its plan in Bible prophecy.
 27—Life of David study: B. Luke.
 31—Exh: P. Weller; Lect: S. Bailye, Heaven is God's dwelling place: not man's!

ENFIELD - 344 Hampstead Road, Clearview. (Rec: D. Horgan, 12 Pope Crescent, Hope Valley 5090).

Sundays—11am Memorial; 3pm Sunday School; 7 p.m. Public Lecture.

- 2—Sunday School outing.
 3—Exh: J. Martin. Lect: H.P. Mansfield, Communism & Catholicism destroyed at Christ's return.
 5—8pm Revelation study: J. Knowles.
 6—11am Sisters' Class.
 8—youth group.
 10—Exh: H. P. Mansfield. Lect: J. Luke, The Coming Divine Kingdom on earth
 12—8pm Law Moses class: J. Martin.

- 16—Youth group.
 17—Exh: J. Knowles. Lect: A. Cheek, God's plan for peace between Israel and Egypt.
 19—8pm Revelation study: J. Knowles.
 22—Youth group.
 24—Exh: B. Luke. Lect: B. Williams, The Trinity not mentioned in the Bible: Why?
 26—8pm Law of Moses: J. Martin.
 31—Exh: M. Lund. Lect: P. Cresswell, Christ's death and your salvation.

GLENLOCK - Via Morgan. (Rec: B. G. Hollamby, 4 Andrew St., Waikerie 5330. Telephone: Waikerie 32)

- 3—S.S. 9.30am. Exh: C. Shugg. 7pm Lecture: B. G. Hollamby.
 5—Renmark class
 6—Eureka class
 10—Exhort: E. Pickering.
 12—Renmark class
 13—Life of Christ study.
 16—Wedding in Glenlock Hall of Sis. Carol Shugg and Bro. David Maslin.
 17—S.S. 9.30am. Exhort: W. Mannell.
 19—Dorcas class. Renmark class.
 20—Eureka class.
 24—Exhort: G. Mee.
 26—Renmark class.
 27—Life of Christ study.
 31—Exhort: B. G. Hollamby.

TEA TREE GULLY - Highbury Inst., Valley Rd. (Rec: M. K. G. Pitt, 147 Second Avenue, Royston Park, 5070).
 Sundays—11am Memorial; 3pm Sunday School; 7pm Public Lecture.

- 2—2pm S.S. outing from hall.
 3—Exh: B. Pearce. Lect: P. Cresswell, First Century Christianity; the urgent need today.
 6—8pm E.I. study, home A. Thompson, Leader, J. Martin.
 10—Exh: D. Manser. Lect: G. Wigzell, Immortality; Not at death, but through resurrection.
 11—8pm A.B. meeting.
 13—10.15am Sisters' class. 8pm Eureka study: G. Wigzell, home J. Pitcher.
 17—Exh: G. Wigzell. Lect: Mur. Lund, Christ died for us, not instead of us; Do you know why?
 20—8pm E.I., home G. Wigzell: J. Martin.
 24—Exh: D. Evans. Lect: B. Pearce, God's purpose revealed in his promise to Abraham.
 27—8pm Eureka, home R. Stokes: G. Wigzell, leader.
 30—2pm Leaflet dist.
 31—Exh: C. Kempster. Lect: A. Cheek, Russia will control Europe and meet her end in Israel

WOODVILLE - Aberfeldy Ave. (Rec: P. Mansfield, Care of Post Office, West

Beach, 5024. Telephone: 356 2278).
Sundays—11am Memorial; 3pm Sunday
School; 7pm Public Lecture.

- 1—E.I. class, home G. Armonis: R. McAllister, 3½ days death of the witnesses (p. 359).
- 2—S.S. outing: Building afternoon. Evening: K. Monterola, Summary of the year's lessons.
- 3—Exh: B. Steele. Lect: R. McAllister, Infant Sprinkling is not a Bible Doctrine.
- 4—7.45pm A.B. meeting.
- 6—7.45pm Apoc. made plain study: H.P. Mansfield, The Opening of Seven Seals (Rev. 6) and its Historical Background.
- 8—MIC: Current Events talks. Special Effort.
- 9—Literature dist. Evening readings: T. Wigzell, 1 Kings 3, Jer. 30, Mark 4.
- 10—Exh: M. Lund. Lect: J. Knowles, A Bodily Resurrection is the clear teaching of the Bible.
- 11—Home discussion, 17 Silver Cres, Grange: The Return of Jesus Christ.
- 12—10.30am Sisters study: The Psalms of David.
- 13—Apoc. made plain: The Horsemen of the Apocalypse (6:1-8).
- 15—Variety evening, home R. McAllister, 19 Padbury Rd, Gilles Plains.
- 17—Exh: L.J. Colquhoun. Lect: W. Derecki, Christ's sacrifice will not benefit all mankind.
- 20—Apoc. made plain study: The Souls under the Altar (6:9-11).
- 22—MIC: How to improve in an Ecclesial Special Effort.
- 24—Exh: A.R. Gray. Lect: B. Steele, The Sabbath Day and its import.
- 26—10.30am Sisters class: The Psalms.
- 27—Apoc. made plain study: Signs in heaven and earth (6:12-17).
- 29—E.I. study, home G. Armonis: R. McAllister, The Restoration of the Western Empire (p. 361).
- 31—Exh: P.J. Mansfield. Lect: J. Martin, The Destruction of the Papacy predicted in the Bible.

- 7—7.30pm Amos study at hall: P. Evans.
- 10—Exh: P. Dawson. Lect: P.A. Evans, The Judgment Seat of Christ.
- 14—7.30pm E.I. study at hall: R.A. Evans.
- 17—Exh: K. Papowski. Lect: R.A. Evans, Jesus didn't exist before he was born.
- 20—Sisters class, home Sis. J. Townsend.
- 24—Exh: P. A. Evans. Lect: J. Cowie, Faith healing—A dangerous fraud.
- 28—7.30 pm. E.I. study: R. A. Evans.
- 31—Exh: R. Kilgus. Lect: R. Hermahn, World politics & current religion to be replaced.

ROCKHAMPTON NORTH — CWA Hall, Poinciana St., off Rockonia Rd. (Rec: G. Hill, 1 Livermore St., Rockhampton 4700. Telephone: 27 1452).

- 2,9,16,23,30—7.30pm Tape night: cnr. Hill and Emu Sts., Emu Park.
- 3—Exh: G. Hill. Lect: W. White, God is One Not Three.
- 6,13,20,27—7.30pm Colossians study: 24 Livermore Street.
- 10—Exhortation: W. White.
- 17—Exhortation: G. Bundesen.
- 24—Exhortation: L. Osborne.
- 31—Exhortation: G. Hill.

WALKERSTON — Home L. Fredrickson, Eton Rd. (Rec: D. MacKinnon, 33 Dutton St, Walkerston 4741. Telephone: 59 2191).

Memorial meeting with taped exhort held every Sunday; Bible class each Wednesday.

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—10am Annual Inter. Ecc. Cricket Match and Picnic.
- 3—Exh: J. Cowie. Lect: T. Dawson, Why Christendom is divided.
- 5—7.45pm at home J. Cowie: The Kings of Israel and Judah.
- 9—7.45pm Workshop night: How to study the Scriptures (Prov. 33), home J. Cowie.
- 10—Exh: D. McGahey. Lect:
- 13—10.30am Sisters' Class, home Bro. Crew.
- 14—7.45pm Hebrews study in hall: W. Crew.
- 17—Exh: R. Kilgus. Lect: J. Cowie, World out of Control; The Divine Solution.
- 19—7.45pm home J. Cowie, Kings of Israel and Judah.
- 24—Exh: R. Thiele. Lect: R. Hill, The Resurrection of Christ: a Bible Fact.
- 27—10.30am Sisters' Class, home Bro. Crew.
- 28—7.45pm Hebrews study: W. Crew.

Queensland

REDCLIFFE — 4 Irene Street. (Rec: P. Evans, 108 Speight St., Brighton 4017. Telephone: 69 2149).
Sundays—9.15am School; 11am Memorial meeting; 7 p.m. Public Lecture.

- 3—Exh: R.A. Evans. Lect: W. Joseph, Rome versus Jerusalem.
- 6—Sisters class, home Sis. J. Townsend, 10.30am. All welcome.

- 30—Special GES Distribution, followed by barbeque and Spiritual evening.
31—Exh: R. Hill. Lect: C. Venn, **The March of Communism and the Coming Kingdom of God.**

"EUREKA" VOLUME 3 WANTED!
Bro. R.W. advises he seeks a copy of "Eureka" Vol.3. Details of price and edition are welcomed c/- this Office.

HIGHLIGHTS FROM EXODUS

The above title is proposed for a special effort at Wilston from 8th September to 14th September, during the visit of Bro. J. Ullman. Evening studies will be conducted in the Hall at 7.45pm (except Wednesday), and a further study on Saturday at 3pm and 7pm, interspersed with a fraternal tea at 5pm. Two public lectures will be given: On Wednesday 10th, at 8pm in Assembly Hall, Kedron Park High School, Bro. Ullman will speak to the topic: "The Miracle of Modern Israel - Israel will survive!" whilst on Sunday 14th, 7pm in the Wilston Hall, he will present: "Ten clear Signs that Christ's Coming is near."

WOODVILLE ANNUAL FRATERNAL WEEK

The Woodville Ecclesia is pleased to welcome Brother H. Bartholomew of Vernon, Canada as guest-speaker for its annual fraternal week. He will speak to the theme:

THE MARRIAGE SUPPER OF THE LAMB

— *Redemption as outlined in the Song of Solomon, the Prophecy of Isaiah, and the Book of Revelation.*

Brethren and Sisters are invited to participate in a consideration of this vital theme of compelling interest in these closing days of Gentile times. Suggested program is as follows:

Saturday, Sept. 6th, 7.45pm: Introductory study, "*Marriage, Human and Divine.*"

Sunday 7th: 11am Exhortation. 7pm Public Address: "*Your Destiny: In a World of Uncertainty.*"

Tuesday, 9th: 8pm study — "*The Bride Selected.*" Yahweh's purpose of redemption seen as the background of love and marriage.

Thursday, 11th: 8pm study — "*The Bride Redeemed.*" Impending rejoicing at the Marriage of the Lamb, and Divine Fraternisation.

Saturday, 14th: 7.45pm General Fraternal, "*The Earth Showeth His Handiwork.*" An illustrated talk revealing how Nature's Glory illustrates Divine Truth. The program will be interspersed with items, and conclude with a fraternal supper.

Sunday, 14th: Exhortation. Evening Lecture: "*Your Decision: In an Age of Indifference.*"

All talks will be delivered by Brother Bartholomew, and a special book of notes has been printed for distribution at the effort, highlighting the teaching of Scripture on this interesting and compelling theme.

A cordial welcome is extended by the Woodville Ecclesia to all desiring to co-operate in this occasion.

FOR THE 35th BIBLE SCHOOL

Study Themes: (August 23rd – 31st)

PAUL'S SERVICE OF SACRIFICE – “The more I love, the less I be loved” – Bro. D. Pogson (Booloroo).

HE LOVED THEM UNTO THE END – The Lord's discourse in the upper room – Bro. J. Ullman (Perth).

THE MARRIAGE SUPPER OF THE LAMB – The culmination of a service of love – Bro. H. Bartholomew (Vernon, Canada).

IN THE HOLY PLACE – This supplementary study will consider the theme of the sacrifice of service that love demands of us. It will reveal how that the symbolism of the Tabernacle found its reality in Christ's service; and how we, today, reflect the fruits of it – Bro. R. O'Connor, (Punchbowl, N.S.W.).

Teenage Studies:

These studies will be conducted by brethren B. Stretton (Punchbowl) J. Ullman (Perth), and D. Pogson (Booloroo).

SERVING CHRIST

The studies will examine the practical issues involved in serving Christ, and the attitude of mind that is necessary to develop in preparation thereto. This will include a discussion of the attitude that young people should show to the world and its institutions. The general aim will be to equip them to face up to challenges that the future might reveal. The Scriptural reason for our stand as Conscientious Objectors will be expounded, and Bible study notes prepared on this. Bible marking will incorporate these reasons.

These sessions should prove outstandingly important for young people in their preparation to serve Christ, and in making a stand against the seductive influence of the world. The attendance of young people, from the age of 13 upwards in these sessions could play a part in their ultimate salvation.

**MAKE YOUR RESERVATIONS NOW – SO THAT WE CAN PREPARE
FOR YOUR GREATER COMFORT**

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.

SEPTEMBER, 1975 (Issue No. 111).

Reporting ecclesial activities and interesting comments concerning the Work of the Truth throughout Australasia, Paul said: "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" (Eph. 1:15-16).

EFFORTS IN FIJI

On the 5th May brother Jim Rosser and I left Sydney for the Philippine Islands. Bro. Bruce Johns had drawn up a tight schedule of voyages to the various scattered centres of our brethren and sisters there.

It was the first time away for both of us and the amazing contrast between urban life in Australia to that in the swirling city of Manila struck with sudden force. There are 14-15 million people in Greater Manila, covering an area similar to that of Adelaide. Some 15-20 brethren and sisters live among these millions which means a ratio of approximately one to a million! Despite the odds, God is with them and to participate in the Sunday meetings at the home of bro. Arsenio Manzano was an impressive experience. There is great sincerity in our brethren and sisters there. How avidly they hearken to the meaning and lessons of the exhortations, noting many points immediately in the margins of their Bibles. The Memorial meeting is held at 2.00 in the afternoon and is followed at 3.30 by a two hour (or more, sometimes!) Bible Class in which participation by local brethren is excellent. Three young brethren baptised in January when brethren Bruce and Andrew Johns were present continue to grow rapidly in the Truth and have attracted some five or six others who attended almost every meeting during our stay in Manila. We ask all to

BIBLE READINGS for SEPTEMBER

1	2 Kings 6	Lament. 2	1 Cor. 16
2	..... 7	..... 3	..... 16
3	..... 8	..... 4	2 Cor. 1, 2
4	..... 9	..... 5	..... 3, 4
5	..... 10	Ezekiel 1	..... 5, 7
6	..... 11, 12	..... 2	..... 8, 9
7	..... 18	..... 3	..... 10, 11
8	..... 14	..... 4	..... 12, 13
9	..... 15	..... 5	Luke 1
10	..... 16	..... 6	..... 2
11	..... 17	..... 7	..... 3
12	..... 18	..... 8	..... 4
18	..... 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

remember such cases in their prayers to the Father.

Never before had we seen such numbers of sensible, sincere, Bible-loving interested friends as in the Philippines. In every place, save one, there were people on the verge of baptism and one left with a conscience troubled by the thought that if only we could stay longer the last remaining problems or doubts may be erased from the minds of several of them and open the way for baptism into the Saving Name. Yet we must not convey the impression that no conversion occurs without Australians present: for there are in fact some great brethren and sisters in the Philippines. Never could one forget the devotion of brother Arsenio Manzano and his tire-less, all-day concentration upon the welfare of the Truth. Each morning, rising early, he replies to letters and requests from various contacts throughout the islands and then off to his small 4 sq. yd. business stall in the Central Market. Down behind the counter, seated on a 12" high stool he continues the work, keeping up with his readings and persuing carefully the magazines of the Brotherhood. Quite often the afternoons are taken up with visits to isolated brethren and sisters or to those whose employment conditions simply do not allow them to get to the Memorial meeting or to any contacts within reasonable distance of Manila.

To go with that dedicated team of brethren to the square immediately outside the vast Quiapo Church is a memorable experience. There the reasoned exposition of Truth provides a still, small voice whilst the thousands of Rome's devotees pour past to bow before idols and relics fit only for the darkest of Medieval times. It is not until 7 or 8 p.m. that our brethren are released from their daily occupation; yet often, without a proper meal, they would set off to gather together at someone's house for Bible studies, bringing their friends with them.

