

OCTOBER, 1975 - SEPTEMBER, 1976

### OUR OBJECTIVE

Every indication of fulfilling Bible prophecy emphasises that the End is rapidly approaching. This constitutes a challenge. It underlines the need to render even more fervent service unto God. Not a day should be allowed to pass without us doing something for Him. He can be served in many ways, and no other consideration should drive from our mind our obligation to do so. But service to God is not limited to Ecclesial activities. We serve Him by an exemplary discharge of the common duties of life; by being kind, courteous, upright, sober-minded, and virtuous. We do so by our enthusiastic readiness to shoulder Ecclesial responsibilities and labours, and by our zeal to extend a knowledge of the Truth. We perform His will by encouraging those who labour with us, that they might be stimulated to continue their activities. But most of all, we serve God best by taking steps to make ourselves strong in the Truth, so as to be in a position to impart help and instruction to the less enlightened: that we might become a cell of strength in the Ecclesial body of which we form a part; and that we might build into our lives those Divine characteristics that are revealed in the character of the Lord. Who is there that cannot squeeze in some time each day for Scripture meditation and study - no matter how busy he may be? Such an exercise will keep at bay the impressions made upon the mind by the demands of the world, or the barrage of fleshly propaganda broadcast by Press and Radio. "Logos" is designed as a monthly reminder of this, encouraging and stimulating its readers to "Seek those things which are above, where Christ sitteth on the right hand of God; setting their affection on things above, not on things on the earth" (Col. 3:1-2). We seek the support and co-operation of readers in order that we might succeed in our objective during the course of the current volume.

# Introduction

This number of *Logos* commences our Forty-Second Volume. In other words, the reader is reminded that the time has again arrived for him to renew his subscriptions. We attempt to do with as little money as possible, but some is necessary to meet increasing costs of printing, postage, and other expenses. In that regard, we remind readers that they who give quickly, in effect give twice, for to receive subscriptions early, relieves us of the tedium of bookwork, and permits us more time to give to literary and editorial duties.

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

## Rise In Price

During the course of this present volume, it will be necessary for us to advance the cost of *Logos*. This is forced upon us by spiralling costs of production and postage. In regard to the latter, the rise in postal rates of Magazines in Australia has been so steep, (over 250% in 18 months), that now the country has the highest mail charges in the world. At present, about half the current rate of subscription goes in postage; and when the higher costs of actual production are added to this, it will be appreciated that an increased subscription rate is necessary to absorb these additional advances. In an attempt to limit these higher costs, we have installed machinery at a cost of over \$20,000. By doing much of the physical labour of production ourselves, in conjunction with the voluntary assistance that we receive from a dedicated group of brethren and sisters from local Ecclesias, alone enables us to maintain this service to the Brotherhood at the cost that we do.

As yet, however, we have not been able to establish what the subscription rate will be, or how we can partly absorb increasing costs. In the meantime, we invite all readers to remit at the old rate. If done immediately, this will be accepted as payment in full for this volume. An increased circulation, of course, will assist us to narrow the gap between receipt and expenditure, and later we will set a target for this, and invite readers to co-operate to that end.

## Our Policy

This remains unchanged. It is to give a continuing voice to the pioneers in this age when their writings are ignored in some quarters; to maintain the Statement of Faith as far as doctrine is concerned; to warn against the inroads of liberalism that can undermine the requirements of the Truth both in doctrine and in practise. Christ warned that the last days would be comparable with those of Noah and of Lot: days of compromise on the part of those who had embraced the Truth. In Noah's day, the "sons of God" were found freely mixing with the world; in those of Lot, the environment into which he had moved made its inroads into his family, so that Christ warned: "Remember Lot's wife." She hankered after the things of Sodom, at the very time when Divine judgment commenced to pour out upon it.

Our aim, during the course of this current volume (God willing), will be to provide a monthly diet of balanced spiritual food, calculated to encourage, warn, exhort and instruct in these closing days of the Gentiles. We are convinced that we are living in the shadow of Christ's second coming, and that we may not see the completion of the current volume, before that wonderful event takes place. Therefore, the *Logos* needs to be charged with a spirit of urgency in view of the times in which we live. We look to the co-operation of others to instill that spirit within the pages of *Logos*.

## Activities

In spite of problems that have plagued us during the course of the last twelve months, which problems are incidental to the days in which we live, we have, under God, been able to maintain our efforts on behalf of the Truth.

Over 130,000 of *Herald Of The Coming Age* were produced; the Magazines, *Good Company*, *The Christadelphian Expositor*, and *Ecclesial Calendar* were maintained in addition to *Logos*. We published three new books: *Upon The Watchtower*, *Making Prayer Powerful*, and *The Holy Spirit and The Holy Spirit Gifts*. A steady sale of the first two has been maintained, whilst the third is now almost out of print. In addition, an overseas tour has been completed, in which Bible Schools were visited in various countries.

This has only been possible by the enthusiastic co-operation of readers both far and near. Some physically assist the work at West Beach, liberally giving of their time and energy to maintain the witness of Truth; others do so by their cheery encouragement by correspondence (itself becoming an expensive item of life!), or by voluntary contributions to the work. Above all else, we lean heavily upon the Divine help, without which this work would not be possible or productive. We commence our new volume, therefore, in good spirits, but in the hope that it will be interrupted by the coming of the Lord, which shall render all such activities unnecessary.

— H. P. Mansfield



# THE ECCLESIA IN THE WILDERNESS ... AND TODAY

Reading: Revelation Chapter 3

As we commence a new Volume in the Master's Service, it is opportune to take stock of our spiritual position, and examine our attitude in the light of God's demands. The following thoughtful exhortation comes from Bro. Ullman, of Perth Ecclesia, and urges an awakening to our responsibilities, both ecclesially and individually. He draws attention to the startling words of Christ to Laodicea – "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and **KNOWETH NOT** that thou art wretched, and miserable, and poor, and blind, and naked . . . ."

## How The Israel Ecclesia Declined

Throughout their long and tragic history, the nation of Israel revealed a penchant for rejecting the Word of God. No other aspect of their behaviour comes in for more indictment from Moses and the prophets, than this peculiar weakness.

Their sin was two-fold. Hosea puts it with succinct purposefulness:

"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee" (Hos. 4:4).

It was not simply that Israel remained ignorant of God's demands upon them, but that they "rejected" His words.

"Moreover, all the chiefs of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of Yahweh which he had hallowed in Jerusalem. And Yahweh God of their fathers sent to them by His messengers, rising up betimes,

and sending; because He had compassion on His people, and on His dwelling place: but they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of Yahweh arose against His people, till there was no remedy" (2 Chron. 36:14-16).

We should not fall into the obvious trap. How easy to shake the head in disbelief; to mutter piously: "How could they do such things?" It should always be remembered that the nation of Israel was constituted "the ecclesia" of God (Acts 7:38). As such, it was the "body of called-out ones." It was, in a past age, what the Christadelphian community is today.

The reference above speaks beautifully of the divine character: "He had compassion upon His people." They certainly were not worthy of such condescension on the part of their God. Yet He was prepared to extend mercy to the maximum. They would be given

every opportunity of turning to Him, in accordance with the requirements of His Word. This same attribute of pity is associated with the work of the High Priest:

“Who can have compassion on the ignorant, and on them that are out of the way” (Heb. 5:2).

But there is an end to the extension of compassion when there is no response from the people.

The history of Israel provides stark testimony to the reality of this fact.

“Repent, and turn yourselves from your idols; and turn away your faces from all your abominations. For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from Me, and setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to a prophet to enquire of him concerning Me; I, Yahweh, will answer him by Myself: And I will set My face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of My people; and ye shall know that I am Yahweh” (Ezek. 14:6-8).

### Is History Repeating Itself?

Are the ecclesias more devoted to the Truth now, than in the days of Hosea? Or Ezekiel? The last book of the Bible provides a yardstick:

“Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent . . . Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame” (Rev. 2:5; 16:15).

By comparing the words quoted from Hosea, Ezekiel and John, it is seen that the ecclesias do not change a great deal from one generation to another. The same weaknesses are apparent. The same trials surround

them. This is because human nature does not alter with the generations. Neither does the standard of holiness which God demands from His people.

The root of Israel’s continued failure lay in the influence of the Gentiles. Ezekiel states the facts thus:

“And ye shall know that I am Yahweh; for ye have not walked in My statutes, neither executed My judgments, but have done after the manner of the heathen that are round about you” (Ch. 11:12).

### What Had Happened To The Ecclesia?

Whilst retaining an outward form of worship which separated them from the Gentiles, inwardly the people of Israel were little different. Still claiming to be “God’s chosen people,” the members of the Body had, in reality, become lost in the world.

The response of the people to such indictments levelled against them by the prophets was one of indignation. “I am not polluted,” they declared, “I have not gone after Baalim!” But Yahweh’s challenging reply was irrefutable: “See thy ways in the valley! Know what thou hast done!” (Jer. 2:23). Whilst disdainfully claiming that their conduct was unimpeachable, they were guilty of a way of life quite contrary to the divine precepts. They “said” one thing, but “did” something else. And such was their lack of knowledge of the truth, that their only reaction to the truth was to heap contempt upon God’s servants, who had been sent to restore them. “Too narrow-minded.” “Old fashioned.” “Not up with the times.” “Lacking in love.” “Archaically conservative.”

It is difficult to understand or appreciate the degree of their igno-

ance. As the people of Yahweh they should have enjoyed a reputation among the Gentiles as "keen Bible students." But were they? Supposedly so (Jer. 7:2). But "by their fruits ye shall know them." Faced with the challenges of life, they proved to be Gentiles in heart. Charged by the prophets with crimes of folly against Yahweh, they cried out: "I am innocent! I have not sinned!" (Jer. 2:35).

Hosea was right. They had "rejected" knowledge. They were no longer sufficiently conversant with the things of God's Word to be able to recognise their true state; or, indeed, to even react correctly in the face of such righteous criticism.

What of today?

We believe that the letters to the seven ecclesias in the book of Revelation describe the history and development of the truth, from the days of John until the coming of the Lord. Thus, the final letter, to Laodicea (meaning, significantly, "judgment"), describes the state of the ecclesial world at the return of Christ. Note the two key words which emphasise their true state: "*Knowest Not.*"

It was not simply a tragedy that they were "wretched, and miserable, and poor, and blind and naked." The greatest tragedy was that they *DID NOT KNOW IT*.

How does this state develop?

Hosea warned: "My people are destroyed for lack of knowledge." When a community of people, claiming to be God's Ecclesia, ceases to feed upon the living Word, and finds the struggle of guiding their lives by every divine precept too wearisome, then the Laodicean state has arrived.

Whilst continuing the formalities of attending the meetings, the Laodiceans had drifted so far from a knowledge of the Truth's demands upon them, that they were not aware of their true "wretched" state. Contrast these unfortunate, unknowing brethren with the great apostle Paul, when he said of himself: "O wretched man that I am!" (Rom. 7:4). The word "wretched" in Rev. 3:17, and applied to the Laodiceans, is the same word as Paul applies to himself in the quotation above. But what vastly different applications of the same word! The apostle was thoroughly persuaded of his true state. The Laodiceans were not.

Tragically, history repeats itself. Hosea. Jeremiah. Laodicea.

The days of Noah are often referred to by Christadelphian lecturers as being "typical" of the "last days." And rightly so. In Noah's day "all flesh had corrupted" God's way upon the earth (Gen. 6:12). They had become so far removed from the reality of God's laws as a living way of life, that they were now ignorant of the truth, being motivated by flesh rather than the Spirit-Word.

And what did Christ say of that great tragedy?

"*They knew not, until the flood came and took them all away*" (Matt. 24:39).

The similarity between conditions in the ecclesia in the days of Noah, and Laodicea, is most striking. Human weaknesses do not alter. The behaviour pattern of men and women has largely followed a monotonous course since the days of Cain. Similarly, God's demands upon His people have never altered: Learn His ways; heed His counsel; obey His commandments.

None should feel exempt from undergoing an intense self-examination upon this subject. We may feel quite satisfied with our walk in the Truth. But in doing so, or even by expressing lack of concern with these matters, we may be placing ourselves in the same position as the Laodiceans, or the Israelites in the days of the prophets, or the sons of God in the days of Noah. A position which was quite hopeless, due to lack of knowledge and a refusal to recognise the purity of the Truth.

Our thoughts and actions will define our true position. Consider them carefully. Salvation depends upon self-examination (1 Cor. 11:28).

#### Consider This!

Have we, like the ecclesia in the days of Noah, corrupted the truth by developing a "pleasant" form of religion to suit the modern world in which we live?

Have we, like Israel in the days of Jeremiah and Ezekiel, really become lost in the world, giving lip-

service to the Truth, but with our hearts centred upon the things of the world?

Have we, like Israel in the days of Hosea, lost sight of the purity of the Truth and the demands it makes upon us?

Are we no longer sufficiently conversant with the commandments to realise how much our allegiance has drifted from the standards of holiness Yahweh requires in His people?

Are we, like the Laodiceans, content to observe the requirements of the Truth merely in a formal and collective manner?

Or are we, like the great apostle Paul, so filled with the Living Word of God that we are continually conscious of the purity of our Father, and the necessity of continuing our ceaseless struggle to become more like Him?

*"O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord!"*

— J. Ullman (Perth, W.A.)

## THE JEWS IN THE NEWS

**ISRAEL** Israel and Egypt have agreed to the Kissinger peace plan for the M.E. Fed up with fighting, and genuinely wanting peace, Israel has granted concessions in an endeavour to stabilise the area. This could prove a mixed blessing for Israel. Affluence and peace frequently generate irreligious corruption, and, like the rest of the world, Israel, blinded by her own works, will not turn to God until He has manifested His might amongst them. "Then shall they know that I, Yahweh their God, caused them to be led into captivity among the heathen: but I have gathered them into their own land." And "so the house of Israel shall know that I am Yahweh their God from that day and forward," declares Ezekiel (Ch. 39).

**TURKEY** The American ban on arms to Turkey remains, as relationships between the two countries remain in a state of severe strain. Ironically, Israel is lobbying in Washington for the ban to remain, in order to prevent another Greco-Turkish war from flaring up and involving other major powers in the struggle. The Israeli move, however, is interpreted as retaliation against Turkey for allowing Soviet flights over its territory in order to supply Egypt in the 1973 war. Of course, the ironic fact is that by agitating against arms for Turkey, Israel is weakening the power of that nation to resist the Russian army when it comes down to "dry up" the Euphratean power, and move down into "the glorious land," ultimately to take Jerusalem.

— W.M.

## THE VISIBLE EVIDENCE OF THE BAPTISM OF SPIRIT

Continuing the series by Brother Thomas commenced in our last Volume. This important section shows that possession of the Spirit in any form was obvious by its effects.

Having considered the ideas represented in the Scriptures by the words spirit, baptism, and baptism of spirit; and having shown:

1. That the world cannot receive the spirit.
2. That the recipient of spirit must first be changed by the word before he can be baptized or filled with it.
3. That when received, it guides into all the truth.
4. That it shows the receiver things to come.
5. That the truth is the burden of its testimony.
6. That the truth came by spirit and is spiritual, living, and life-imparting, or quickening; and therefore spirit—"the spirit is the truth;" and
7. That the apostles were not baptized with spirit until Jesus was "made Lord and Christ" after crucifixion, and placed at the right hand of power after his assumption; and that, consequently, baptism of spirit is not necessary to constitute a Christian.