The ecclesia at Bayambang is much larger and is generally guided by brother Rudolfo Jimeno, the eldest son of brother Pedro Jimeno who died last year. Our young brother is a teacher at a school some 40 kilometres from Bayambang. He runs an interested friends' class at the school and returns home on Saturday to visit small groups of isolated members whose circumstances of age, distance or



finance precludes them from gathering on Sunday morning at Bayambang. Rudolfo never leaves the house without a bag, full of leaflets, and these may be distributed to anyone whom he speaks to that day. "Blessed are they who sow beside all waters..." On Sunday morning brethren and sisters began arriving at 6.30 a.m. — having travelled since 4 a.m. and arriving an hour and a half before the starting time. Whilst some quietly sit and read, others fill the air with the melody of 'hymns and spiritual songs.'

We enjoyed visits to the islands of Masbate, Cebu, Negros and Mindanao. In each place there is much work to be done, both in encouraging our members and answering the probing questions of the many folk they have interested. How gratifying it was to see the hearty faith of our brethren in these parts! The trip to Mindanao took us into the heartland of this large and troubled island of the south. A seven hour trip along the worst roads of my experience (including those to Coober Pedy!) brought us to the tiny village of Kili-Kili. Darkness had fallen and we were exhausted, hot and dusty.

But in a moment this was forgotten as happy faces and warm hands of our brethren expressed to us their love in the Truth of Christ Jesus. We stayed there three days and on our return were greatly thankful to participate in the baptism of a young married couple, immersed 7.30 a.m. Friday, 30th May, in the silent, calm waters of the Mindanao Sea.

Much work awaits to be done in the Philippines. There is also a great blessing awaiting any others who may find opportunity to continue the work that has now reached an important stage of its growth and its development.

May God prosper the faith and love of those hearty ecclesias in the Philippine Islands.

— B. N. Luke.

Ecclesial Activities

During SEPTEMBER, 1975 (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.

* To conserve space, "brother" (etc) have been largely abbreviated or omitted.

PLEASE POST GENERAL ITEMS & ECCLESIAL NEWS BY 13th MONTH

N.S.W.

AVOCA BEACH - Meetings at home of
Rec: G. G. Cripps, 316 The Round
Drive, Avoca Bch, 2260. Tel: 821577).
Sundays-Memorial meeting at 3.00 p.m.

- 6-2.30pm Study: G. Alchin.
- 7-Exh: R. Steel (Sutherland).
- 14-Exh: F. Ryan (Boolaroo)
- 21-Exh: B. Shaw (Campsie).
- 28-Exh: R. Brooker (Boolaroo).

BALLINA - Masonic Hall, cnr Cherry &
Swift Sts. (Rec: L. G. Stone, 98 Martin
St., Ballina 2478. Telephone: 86 2870).
Other classes-Held in conjunction with
Lismore Ecclesia.

- 2-Genesis study, home L. Cole.
- 3-Y.P. class, home A. Roberts.
- 6-A.B. meeting, home L. Stone.
- 7-Exh: R. Window. Lect: K. Stone,
A glimpse into a magnificent future.
- 9-Tape night, home L. Cole.
- 12-Elpis Israel, home L. Cole.
- 14-Exhort: K. Stone.
- 16-Genesis study, home C. Denford.
- 17-Y.P. class, home A. Roberts.
- 21-Exhort: C. Denford.
- 23-Tape night, home L. Cole.
- 26-E.I. class, home L. Cole.
- 27-Literature distribution.
- 28-Exhort: J. Higgs.
- 30-Genesis study, home B. Denford.

BOOLAROO - Christadelphian Hall, 14
Fifth St., Boolaroo. (Rec: J. Richards,
17 Church St., Gateshead 2290. Tel:
43 0106).

- 2-7.45pm 1st Princ. class, home N.
Davies.
- 3-7.45pm Daniel study: Ch. 7:1-14,
J. Richards.
- 5-7.30pm YP Class: K. Whitehead:
Matt. 6, home K. Whitehead.
- 7-Exh/Lect: K. Cook, How the Holy
Spirit Works today. 3pm Leaflet
Distribution.

- 8-7.30pm Monthly AB meeting, home
G. Alchin.
- 9-7.45pm 1st Princ. class, home N.
Davies.
- 10-7.45pm Gospel of John study: G.
Darke.
- 12-7.45pm MIC: Lecture & 2 Expos.
- 14-Exh: H. Ryan. Lect: G. Alchin,
What hope in a world like the days of
Noah?
- 15-7.45pm GES meeting, home G. Darke.
- 16-7.45pm 1st Principles class, home
N. Davies.
- 17-7.45pm Daniel study: Ch. 7:15-28,
J. Richards.
- 19-7.30pm YP Class: K. Whitehead, Matt.
ch. 6, home D. Pogson.
- 21-Exh: J. Richards. Lect: K. White-
head, British Israelism Refuted By
the Bible.
- 23-7.45pm 1st Principles class, home
N. Davies.
- 24-7.45pm Annual Business meeting.
- 28-Exh: G. Russell. Lect: G. Darke,
The Coming Coronation of King
Jesus.
- 30-7.45pm 1st Principles class, home
N. Davies.

CABRAMATTA - 101 Lime St. (Rec:
W. E. Sawell, 3 Hemingway Crescent,
Fairfield 2165. Telephone: 72 9765).
Sundays-9.30am SS; 11.15am Memor-
ial meeting; 7pm Public Lecture.

- 1-8pm A.B. meeting.
- 4-Study: J. Pogson, Commandments of
Christ (6). R.W. Sawell, Attitudes to
husbands, wives, brethren and out-
siders (1 Pt. 3:1-13).
- 6-7.30pm CYC Games night.
- 7-Exh: G. Steel. Lect: K. Jamieson,
Good news for a world in turmoil.
- 9-10.30am Dorcas: Esther. 8pm Speak-
er's Class.
- 11-8pm Study: B. Stretton, Lessons from
the Passover.
- 12-8pm 1st Princ. class: 30 Riverview
Rd, Fairfield: God's Way (J. Carter).
- 14-Exh: J. Gilmore. Lect: J. Porter,
Key to Understanding the Bible:
God's Promises.
- 15-8pm GES meeting.
- 18-8pm Study: G. Gilham, Command-

- ments of Christ (7). R.W. Sawell, Christ, the pattern for the persecuted (1 Pet. 3:14-22).
- 20—Jnr. B/class 7.30pm: J. Porter, Abraham & Isaac. 7.30pm Int. B/Class: B. Bates, Absalom's Conspiracy (2 Sam. 15).
- 21—Exh: A. Mason. Lect: W. Rosser, One Gospel: Why so many religions?
- 25—Lessons from Passover: B. Stretton.
- 26—1st Principles class.
- 27—7.30pm E.I. class: 356 Polding St, Fairfield: B. Gilham.
- 28—Exh: J. Mansfield snr. 3pm Gospel Witness, Sydney Domain. Lect: G. Steel, World governments replaced by the Kingdom of God.

CAMPsie - Cnr Beamish & Fletcher Sts. (Rec: J. Mansfield, 212 Vineys Rd., Dural 2158. Telephone 651 1828).

- 3—Law Moses class: Jn. Mansfield, The Annual services—Feast of Firstfruits. D. Mansfield, Feast of Ingathering.
- 4—7.30pm 1st Principles class.
- 7—Exh: E. Mansfield. Lect: C. O'Connor, The One God of Bible truth is not the trinity of church teaching.
- 10—10.30am Sister's class: Revelation, J. Mansfield snr. Bible class: J. Mansfield, snr: Hebrews.
- 14—Exh: R. Pogson. Lect: W. Sawell, Man is Mortal: At death he knows nothing.
- 17—Law Moses class: C. Jamieson, Voluntary services of the tabernacle. R. Mansfield, The male element in the sacrifices.
- 18—7.30pm 1st Principles class.
- 21—Exh: R. McClure. Lect: W. Munro, Christ will destroy Russia's power in Israel.
- 24—10.30am Sister's class. 8pm Bible class: Ezra, Jn. Mansfield.
- 28—Exh: Jn. Mansfield. Lect: C. Jamieson God offers mankind life for ever on this earth.

FIGTREE - Figtree Hall, Princes Hwy. (Rec: M. J. Healy, 471 Crown Street, Wollongong 2500. Tel: 29 3301).

- 3—Acts study, home K. Joseph: Riot at Ephesus (Acts 19): M. Healy.
- 6—Workshop class: M. Healy.
- 7—Exh: J. Green. Lect: F. Joseph, Who is Antichrist?

- 10—Ephesians study: M. Bonner.
- 14—Exh/Lect: S. Lake, The Righteous rewarded on earth, not in Heaven.
- 17—Acts study, home K. Joseph, Into Macedonia (Acts 20): W. Rosser.
- 20—E.I. class, home F. Joseph.
- 21—Exh/Lect: E. Mansfield, Micah's Prophecies about the Kingdom of God.
- 24—Ephesians study: home M. Healy, Leader: M. Bonner.
- 28—Exh/Lect: A. Russell, Sin and Death Abolished.

GRANVILLE - 26 The Avenue. (Rec: H. Hadley, 204 Excelsior St, Guildford 2161. Telephone: 632 7697).

- 3—Study ASK Notes: D. Forsdike.
- 7—Exh: D. Shaw. Lect: J. Cieley, In God's Promises to Israel, you live to die!
- 9—Parables of Messiah: R. Harden.
- 14—Exh: B. Stretton. Lect: J. Rosser, Spirit Gifts; are they available today?
- 17—Study ASK Notes: D. Forsdike.
- 21—Exh: B. Etherington. Lect: J. Mansfield, The True Meaning of the Keys of the Kingdom.
- 24—Parables of Messiah: L. Whitehead.
- 28—Exh: K. Cook. Lect: L. Whitehead, Baptism, the death that leads to life.

LISMORE - Christadelphian Assembly Hall, Cnr. Crown & Phyllis Sts, Sth. Lismore. (Rec: A. R. Russell, P.O. Box 105 Lismore, 2480). Tel: Bentley 635 256) Sundays—9.30am S.School; 11am Exh; 7.30pm Lectures on 2nd & 3rd Sundays.

SPECIAL EFFORT.

- 2—7.30pm No. 1 Study: J. Ullman, The March of the Rainbow Angel.
- 3—Special Lect: City Hall, J. Ullman, Watch Israel, for God does.
- 5—7.30pm No. 2 Study.
- 6—3pm No. 3 Study. 5pm Fraternal Tea. 6.30pm No. 4 Study.
- 7—Exh/Lect: J. Ullman, Christ's Coming The only answer to the world's problems.
- 10—Ecclesial class for short Bible studies.
- 12—7.30pm Footsteps of Christ study.
- 14—Exh: J. Muir. Lect: J. Russell.
- 19—7.30pm Law of Moses class.
- 21—Exh: C. Hermann. Lect: R. Whitehead.
- 24—Ecclesial class for short Bible studies.

SPECIAL COONABARABRAN VISIT

The following details concern the activity of Cabramatta Ecclesia in the Coonabarabran area, to which brethren and sisters are invited to participate:

- Sept. 5th - Literature distribution for lecture in CWA hall 8pm: E. H. Baird, "Satan - An Expose."
- Saturday, Sept. 6th - 8pm Lecture: P. B. Sawell, "The Middle East in Bible Prophecy."
- Sunday, Sept. 7th - Sunday School. 11.15 Exhortation: K. Dennes (in CWA Hall).

26—7.30pm Footsteps or Christ study.
28—Exh: N. Bullock. MIC: 7.30pm.

PENNANT HILLS - Lower Hall Community Centre, Yarrara St. (Rec: R. Carr, 100 Essex Street, Epping 2121. Telephone: 57 6986).

Sundays—Memorial 11.15am Lect: 7pm

- 3—8pm study in various homes.
- 7—Exh: P. Sawell. Lect: B. Byrnes, **God is One! Not Three in One!**
- 10—8pm Bible class.
- 14—Exh: K. Whitehead. Lect: R. Carr, **The Bible's teaching on the Spirit of God.**
- 17—8pm Bible class.
- 21—Exh: E.H. Baird. Lect: C. O'Connor, **Jesus Christ the Son of God—Not God the Son.**
- 24—8pm Bible class.
- 28—Exh: M. Bonner. Lect: B. Etherington, **Israel yesterday, today and tomorrow.**
- 31—8pm Bible class.

PUNCHBOWL - The Masonic Hall, 29 Arthur Street. (Rec: M. Gilmore, 118 Marine Drive, Oatley 2223. Telephone: 57 6986).

- 1—Arranging Brethren's meeting.
- 2—Numbers study class: C. Wills.
- 3—Sisters class.
- 5—Comb. Y.P. class, home B. McClure, **Samuel.**
- 7—Exh/Lect: F. Ryan, **The Truth about the Trinity.**
- 9—Mutual Improvement class.
- 12—Elpis Israel class.
- 14—Exh: C. O'Connor. Lect: K. Dennes, **Current Events Fulfil Bible Prophecy.**
- 16—Ruth study: G. Mason.
- 17—Sisters' class.
- 19—Comb. Y.P. class, home B. McClure, **Samuel.**
- 20—Y.P. class, B. McClure: **Life of Christ.**
- 21—Exh: J. Rosser. Lect: F. Olsen, **Jerusalem: Centre of Christ's Kingdom.**
- 23—Ruth study: G. Mason.
- 26—Elpis Israel class.
- 28—Exh: B. Bowen. Lect: L. Goodman, **World Revolution under Christ.**
- 30—Ruth study: G. Mason.

RIVERWOOD - 265 Bonds Rd. (Rec: D. Gilmore, 3 Jordan Ave, Beverly Hills 2209. Telephone: 533 1571).

- 3—Study: G. Beard, **David brings the ark to Zion (2 Sam. 6).**
- 7—Exh: T. Littler. Lect: J. Rosser, **The best system of Government for world peace.**
- 10—Study: B. Shaw, **Prayer at removing of ark (Psalm 132).**
- 14—Exh: G. Hindmarsh. Lect: W. Rosser, **Economic chaos; a Sign of the end.**
- 17—Young. breth. class: S. Gilmore, **Son of Moses & Miriam. K. Casey, Christ & your salvation.**
- 21—Exh: G. Steel. Lect: B. Stratton, **Jesus Christ: Israel's coming Messiah.**
- 24—Quarterly Business meeting.
- 28—Exh: B. McClure snr. Lect: D. Gilmore, **Why man cannot bring peace on earth.**

SUTHERLAND - 77 Acacia Rd. (Rec: E. J. Ritchie, 104 Cawarra Rd, Caringbah 2229. Telephone: 525 2337).

- 1—A.B. meeting.
- 3—Mid week Study class
- 7—Exh: J. Mansfield snr. Lect: W. Rosser, **One true God: Not the Trinity of the Churches.**
- 10—Mutual Improvement class.
- 14—Exh: G. Crewes. Lect: E. Mansfield, **One Bible; Many Churches: Why?**
- 17—Midweek study class.
- 21—Exh/Lect: K. Jamieson, **The World Prepares for Armageddon.**
- 24—1st Principles class.
- 28—Exh: W. Rosser. Lect: R. O'Connor, **The Problem of those who never heard.**
- 29—A.B. meeting.

YAGOONA - Worland St. (Rec: K. Cook, 2 Macdonald St, Auburn 2144. Telephone: 649 9483).

- 2—E.I. study: R. Pogson, **The Eastern Question in the Time of the End.**
- 6—7.30pm Y.P. class: B. McClure, **The Man Moses.**
- 7—Exh: D. Case. Lect: S. Lake, **Scriptural joy and worldly pleasure compared.**
- 10—Study: S. Cook, S. McKinlay, **The**

THE MARCH OF THE RAINBOWED ANGEL

(Lismore Special Effort - 2nd to 7th September)

The wonderfully thrilling theme above will be presented by Bro. J. Ullman at the Lismore Ecclesia. The progressive work of the saints at the return of the Lord Jesus Christ will be outlined, providing a graphic word-picture of the coming age. Details to hand are listed under "Lismore Calendar," and the interest of readers to this effort is invited.