### Known By Its Effects

Having shown, I say, these things among others, we proceed to remark, that baptism of spirit, in all the subjects of it, was known to all observers *by the effects produced*. There could be no mistake in this. A Christian who said, "I have been baptized with spirit," could prove his assertion to the conviction of all

reasonable persons. He never undertook to prove such a baptism by an appeal to his own feelings; for what he might feel in himself was no demonstration to his contemporaries. Baptism of spirit was an in-pouring of power until the believer's vessel was filled. Being full of power "*powers*" were manifested, which Paul styles "the powers of the *future course*," or as termed in the C.V., "the world to come" — (Heb. 6:5); and of which he says in the same place, his brethren had "tasted." These spirit-baptismal effects are also by him styled "powers," in Cor. 12:29; but here rather restricted to a particular class of manifestations.

The Hebrew brethren were said to have "tasted of the powers of the future course of things," or *Aion*, in possessing spirit-gifts, because when that course of things, commonly called the Millennium, or Age to Come, should be introduced, they would possess the same powers, but without limitation; not that they will exercise them without limitation, but that they will possess the ability so to do. In the apostolic age they tasted of the powers, but in the future they will drink in a full draught of spirit-power; "Be not drunk with wine; but be filled



with spirit." Though they might be filled to overflowing, the fulness would be but a taste of the coming *Aion*. Their vessels, like ours, were but earthen, and of limited capacity; but in the future *Aion* of a thousand years, the bodies of the saints will be consubstantial and conformed to that of Christ's; and therefore of vastly greater capacity and susceptibility of manifestation and enjoyment than the "vile bodies" they now possess. The nature of the body through which the powers are displayed makes the great difference between tasting and the fulness, when the Deity shall be "*the all things in all*" — *ta panta en pasin*.

#### Various Forms of Manifestation

"Now, concerning *pneumatics*, *pneumatikon*, brethren, I would not that ye be ignorant." Thus speaks Paul in 1 Cor. 12:1. By *pneumatikon* he means spirit manifestations resulting from the power of God in those who confess the lordship of Jesus consequent upon their understanding and belief of the divine testimony concerning him. These spirit-manifestations, given to the intelligent and obedient in Paul's day, in 1 Cor. 14:12, he terms *pneumata*, or *spirits*. He did not wish the brethren in Corinth to be ignorant concerning spirits, which were not ghosts of dead men, women, and babes, as the heathen around us imagine in the blindness of their heart; not many separate and independent disembodied "immortal souls" or a "spirit world;" but a diverse operation and manifold manifestation of one and the same Deity by His own abstract and independent power. The "spirits" were spirit-powers radiated from the divine presence into the saints, who

were thereby enabled to do wonders, and signs, and powers, according to the will of the Deity. Every wonder, every sign, every power, was a spirit, visible to all who beheld the extraordinary phenomena. They did not mutter, and rap, or move tables; nor did they give forth dubious and lying oracles through unclean and ignorant pretenders; they uttered divine wisdom and knowledge, which was in harmony with what the Deity had moved holy men of old to write in "the law and the prophets" thousands of years before. They raised the dead, discerned spirits, spoke the languages of men intuitively, and interpreted them intelligibly. All these spirits worked that one and the self-same spirit, dividing to every believer severally as he willed (1 Cor. 12:11).

There were some in Paul's day, as in ours, who pretended to speak by the spirit of the Deity, yet did not possess it. Because of this pretence, the apostle John exhorted the brethren, saying: "Beloved, believe not every spirit (or manifestation), but try the spirits whether they be of God" (1 John 4:1). This was addressed to those of the saints who possessed "the spirit" which was common to all the presbyteries, or elderships, of the flock. All the apostles had this gift, so that it was not possible to impose spurious, or counterfeit, spirits upon them. Being thus qualified they were competent to give their brethren a rule by which they might distinguish the true from the false. There were some spirits in their day who taught false doctrines in the name of Christ. The same class of spirits exists now; only that, whereas they were in the minority, in apostolic times,

they are now almost universal, nearly to the entire suppression of the true. These "*spirits*" are styled by John "*false prophets*," because their teaching was false and subversive "of the truth as it is in Jesus." Hence, every false teacher, or one who does not teach the truth, is one of the spirits by the apostolic rule. *All these spirits are of the world, which are inspired of the world, and which the world gives heed to and glorifies.* This is an infallible rule, and demonstrates that the clergy, ministers, parsons, or preachers (it matters not by what name the spirits are called), are all false prophets or spirits. This is the rule that defines who are not true spirits. It convicts the Campbells, Scotts, Storrses, and all such "wandering stars," who have not indeed "forsaken the right way and gone astray," for they were never in the way — of being the inventors of "pernicious ways, by reason of which the way of truth is evil spoken of." The world, which is a chaos of names and denominations of various dimensions, hears them, because they teach "the depths of the Satan" which are palatable to the carnal mind, and in harmony with "the thinking of the flesh;" and all professors of the right way, who are not intelligent in the truth, and thoroughly imbued with its principles, sympathize with them, and are highly offended at the lawlessness of language and low style of talk, which convicts the world's idols of imposture, and exhibits them to the observers of men and things, stripped of their wool, and in the transparent nakedness of bald pretence.

**Acceptance of the Truth  
Preceded Baptism**

The apostles used to say of them selves, "*we are of God.*" And this was a true testimony; for Jesus said to them, "it shall be given you what ye shall speak. For it is not ye that speak, but the spirit of your Father which speaketh in you." Well might he say, "he that heareth you, heareth me; and he that despiseth you, despiseth me, and he that despiseth me, despiseth Him that sent me." The apostle John was therefore perfectly justified in saying, "He that knoweth God heareth us; he that is not of God heareth not us." Do the spirits of Rome, Wittenberg, Geneva, Oxford, Bethany, and other like cages of the unclean birds of Babylon, hear the apostles, or do they not? No intelligent believer of the truth can affirm that they do. There is but one thing such can truly affirm, and that is, that they do not give heed to the teaching of the apostles. They are then false prophets or spirits; and all their pretensions to Holy Spirit, to baptism of spirit other than the flesh, to getting religion by the operation of the Spirit of God, and so forth, is mere twaddle and blasphemy; false and only false, and that continually. This hearing of the apostles is an unerring rule for the "discerning of spirits." A man may be as pious as the pagan Aeneas; or as devout as a Turk who prays to Allah five times a day; or as earnest as the Jews who had "a zeal of God, but not according to knowledge" — he may be all this, and as well skilled in Plato as Dr. Lewis; and as holy toned and grimacious as a pulpitarian — it matters not; all goes for vanity and vexation of spirit! he is a false spirit if he believe not the teachings of the apostles; if he be not mindful of the words spoken before by the

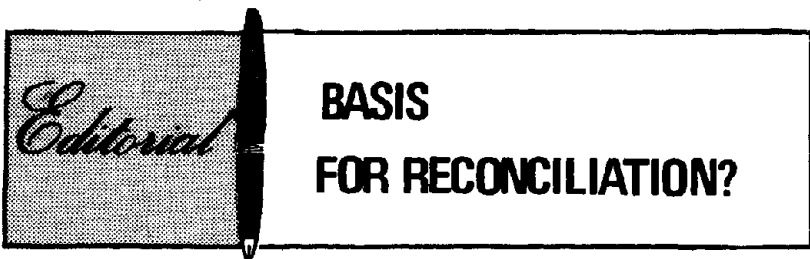
holy prophets, and of the commandments of the apostles of the Lord and Saviour (2 Pet. 3:2). "Hereby know we," saith John, "the spirit of truth, and the spirit of error."