Commandments of Christ Nos. 41-48.

- 12—Revelation study cont.
- 14—Exh: K. Jamieson. Lect: J. Mansfield, **The Jew is the key to world peace.**
- 16—E.I. class continued.
- 21—Exh/Lect: Fran Ryan, **Christ will destroy the church and build a House of Prayer.**
- 24—Study: R. Munro, S. McKinlay, S. Cook, **Parables of the Master.**
- 26—Revelation study continued.
- 28—Exh: D. Shaw. Lect: D. Carroll, **Current events in prophecy.**
- 30—E.I. continued.

West Aust

MT. HAWTHORN — Masonic Hall, cnr Hobart and Shakespeare Sts. (Rec: P. Duperouzel, 7 Doyle St, Morley 6062. Telephone: 79 4973).

- 3—8pm Romans study in Central hall.
- 5—E.I. class in various homes.
- 7—Exh: A. Harrison. Lect: R. Burke, **The One God of Bible Truth is not the trinity of church teaching.**
- 10—Eureka study in Central Hall.
- 12—Ruth study, home A. Payton.
- 14—Exh: N. Rice. Lect: D. Hurn, **Britain's destiny not in Europe.**
- 17—Romans study in Central hall.
- 19—Eipis Israel classes.
- 20—Family activity.
- 21—Exh: D. Moore. Lect: J. Ullman, **God's promise in Eden a hope for mankind.**
- 23—GES meeting.
- 24—Eureka study in Central hall.
- 26—Ruth study, home D. Stempel.
- 28—Exh: J. John. Lect: G. Quartermaine, **Thy Kingdom Come: Thy Will be done on earth—What is God's will?**
- 29—A.B. meeting, home J. Kerr.

PERTH — 62 Canning Highway, Victoria Park. (Rec: J. Ullman, 38 Doney Street, Alfred Cove 6154. Telephone 30 4199).

- 3—Bible class
- 5—E.I., Home study & Law Moses Class.
- 6—Mutual Improvement class.
- 7—Exh: A. Newton. Lect: A. Hayles, **The One God of Bible Truth is not the trinity of church teaching.**
- 9—11am Sister's class: Daily readings & Story of Bible Vol. 8.
- 10—Eureka study: G. Hawkins.
- 14—Exh. Lect: B. Hayles, **The Love of God: Divine Judgment to come.**
- 17—Romans study: J. Ullman, **They are not all Israel which are of Israel.**
- 19—E.I., Home Study & Law Moses Class.
- 21—Exh: S. Fergusson. Lect: **Jesus Christ will literally return to earth for ever.**
- 24—Eureka study: G. Hawkins.
- 28—Exh: J. Ullman. Lect: A. Newton, **Archaeology proves the Bible True.**

Victoria

BURWOOD—Late entry on Page 10.

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—8pm Life of Christ Bible class: P. Pickering, **Sheep of Love & goats of Complacency at the Judgment seat** (Matt. 25:31-46). Home, 162 Maltravers Rd, Ivanhoe.
- 7—Exh: R. Mullin.
- 9—8pm Law of Moses class, 27 Fricker Ave, Greensborough.
- 14—Exh: A. Brewer. Lect: B. Godson, **Clear reasons why Christ's coming is imminent and sure.**
- 16—Bible class: 162 Maltravers Rd, Ivan-

THE SONG OF SONGS

Perth Ecclesia has invited Bro. P. Cresswell to outline the Songs of Solomon in the following special 1975 effort:

Sat. October 11th — 5pm Fraternal Tea; 7.30pm study: "Love's Devotion" (Song 1).

Sun. 12th — 11am Exhort: "With Christ in his Garden Retreat" (Songs 2 & 3).

7.30pm Lecture: "The fall of the dominoes will be halted by Christ in Israel."

Mon. 13th — 8pm study: "The Bridegroom cometh" (Songs 4 & 6).

Wed. 15th — 8pm study: "Love's Anguish" (Song 7).

Fri. 17th — 8pm study: "Love's joy, the Beauty of the Bride" (Songs 8 & 9).

Sat. 18th — 7.30pm study: "The joy of the Marriage" (Songs 10-12).

Sun. 19th — 11am Exhortation. 7.30pm Lect: "Christ will rule in righteousness over a new world order."

hoe. 8pm Special 1st Princ. class, Pentecostalism.

- 21—Exh: L. Crosswell.
- 23—8pm Law of Moses class, 27 Fricker Ave, Greensborough.
- 28—Exh: R. Magennis. Lect: R. Ashford, Capitalism and Socialism replaced by the Kingdom of God.
- 30—8pm Bible class, 162 Maltravers Rd, Ivanhoe: S. Snow, Satan enters Judas (Luke 22:1-6). Go and prepare us the Passover (Luke 22:7-13).

MOE - Library Hall, Yallourn. (Rec: G. S. Howe, 6 Warringa Court, Warragul, 3820. Telephone: 056 232596).

- 5—8pm Apocalypse study: home Bro. Burrage, 6 Langford St., Moe.
- 7—1.30pm Exh: P. Pickering.
- 12—8pm Apocalypse study: home Bro. Burrage.
- 13—Youth Fellowship class: home D. Galbraith, Yanakie, G. Howe, Prophecies relating to Christ's return & establishment of the Kingdom.
- 19—8pm Apocalypse study: home Bro. Burrage.
- 21—1.30 Exh: J. White.
- 26—8pm Apocalypse study: home Bro. Burrage.

WARRAGUL - (Rec: J. Day, 40 Peace Avenue, Warragul 3820).

- Sundays—Mem. mtg. 1st & 3rd at Moe.
- 9—7.30pm Study: home J. White, 10 1sta St, Warragul, J. Day, Matthew 7.
- 14—Exh: S. Hill; home J. Day, 40 Peace Ave, Warragul.
- 16—2pm Study: home G. Howe, 6 Warringa Court, Warragul.
- 23—7.30pm Study: home Bro. Day, 40 Peace Ave, Warragul; P. McKInlay, The Law before the Law of Moses.
- 28—11am Mem. Mtg: home G. Howe.

- 20—Ecclesial family outing and hike.
- 21—Exh: R. Jerrow. Lect: G. Kennedy, Does it matter what we believe?
- 24—10am Dorcas, home Sis. B. Jerrow. 7.45pm E.I. class, home D. Cotter.
- 28—Exh: A. Gibbons. Lect: D. Brumby, The dead unconscious until the Resurrection.

BRIGHTON - 390 Morphett Rd, Warradale 5024. (Rec: G. Kortman, Lot 11, Oakridge Rd, Aberfoyle Park 5159. Tel: 70 2003).

Sundays—11am Memorial; 7pm Lecture.

- 3—Daniel study: D. Manser.
- 4—Arranging Brethren's meeting.
- 7—Exh: L.J. Colquhoun. Lect: A. Baird, Does it matter what we believe?
- 9—Discussion evening: J. Elton, God only hath immortality: Man is Mortal.
- 10—Life of David study: B. Luke.
- 12—Bible marking class.
- 14—Exh: P. Cresswell. Lect: D. Beale, The importance of angels in the purpose of God.
- 16—Sisters class, home S. Bailye, 15 Matherson Rd, Reynella.
- 17—Study: K. Gore, Wilderness of Life.
- 21—Exh: J. Elton. Lect: A. Archer, Modern day pentecostalism examined by the Bible.
- 24—Life of David study.
- 26—Daily readings gathering: Ezek. 22; Luke 19.
- 28—Exh: K. Gore. Lect: P. Weller, Russia's designs in the Middle East foretold in Bible Prophecy.

ENFIELD - 344 Hampstead Road, Clearview. (Rec: D. Horgan, 12 Pope Crescent, Hope Valley 5090).

- 3—11am Sisters' Class
- 6—8pm Youth Conference special effort! J. Martin.
- 7—Exh: K. Martin. Lect: R. Edgecombe, Christening, a false and vain ritual.
- 9—8pm Law Moses: J. Martin.
- 13—Sunday School outing.
- 14—Exh: N. Lloyd. Lect: D. Evans, Immortality promised but not possessed.
- 16—8pm Revelation class: J. Knowles.
- 19—Youth group.
- 21—Exh: B. Williams. Lect: J. Knowles, Watch Israel, for God does.
- 23—8pm Law of Moses class: J. Martin.
- 27—Young Folks outing.
- 28—Exh: D. Evans. Lect: D. Manser, Armageddon, the gathering storm.

GLENLOCK - Via Morgan. (Rec: B. G. Hollamby, 4 Andrew St., Waikerie 5330. Telephone: Waikerie 352).

- 2—Renmark class.
- 3—Eureka Class.

South Aust

BLACKWOOD - Memorial Hall, Coromandel Pde. (Rec: D. Palmer, 7 Ewers Ave, Coromandel Valley 5051. Telephone: 278 5237).

Sundays—11am Memorial; 7pm Lecture.

- 3—7.45pm Future events class: J. Berry, home Sis. M. Cheek.
- 7—Exh: P. Weller. Lect: N. Wigzell, What Must I Do To Be Saved?
- 10—10am Dorcas, home Sis. R. Harrold. 7.45pm E.I. class, home R. Collett.
- 14—Exh: A. Johnson. Lect: Can we earn Eternal Life?
- 17—Future events class: J. Berry, home D. Palmer.

- 7—9.30 S.S. Exh: K. Pascoe. Lect: M.S. Lund.
- 9—Renmark Class.
- 10—Life of Christ Study.
- 14—Exh: R. McLean.
- 16—Renmark Class. Dorcas Class.
- 17—Eureka Class.
- 21—9.30 S.S. Exh: J. Lunn.
- 23—Renmark Class.
- 24—Life of Christ Study.
- 28—Exh: I. McLean.
- 30—Renmark Class.

TEA TREE GULLY — Highbury Inst., Valley Rd. (Rec: M. K. G. Pitt, 147 Second Avenue, Royston Park, 5070). Sundays—11am Memorial; 3pm Sunday School; 7pm Public Lecture.

- 3—E.I. 8pm, home G. Churches: J. Martin
- 7—Exh: J. Luke. Lect: G. Hyndman, **God's promise to David; a future kingdom on earth.**
- 8—8pm A.B. meeting.
- 10—10.15am Sisters class. 8pm Eureka class, home W. Temple: G. Wigzell
- 14—Exh: G. Hyndman. Lect: D. Manser, **God has true witnesses: Who are they?**
- 17—8pm E.I. class, home G. Hyndman: J. Martin.
- 21—Exh: B. Luke. Lect: P. Scott, **God will humble all nations; Deliverance under Christ the only hope.**
- 24—8pm Eureka, home B. Pearce: G. Wigzell.
- 28—Exh: M. Pitt. Lect: **The only God of Israel in contrast to the Trinity of the churches.**

WOODVILLE — Aberfeldy Ave. (Rec: P. Mansfield, Care of Post Office, West Beach, 5024. Telephone: 356 2278). Sundays—11am Memorial; 3pm Sunday School; 7pm Public Lecture.

- 1—7.45pm A.B. Meeting.
- 3—Apoc. Made Plain: H.P. Mansfield, **Sealing the servants of God (Rev. 7).**

SPECIAL EFFORT

- 6—Fraternal and Introduction to Special Effort on theme "The Marriage Supper of the Lamb": H. Bartholomew, Vernon, Canada.
- 7—Exh/Lect: H. Bartholomew, **Your destiny, in a world of uncertainty.**
- 9—Study: **The Bride Selected.**
- 11—Study: **The Bride Redeemed.**
- 13—Family Evening, Items, colour slides & general comments.
- 14—Exh/Lect: H. Bartholomew, **Your decision, in a world of indifference.**
- 17—Apoc. Made Plain: H.P. Mansfield, **144,000 of the tribes of Israel (Rev. 7:4-8).**
- 19—E.I. Study: home G. Armonis, R. Mc Allister, **The Vials of the wrath of God (p. 363).**

- 21—Exh: G. Wigzell. Lect: G. E. Mansfield, **World Destiny: Armageddon or the Millenium?**
- 23—10.30am Sisters class: **The Psalms.**
- 24—Apoc. Made Plain: **An Unnumbered Multitude (Rev. 7:9-12).**
- 26—Mutual Improvement Class.
- 27—9.30am Primary School Exam.
- 28—Exh: G. E. Mansfield. 2.30pm Main S.S. Exam. Lect: C. C. Wigzell, **Heaven-going at death; a foolish delusion.**

Queensland

REDCLIFFE — 4 Irene Street. (Rec: P. Evans, 108 Speight St., Brighton 4017. Telephone: 69 2149). Sundays—9.15am School; 11am Memorial meeting; 7 p.m. Public Lecture.

- 3—Sisters class, home Sis. J. Townsend, at 10.30 a.m.
- 4—Amos study at hall, 7.30pm: P. Evans.
- 7—Exh: W. Crew. Lect: E. Townsend, **How the Gospel preached to Abraham affects you.**
- 11—7.30pm E.I. class at hall, R.A. Evans.
- 14—Exh: C. Venn. Lect. combine with Wilston.
- 17—Sisters class, home Sis. J. Townsend.
- 18—7.30pm Amos study at hall: P. Evans.
- 21—Exh: R. Thiele. Lect: C. Venn, **Key to Understanding the Bible.**
- 25—7.30pm E.I. class at hall: R.A. Evans
- 28—Exh: M. Steele. Lect: R. Elton, **Creation or Chance.**

ROCKHAMPTON NORTH — CWA Hall, Poinciana St., off Rocktonia Rd. (Rec: G. Hill, 1 Livermore St., Rockhampton 4700. Telephone: 27 1452).

- 3,10,17,24,31—7.30pm Home study on Colossians at 24 Livermore St.
- 6,13,20,27—7.30pm Tape night, held at cnr. Hill & Emu Sts, Emu Park.
- 7—Exh: W. White. Lect: G. Bundesen, **The world's only hope lies in the coming of Christ.**
- 14—Exhortation: G. Bundesen.
- 21—Exhortation: L. Osborne.
- 28—Exhortation: G. Hill.

WALKERSTON — Home L. Fredrickson, Eton Rd. (Rec: D. MacKinnon, 33 Dutton St, Walkerston 4741. Telephone: 59 2191).

Memorial meeting with taped exhort held every Sunday; Bible class each Wednesday.

WILSTON - Council Hall, Hewitt St. (Rec: R. A. Evans, 40 Wardell St., Ashgrove 4069. Telephone: 38 3365). Sundays-9am Sunday School & L.P.S Israel class; 11am Memorial; 7pm Lect.

- 2-7.45pm Kings of Israel and Judah, home Bro. Cowie.
- 6-2pm Special GES Distribution. Barbeque and spiritual evening at home Bro. Kilgus.
- 7-Exh: T. Dawson. Lect: R. Bailey, **There are Seven Sabbaths in a Week.**
- 8-7.45pm Commencement of Annual Special study and Proclamation effort.
- 9-7.45pm J. Ullman (Perth): **Highlights from Exodus.**
- 10-8pm Lecture in Assembly Hall, Kedron Park High School: J. Ullman, **The Miracle of Modern Israel.**
- 11-7.45pm **Highlights from Exodus**, held in hall.
- 12-7.45pm **Highlights from Exodus**, cont.
- 13-3pm Study session. 5pm Fraternal Tea. 7pm Study Session.
- 14-Exh/Lect: J. Ullman, **10 Clear Signs that Christ's coming is near.**
- 16-7.45pm Kings of Israel and Judah, home J. Cowie.
- 20-2pm Car trip to Mt. Glorious and Rainforests.
- 21-Exh: R. Herman. Lect: R. Thiele, **How many Gods do you worship?**
- 24-10.30am Sisters class, home Bro. Crew.
- 25-7.45pm Hebrews study: Bro. Crew, in hall.
- 28-Exh: W. Crew. Lect: K. Papowski, **The Comm in Market and Britain.**

- 12-7.30pm CYC: S. Harrington, **Joshua.**
- 13-CYC outing, fishing trip. Sunday School Party, 4pm.
- 14-Exh: H.E. Taylor. Lect: S.J. Taylor, **The Bible, first with the news.**
- 16-Sisters class 10am: 22 Binya St., Glenorchy, **Parables of Messiah.**
- 17-7.45pm Revelation study: 2 Staple St., Glenorchy.
- 21-Exh: S.J. Taylor. Lect: H. Cailey, **Are you dying to die?**
- 24-Bible class 7.45pm: J.H. Schull, **The Flood (Gen. 6-9).**
- 26-7.3pm Snr. CYC: D.P. Taylor, **Epistle to Titus.** Jnr. CYC: 27 Corinda Gr., Springfield, **Mountains in the Bible.**
- 28-Exh: E. Kitto (L'ton). Lect: W.D. Fleming, **Israel proves the Bible true.**
- 30-10am Sisters class: 37 Corinda Gr., Springfield, **Principles & Proverbs** Sect 2).

LAUNCESTON - 69 Balfour St. (Rec: M. E. Coombe, 12 Mulgrave St, Launceston 7250. Telephone: 44 2207). Sunday-9.30am School & Snr. study; 11am Memorial mtg. 7pm Public Lect.

- 3-Study: J. Case, **Taste and see that Yahweh is Good (Ps. 34).** W. Case, **In God Have I Put My Trust (Ps. 56).**
- 5-Eureka study: G. Dangerfield, home D. Seaman.
- 6-CYC: J. Thiele, **Baptism.**
- 7-Exh: D. Kitto. Lect: C. Blanch, **Is The World Racing To Extinction.**
- 10-Study: B. Johnson, **David the true Patriot (1 Sam. 23).** J. Thiele, **Yahweh Judge between Me and Thee - (1 Sam. 24).**
- 12-E.I. study: J. Kershaw, home D. Kitto.
- 14-Exh: R. Herron. Lect: G. Dangerfield, **Israel's Absorbing story and Wonderful Future (illustrated).**
- 17-Study: A. Ansell, **Christ the Firstborn (Col. 1:15).** F. Onley, **I Came Down From Heaven (John 6:35).**
- 19-Eureka study.
- 20-CYC: J. Bracey, **Characteristics of Heavenly & Earthly Wisdom (James 3:13-18).**
- 21-Exh: C. Blanch. Lect: M. Wright, **The French Revolution.**
- 24-Study: R. Herron, **The Wisdom and Virtue of Abigail (1 Sam. 25).**
- 26-E.I. class.
- 28-Exh: J. Kershaw. Lect: F. Onley, **Turkey & the Drying of Euphrates.**

Tasmania

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.

- 1-7.30pm: A.B. Meeting.
- 3-7.45pm Revelation Study: 52 Creek Rd., Lenah Valley, H. E. Taylor.
- 7-Exh: D. P. Taylor. Lect: H. E. Taylor, **Current events evening.**
- 10-7.45pm Bible class: J. H. Schull, **The Flood; Divine Judgment.**

EPISTLE TO THE COLOSSIANS

Bro. B. Stretton (Punchbowl) will lead studies on the Colossian Epistle at Hobart during their Annual Ecclesial Special Effort from 3rd to 5th October. A special program is being arranged, commencing with a Fraternal Gathering, and visiting brethren and sisters and young people are invited to attend. Accommodation with local brethren and sisters is available for the occasion, and enquiries should be directed to Bro. Taylor (Hobart).

BURWOOD - Loyal Orange Lodge Hall, 335 Station St. (Nr. Riversdale Road), Boxhill Sth. (Rec: H. Hall, 963 Ferntree Gully Rd, Gin Wvly 3150. Tel 5611002).

3-Apocalypse study 8pm: P. Pickering, Home H. Hall, 963 Ferntree Gully Rd.
7-Exh: H. Baum. Lecture.

10-8pm E.I., home S. Finnin, 17 Wordsworth Ave., Clayton.

14-Exh: W. Dodson. Lect: B. Stevenson, **Tomorrows news today in the Bible.**

17-8pm Apocalypse study: P. Pickering, Home T. Parsons, 1 Serica Pl, Wvly M.

21-Exh: J. Smith. Lect: H. Hall, **Pollution: A Day of Reckoning.**

24-E.I. home A. Bruton, 8 Howden St.

28-Exh: B. Stevenson. Lect: H. Fletcher, **Why the Bible can be trusted.**

CASTLE HILL ECCLESIA:
Kindergarten Hall, Terminus St. 11.15am.

Since our establishment in February, 1974, we have been blessed in that we have grown from an original 18 to 34 members. Since our last report we have welcomed Bro. & Sis. Derry and Ann Shaw and Bro. & Sis. John and Sue Dailey by transfer from Sydney Central Ecclesia and Bro. & Sis. Brian and Lorraine Potts by transfer from Shaftesbury Road Ecclesia.

Bro. John Henry has been appointed Secretary. Correspondence should be addressed to P.O. Box 119, Castle Hill, 2154. - K. Dyer.

BIBLE PUBLICITY LEAGUE SPECIAL EFFORT

The Bible Publicity League committee cordially invites you to participate in the next special lecture effort on 5th October, 1975. The leaflet: *The Middle East - The Divine Solution* is being updated, and will be used, together with a booklet with the same title.

Individual details of hall location, lecture time and date will be printed on the leaflet to be distributed. Ecclesias are asked to co-operate by joining with this effort, and circularising leaflets for the purpose. Further details are obtainable from Brother John Dodson, address: Lot 15, Osborne Avenue, Belgrave Heights, Victoria, 3160. Cost of leaflet: \$15 per 1000 plus postage; Cost of booklet: 10 cents per copy, plus postage.

OUR STATEMENT OF FAITH: AN APPEAL

A group of Ecclesias and Brethren in America have issued a book setting forth the teaching of the A.B.S.F. with an appeal to all to preserve the teaching of the Statement of Faith. The booklet contains the introduction:

"May I introduce myself? I am the Birmingham Amended Statement of Faith, well known to most of the Brotherhood. I was formed by brethren John Thomas, Robert Roberts, and many other faithful defenders of the Truth, as a basis of belief and a doctrinal standard on which to extend fellowship.

"Formed almost 100 years ago, I have not changed from the First Principles of the Truth; I have brought unity to the ecclesias that have used me; I have kept false teachers away from the Household.

"The only addition was the Amendment made around the turn of the century, when the non-responsibility doctrine was introduced into the ecclesial world. How much trouble was caused, and is still being caused, by this doctrine! How many divisions, heartaches, and misunderstandings have arisen from this one error!

"There can be no divisions where there is doctrinal agreement; and history has shown that this Statement of Faith is scriptural, workable, and sensible. I have withstood false doctrines of every description, including Partial Inspirationism, Clean Flesh, No Priesthood of Christ, Immortal Emergence, and many others.

"It takes courage to be a good Christadelphian.

"Wrong doctrine in our midst will bring us condemnation at the judgment seat of Christ."

We hope to obtain copies of the booklet for local distribution. Copies can be obtained from P. O. Box 36, Colfax, Calif., 95713, USA.

WOODVILLE ECCLESIAL ANNUAL EFFORT

Following his talks at the Bible School, the Woodville Ecclesia extends a warm welcome to Brother H. Bartholomew of Canada. Brother Bartholomew will conduct a series of talks to the theme:

THE MARRIAGE SUPPER OF THE LAMB

On Saturday September 6th, at 7.45pm the effort will commence with a Fraternal, at which he will speak to the important subject:

MARRIAGE: HUMAN AND DIVINE

Two public addresses have been scheduled:

WORLD DESTINY: IN AN AGE OF UNCERTAINTY YOUR DECISION: IN AN AGE OF INDIFFERENCE

As a testimony to the truth in these last days of the Gentiles, two half-page advertisements in the Adelaide *Advertiser* (a paper with State-wide circulation) will set forth our beliefs, and solicit examination of them. The idea is to present a last-day witness to the world that Christ is at the door, and the marriage is about to take place.

Woodville Ecclesia appreciates the warmth of fellowship expressed by those who have assisted in this witness by their monetary contributions.

A cordial invitation is extended to all to hear Brother Bartholomew whilst he is in the Adelaide area. During the effort, a book specially prepared for the occasion by him will be distributed to those who attend.

LET US MAKE A PERSONAL STUDY OF THE MARRIAGE OF THE LAMB IN THESE DAYS WHEN THE SIGNS INDICATE THAT CHRIST IS AT THE DOOR. LET US WITH DUE EXCITEMENT AND KEEN, DEDICATED INTEREST AS "HIS WIFE" "MAKE OURSELVES READY" (Revelation 19:7).

Your prayers, your material support, your presence will be of help and encouragement at this time.

FORTHCOMING SPECIAL EFFORTS

Plan your Holidays to Attend and Support These Activities

(Ecclesias are invited to list their future activities, God willing, in this column for the interest and consideration of readers).

OCTOBER, 1975

4th to 5th—at HOBART, Tasmania. Ecclesial Annual Fraternal Gathering and Study Effort. Speaker: Bro. B. Stretton (Punchbowl).

19th to 27th—at BRIGHTON, South Australia. Effort by Bro. R. Pogson, "The Family of God."

JANUARY, 1976

10th to 19th—at LAUNCESTON, Tasmania. Eleventh Tasmanian Bible Campaign.

JANUARY, 1977

8th to 16th—at HOBART, Tasmania. Twelfth Tasmanian Bible Campaign.

REGISTER NOW!

The Thirty-Sixth Christadelphian Bible School is scheduled to be held (God willing) from 2.00p.m. Saturday 20th December to Sunday afternoon 28th December. Schedule of subjects and speakers will be announced in our next bulletin.



1974 Report on Activities

PRESENTED
SATURDAY, OCTOBER 26, 1974



PERIODICALS:

Logos Magazine.
Christadelphian Expositor
Good Company.
Herald of the Coming Age.
The Ecclesial Calendar.

LOGOS PUBLICATIONS, POST OFFICE, WEST BEACH, SOUTH AUSTRALIA 5024.

Telephone 356 2278.

LOGOS – Issued monthly

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

CHRISTADELPHIAN EXPOSITOR – Bi-monthly

A verse by verse exposition of the Bible, providing copious background notes and analytical comments on the narrative. Ideal for general reading and Bible marking.

GOOD COMPANY – Issued bi-monthly

A family magazine written for and by "young people" of all ages. Featuring interesting articles and news, pictorial illustrations, competitions, etc, and general Sunday School activities.

HERALD OF THE COMING AGE – Bi-monthly

Expounding first principles of doctrine and prophecy. Designed to help to a knowledge of the basic elements of the Truth.

1974 REPORT ON LOGOS ACTIVITIES

Volume Forty of *Logos* marked one of the most difficult years in the history of the Magazine: a period so fraught with problems and tension, as to threaten to terminate its production.

We believe that the period has now been bridged, and that, with the help of Yahweh, we can anticipate continued activity in His service.

This period of difficulty has been lightened, and we, personally, encouraged, by the loving co-operation of many co-labourers in the vineyard, who have given of their time and money, freely and enthusiastically to the work before us. In consequence, many problems have been smoothed away, and the work strengthened and made more pleasurable by this spontaneous assistance.

Humanly speaking, we believe that the work before us would have been beyond our capabilities without that aid — a service of activity that has been energised by the Word itself.

We have been both humbled and stimulated by the assistance so lovingly given, and so effectively performed.

Problems Of Production

At the beginning of Volume Forty, it was apparent to the Editor, though not to others of the Committee, that the Magazine was entering a crucial stage as far as production was concerned. Economic problems were mounting; costs of production were increasing; and it was obvious from the prophetic Scriptures that these pressures would continue and increase. The words of Zechariah 8:10, the expositions of Brethren Sulley and Thomas, all indicated that this would be the case; and the possibility was that we would move towards a point where it would become economically impossible to produce the Magazine under present conditions.

For whereas some Periodicals circulating within the Brotherhood enjoy a measure of Ecclesial subsidy, *Logos* has never done so, and must maintain itself by its own economic structure. We are grateful that

this has been supported by the voluntary contributions of those who see a useful service in the issuance of the periodical.

To give some indication of the economic pressure, our postage bill for the twelve months ending 30th June, 1974 amounted to \$4,571.48 (excluding telephone), or some \$6,000 U.S. This means, that for the postage alone, we must be in receipt of almost \$100 Aust. per week. And we anticipate, that for the current year, ending 30th June 1975, a further \$1,500 will be required.

Costs of printing also increased; but not to the extent warranted. That was because of the efforts of our printers: Clyde Press, to keep costs down as much as possible. But we did, at that stage, anticipate the problems that since the Yom Kippur War of October last year, have become world-wide. We, therefore, attempted to influence our printer to set up shop in South Australia, in conjunction with the Magazines. Unfortunately, the proposition never came to anything.

At that stage, we were ourselves printing *The Ecclesial Calendar* and *Good Company* per letter-press machine. The indications were such that we felt that we might have to produce the other magazines as well. We did not want to do this, but when the proposition suggested above fell through, and expenses continued to mount, we felt that preparations had to be made to face up to that possibility.

We therefore commenced to purchase equipment ourselves. During the past twelve months, we have acquired or converted to use: An offset printing machine; A folding machine; A foot hand stapler; An electric stitcher; A composer; An electric stacker; Photographic equipment; Plate-making equipment. We already had guillotine, etc. Total cost of this equipment would be in excess of \$20,000 Aust.

In addition to this, we have built an office for editorial work; and a work-room for the folding, collating, stapling, checking, labling, wrapping, and so forth of the Magazines. The office is used both for Editorial work and Ecclesial gatherings.

Work Force

In February, 1974, we forwarded a double issue of *Expositor* to our printers, but were told that the cost for this issue would have to be considerably increased – beyond what it was economically possible for us to bear. Furthermore, we were advised that paper-stocks held by the printer were only sufficient for a couple of months, and beyond that, the prospect of even printing at any price was obscure.

We were forced to print ourselves.

But we, too, were faced with paper shortage, and had to allocate a further \$5,000 for paper stocks.

At first we were having the printing plates prepared for us, though doing the printing ourselves. Today, with the additional equipment, we are producing the entire Magazine on the premises. The writing, lay-out, preparation of printing plates, printing, folding, collating, stapling, wrapping, is done entirely by Christadelphians on the premises of West Beach. The only part supplied by Gentiles is the electricity to drive the machines. Therefore, though other places have been plagued by

industrial disputes and strikes, that have prevented the issuance of newspapers, and periodicals, we have been able to maintain the output.

The work is performed by voluntary labour upon the premises. Brethren and sisters of most of the local Ecclesias have contributed to this. They give regularly to this task, and we aim to have work ready for them. Often we have had up to a dozen brethren and sisters to lunch at West Beach, and the animated conversation around the Word during this period has been appreciated by us all.

The workers identify themselves with the work before them. We have been tremendously encouraged by the enthusiasm they have manifested. In fact, they have made suggestions that have assisted in the improvement of the work. They have undertaken tasks of guillotining, stitching, etc. that normally is done by skilled workers, and because they have a love for what they are doing, have sought to improve in their activity. One brother of an inventive turn of mind, has manufactured stands and boxes that has speeded up the work, or contributed to its greater efficiency.

Circulation

Prior to Volume 40 our circulation maintained a regular increase. Since the commencement of that Volume, the output of the Magazine has been more than maintained, but the previous increase has slowed down considerably. Lowest circulation figures are for the *Ecclesial Calendar* which is limited to Australia and New Zealand, and numbers approximately 2,500 copies. Highest circulation is *Herald Of The Coming Age* with 25,000 copies. *Logos* is between 4-5,000 copies. *Good Company* exceeds 6,000 copies. *Christadelphian Expositor* commenced during the period mentioned above, and has a circulation of about 3,000 copies. This is an average of about 24,000 magazines each month.