Having, then, obtained a divine rule, and therefore an infallible one, by which to discern spirits, we are not to be imposed upon by pretenders to spirit, and what they call baptism of spirit. They know nothing correctly about the subject, because they do not give heed to the apostolic teaching. They only tasted of the powers of the future course of things who had been guided into the truth; and so now, if any man say he hath the spirit in its powers or manifestations; or that he has

been converted or born of the spirit, try him by conversing with him about what the apostles taught for faith and practice; and if you find that he is ignorant, you may then certainly know that he is an impostor, deceiving or deceived, or both; he is a false spirit, not having drunk into the Spirit of God. A man truly and scripturally enlightened would never claim to be baptised of spirit in the dry time that intervenes between the early and latter rains. He claims only to have been begotten of the truth which is spirit, not to be endued with any of its baptismal powers.

(To be continued).

— J. Thomas.



Recently *The Christadelphian* published an article entitled *The Sons of God* as a contribution to solving a controversy in Australia. The controversy related to the question as to what benefit was derived by the Lord as a result of his divine parentage. A minority group claimed that the benefit was one only of Father/Son relationship, and rejected the explanation set forth by Brother Roberts in *The Blood of Christ*: an explanation which formed the basis, and dictated the wording, of Clause 9 of the *Statement of Faith*.

Whilst, to date, this group has not categorically repudiated this Clause, it has explained it in terms quite different to that normally accepted by the Brotherhood, and which, in fact, considerably weakens its actual significance.

However, this group now claims that the article in *The Christadelphian* expresses its teaching and endorses its position; and it has announced that it is prepared to accept it as a basis for reconciliation.

In view of this, we received communications from readers asking whether, in our opinion, *The Christadelphian* does endorse the new view limiting the effect of the divine paternity of the Lord to a Father/Son

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relationship. Accordingly, we wrote to Brother Nicholls for a clarification of it. His reply is as follows:

Dear Brother Mansfield,

Thank you for your letter of 10th June in which you comment upon the article entitled "The Sons of God."

I am glad to know that you at any rate do not believe that *The Christadelphian* has abandoned the position it has striven to maintain for over a century, but if it is in fact necessary to reassure brethren on that score, then I am happy to offer that reassurance. I would also refer to the series of Editorial articles in the Magazine for April to June, 1973.

I am equally sure that the author of the article whole-heartedly accepts that the Lord Jesus was "the Branch . . . The Son of man whom the Lord made strong for Himself" (Psalm 80:15-17), and that the fact that we can be presented "faultless before the presence of his glory with exceeding joy" is the result of Christ's sacrificial work alone.

On the other hand, the view that, since we are human nature and therefore weak and sinful, we can rest content if we aim at less than perfection is surely equally to be guarded against.

To judge from your letter and other correspondence I have received, the main fault lies not in the article itself – in which all have found something to commend – but in the way in which others are reading it. In other words, our earnest request in the footnote to the article (February issue, p. 67) that it be accepted in a certain spirit and "not be viewed as the taking of sides in a controversy" has been ignored.

I would be glad also if you would correct the impression that we have permitted "The Blood of Christ" to go out of print. We have no stocks at present due to recent demands which have been unusually heavy, and the book has therefore to be reprinted. In present conditions this cannot always be done speedily.

Sincerely your brother in Christ,

Alfred Nicholls.

*The Christadelphian* thus endorses:

1. The traditional explanation of Clause 9;
2. That Christ was strengthened in a manner different from us, to overcome;
3. That whilst we should strive for the ideal of perfection revealed in the Lord, we can only be accounted blameless through the forgiveness of sins effected through his sacrificial covering.

We are pleased to receive the reassurance above, and to pass it on to our readers. If the group referred to above, is prepared to accept this explanation of the article in question, and endorse it, a basis has been established for exploration of reconciliation.

We have written to Brother Nicholls expressing our agreement of his explanation, and suggesting that on that basis, he may personally be interested in mediating in an approach for reconciliation. Should he favourably agree to such a proposition, we will present it to Ecclesias for endorsement.

We would be delighted at a satisfactory conclusion of this unfortunate controversy.

– Editor.



# THE BIBLE

## More Than Literature!

*By literature is meant writing which has beauty of form, emotional effect, and vividness of diction. In that regard the Bible is unique. It has been translated into over 1300 languages, and maintains a yearly sale of millions of copies.*

### Its Impact And Scope

Many sayings from the Bible have become part of our language. They are valued for their felicity of expression, their cogency, and above all, for their truth; as for instance:

"The spirit is willing but the flesh is weak"  
"No prophet is accepted in his own country,"  
"Where there is no vision, the people perish"

Though portions of the Bible were written 3500 years ago, it is not old-fashioned, because truth is never out-dated. In fact, the Bible focuses upon the purpose of life. It tells how life originated, why we are here, and what the future can hold for us. These are subjects of perennial interest. The Bible excels in its scope. It not only expounds religion and man's relation to God, but also treats with morals, history, prophecy, wisdom, sin, prayer, human relationships, hygiene, health, medicine, sickness, death, and man's hope of eternal life. It is a book that encompasses our entire lives.

In these days when half the hospital beds are occupied by the mentally sick, the Bible offers genuine help by its advice, as the following from the Book of Proverbs, makes clear:

"There is a way which seemeth right unto a man, but the end thereof are the ways of death" (14:12).

"Hope deferred, maketh the heart sick" (13:12).

"He that trusteth in his riches, shall fall" (11:28).

"Trust in the Lord with all thine heart, and lean not unto thine own understanding" (3:5).

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

"In all thy ways acknowledge Him, and He shall direct thy paths" (3:6).

"A sound heart is the life of the flesh, but envy the rottenness of the bones" (14:30).

"A soft answer turneth away wrath, but grievous words stir up anger" (15:1).

"Better a little with the fear of the Lord, than great treasure and trouble therewith" (15:16).

"Pleasant words are as a honeycomb, sweet to the soul and health to the bones" (16:24).

"A merry heart doeth good like a medicine, but a broken spirit drieth the bones" (17:22).

Such sayings, if acted upon, are preventive medicine. Those continually assailed by stresses arising from family problems, marital trouble, business worries, financial difficulties, or other cares and heart-aches, gradually lose their powers of resistance and sicken, if they are not God-centred and use the Bible as their daily guide.

The Bible contains the answers

to human problems. Much sickness, for example, is preventable and should not happen. Instead of casting their burden upon the Lord as the Bible advises (Psalm 55:22), many people cling tightly to their burden until it ultimately crushes them.

#### A Solution To Life's Problems

The Bible explains that we are creatures of the dust, to which we must return when our earthly lives end. We are inherently weak, but God has promised never to forsake those who put their trust in Him. By prayer we can speak directly to our Heavenly Father, Who has promised to sustain us and to care for us.

Without the Bible we could never have known this wonderful truth, which may even extend our earthly lives, if we apply it consistently. The Bible gives us practical help to meet life's problems, for it sets forth guiding principles as well as offering hope for a future, eternal life.

The Bible advocates honesty, diligence, moderation, industry, tolerance, reliability, faithfulness, cleanliness, friendliness, and above all, love: love of God and of one's neighbour. If man adopted these virtues, practically all the world's troubles would disappear.

#### A Cure For Poor Health

A major problem with many people, is poor health. The Bible implies that one of the direct effects of one's thoughts and emotions is their reaction upon one's physical and mental health. Many emotions (which *all* arise from preceding thoughts) are highly destructive as for example, anger, jealousy, resentment, worry, grief, hatred, bitterness, revenge and ill-will.

According to medical science, destructive emotions release poisons through the body's endocrine system of glands, which damage the tissues and adversely affect the physical and mental health.

Centuries ago, Paul was inspired to write "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). Again: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law" (Gal. 5:22-23). The Bible advises what medical research has but recently discovered. It is truly an inspired and infallible book, that could only have one author - God.

V.H.K. (ACT).

#### THE COMFORT OF THE SCRIPTURES

We cannot avoid a certain amount of anxiety in these times of trouble and difficulty, but let it be tempered with a full assurance of faith that God has spoken words of comfort to us concerning these very times in which we live. The Prophets, the Psalms, the Gospels, the Epistles, as well as the Revelation constantly refer to them, and the burden of their message is surely summed up for us by the Lord in the well-known words, "When these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh."



# Communication

(In which the Editor holds converse with readers near and far)

## Tongue of the Prophets

"We very much enjoyed the recent Bible School. However, it has had its 'side effects.' A taste of anything unusually sweet mostly makes bitter things taste even more bitter, and like 'the strangers in the land' before us, we must confess that the word once eaten results in making the 'belly bitter' as we must get down to the practical issue of putting words to work.

"We were so interested in the studies on the Hebrew alphabet that we have procured some loose leaf project books with the intention of doing a family project upon the Alphabet. The idea is to devote one page to each letter featuring the Hebrew letter, followed by the summary of its meaning; and then to link all these together as to form a composite picture of the 'Word made flesh' as indicated by the studies on Psalm 119.

"Perhaps you could help by sending a few copies of the reprint from *Good Company* offered in the last issue, as we do not have all the numbers in the series; also could you tell us if there are any Israel stamps which feature the Alphabet, and if so where to obtain them."

— C.H. (NSW)

(We know of no Israeli

*stamps that could help you illustrate the alphabet as such. However, there are stamps that illustrate Ben Yehuda, who played such an important part in reviving Hebrew as a modern living language; and other stamps that commemorate the revival of the language. We could obtain these for you if you so desire, and give a little commentary upon them. Further. We suggest that your group obtain copies of the book, "The Voice of the Prophets." This is the record of the revival of the language, and will help you to appreciate the dedication of Ben Yehuda, and the self-sacrifice necessary to accomplish the work before him. We have copies of this remarkable book to hand, which we can supply at a cost of \$3 plus postage 50c. The book is thrilling to read, and assists one to appreciate better the modern development of the State of Israel. . . . Editor).*

## The Apostasy Unveiled

Thank you very much for the books you have sent me, and particularly the two pamphlets which I did not ask for, namely *The Herald Of The Coming Age* and *Clerical Theology Unscriptural*. I have found both pamphlets fascinating reading; and should you have any other similar booklets, I would be pleased to receive copies of them.

I am particularly interested in references to the Apostasy, and I find reference to the booklet *The Apostasy Unveiled* in the new book entitled *The Holy Spirit And The Holy Spirit Gifts*. I have never seen this pamphlet, and would appreciate receiving a copy.

I am aware that "adverse things" are being said against *Logos Publications* by some, but as far as I am concerned *Logos* is giving me what I want — the kind of Christadelphianism that I was baptised into 36 years ago; and of which there is not so much around these days.

I am now 55 years of age, and you are bringing before my notice, through *Logos* aspects of the Word which I have never seen before. For this I thank you very much. Please keep me advised of any similar books or pamphlets.

— G.A.T. (Eng.)

(*'The Apostasy Unveiled'* is out of print. It comprised a debate that Brother Thomas had with a clergyman over one hundred years ago. . . . Editor).

## A Nervous World

We are living in significant and wonderful times. The populations of the world are nervous, and we know what the end will be. That does not mean that the household is not nervous or troubled. It is, but it has One upon Whom it can lean

## LOGOS

in trouble, and Who can and will help us in every situation. May the Lord find us ready: eager for the establishment of the Kingdom, and worthy of our high calling, at his coming.

— L.G. (USA).

*(We may find in that day that the love of God has been revealed in trouble more than anything else. Certainly it humbles us and causes us to seek the help of Yahweh more ardently. Christ learned obedience by the things that he suffered (Heb. 5:8), and in doing so led the way for us. . . . Editor).*

### Guide To True Health?

During a short stay in hospital RPRH, the locker beside my bed had the cover of pamphlets published by you. As the topics interest me, I wonder if they are still available. Their titles: *Blood Transfusion Does Not Violate Bible Teaching* and *Jehovah's Witnesses Tested By The Bible*.

Trusting that you will consider my request. Sincerely, J.F. (WA).

*(These booklets, the "Herald of the Coming Age" series have been sent on. Who knows — his sickness may become the road to true health. . . . Editor).*

### Heralds In Nigeria

Thank you immensely for all your labours in the vineyard. Quantities of your Nigerian edition of *Herald of the Coming Age* have been reaching us through brother Elijah M.K. Eze of Aba.

We will be glad to be receiving here other titles of the *Herald* apart from the Nigerian Editions. Not

only that, but other books are desirable also including *The Apocalypse Epitomised*. If *Eureka* is still available, may I know on what terms I can obtain a set?

— D. Okoronkwo (Nigeria)

*(We have supplied Brother Eze with quantities of all available titles of "Herald of the Coming Age," and these have been mailed to him free of cost as a gift from readers of "Logos." In addition, we mail 200 copies of all new titles on the same terms. He can receive further supplies if he needs them for proclaiming the Truth, but we must insist upon working only through him. Therefore, you will have to draw through him. This is the only possible way in which we can organise such a distribution. As for the other books mentioned, "The Apocalypse Epitomised" is out of print, but is being revised for reprinting; "Eureka" is available in sets of five volumes at a cost of \$5 Aust, plus postage. We believe that "Eureka" is the finest non-inspired exposition of the Bible available, and it should be in the hands of every Christadelphian. . . . Editor).*

### The Heralds In The White House

You will be interested to learn that the *Herald Of The Coming Age* has been received by the White House. I have been mailing them to President Ford. The first two numbers I sent: *Russia's Policy In The Middle East*, and *Guideline To Survival* did not meet with any response. I wrote the President suggesting that these books would help him in the decisions his government should make in regard to Israel. When I sent the

second two, I received a polite letter which I have enclosed.

— T.H. (USA)

*(The letter, on "The White House" letterhead reads:*

*"Thank you for your letters to President Ford.*

*"Since the President assumed office, there has been a tremendous volume of mail coming to the White House, and unfortunately it is not possible to go into a detailed commentary on all subjects mentioned in letters addressed to him. I know you will understand.*

*"It was kind of you to offer to send the book you mentioned, (Elpis Israel), but since the President has vast reference resources available to him, it is felt that you should not go to the trouble and expense of preparing this package for mailing. President Ford asked me to thank you for your thoughtfulness and to convey his best wishes to you. Sincerely, R.L. Elliott — Director of Correspondence."*

*The offer has been made in the spirit of Ephesians 3:9-10. The time is coming when emissaries will go forth from the new Government in Jerusalem with a compelling message that even the White House will not be able to refuse (see Rev. 14:6-7). Perhaps our brother who mailed the "Heralds" to the President, may be among those who will present the ultimatum of Christ to the American Government in that day. See Zeph. 3:19 . . . Editor).*

### North Toronto Christadelphian Ecclesia.

Seneca College,  
43 Sheppard Avenue East,  
(½ block east of the Subway Station),  
Toronto, Ontario.

A new Christadelphian Ecclesia has been formed in



## LOGOS

Toronto, Ontario. We meet on the Birmingham Amended Statement of Faith. Our formation came as a result of a belief that the action of divorce and remarriage by a member is contrary to Scripture teaching.

Sunday School—9.45 am.  
Memorial Service — 11 am.  
Bible Discussion Class—7pm.  
Wednesday 8pm Bible Class (phone for location).

*Communications to —*  
Bro. Wm. J. MacCharles,  
Recording Brother,  
53 Church Street E.  
Apartment 711  
Brampton, Ontario, L6V 1G2  
Canada.

### To The Elect Of God In Trouble

From certain articles in *Logos* we gain the impression that you are troubled and distressed because of depressing problems within the brotherhood. Don't feel that you are alone in this! All who love God and the fellowship with Him and His Son should be distressed over the problems. Unfortunately, they exist everywhere, and the sad thing is that they have existed throughout the ages.