Production Of Books, etc

We have viewed the problems that face us as a challenge, and have attempted to maintain production. Thus, during the course of Volume Forty, we commenced *Christadelphian Expositor*, a verse by verse exposition of Genesis, and completed the first volume. We also produced and printed a new book in the verse by verse series: *UPON THE WATCHTOWER* being an exposition of Habakkuk's prophecy. The *Christadelphian Instructor* was recently re-issued by us.

A series of leaflets has likewise been issued for use of Ecclesias in conjunction with the *Herald*; as well as short epitomes of Bible teaching.

Our present problem is one of output. As the lay-out and printing are both done by the one brother; one must await the other. This has its disadvantages that we hope the future will unravel.

Sale Of Books

A large stock of books is likewise maintained as a service for the Brotherhood in Australia, with supplementary stocks in England, South Africa, America and New Zealand.

Stocks of Books are also based in the various states of Australia and are available from the following centres:

In Queensland: Bro. R. Bailey, 31 Mourilvan St., Mansfield 4122 (Telephone: 49 8562).

In Tasmania: Bro. R. Bracey, 32 Legana Beach Rd., Legana 7251 (Telephone: 30 1326).

In New South Wales: Bro. J. Mansfield, 1 Melville Ave, Strathfield 2135 (Telephone: 76 6540).

In Victoria: Bro. M. Islip, 162 Maltravers Rd, Ivanhoe 3079.

In South Australia: Bro. M. Goodwin, Post Office, West Beach 5024 (Telephone: 45 6664).

In Western Australia: Bro. J. Ullman, 38 Doney Street, Alfred Cove 6154 (Telephone: 30 4199).

The books were drawn from various sources, including *The Christadelphian Office*. We endeavour to maintain supplies of the writings of the pioneers, and in that regard, have republished books no longer available elsewhere. We are currently negotiating for a re-issue of *Phanerosis, Clerical Theology Unscriptural, Letters To The Elect Of God In Times of Trouble, Last Days Of Judah's Commonwealth* and so forth.

During the twelve months ending 30th June, 1974, some \$24,285.00 sales of books were recorded, excluding those overseas which would account for a further \$5,000.00, a total of \$30,000.

One of the problems associated with the circulation of the Magazines overseas, and of the sale of books, is the difficulty of foreign money in relation to local currency. This has been so unstable, as to involve us in considerable difficulties. For example, at one stage, an American dollar which originally was worth \$1.25 Aust. ultimately only realised about 60 c in this country. This meant that money from abroad suddenly lost its value here. One book company went bankrupt, and involved us in a loss of \$600 which we had lodged with them to obtain *Strong's Concordance* at a cheaper rate!!

We have been advised that *The Blood Of Christ* by Brother Roberts will probably not be re-issued, and if this is the case, we would publish it ourselves, with additional matter on the Atonement, so that this standard work of this vitally important subject is ever available.

Overseas Agents

Our agent in England is Brother E. S. Cherry; in South Africa, Brother B. Law; in New Zealand, Brother A. Thomsen. In Canada and USA, our agent, previously, was Sister Bearden, but circumstances has forced her to relinquish this position, and currently, we are handling all matters of supply from Australia. This has worked out extremely well, for it enables us to keep in more personal touch with readers.

Unless Yahweh Build The House

In setting these details before you, we do so with the prospect of sharing our problem. The output of magazines or of books does not testify to the success of a venture, but really to the tremendous respon-

sibility resting upon the Editor and his associates, and the extent of the financial strain imposed. That needs to be shared. We are under-capitalised, under-manned, and this creates severe problems.

An increased circulation naturally increases the problems of production, and widens the breach between receipts and payments. Therefore, we can only look to the future in faith; seeking the help of Yahweh, realising that in the absence of such assistance or of His blessing, we labour in vain. It is possible for us to become "co-labourers" in the building of that which will remain and endure in the age to come (1 Cor. 3:9) — not the Magazines and books that go out in all their imperfections today — but the characters that are formed and moulded under trial. *Logos* and the other publications are sent out to help those who need help, and we pray the divine blessing to that end.

In addition to that, we have been subjected to attack, much of which is unfair, and even untrue. Nevertheless, we have endeavoured to strengthen ourselves in Yahweh, often choosing to ignore pin-pricking attacks, seeing in the work before us a service to the Truth, and determine to maintain it if possible.

We have made mistakes. We recognise that. And when we receive fair or unfair criticism for mistakes made, we try to improve thereby. We are never unheedful of such criticism, but constantly subject ourselves and our work to the scrutiny that it demands.

But in addition to the criticism, we have also received many letters expressive of the great help that the writers have received from the contents of the Magazines. We thank Yahweh, that He has permitted us this field of operations, and we pray that His hands may guide us to His glory.

How grateful we ought to be that we are acquainted with the divine program, and that we can see in the happenings of the moment a shaping up of affairs for the required and final issue. What is the source of our enlightenment? The Scriptures, of course. But who has opened out to us the meaning of Scripture? Under God, the answer is, Brother Thomas, Brother Roberts, and others so minded. *Logos* maintains a voice of utterance to their writings in this age; and is determined so to do. Their writings can safeguard the brotherhood against rash conclusions in regard to mere passing events upon which God's revelation has little or nothing to say; or in regard to the pressures to which Ecclesias are subjected today. Christ declared that the last days would be characterised as those "of Noah and of Lot." He spake particularly of conditions within the Ecclesias. We see signs of this both within and without. There is a need for sound exposition of the Word; and faithful exhortation to adhere thereto. The pages of *Logos* are devoted thereto, and we seek the co-operation of others to that end.

To that end, therefore, we would seek the criticism and suggestions of our friends, that we might improve the service and scope of these activities. We invite them to be frank and forthright in their comments, promising that we will take all that is said in the spirit that it is offered, with the desire to improve on our labours in these closing days of the Gentiles. Above all else, may Christ soon appear, to render unnecessary this work, and bring to a consummation his glorious purpose.



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 delightful to record the names of newly-baptised brethren and sisters, and to be thus reminded of the transforming power of Almighty God effective in these "last days." May that power remain with us all -- whether "old" or "young" in the Truth -- so impelling us along a course of life that will redound glory to the Father in the heavens.

Enfield: *Miss Beverly Martin* (17th October), SS scholar and daughter of Bro. & Sis. J. Martin.

Ballina: *Miss Julie Stone* (16th Sept), SS scholar, daughter of Bro. & Sis. L. Stone. Sis. Stone will be meeting with Punchbowl Ecclesia.

Perth: *Miss Diane Carder* (12th Oct), daughter of Bro. & Sis. J. Carder.

Hobart: *Miss Bessie Joyce Taylor* (July 27), aged 72 years, who after many years of searching has come to a knowledge of the Truth.

Sutherland: *Mr. J. Alabaster* (14th Oct.), previously an ardent communist who vigorously opposed religion. Now, having realised the hope of salvation in Christ Jesus, he enters the Household of Faith and awaits his coming Lord.

ECCLESIAL TRANSFERS

To Christchurch NZ: *Bro. Robert Edgcombe* (from Enfield).

To Enfield: *Bro. & Sis. M. Jones* (from Woodville).

To U.K.: *Bro. & Sis. Frans Wynns* (from Enfield).

To Cumberland: *Bro. & Sis. F. Brinkerhoff* (from Woodville).

To Coorparoo: *Bro. & Sis. E. Spall; Bro. B. Spall; Sis. C. Spall* (from Southport).

Residing in Sydney: *Sis. B. Boland*, (from Ballina).

Residing in Adelaide: *Bro. K. Griffin* (from Punchbowl).

To Perth: *Sis. M. Seales* (from Cumberland); *Bro. & Sis. J. Nilson* (from Enfield); *Bro. & Sis. C. Wallace* (from Boronia, Vic).

To Pennant Hills: *Bro. R. Hewitt* (from Granville).

ENGAGEMENT CONGRATULATIONS

The thrill of engagement to marry commences a period of preparation in which both participants anticipate the joy to come. This is also the case with the spiritual betrothal of Christ and the Ecclesia. With these thoughts in mind, we extend congratulations to *Bro. R. Wheeler* and *Sis. B. Murfin* (Coorparoo); to *Bro. Frank Olsen* and *Sis. Joy Denford* (Punchbowl) both couples having recently announced their engagements.

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 to come -- and the principles of our present circumstances can provide valuable lessons for the future. We are delighted to record the following weddings:

November 8th: *Bro. Leigh Samwell* to *Sis. Sharee Curtain* (Cumberland).

November 23rd: *Bro. Carl Parry* (Enfield) and *Sis. Virginia Thiele* (Cumberland).

FAMILY NEWS

Our Heavenly Father has blessed a number of families in the Brotherhood with the birth of children -- and we trust that His care will be upon them all to His eventual honor and glory.

To Bro. & Sis. B. Pearce (Tea Tree Gully), a daughter on August 7th: *Elizabeth Grace*.

To Bro. & Sis. G. Mason (Punchbowl), a daughter on August 15th: *Jodie*.

To Bro. & Sis. R. Etherington (Punch-bowl), a son on October 2nd: *Christopher*.

To Bro. & Sis. P. Cresswell (Enfield), a daughter: *Miriam Anna*.

To Bro. & Sis. John Scull (Hobart), a daughter on August 4th: *Rachel Elizabeth*.

DEATH

Our sympathies are extended to members of families affected by death, and we recommend them to seek the comfort available from the Word of Truth that enables us to see beyond the problems of the present to the ultimate glorious outcome of all circumstances of life. *Bro. H. Barth* (who lived in isolation at Byron Bay, near Ballina) died on September 30th. We extend sympathy to Sister Barth at this time of her sad loss of companionship. Nevertheless, we believe the time very imminent when our Brother will rise from the dead together with all those responsible -- at the coming of the Lord.

GENERAL NEWS

MOUNT HAWTHORN ECCLESIA: Advises *Expositor* study classes prospering. The group uses the magazine to expound the early chapters of Genesis and thus derive spiritual strength from this "seed-bed" of Scripture. The class urges us to keep production of the *Christadelphian Expositor*, as they eagerly await it! We assure our brethren, we are doing our best to keep to schedule notwithstanding the present difficulties, both economically and personally, that come our way.

GLENLOCK ECCLESIA

Considerable encouragement resulted from the recent ecclesial effort in Mildura. Over a holiday weekend in October, 2 public lectures, a memorial meeting and study class were held. 52 brethren and sisters attended the effort, as well as a number of young people. 9 interested persons attended the lectures, and a further 26 have replied to advertisements seeking further literature. It is hoped that the small number of members at Mildura were thus strengthened in faith by the mutual consideration of the Scriptures, and that the Divine blessing might add to their number in due course. Glenlock Ecclesia desire to express their appreciation to brethren who ministered

during the effort, and to those from distant areas who supported the meetings.

FELLOWSHIP IN THE BRISBANE AREA

In a previous issue of the *Calendar* a notice was included relating to a study effort conducted by the Kedron Brook Ecclesia, and it has been considered by some, that the inclusion of this notice would imply that the problems relating to fellowship that involve both Kedron Brook and Ipswich Ecclesias have been solved. Unfortunately that is not the position, and negotiations are still proceeding to that end. The *Calendar* for June, 1974 included a notice authorised by Bro. P. Hurn relating to the nature and sacrifice of Christ as was agreed upon by members of the Inter-Ecclesial Committee of the Adelaide area in conjunction with members of the Sydney Fellowship Committee.

In the absence of any statement indicating complete agreement with these principles the fellowship-breach relating to the two Ecclesias mentioned above still remains. It is to be hoped that ultimately, complete agreement upon these important principles of the Atonement may be reached that the present unsatisfactory situation may be resolved in complete unity. — Editor.

BIBLE MARKING TAPE SERVICE

This service is proving very popular with ecclesias and individuals. Recording tapes and cassettes are available upon a number of Bible studies designed for notation in the margin of the Bible and general consideration. The service is available at the moment for \$9 per year (although it is expected that costs will rise), and further enquiries are welcomed. All correspondence relating to the *Logos Bible Marking Tape Service* should be addressed: H. Smith, Logos Tape Service, P.O. West Beach, South Australia 5024.

Some interesting comments culled from correspondence:

"It is with pleasure that we write on behalf of our small group who enjoy these tapes. We join another family for the evening, and make a small study class of it. The power of the Word has certainly been demonstrated in the 3 tapes received so far, and we find this

CONTINUED ON PAGE 14.

Ecclesial Activities

During NOVEMBER 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: D. Palmer, 7 Ewers Ave, Coromandel Valley 5051. Telephone: 278 5237).

Sundays—11am Memorial; 7pm Lecture.

3—Exh: J. Luke. Lect: J. King Jnr., *Can a Christian accept Evolution?*

6—1.15pm Dorcas class, home Sis. J. Brumby.

9th to 17th—Fraternal effort: See details elsewhere.

20—1.15pm Dorcas class, home Sis. B. Jerrow. 7.45pm Daniel class, home D. Cotter.

24—Exh/Lect: C. Hollamby, *Middle East Tension—A warning to humanity.*

27—7.45pm E.I. class, home D. 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.

3—Exh: J. Martin. Lect: K. Gore, *The Bible, the Word of God or a Fraud?*

5—Int. friends class, 47 Railway Tce., Warradale. *7 Clear Reasons Why Christ's Coming is Imminent and Sure.* Speaker: K. Hill.

6—Study: *Rejected by Jews & Gentiles*, Mark 14:53—15:15. B. Luke.

10—Exh: R. Mansfield. Lect: J. Elton, *Doctrinal Purity an Apostolic Principle.*

12—11am Sisters class.

ANNUAL FRATERNAL EFFORT - BLACKWOOD, Nov. 9th to 17th

Bro. Murray Lund (Cumberland) will provide an outline of Paul's letters to the Thessalonians, giving them a modern application. He will give particular attention to the series of ideals set forth by the Apostle for the guidance of brethren and sisters.

The schedule of addresses is as follows:

Sat. 9th Nov. - 7.30pm Fraternal - The Beginning of the times of the Gentiles. (Belair Community Centre, Florence Tce.)

Sunday 10th. Exhortation: The Ideal Ecclesia
Lecture: The Signs of our Times: Where will they end?

Tuesday 12th. 1 Thess. 2: The Ideal Servant and Leader.

(Home of Bro. A. Johnson, 1 Denman Tce, Mitcham. 7.45pm).

Thursday 14th. 1 Thess. 3: The Ideal Brother
(Home Bro. R. Collett, 10 Ford Ave, Torrens Park. 7.45pm).

Saturday 16th. 1 Thess. 4 & 5: The Ideal Walk for those who wait.
(Home Bro. L. Palmer, 13 Bushland Drive, Bellevue Heights).

Sunday 17th. Exhort. 2 Thess. 2: The Apocalypse of the Man of Sin.
Lecture: The Bible's Guideline to Survival.

Bro. Murray Lund will be study leader throughout. A cordial invitation is given to all brethren and sisters to join with the Blackwood Ecclesia in this annual effort, that it may be strengthened in the work and walk before us.

The ECCLESIAL CALENDAR for NOVEMBER 1974

- 13—Study: *Esther the Bride*, B. Williams.
 17—Exh: P. Weller. Lect: J. Knowles, *The Jew holds the key to world peace*.
 19—A.B. meeting.
 20—Study: *Crucified*, Mark 15:16-47, B. Luke.
 24—Exh: E. Wilson. Lect: Max Lund, *A Permanent Israeli-Arab Peace Settlement Predicted in the Bible*.
 27—Esther study: B. Williams.
 30—Final study: *Alive from the Dead*, Mark 16:1-20. B. Luke.

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. 7.00 p.m. Public Lecture.

- 1—8pm Youth Group, home J. Siviour, Reynella: *The March of the Rain-bowed angel*, J. Siviour.
 2nd to 3rd—Special Combined gatherings.
 6—8pm Malachi study: Max Lund, *Heathen Marriages denounced*.
 7—8pm MIC. Lect, Russ Woodward, *Christ the Saviour*. Exh, A. Farren, *taken from daily readings*.
 8—6.30pm Marriage of Sis. Sharee Curtain to Bro. Leigh Samwell.
 10—Exh: J. Luke. Lect: J. Riddle, *What Must I Do To Inherit The Kingdom of God*.
 13—8pm Life of David study: J. Luke.
 14—10am Sewing Group. 2pm Sister's class.
 15—Youth Group, home of S. Beard, Christies Downs: Study cont. J. Siviour.
 16—8pm Public Lecture at Rothman's Theatre, Wayville Showgrounds.
 17—Exh: Max Lund. Lect: J. Siviour, *Christ's return and your personal salvation*.
 18—8pm Int. friends class, home R. Woodward, *How Christ's Kingdom will*

- transform the world*: J. Berry.
 20—8pm Malachi study: Max Lund, *The coming of God's Judgments*.
 21—8pm MIC: Lect, W. Gurd: *The arms race—war then peace*. Expos, N. Wiggzell; *Character study of Barnabas*.
 22—8pm Sub. Y.F. class: Max Lund, *Rise and Fall of the Roman Empire*.
 23—Kingston Weekend.
 Marriage of Sis. Virginia Thiele and Bro. Carl Parry.
 24—Exh: Murray Lund. Lect: P. Weller, *A new House of Prayer in Jerusalem for All Nations*.
 27—8pm Life of David study: J. Luke.
 28—10am Sewing Group. 2pm Sister's class. 7.30pm A.B. meeting.
 29—8pm Youth Group, home N. Nelson, Study cont: J. Siviour.

ENFIELD — 344 Hampstead Road., Clearview. (Rec: D. Horgan, 12 Pope Crescent, Hope Valley 5090).
 Sundays—11am Memorial; 3pm Sunday School; 7pm Public Lecture.

- 1—8pm Youth group study: *Joel*. D. Manser, home L. Lewis.
 2nd to 3rd—Special combined gathering.
 5—8pm 1 Timothy class: *Godly behaviour in the Ecclesia of the living God*, B. Williams.
 6—11am Sisters class.
 10—Exh: J. Mansfield. Lect: D. Manser, *Modern Israel, Miracle of Bible Prophecy*.
 12—8pm Life of Christ study: P. Cresswell *Crucifixion — That the scripture should be fulfilled*. John 19.
 15—8pm Youth group study: *Joel*, D. Manser, in Ecclesial Hall.
 17—Exh: J. Martin. Lect: G. Osborn, *Bible teaching contrasted with popular Christianity*.
 19—1 Tim. class: *Godliness the answer to Ecclesial problems*, B. Williams.
 22—8pm A.B. meeting in hall.

SUBURBAN ECCLESIAS COMBINED WEEKEND

Special combined gatherings will be conducted by the suburban ecclesias of Adelaide during the weekend November 2nd to 3rd. Program is as follows:

Sat. 2nd — 5pm Combined fraternal tea. 7.30pm Fraternal meeting: *"Who giveth us the victory."* Speakers: Bro. G. Wiggzell (Tea Tree Gully), Bro. B. Luke (Brighton). Various vocal and choral items will be presented.

Sun. 3rd — Memorial meeting. Exh: Bro. Murray Lund (Cumberland). 2.45pm: Sunday School session. 7pm Lect: Bro. J. Knowles (Enfield), *"Christ is coming to reign on earth."*

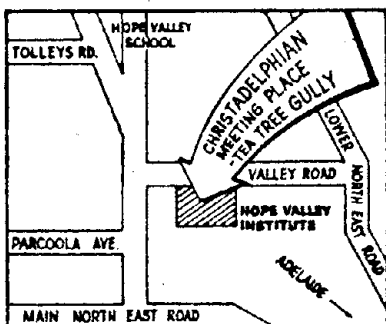
26,000 leaflets have been prepared for distribution to advertise the public witness; and it is hoped that the effort will be to the strengthening of the ecclesias generally.

The ECCLESIAL CALENDAR for NOVEMBER 1974

- 24-Exh: Ray Edgcombe. Lect: J. Knowles, *The Millenium - Fact or Fantasy*.
 26-Life of Christ study: P. Cresswell, *Resurrection - We have seen the Lord*. John 20.
 29-8pm Youth group study: *Jehu & the Rechabites*, home M. O'Connor Jnr.

GLENLOCK - Via Morgan. (Rec: B. G. Hollamby, 4 Andrew St., Waikerie 5330. Telephone: Waikerie 352).

- 3-SS. Exh: R. Hollamby. 7.30pm: Lecture: at Waikerie.
 4-Renmark Int. friends class.
 6-Life of Christ study.
 10-Exh: J. Lunn.
 13-Eureka study.
 17-SS Exh: J. Siviour (Cumberland).
 18-Renmark Int. friends class.
 20-Life of Christ study.
 24-Exh: E. Pickering.
 25-Renmark Int. friends class.
 27-Eureka 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.

- 2nd to 3rd-Special combined gatherings.
 5-Teachers meeting, home R. Wearne.
 6-E.I. class, home M. Munro: M. Pitt.
 10-Exh: C. Kempster. Lect: J. Luke, *How can I inherit Eternal Life?* 8.30pm Gospel com. mtg, home N. Munro.
 11-A.B. meeting, home G. Hyndman.
 13-10.15am Sisters class, home C. Kempster. 8pm Eureka class, home C. Kempster, leader: G. Wigzell.
 17-Exh: J. Berry. Lect: B. Pearce, *No*

rest for the wicked.

- 20-8pm E.I. class, home A. Wigzell, leader: M. Pitt.
 24-Exh: A. Cheek. Lect: D. Manser, *The Holy Spirit is not available today*.
 27-8pm Eureka class, home P. Goodwin, leader G. Wigzell.

WOODVILLE - Aberfeldy Ave. (Rec: G. E. Mansfield, Care of Post Office, West Beach 5024. Telephone: 356 2278). Sundays-11am Memorial; 3pm Sunday School; 7pm Public Lecture.

2nd to 3rd-Special combined gatherings.

- 4-7.30pm A.B. meeting.
 5-10.30am Sisters study class.
 6-Ephesians study: H.P. Mansfield, *The Christian's relation with the world* (5:1-21).
 8-Mutual Improvement class.
 9-S.S. outing: Visit to Cleland National Park. Evening talks: 7pm at Hall.
 10-Exh: H. Muggleton. Lect: G. Wigzell, *Christ's Second Coming is Sure and Certain*.
 13-Ephesians study cont: *Husband and wife relationships* (v. 22-33).
 15-Elpis Israel study, home J. Mednyan-szky: W. McAllister.
 16-Literature distribution and fraternal evening gathering.
 17-Exh: R. Gore. Lect: H.P. Mansfield, *Baptism, a symbol of death, burial & resurrection*.
 18-Home study: 4 Lasscock Ave, Findon: *The Modern Revival of Israel*.
 19-10.30am Sister's class.
 20-Ephesians study cont: *Parents and children relationships* (ch. 6:1-4).
 23-Young People's study class.
 24-Exh: B. Steele. Lect: W. McAllister, *God's Kingdom has existed on the Earth in the past*.
 27-Ephesians study cont: *Servants and Masters relationships* (Vv. 5-9).
 29-Mutual Improvement class.

COMBINED SISTER'S CLASS

Sisters are cordially invited to be present at this combined meeting of all Adelaide Ecclesial classes to be held at the Woodville Ecclesial Meeting Hall on 28th November

A pleasant and profitable program has been prepared. Basket lunch will be served at 12 noon.



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.

- 3—Exh: R. Stead. Lect: J. Higgs Snr, *Israel - Focus of World Powers.*
- 4—7.45pm Interested Friends class, at home R. Bailey, 31 Mourilyan St, Mansfield.
- 8—7.45pm Quarterly Business meeting.
- 10—Exh: R. Thiele. Lect: D. McGahey, *Lucifer—Babylon—Not the Devil.*
- 15—Y.P. Study weekend: R. O'Connor, *The First Passover*; to be held at Camp Warrawee.
- 17—Exh: S. Arthur. Comb. special lect. at Redcliffe: R. O'Connor, *Christ's House of Prayer for all nations.*
- 18—7.45pm Int. friends class, home of R. Bailey.
- 22—7.45pm Y.P. class: R. Rock, *Why Rahab the Harlot perished not.*
- 24—Exh: R. Bailey. Lect: L. Crowther, *Russia on the move. Middle East Her Goal!*
- 28—7.45pm Study in hall: *The Word Made Flesh.*

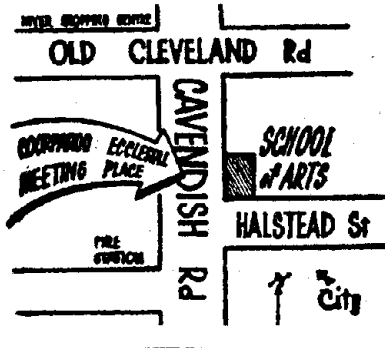
WILSTON - Council Hall, Hewitt St. (Rec: R. A. Evans, 40 Wardell St., Ashgrove 4060. Telephone: 38 3365).
Sundays—9am Sunday School & Elpis Israel class; 11am Memorial; 7pm Lect.

- 3—Exh: R. Thiele. Lect: R. Bailey, *Ancient Babylon - Crumbling Evidence of an Inspired Bible.*
- 6—10.30am Sisters class: *Nazareth Revisited*, home Bro. Crew.
- 7—7.45pm Life of the Lord study, held in hall, R. Thiele.
- 10—Exh: R. Kilgas. Lect: R. Hill, *The Changing face of Europe - Bible Prophecy fulfilled in 1974.*
- 12—7.45pm Kings of Israel & Judah study, J. Cowie.
- 17—Exh: R. Hill. Comb. special lect. at Redcliffe: R. O'Connor, *Christ's House of Prayer for all nations.*
- 20—10.30 Sisters class, home Bro. Crew, *Nazareth Revisited.*
- 21—Life of the Lord study: R. Thiele.
- 24—Exh: R. Rock. Lect: R. Thiele, *Is Socialism Un-Christian?*
- 26—7.45pm Kings of Israel & Judah study, J. Cowie.

BETHLEHEM: CITY OF TRAGEDY AND TRIUMPH

This is the unusual title of the *Herald* that we plan for the next number. It will outline the history of Bethlehem from the standpoint of the Gospel; and will reveal how that the remarkable events that have occurred therein throughout the ages foreshadow the divine purpose in the earth.

It should be possible to capitalise upon the world's end of the year celebrations with this *Herald* pointing to the true significance of the advents that took place 1900 years ago.



STUDY GATHERING IN BRISBANE

A special weekend is planned by the Brisbane Ecclesias for November 15-17, at Camp Warrawee, Petrie, Queensland. The leader, Bro. C. R. O'Connor (Punch-bowl) will outline **THE FIRST PASSOVER**, stressing the principles associated with the atoning and saving work of the Mediator Moses. All inquiries, and details concerning accomodation, tariff, etc. can be obtained from Bro. J. Cowie, 17 Bunora Ave, Ferney Hills, Qld 4055 (Phone Bris: 51 2303). In conjunction with the effort, a public lecture will be conducted at Redcliffe Hall, 7pm Sunday Nov. 17th, to the subject: "Christ's House of Prayer for All Nations."



Tasmanian Ecclesias

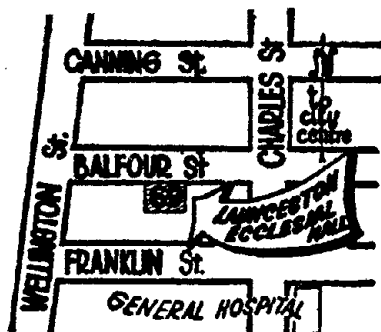
HOBART - Christadelphian Hall, 142 Warwick St. (Rec: H. E. Taylor, 2 Stapleton St., Glenorchy. Postal: P.O. Box 169, Glenorchy 7010. Tel: 72 7450).

- 1-7pm Jnr. CYC: *A King for Israel*, 13 Barossa Rd, Glenorchy.
- 3-Exh/Lect: J. Kershaw, *One Bible, Many Churches - Why?*
- 4-7.30: A.B. meeting.
- 6-Nazareth Revisited study: S.J. Taylor 22 Binya St., Glenorchy.
- 8-7.30 Snr. CYC: *Gemstones of the Bible*, J. Scull.
- 10-Exh/Lect: S. McKinlay (Yagoona), *Jerusalem - future world capital.*
- 13-10am Sisters class. 7.45pm Romans study, *Practical exhortations*. Ch 15, S. E. Harrington.
- 15-Jnr. CYC 7pm: *God chooses David*, 2 Stapleton St, Glenorchy.
- 17-Exh/Lect: A. Ansell, *The Devil not a supernatural being.*
- 20-7.45 Revelation study, 37 Corinda Grove, Springfield, H.E. Taylor.
- 22-7.30 Snr. CYC: *Character study*, E. Harrington.
- 24-Exh: E. Harrington. Lect: J. Scull, *Today's events prove the Bible.*
- 27-7.45 Romans study: Ch. 16, E. Harrington.
- 28-7.30 Sisters class, 13 Barossa Rd, Glenorchy.
- 29-7pm Jnr. CYC: *David & Goliath*, 27 Corinda Grove, Springfield.

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-Exh: E. Harrington. Lect: F. Onley, *Bible Prophecy Shapes European Affairs.*

- 6-Study: D. Case, *The Levite & His Concubine*, Judges 19.
- 8-E.I. study, home D. Kitto: J. Kershaw
- 10-Exh: K. Niejalke. Lect: H. Day, *World Economic Crisis-Vindication of Bible Prophecy.*
- 13-Study: *The Camel & The Needle's Eye*, D. Seaman. *The Vineyard Labourers Matt. 20:1-6:* D. Kitto.
- 15-Eureka study, home D. Seaman, Eureka Vol. 2: G. Dangerfield.
- 16-CYC: *The Allegory of the Vine*, John 15: J. Thiele.
- 17-Exh: J. Kershaw. Lect: D. Case, *Will the Earth be burnt up?*
- 20-Study: *Judgment on Benjamin*, Jud. 20-21: D. Case.
- 22-Elpis Israel study.
- 23-Sunday School Party: B. Williams.
- 24-Exh/Lect: B. Williams, *Jerusalem, Incredible Past, Frightening Present, Glorious Destiny.*
- 27-Study: *Whom have I in heaven but Thee?* Ps. 73: D. Day. *So Teach Us To Number Our Days*, Ps. 90. M. Wright.
- 29-Eureka study.
- 30-CYC: *Comfort in his Coming*, R. Herron, John 16.



TASMANIAN BIBLE CAMPAIGN NEWS

The Campaign will be held from 4th-13th January, 1975. Although hostel accomodation is fully booked, limited caravan accomodation at cost of \$60 per caravan for family groups can still be obtained. Full details can be obtained from the Secretary, Bro. H. Taylor (Hobart Calendar).

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.

- 2—1st Princ. class, 2.30pm: G. Alchin
- 3—Exh: D. Carroll (Yagoona).
- 10—Preside: N. Davies. Exh: D. Pogson, (Boolaroo).
- 16—2.30pm 1st Princ. class, G. Alchin.
- 17—Exh: J. Mansfield (Campsie)
- 24—preside: J. Goddard. Exh: K. Whitehead, (Boolaroo).

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, home L. Stone.
- 3—Exh: C. Denford. Lect: R. Window, *Resurrection and Judgment*.
- 5—Informal study, home C. Denford.
- 10—Exh: K. Stone.
- 12—Tape study, home Sis. B. Denford.
- 13—Y.P. study class, home L. Cole.
- 17—Exh: R. Window.
- 19—Informal study, home L. Cole.
- 24—Exh: C. Leeson.
- 26—Tape study, home M. Stone.
- 27—Y.P. study class, home L. Cole.
- 30—Literature Distribution.

BOOLAROO - Christadelphian Hall, 14 Fifth St., Boolaroo. (Rec: J. Richards, 17 Church St., Gateshead 2290. Tel: 43 0106).