We have just completed reading Brother Roberts *Letters To The Elect In A Time Of Trouble*. How the problems of Ecclesial life rested heavily upon him! After reading these Letters we discovered a copy of Brother Roberts' *Diary of a Voyage* in the Ecclesial library. What enjoyable reading! It sure makes Australia and New Zealand seem like an island paradise; as it apparently did to Bro. Roberts. What a remarkable individual he was! The difficulties he encountered only made him stronger in faith. Perhaps he did not see it in that light, but from

the way he writes, one cannot picture him remaining depressed for long. He had a work to do, and he allowed no one or nothing to keep him from it. Today the growing Ecclesial problems are signs that our probation is nearly over, and therefore should cause us to rejoice. Tares must grow along with the wheat where they cannot be distinguished. A question we discussed in one of our Ecclesial Classes was, Why do some who are called seem to come into Christ for the express purpose of dissension, and then leave the truth? One answer was that God calls many, of which few are chosen. All whom He calls have the ability to become true saints, but some neglect or misuse their capabilities. They are there for a short time to test and strengthen the character of the faithful. To become a true saint each of us has to endure these problems. Even Christ had Judas!

We are curious. In Bro. Roberts' *Diary* mention is made of a Bro. Mansfield in Melbourne. Would that be your grandfather? My mother told me that Bro. Roberts stayed at my great grandfather's home when he visited Toronto, and I found it recorded in the *Diary*. I have just discovered that my husband's ancestry as well as my own go back five generations in the Truth. What a heritage! What a responsibility! Hopefully we can make it six by bringing up our children in the Lord . . . . .

— R.C. (USA).

*(If you check on the "Diary" again, you will find that the reference is to a Brother Mansfield of Adelaide, not Melbourne. Yes, that was my grandfather, who was a foundation member of the*

*Adelaide Ecclesia. Like yourselves, there are five generations of Mansfields in the Truth, but now they are scattered around Australia. We agree with you as to the value of the two books mentioned by you, both of which are in print through "Logos Publications." As Brother Roberts observes, we are the better for trouble. Indeed, it helps to develop us and to prepare us for the Kingdom. As one's experience in life and in the Truth develops, one can see trouble as a great benefit, expressive of the love of God, causing one to lean more heavily upon Him, and to look more ardently for the coming of the Kingdom. We are told that "a crown of righteousness" is laid up for all those who "love the Lord's appearing" (2 Tim. 4:8), and certainly, as we are brought under the rod, we learn to love his coming more ardently. Meanwhile, we try to "occupy till he come." . . . . . Editor).*

### The Great Obstacle To Spiritual Growth

The great obstacle to spiritual growth is pride. Pride can create hatred and distrust; it can seal off one person from another.

"Blessed are the meek," declared the Lord. He also stated: "I am meek and lowly of heart." Paul taking up the same theme wrote: "I beseech ye by the meekness and gentleness of Christ."

Unfortunately, these are the qualities that so often get lost in the battle of life.

According to Greek scholars, the word for meekness, *prautes* suggests a balance between too much and too little anger. It is the quality of the man who is

neither angry too much and too often; nor who is so indifferent to the requirements of truth that a spark of anger can never be ignited. As Christ revealed, we should be angry at hypocrisy (Mark 3:5), and at those who deliberately oppose Truth. So true meekness is not so much gentleness, as strength under proper control. How true this was of Christ in every circumstance. He was gentle to the flock, but inflexible in his attitude towards its enemies. Both Moses and Jesus were "meek" (Num. 12:3; 2 Cor. 10:1), but neither of them were weak. Consider the strength of character and indomitable will manifested by both Moses and Christ.

Meekness does not require that we sit with arms folded, indifferent to the needs of the brotherhood in times of danger. Both Moses and Christ were men of activity. Moses gathered his helpers about him, and called upon them to share the problems that rested so heavily upon his shoulders. And Christ did likewise.

How appealing is a strong man when clothed with true humility and meekness. Such was the beauty of Christ. He avoided quarrels when he could; but he did not hesitate to engage in argument when the need arose. He handled the truth like a skilful swordsman. His was the meekness that comes from the awareness of strength. His was the humility that stemmed from a knowledge of His Father's greatness and power. He was angered at hypocrisy; he wept at the sorrow of his friends; he manifested a true humility at all times; he submitted to His Father's will, saying, "Not my will but Thine be done."

He worked among the people openly and fearlessly, and asks that his followers walk in his footsteps to the best of their ability. He lived bravely and died nobly, and leads us on through the valley of the shadow of death to the glory beyond.

— A.F.M. (NZ).

### Religion In Australia

Churches are not very important to most Australians. Only about 25% attend church; far less than in Canada (44%) or America (43%).

Australians love personal freedom and independence and many of them feel religion might interfere with something they want to do. There is definite opposition to "Bible bangers" and "wowers." They are a sport-minded people who worship their heroes instead of their God. Unlike America, Australia was not founded by religious people seeking religious freedom. The first settlement in 1770 was mostly made up of convicts, and at first the continent was used as a great penal settlement. Early traditions and attitudes have remained with modern Australia, and have produced a less religiously inclined nation of people, when compared to America, Canada or the average European.

There is a comradeship about Australians that contributes to the national character. He tends to side with the underdog whether he is right or wrong. The Australian "cobber" is closer than a brother, and loyalty and goodwill towards such forms the basis of morality. At the same time, dating from the convict settlements, he manifests an independence to-

wards authority that is not always good for either him or the country, and creates a very secular attitude towards religion generally.

Thus, recent surveys in Australia indicate that church attendance is declining, especially among young people. Religion in the churches today just does not offer what the average Australian wants — something challenging and interesting, something that gives answers to today's problems and a purpose in life that fits the Australian concept — a "fair-go" for everyone.

— P.T. (Eng.).

*(The above is from a newspaper cutting sent to us. It gives a fairly good account of the state of religion in this country. That is why the proclamation of the Truth in Australia must be forthright, clear and plain for it to be accepted. In spite of the claim concerning the decline of religion in this country, the Gospel Proclamation Association, connected with "Logos" averages over 50 applications per week, and is only one centre of several such operating in this country. . . . Editor).*

### Even So, Come Lord Jesus

"We look forward with anticipation each month to our mail and the Magazines, and pray with you also, that the return of our beloved Lord Jesus Christ will relieve the strain of publishing that you have undertaken, to spread the truth abroad to those in darkness, and to encourage those walking in the light. We are indebted to all those who assist to that end. May God bless them for giving up their time in such voluntary labor, to assist babes in the truth such as ourselves, that we may grow and mature in the way." A. & N.M. (NSW).



## 4. SYNCHRONISED GROWTH OF ISRAEL AND COMMUNIST RUSSIA

*This series of articles, continued from our last volume, traces world trends since the Yom Kippur war of 1973. A remarkable chronological sequence of events has taken place, that illustrates the development of the divine purpose in human affairs, testifying to the imminence of the return of Christ and the establishment of the Kingdom of God.*

### **A Remarkable Parallel**

Previous articles have mentioned the various wars of Israel, and have shown how that the world's problems are related to them. This constitutes an amazing feature of the signs of the times, for every Jewish development has been matched by one in Russia.

For example, 1917 saw the freeing of Jerusalem from Turkish domination, and the proclamation of the Balfour Declaration inviting Jews to establish a National Home in Palestine. At the same time, in the same year, the Russian Revolution drove the Czarist regime from power and established Communism in its place.

In 1947-48, the State of Israel came into being. The same period of time witnessed the Communist takeover of eastern Europe.

In 1956, the Suez crisis erupted, and Israeli forces drove Egyptian troops back to the border established by that water-way until ordered back by America. The same year, Soviet troops moved into Hungary, and ruthlessly crushed the ruling regime, to take over control of that country.

In 1967, in the Six Day War, Israel extended its borders on all sides. In 1968, Russia also extended its borders by a takeover of Czechoslovakia.

In 1973, the Yom Kippur War broke out, and though it was resolved in favour of Israel, the sweeping victories of previous wars were not in evidence. Meanwhile, the weapon of oil that the Arabs have subsequently used against Israel, has resulted in an economic recession in that country.