- 3—Exh: G. Russell. Lect: J. Goddard, *Contemporary Devil theories are unscriptural*. 3pm Leaflet Distribution.
- 4—7.30pm A.B. meeting.
- 5—1st Princ. class; home N. Davies.
- 6—7.45pm Proverbs study, F. Ryan.
- 8—7.30 Y.P. class, home G. Darke, *The Beatitudes*, K. Whitehead.
- 9—7.30 MIC *Elpis Israel* & *Expositions*.
- 10—Exh: E. Witton. Lect: H. Ryan, *The Tortures of Hell are but Church Fantasy*.
- 12—1st Princ. class, home N. Davies.
- 13—7.45 Gospel John study: D. Pogson.
- 17—Exh/Lect: K. Cook, *Current religion to be replaced at Christ's return*.
- 19—1st Princ. class, home N. Davies.
- 20—7.45 Proverbs study, F. Ryan.

22—Y.P. class, home K. Whitehead, *The Beatitudes*, K. Whitehead.

- 24—Exh: K. Whitehead. Lect: F. Ryan, *The French revolution sets the scene for Armageddon*.
- 26—1st Princ. class, home N. Davies.
- 27—7.45 Gospel John study, D. Pogson.

CABRAMATTA - 101 Lime St. (Rec: W. E. Sawell, 3 Hemingway Crescent., Fairfield 2165. Telephone: 72 9765). Sundays—9.30am SS: 11.15am Memorial meeting; 7 p.m. Public Lecture.

- 2—7.30 pm CYC night: J. Porter.
- 3—Exh: G. Hindmarsh. Lect: C. O'Connor, *How to read the Bible for Pleasure and Profit*.
- 4—8pm A.B. meeting.
- 5—10.30am Dorcas class: *Esther* study.
- 7—8pm Gospel Luke study: E. Mansfield.
- 8—8pm 1st Princ. class, 30 Riverview Rd., Fairfield.
- 10—Exh: K. Jamieson. Lect: R. Mansfield, *Russia, Israel, Christ & You!*
- 12—8pm Speakers class: Rd: B. Bates & W. Latta. Summary: A. Mason, Exh: J. Porter.
- 14—8pm Zech. class: Summary, J. Porter, Ezra 10:1-19. *The Apostate House Set Up in Shinar*, R. McClure.
- 16—7.30 Jnr. Bible class: *Timothy*, J. Pogson. Int. class: *The Ark comes to Zion*, 2 Sam. 6, R. McClure.
- 17—Exh: B. Stretton. Lect: J. Mumby, *The Hope of Israel*.
- 18—8pm G.E.S. meeting.
- 21—Gospel Luke class 8pm: E. Mansfield.
- 22—8pm 1st Princ. class, 30 Riverview Rd.
- 23—7.30pm E.I. class, B. Gilham.
- 24—Exh: R. McClure. Lect: J. Porter, *The kingdom of God soon to be established on earth*. 3pm Gospel Witness in Sydney Domain.
- 28—8pm Zech. class: Summary Amos 8, G. Hatchell. *The Victorious chariots of Yahweh* (Zech. 6:1-8): W.E. Sawell.

CAMPSIE - Cnr Beamish & Fletcher Sts. (Rec: J. Mansfield, 212 Vineys Rd., Dural 2158. Telephone 651 1828).

- 3—Exh: L. Goodman. Lect: R. Carr, *Bible truth is contrary to popular theology*.

The ECCLESIAL CALENDAR for NOVEMBER 1974

- 4—A.B. meeting.
 6—10.30am Sisters class: Revelation, J. Mansfield Snr. 8pm Hosea study, *The Punishment fits the Crime*, Hos. 5. John Mansfield, leader.
 10—Exh: J. Mansfield. Lect: E. Mansfield *The visible hand of God, Past, Present and Future*.
 12—1 Tim. study: Comb with Pennant Hills, home R. Croker.
 17—Exh/Lect: G. Alchin, *The Earth Will Remain Forever*.
 20—10.30am Sisters Revelation class. 8p. Hosea study, *Repentance will only come after discipline*, G. Jamieson.
 24—Exh: M. Bonner. Lect: C. Jamieson, *The quest for the chief good—by Practical Morality (Ecclesiastes)*.
 27—1 Timothy class: Comb. with Pennant Hills, in Campsie Hall: J. Rosser.

ENGADINE — Senior Citizens Hall, Old Princess Hwy., Engadine. (Rec: D. R. Collis, 6 Seventh Ave., Loftus 2232. Telephone: 521 5512).

- 3—11.30am Exh: G. Bacon. Lect: J. Quill, *Israel—Sign of Christ's return*
 6—Midweek class: *Malachi*.
 10—11.30am Exh: A. Pedan.
 13—Midweek class: *James*.
 17—11.30am Exh: J. Ceiley. 7pm Bible Discussion evening.
 20—Midweek class: *Malachi*.
 24—11.30am Exh: G. O'Neill.
 27—Midweek class: *James*
 29—Ecclesial meeting.

FIGTREE — Figtree Hall, Princes Hwy. (Rec: M. J. Healy, 471 Crown Street, Wollongong 2500. Tel: 29 9111-bus).

- 2—Revelation class, home M. Healy; M. Bonner.
 3—Exh/Lect: K. Cook, *The Bible teaches Resurrection — Not heaven going*.
 6—Quarterly Business mtg, home of E. Reeve.
 10—Exh/Lect: W. Sawell, *The fourth, fifth and sixth seals of Revelation*.
 13—Acts study, home E. Reeve, *The first preaching of Saul*. Ch: 9. F. Joseph.
 16—E. I. class, home M. Bonner.
 17—Exh: G. Gilham. Lect: M. Bonner, *The overthrow of Rome*.
 20—Joshua tape, home F. Joseph.
 24—Exh/Lect: F. Ryan, *Nations brought into subjection*.
 27—Acts study, home K. Joseph, *The Conversion of Cornelius*. Ch. 10 M. Bonner.

GRANVILLE — 26 The Avenue. (Rec: H. Hadley, 204 Excelsior St, Guildford 2161. Telephone 632 7697).

- 3—Exh: B. Stretton. Lect: O. Forsdike, *The Problem of Suffering*.
 6—Conclusion of Daniel study, B. Stretton.
 10—Exh: L. Goodman. Lect: L. Whitehead, *Sabbath Observance Does Not Apply Today*.
 13—*Leaving the Upper room*, B. Butters.
 17—Exh: R. Carr. Lect: J. Ceiley, *The Biblical AntiChrist*.
 18—Monthly A.B. meeting.
 20—Ecclesiastes study, L. Goodman.
 24—Exh: E. Mansfield. 7pm Panel even.
 27—Study: *In Gethsemane*, B. Gilham.

PENNANT HILLS — Lower Hall Community Centre, Yarrara St. (Rec: R. Carr, 100 Essex Street, Epping 2121. Telephone: 869 8452).

- 3—Exh: K. Whitehead. Lect: K. Jamieson, *The popular misconception of Heaven and Hell*.
 6—8pm Joel study: B. Byrnes, various homes.
 10—Exh: B. McClure. Lect: E. Baird, *The Way of Salvation*.
 12—8pm 1 Timothy study, 10 George St, Pennant Hills: J. Rosser.
 17—Exh: D. Gilmore. Lect: E. Mansfield, *The Bible Doctrine of Perfection*.
 20—8pm Joel study: B. Byrnes.
 24—Exh: E. Ritchie. Lect: B. McClure, *How Christ's near and certain return will affect you*.
 27—8pm Timothy study: J. Rosser, in Campsie Hall.

PUNCHBOWL — The Masonic Hall, 29 Arthur Street. (Rec: M. Gilmore, 118 Marine Drive, Oatley 2223. Telephone: 57 6986).

- 1—Com. Y.P. class, home B. McClure.
 3—Exh: E. Mansfield. Lect: P. Sawell, *God is One — Not a Trinity*.
 4—A.B. meeting.
 5—M.I.C.
 8—E.I. class, home E. Mansfield: C. O'Connor, leader.
 10—Exh: P. Nivan. Lect: J. Rosser, *The Importance of Faith*.
 12—Corinthians study: E. Mansfield.
 13—Sisters class.
 15—Com. Y.P. class, home B. McClure
 16—Y.P. class, home B. McClure, *Life of Christ*.

The ECCLESIAL CALENDAR for NOVEMBER 1974

- 17-Exh: J. Royal. Lect: R. Etherington, *The Gospel - God's power unto Salvation.*
- 19-Corinthians study: E. Mansfield.
- 22-E.I., home E. Mansfield: C. O'Connor
- 24-Exh: A. Philp. Lect: K. Dennes, *In the Beginning - God Created.*
- 26-Study: *Sin Offering*, F. Olsen.
- 27-Sisters class.
- 29-Cor. Y.P. class, home B. McClure.

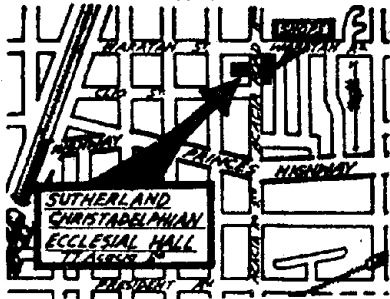
RIVERWOOD - 265 Bonds Rd. (Rec: D. Gilmore, 3 Jordan Ave, Beverly Hills 2209. Telephone: 525 2337).

- 3-Exh: D. Gilmore. Lect: John Mansfield, *War With Russia Inevitable.*
- 6-Study: Judges 14, *Samson - The woman of Timnath*, D. Gilmore.
- 10-Exh: T. Littler. Lect: P. Russell, *Does it matter what we believe?*
- 13-Study: *Samson-Slaughter of the Philistines* (Jud. 15), S. Gilmore, *Source of strength revealed* (Ch. 16), G. Hindmarsh.
- 17-Exh: W. Rosser. Lect: C. Russell, *The Things We Stand For.*
- 20-Study: Judges 17/18, *Micah*: J. Gilmore.
- 24-Exh: P. Russell. Lect: W. Rosser, *Doctrine of the Trinity Unscriptural.*
- 27-Young Breth. night: *Sardis-I know thy works*, G. Steel. *Indisputable evidence that God lives*, S. Gilmore.

SUTHERLAND - 77 Acacia Rd. (Rec: E. J. Ritchie, 104 Cawarra Rd, Caringbah 2229. Telephone: 525 2337).

- 3-Exh/Lect: G. Alchin, *Immortality: A conditional gift at Resurrection.*
- 6-8pm Mutual Improvement class.
- 10-Exh: R. Steel. Lect: J. Hodgkinson, *The struggle for Palestine-The end in sight.*
- 13-8pm Romans study: C. Lean.
- 17-Exh/Lect: B. Shaw, *Evolution: An Ungodly and Unproven Theory.*
- 18-8pm A.B. meeting.

- 20-8pm E.I. class, home M. Kirkwood.
- 24-Exh: K. Cook. Lect: C. Lean, *Middle East Crisis: Forerunner to Armageddon.*
- 25-8pm Quarterly Business meeting.
- 27-Romans study, 8pm: C. Lean.



YAGOONA - Worland St. (Rec: K. Cook, 2 Macdonald St., Auburn 2144. Telephone: 649 9483).

- 3-Exh: J. Mansfield Snr. Lect: W. Wolstencroft, *Both Old & New Testaments necessary for salvation.*
- 6-Study: *Our Relationship with the State-Its army & other organisations* B. Philp.
- 8-Revelation class: *The 5th trumpet*, Rev. 9; R. Pogson.
- 10-Exh/Lect: F. Ryan, *You need to understand Christ's sacrifice.*
- 12-E.I. class, *The Eastern Question before Christ*, R. Pogson.
- 17-Exh: C. O'Connor. Lect: J. Mansfield Snr, *The future of Israel and the Western Powers.*
- 20-Study: *The Commandments of Christ Intro: W. Munro. Commandments 1-4*, R. Munro.
- 22-Revelation class, *The 5th trumpet*, Rev. 9; R. Pogson.
- 24-Exh: S. Evans. Lect: B. McKinlay, *Current Events in Prophecy.*
- 26-E.I. class: Study cont. R. Pogson.

WEEKEND STUDY ON "SONG OF SOLOMON"

Bro. J. Boardman (Newcastle), will outline principles of this wonderful book of Spiritual Romance in a weekend effort at SUTHERLAND ECCLESIA, December 21st to 22nd. Various activities are planned including the following:

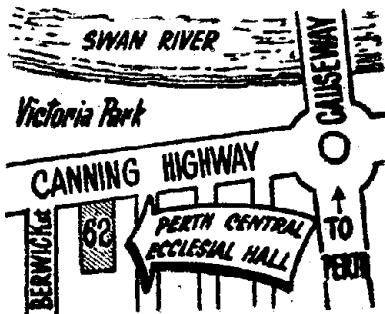
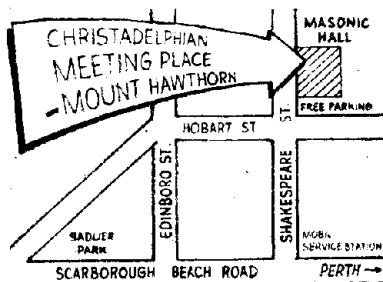
Saturday Dec. 21 - 1pm Ecclesial and Young people's outing. 5.30pm Barbecue tea at hall. 7.30pm: Study.

Sunday Dec. 22 - 11am Exhort on "Song of Solomon." 7pm Lecture: "Jerusalem, City of the Great King."

Western Australian Ecclesias

MT. HAWTHORN – Masonic Hall, cnr Hobart and Shakespeare Sts. (Rec: P. Duperouzel, 7 Doyle St, Morley 6062 Telephone: 79 4973).

- 1—Expositor study: home H. West, *Jacob – Divine Care.*
- 3—Exh: G. King. Lect: P. Duperouzel, *Jesus Christ is returning to the earth—Are you prepared?*
- 6—Romans study in Central Hall.
- 8—Elpis Israel in various homes.
- 10—Exh: A. Payton. Lect: A. Harrison, *Evolution analysed – An unproven theory.*
- 12—1st Principles: home D. Strempel.
- 13—Eureka study in Central Hall.
- 15—Special Weekend study—Central hall.
- 17—Exh: P. Duperouzel. Lect: G. King, *Guide to Survival.*
- 18—G.E.S. mtg, home G. Quartermaine.
- 20—Romans study in Central Hall.
- 22—Elpis Israel in various homes.
- 24—Exh: A. Harrison. Lect: R. Burke, *The Lord's Prayer—Its true meaning.*
- 25—A.B. meeting, home D. Moore.
- 26—1st Principles: home D. Strempel.
- 27—Eureka study in Central Hall.
- 29—Expositor study: home P. Duperouzel *Joseph – Divine Elevation.*



PERTH – 62 Canning Highway, Victoria Park. (Rec: J. Ullman, 38 Doney Street, Alfred Cove 6154. Telephone 30 4199).

- 2—Mutual Improvement class.
- 3—Exh: B. Evans. Lect: B. Hayles, *Why Christ performed miracles.*
- 6—Romans study: *Abraham believed God, J. Ullman.*
- 8—Elpis Israel & Law of Moses classes.
- 10—Exh: A. Hayles. Lect: R. Listar, *Noah's flood, and the fossil record harmonised.*
- 12—11am Sisters class: Story of the Bible study, Vol. 8 p. 9: *The forerunner born.* Reading: Acts 28.
- 13—Eureka class: G. Hawkins.
- 15th to 17th—Special Study Weekend: *Parables of the Messiah.*
- 17—Exh: G. Hawkins. Lect: J. Ullman, *Only one religion leads to God.*
- 20—Romans study: *Faith is counted for righteousness, J. Ullman.*
- 22—Elpis Israel & Law of Moses classes.
- 24—Exh: D. Hurn. Lect: *The Trinity—insult to man's intelligence and God's oneness.*
- 27—Eureka study class: G. Hawkins.

ELPIS ISRAEL

Advice from *The Christadelphian* states that it has ample supplies of this book on hand, and that it is not intended to allow it to go out of print.

This advice is supplemented by a letter from the Sutherland Ecclesia who has had similar reassurances from Brother Nicholls to that end.

Supplies of this invaluable work are obtainable through *Logos*.

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 mtg: 7pm Bible study.

- 3-Exh: K. Pearson. Lect: P. Pickering, *Rome as revealed in the Revelation.*
- 6-8pm Study, home R. Galbraith, 17 Ainslie Pk. Ave, Croydon.
- 10-Exh: H. Baum. Lect: B. Stevenson, *Bible explains the Devil and Satan.*
- 13-8pm E.I., home A. Bruton, 8 Howden Street, Oakleigh.
- 17-Exh: H. Fletcher. Lect: R. Russell, *Christ rose from the dead-will you?*
- 20-8pm Study, home B. Stevenson, 41 Littlewood Street, Hampton.
- 24-Exh: S. Finnin. Lect: D.R. Galbraith, *Baptism, the Death that leads to Life.*
- 27-8pm E.I., home R. Terrell, 49 William Street, Brighton.
- 30-Ecclesial Fraternal - H. Hall.



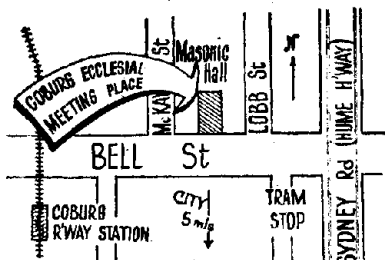
COBURG - Masonic Hall, Bell St. (Rec: H. Mullin, 51 Unwin St., Templestowe 3106. Telephone: 84 61458).

Sundays-9.30am SS & Elpis Israel class: 11am Memorial. 7pm Public Lecture.

- 3-Exh: M. Richardson.
- 7-8pm Law Moses class: 27 Fricker Ave, Greensborough: S. Snow.
- 10-Exh: J. Mullin. Lect: S. Snow, *Is your confidence in the God of Heaven or the God of Earth?*
- 12-8pm Bible class, 162 Maltravers Rd, Ivanhoe, R. Knox, *Two Disciples: A contrast of travail and treachery.* Matt. 26:6-16.
- 14-Galatians study 8pm: 47 Finlayson St, Doncaster W; S. J. Mansfield, *The Allegory of Sarah & Hagar.* Ch.4:21-31
- 17-Exh: S. Stevenson.
- 21-Law of Moses class: S. Snow.
- 24-Exh: R. Magennis. Lect: W. Taylor,

Is God's purpose revealed in the Bible or Church Teaching?

- 26-Bible class, B. Dodson, *Jesus' triumphant entry: A Cameo of the kingdom.* Lk. 19:28-44; Mt. 21:15-16.



MOE - Library Hall, Yallourn. (Rec: G. S. Howe, 6 Warringa Court, Warragul, 3820. Telephone: 22596. Area code 0562).

- 1-8pm Bible class, home Bro. Burrage, 6 Langford St, Moe.
- 3-1.30pm: Exh: B. Reeve.
- 8-8pm Bible class, home Bro. Burrage.
- 12-2pm Bible class, home G. Howe, 6 Warringa Court, Warragul.
- 15-8pm Bible class, home Bro. Burrage.
- 17-1.30pm Exh: J. White. 4pm Youth Fellowship, home Sis. Porter, Yarragon.
- 22-8pm Bible class, home Bro. Burrage.
- 26-2pm Bible class, home G. Howe.
- 29-8pm Bible class, home Bro. Burrage.

WARRAGUL (Rec: J. Day, 40 Peace Avenue, Warragul 3820).

Sundays-Mem. mtgs. 1st & 3rd at Moe

- 5-7.30pm Bible class, home G. Howe. 6 Warringa Ct, Warragul.
- 10-11am Mem. meeting, home G. Howe.
- 19-7.30pm Bible class, home J. White, 10 Ista St, Warragul.
- 24-11am Mem. meeting, home J. White.

CONCLUDED FROM PAGE 4.

method of dealing with first principle doctrines very satisfactory. More and more, we are instructed in the use of Scripture, rather than merely quoting it. The case very soon becomes clear: the importance of the Godhead is now apparent, although we must admit that we are battling to keep the marking up to date. But, God willing, it will be done!" (S. McK., NSW).

A Special Occasion of Outstanding Studies, Fraternization, & Spiritual Refreshment.

THIRTY-THIRD BIBLE SCHOOL

Rathmines, NSW - 28th Dec. 1974-5th Jan. 1975 (God willing)

Scheduled Subjects For Study:

Brother A. Hayles (Perth): AT THE JUDGMENT SEAT

A detailed exposition of what will be the most solemn moment in the life of a believer. The purpose of the talks will be to give a clear outline of what shall take place at the Judgment Seat, and its purpose. The speaker will outline the basis of judgment, and how we should react thereto.

Bro. E. Mansfield: WATCHMAN: WHAT OF THE NIGHT?

This should prove a most unusual and engrossing study. The speaker will expound upon the Feasts of Yahweh as setting forth the purpose and chronological design of deity in the redemption of His people. The time periods of the prophecies will be referred to; and the significance of the Six Days War, and the war of Yom Kippur will be clearly shown. The economic distress of the nations will be aligned with Bible prophecy, together with the growing unemployment, moral and political pollution. It will be shown that Yahweh has not merely made a covenant with His people, but has subjected it to limitations of time.

Bro. K. Cook: THEME SONGS FROM SOLOMON

Solomon was not only a ruler of wisdom, and a scientist of note, but also a poet of supreme pathos and skill. One of the most beautiful books of the Bible is *The Song of Solomon* when it is expounded correctly. Bro. K. Cook will set forth the basic message of the book in three talks.

BIBLE SCHOOL APPRECIATED

Sis. Claire Bruce (a recent convert to the Truth—Yagoona Ecclesia), writing in regard to the Bible School states: "Our week at the Bible School was very beneficial. The studies were excellent, and helped us to appreciate better our great privilege in being called to God's truth." The family atmosphere of the school is designed to help to that end.

Bro. T. Parsons (Victoria), comments: "The Bible School was wonderful. The children are still singing their songs that they learned there, and often talk about the lovely time they had. In fact my eldest girl was in tears when it was time to leave.

We had often heard how wonderful the Bible School is, and I guess we expected a lot, but were not disappointed.

If it be the Lord's will we are hoping to attend the next Spring Bible School and in fact hope to make it an 'Annual event.' "

BOOK NOW

We report that the bookings for the Summer School are coming in rapidly and it will soon be essential to notify our inability to make further reservations.

Various improvements are contemplated at the School where currently faithful workers are engaged in preparing for the Summer School activities (God willing). **BE SURE TO BOOK NOW!**

NEW ZEALAND CHRISTADELPHIAN SUMMER SCHOOL

The School is scheduled for Wednesday, Dec. 25 to Sunday Jan. 5, 1975, and will be held at the Rangiora District High School approximately 20 miles north, of Christchurch (South Island). Bro. B. Williams (Enfield) and Bro. J. Luke (Cumberland) will lead the studies. Bro. Williams will outline *The Power of the Holy Scriptures*, expounding 2nd Timothy. Extensive verse by verse expositional notes will be produced to aid the understanding of this vital message. Junior School activities are being arranged for all children attending, and additional adult studies will take the form of Project and Discussion groups, including a consideration of *Titus*. Question sessions and two public lectures advertised by pamphlet distribution are other features of the School.

Application forms and brochures are available from: The Committee, Box 2164, Wellington, New Zealand. — R. Yearsley.

IN ADELAIDE END OF THE YEAR STUDIES

The Suburban Young Folk's Class propose to hold (God willing) their annual series of special studies over the end-of-year holiday period: Bro. John Martin will lead eight studies on the theme:

Abraham - The Friend Of God

1. Gen. 12: *Look unto Abraham - for I called him alone.*
2. Gen. 13 & 14: *Abraham and Lot.*
3. Gen. 15: *He counted it unto him for righteousness.*
4. Gen. 16: *Ishmael - born after the flesh.*
5. Gen. 17: *The Father of many nations.*
6. Gen. 20: *In the house of Abimelech.*
7. Gen. 21: *Cast out the Bondswoman and her son.*
8. Gen. 22: *He offered up his only begotten son.*

The studies will commence on Sunday 24th December and continue over the following 2 weeks. Ecclesial picnics and outings have been arranged for the holidays during the period. The young people of Adelaide welcome visitors to join them in this study. Should any require accomodation or further details please contact Bro. Ron Cowie, 12 Angela Ave., Brahma Lodge, S.A., 5109.

GOSPEL PROCLAMATION IN DECEMBER

When opportunity knocks, it is good to open the door. Opportunity will knock in December in the renditions of Handel's Oratorio, *The Messiah* that will be given throughout the country. It is a splendid opportunity to draw attention to the Truth.

We recommend that use be made of

the Herald entitled: *The Gospel in Song*. It not only reproduces the words of the Oratorio in full, but also provides an appreciation and explanation of it in line with the Gospel.

Supplies are available at the following rate: 6c each plus postage; 25 copies \$1.75 including postage. 500 \$16.66 plus postage.

Fijian Adventure

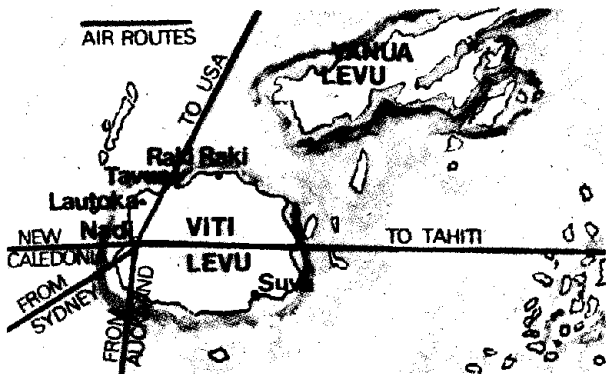
PREACHING THE TRUTH IN SUVA AND LAUTOKA

God's Glorious Creation

The Fijians comprise approximately 600 islands, the main one of which is *Viti Levu*. This beautiful island is surrounded by some 450 miles of coral reef, which act as a breakwater to the rolling waves of the Pacific Ocean. Consequently, the waters near the shore are very calm. Fish are plentiful, and the island is a great place for tourists.

Fiji is a land of great contrasts. Its scenery is as varied and colourful as is the multi-racial population. Fijians are rated as among the friendliest people in the

world. Every village welcomes the stranger or friends, and are willing to share whatever they have with them.



There are 600 islands in the Fijian group, mostly uninhabited. The modern city of Suva is the capital and main port. At Nadi, 150 miles from Suva, is the international airport. The main island of Viti Levu is surrounded by 450 miles of coral reef which quiets the waters around the island.

Situated about four miles from Suva is the Christadelphian Bible Mission Hall. It was built 5-6 years ago. The Ecclesia has a membership of 31, whilst the Sunday School has attracted up to 66 students, though, generally, about 50-55 attend. Lautoka, in the west, has ten members in the Ecclesia, and only a few attend Sunday School.

The prospects for both Ecclesias to grow appear very bright indeed, but much depends on the availability of suitable brethren and sisters to sponsor the work.

On Tuesday, 7th August, we received our first glimpse of the Fijian Islands from the air. It presented a lovely sight, surrounded by the blue of the Pacific Ocean, and with an edging of white foam along the coastline. We felt elated, not so much at the grandeur of the beautiful view, but at the realisation that we are related through a covenant to the Creator of such magnificent, picturesque scenery: truly an earnest of the joys of the future age.

At The Mission Hall

Our first night at the Mission Hall introduced us to tropical rains. We were to experience many more before we were to leave, for the annual rainfall in the Suva area is some 130 inches. And, because of the nature of the soil, much of this runs back into the ocean.

Fiji is based upon rock, through which the roots of trees cannot penetrate. On top of the rock is a coating of heavy clay with very little top soil. Consequently, the heavy rains cannot soak away and so flow into the sea. We were reminded of the words of Job 26:8-10--

*"He bindeth up the waters in His thick clouds;
And the cloud is not rent under them.
He holdeth back the face of His throne;
And spreadeth His cloud upon it.
He hath compassed the waters with bounds,
Until the day and night come to an end."*

Ecclesiastes says: "All the rivers run into the sea; yet the sea is not full" (Ecc. 1:7). Thus God is continually dividing the waters from the waters, and keeping nature in balance.

The heavy rain makes the thick soil treacherously slippery; and as there were many building blocks under preparation close to the hall, it made entrance thereto quite difficult.

But the love and enthusiasm of those who attended made it all worth while. Many would arrive with their clothes wet, but they were not perturbed in the least. And, in fact, the warmth and high humidity of the climate soon caused their

light clothing to dry. The water-tap was copiously used to wash the clay from their feet, as they arrived, a great contrast to the dusty conditions of Palestine when the Lord walked the land.

Every visitor to Fiji is impressed with the natural Fijian ability to sing. At the Suva Ecclesial meeting, there is no musical instrument to lead them, but nevertheless they all enter heartily into the singing to the honour and praise of our loving Heavenly Father - harmonising beautifully. The Fijian Sunday School Scholars sing in their own language at times, and we took the opportunity to tape them. Now that we have returned home, we are enabled still to listen to them, and in doing, our hearts are affected by the thought of those happy times.

Unfortunately, as far as the Fijians generally are concerned, they are being influenced with modern ideas. This, we felt, is a pity. For example, the elegance and charm of the sulu dress and sari are being displaced by the inelegant mini-skirts. Nevertheless, they are still a religiously-minded community; and it is good to see them on Sundays walking, with Bible in hand, to their churches. Thus the opportunity is there to preach the truth. The people generally are willing to talk on the Bible; our problem being the lack of numbers to guide and nurture those desiring to learn more of the way to life.

Problems That Faith Conquers

Language presents a problem. We come to understand better the task of the disciples of the first century, when they set out in obedience to the command to "Go into all the world and preach the gospel." Custom and culture have to be superseded by truth and grace; and this needs time, patience and love. Problems are there to be overcome, and the Father's strength is sufficient for this need.

A great deal of time is taken up in translating an address. As the meeting is made up of Fijians and Indians, some of whom may know little English, and we spake in our native tongue, there was need of Fijian and Indian translators. Though this slowed up the amount of exposition possible, we were delighted with the interest shown in local members to delve deeper into spiritual things. We gained the impression that the brethren and sisters in Fiji are hungry for good spiritual food. The words of the Lord to Peter are relevant: "Feed my lambs!"

Some of the members of the Ecclesia manifest a high standard of education; many of them knowing at least two languages. This is becoming general, as it is now compulsory for the children to learn English at school. One Indian sister, who cannot read or write, but has a slight knowledge of spoken Fijian and English beside her own language, nevertheless teaches Sunday School to the very young Indians, basing all she has to say on pictures.

The Suva Ecclesia numbers 31; and with the Father's blessing it is hoped that further baptisms will shortly take place. A number are receiving instruction to that end. The Lautoka Ecclesia has ten members, all Indians, and the prospect of more is very encouraging.

The faith of some is an exhortation in itself. They are deeply appreciative of God's goodness to them; and thank Him for the spiritual blessings He has showered upon them. They are very conscious of the handiwork of God in the beauty of nature that surrounds them. For example, the road to Suva from the hall along the razor-backed mountain peninsular presents one of the most picturesque drives one could wish to see. It presents beautiful panoramas on either side, with coconut palms fringing the beaches. Little rocky islands stand stretched out in the ocean beyond; whilst in other directions the jagged peaks of distant mountain ranges swathed in a blue haze, stand boldly upright. How true are the words of the Psalmist: "in wisdom hast Thou made them all." May His blessing rest upon the work of the truth in Fiji, and may the time soon come when our brethren and sisters of that beautiful island may sing with us:

"Thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9-10).

F. King.