What of Russia? In 1973, the Soviet massed thousands of troops on its western borders, and threatened to overrun Europe. But, like Israel, the Soviet suffered a reverse; The USA instituted a full nuclear alert, and Russia was restrained. In fact, the time was not ripe for this aspect of Yahweh's purpose to be fulfilled.

In 1974, Russia tried again. This time the Soviet made a move to take over Yugoslavia from eighty-one years' old Tito, and so control the soft "under-belly" of Europe. But one of the Russian diplomats was involved in a motor-car accident, and when the Yugoslavian police

checked the vehicle, they discovered documents recording the plan for the Russian take-over of Yugoslavia. So Russia was again thwarted. If the plan had succeeded, Russia would have secured a warm-water outlet for its fleet into the Mediterranean without the need of proceeding through the easily-defended Dardanelles. But the plan of God is for Russia to take Turkey, then give honour to the Pope, and finally bring the European confederacy under its control.

The remarkable moves since 1917, listed above, have comprised steps in the development of both Israel and Russia in accordance with the divine purpose. To summarise: the outcome of World War I saw Jerusalem freed from the Turk, and Israel invited home; whilst, at the same time, Communism came to power in Russia. The outcome of World War II saw the establishment of the nation of Israel; and the emergence of Russia as a world power. And the consummation of World War III will find Israel developed as a monarchy under Christ the King; and Russia subject to his control.

#### The Prize of the Middle East

The prophetic Scriptures speak of "all nations being drawn to Jerusalem to battle" (Zech. 14:1), and of Russia invading the Middle East "to take a spoil and to take a prey" (Ezek. 38:12).

Control of the Middle East has many prizes to offer. First there is its strategic value, as the bridge-head of three main continents: Europe, Asia and Africa; next is the fabulous wealth of the land, such as the mineral content of the Dead Sea; third, its tremendous human in-

terest in that the holy places of Jews, Christians and Moslems are located there; finally, the reservoirs of oil discovered under the sands of its deserts.

Soaring oil prices have shattered the world's economic stability, whilst securing fabulous wealth for the Arabs. The Arab oil producing countries have increased oil prices as a political manoeuvre, to gain western support in their cause against Israel. From World War II until 1969, the price of oil remained stable; today, it is over five times the price it was then, and in 1974 it reached the rate of \$9. per barrel. An article prepared earlier by the USA State Department claims:

**"There are approximately 500 billion barrels of proven reserves of oil in the world. Of this figure, 300 billion barrels are in the Arab countries of the M.E. and North Africa, with more than half of this figure in Saudi Arabia."**

The US State Department carried out a further set of projections on what the situation would be in 1980 assuming that crude oil prices rose to \$5 a barrel, a figure now proven to be ludicrously low. But on that figure of \$5 per barrel, with Saudi Arabia producing twenty million barrels a day, the daily income of that nation would be \$100 million. The total income of all Arab countries when selling oil at \$5 per barrel (and, remember, the price is now \$9 per barrel) would represent some \$50,600 million per annum. At the present cost rate, the Arab income is nearer double that amount, and the cost of purchasing oil is depleting the national monetary reserves of all Western powers. On the other hand, by 30th June, 1974, the monetary reserves of Arab countries rose to upwards of 350%

The article published by the US State Department continued:

"On the US figures, the cumulative income of the Arab countries, including Iran which has no trouble in absorbing its funds even if most go into armaments, from 1973 through to 1980, would exceed \$200,000 million. At the same time, cumulative expenditures for the whole period would be well under \$100,000, leaving capital accumulation as well over \$100,000."

At this rate of income, the Arab countries could cut off the flow of oil, and have more than they could spend from the interests of invested capital alone. This is the problem that faces the Western powers, including Israel, against which power, the Arabs instituted the oil embargo.

The problem of oil is such, that some are secretly urging military action against the Arabs. Certainly, domination of this prize of the Middle East would, in the mind of the Kremlin, justify the invasion of that area by Gog's forces. First move to that end will be the complete "drying up of the Euphratean power" as predicted in Revelation 16:12.

#### Moslem Time Periods

The uprising and decline of Turkey, as the Euphratean power is clearly outlined in the Apocalypse. Chapter 9 tells of a star falling from heaven to the earth, with a key to unlock the "bottomless abyss" from which emerge the Arab "locusts."

The symbolism was fulfilled in the work of Mahommed, the "star" referred to. The year 622 began the Mahommedan era, dated from the Hegira, or Mahommed's flight from Mecca to Medina. Here he laid the foundation of Mahommedism

whose work of conquest, according to the Divine purpose as outlined in the Apocalypse, was principally against the eastern Roman Empire, or the Byzantine Empire, with its headquarters in Constantinople, or Istanbul, as we know it. It succeeded in its mission to the extent that in 1453, Moslem forces breached Constantinople, and the Byzantine Empire was brought to an end.

The Moslems commenced a new time calendar, dating it from the year 622, and basing it on lunar years instead of solar years as is the Western calendar. According to that computation, the year 1917 is the year 1335 on the Moslem calendar. We are reminded of the words of the angel to Daniel: "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days" (Dan. 12:12). Here we have an initial fulfilment of the time of blessing, although I believe we have to compute that time period also from Papal time periods. It is significant, that at that point of time, the Mahommedan calendar was abandoned by Moslems.

In the year 637, Jerusalem was attacked by the Moslems (the Arabs, not the Turks who developed later), and the city capitulated in the year 638, when the Dome of the Rock was built. Add 1335 years to that date, and it brings us to 1973, and the uprising of Arab monetary power, which will be brought to an end by the Russian invasion of the Middle East.

#### Cyprus And The Suez Canal

Events in Cyprus, and the re-opening of the Suez Canal, are further important developments in world strategy, and the fulfilment of Bible prophecy.

The Suez Canal was opened on 17th November, 1869, and was financed by French and Ottoman money. The building of the Canal was bitterly opposed by Britain, but subsequently it was Britain that gained most from it. For example, it saved her some 6,000 miles on the sea route to India. In 1875, due to the financial embarrassment of Egypt, Disraeli was able to purchase sufficient shares, as to control the Canal. The Suez Canal Company was formed, and was given concessions which were to last for 99 years, to conclude in 1968.

At the time, Disraeli used Cyprus as a "watch-tower" over the Suez Canal. Previously it had been dominated by the Ottoman Turks who had occupied it in 1571; but in 1878 it was acquired by Britain. Since World War II, Britain gradually withdrew from Cyprus, since when, both Greece and Turkey have endeavoured to fill the vacuum. As a result of the attitude manifested by USA towards the fighting in Cyprus, the Americans have been ordered to vacate most of their bases in Turkey, which certainly, should make it easier for Russia to occupy that country when the time is ripe for her to do so.

She will do so in order to obtain an outlet for her Black Sea fleet. At present, this can be bottled up by the Bosphorus and the Dardanelles. The Bosphorus is heavily fortified by Turkey. In 1841, at the Straits Convention, the leading world naval powers agreed that no war vessels should pass through the Bosphorus and the Dardanelles without Turkey's consent. In 1923, however, the Treaty of Lucerne agreed that the Straits should be open to ships of all nations. But this was reversed

in 1936 at the Montreux Convention when Turkey regained control of the waterway.

Turkey retains that control to this day. This is an embarrassment to Russia, who one day will move against her neighbour, to occupy Istanbul and dominate the Dardanelles. Meanwhile, the Turkish invasion of Cyprus, and her expanding power elsewhere, is out of character with the symbol of the drying up of the Euphrates required under the sixth vial. Brother Thomas' comment is to the point:

"The power causing false prophetism, or falsehood, to prosper must hold Constantinople at the crisis of the accomplishment of the indignation. By false prophetism, I mean papalism. Hence Turkey must be ejected that a dynasty patronising a high priest who forbids to marry may come in. When, therefore, Russia gets possession of Constantinople, he will not be hostile to the Pope, on the contrary he will honour and acknowledge him and be the enemy of the Holy Land."

In a footnote, he adds:

"It is questionable whether Gog obtains possession of Constantinople before the advent or after it. He may get the city but still lack dominion over Asiatic Turkey. His conquest for this brings him against Egypt and the mountains of Israel."

In *Eureka* vol. 3, he summarises this thought in a comment on Constantinople:

"Hence, we have not to wait for the advance of the Russian Gog against Constantinople, and his overflowing and passing over, and his stretching forth his power over Egypt and the Holy Land. This will certainly come to pass, but it all will be consequent upon and not antecedent to the appearing of Christ in Teman. The great Euphratean, Ottoman power is not dried up to prepare for the greater power of Gog, but that the way of the kings who are out of a sun's rising may be prepared."

If Christ is to return before Russia takes Turkey, and moves

down into the Land of Israel, how close are we to the coming of the Lord.

Meanwhile, in time of war, the re-opening of the Suez Canal will be of strategic value to Russia, but not to America or Britain. It will permit the Black Sea based Russian navy easy access to the Red Sea and the Indian Ocean, so as to challenge both West and East when the time arrives.

### The West On The Verge Of Collapse

The political and economic problems of the present have brought western Europe to the point of collapse. Inflation is rife, and unemployment is on the increase. Mighty cities, such as New York, are on the verge of bankruptcy, whilst Governmental subsidies to maintain large industrial concerns, are becoming more and more common.

Most of this is due to the rise in the cost of oil; and that means that the West could not possibly permit the Middle East to fall into the hands of Russia. The Middle East draws the world like a magnet, and as problems mount, so also do the possibilities of war. One newspaper makes this comment:

"It seems time to start thinking the unthinkable. Why should the countries hardest hit by oil prices simply sit around and take their bumps. Why should not some of them get together and work out a coup, or an invasion, in one oil country or another, in order to assure themselves of a reliable supply at a reasonable price!"

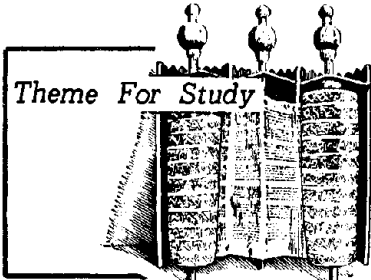
Certainly it is surprising that the energy crisis has not produced more consideration of the possibility, or, at least, the legitimacy, of war as a potential solution to the problem. Perhaps there is some plotting going on that we do not know about. If there is not, we are all living in a new kind of world.

One certain fact is that a new world order is predicted, and in due time will be manifested in the earth. How privileged we are, that we have been called to a participation therein, as the immortal associates of Christ in the era of glory that he will establish at "the set time" provided in the purpose of Yahweh. May the signs of the times stimulate us to prepare for that day. The Lord's exhortation to us is: "Behold I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame" (Rev. 16:15).

— E.R. Mansfield (Punchbowl).

### PART OF A WORLD PATTERN

Australia is not the only country facing economic chaos. Apparently conditions in Canada are even worse. Reports to hand claim that production growth is at zero; unemployment is expected to reach 10% of the work force. Workers have been demanding and receiving huge wage settlements that further fuel inflation. Last year, Canada lost over 9 million man-days in strikes; and only Italy had a poorer record. The national postage system was so badly weakened by work stoppages last year, that some mail sent last November took six months to deliver. In Montreal, sorters are still agitating for a 71% raise and demands to half automation. James 6:2 can have application to today.



Theme For Study

# Psalm Ten

## THE CHARACTER AND DESTINY OF THE MAN OF THE EARTH

This Psalm has many points of resemblance with the one that precedes it (see our exposition last volume, and particularly our introduction to Psalm 9), but whereas the previous Psalm refers to enemies who are external to the Kingdom; this Psalm refers to enemies within. It applies to one enemy in particular who is described as "the man of the earth" (v. 18).

### Historical Background

In our introduction to Psalm 9, and with our treatment of the concluding word, *Selah*, we suggested that the two Psalms are closely related, and that the thought of Psalm 9 flows on into Psalm 10 (see comments *Logos* vol. 41, pp. 316, 361).

Psalm 9 is an acrostic Psalm, the acrostic flowing on into Psalm 10. But it is a confused or broken acrostic, because sin has interrupted the harmony that should exist between Yahweh and His creation.

Accepting all this, we would treat Psalm 10 as a continuation of Psalm 9 (they are linked together as one in the Septuagint translation), composed by David, and related to the same circumstances as we suggested for the previous Psalm (see *Logos* vol. 41, p. 315).

### Prophetical Foreshadowing

In Romans 3:14, Paul cites Psalm 10:7 to show that faithlessness among believers will cause them to manifest bitter hostility towards the faithful. The Psalm describes the opposition that David experi-

enced from such, and particularly from one whom he describes as "the man of the earth" (v. 18). This individual foreshadowed the "man of sin" whom the Apostle predicted would develop from out of the seeds of error that were in evidence among the Ecclesias even in his day (2 Thess. 2:7).

The very character of this "man of the earth," as set forth in vv. 6-11 of this Psalm, is suggestive of the wickedness of Babylon the Great of the Apocalypse.

Therefore, prophetically, the Psalm anticipates the rise of error within the Ecclesias leading to the establishment of the Papacy, or Babylon the Great of the Apocalypse.

### Dominant Verse

The climatic verse of the Psalm is surely v. 18:

*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.*



Such a prayer, such a petition, such a conclusion surely foreshadows the similar prayer, petition and conclusion found in the Apocalypse. There the saints cry unto heaven: "How long, O Despot, holy and true, dost thou not judge and avenge our blood on them that  *dwell on the earth*" (Rev. 6:10); and elsewhere they are found in opposition to "the God of the earth" (Rev. 11:4), who ultimately is overthrown when glory is given to "the God of heaven" (Rev. 11:13).

### The Dominant Divine Title

We have seen that each Psalm seems to concentrate upon a specific aspect of Yahweh illustrating a particular name or title of Deity.

This Psalm is no exception. The dominant title for this Psalm is given in v. 16. *Yahweh Melekh*, Yahweh King. Yahweh's status and glory as such is referred to in various other passages of Scripture; each of which should be studied in order to thoroughly comprehend the significance of the title.

See where this leads us.

Psalm 29:10 shows that as King, He was enthroned at the time of the Flood, which must therefore be viewed as the result of a royal decree against those who would undermine His authority and status.

Psalm 93:1 predicts the majesty and glory of Yahweh as King when His rule is established in the earth.

Psalms 145:13, 146:10, state the duration and extent of His future earthly reign.

Isaiah 33:22 expresses the confidence of His subjects in His ability as King to save them.

Jeremiah 10:10 proclaims His power and sets forth the effect of

His wrath and indignation in the earth.

Lamentations 5:19 shows that the temporary overthrow of the visible manifestation of His power on earth in the destruction of Jerusalem, does not affect His governance nor status.

1 Timothy 1:17 expresses the truth that as the King eternal, immortal, invisible, the only wise God, Yahweh is worthy of our praise and worship.

Such are some of the scripture references to Yahweh as King. What does the title demand of us? Surely our acceptance of His position as His subjects, and our loyal submission to His decrees. Moreover, we should see in the unfolding plan of fulfilling prophecy evidence of His absolute sovereignty in the earth. Even the pagan Nebuchadnezzar came to recognise that truth, and was led to acknowledge Yahweh as King (Dan. 4:34; 6:26).

The plan of the Apocalypse, therefore, is in reality evidence of Yahweh's ability to "rule in the kingdom of men" (Dan. 4:17), guiding the destiny of nations according to His wisdom and purpose.

In view of this, it is significant that both the dominant verse of the Psalm before us (v. 18), as well as the dominant Divine title found therein, should direct attention to the Apocalypse for its antitypical fulfilment.

We have seen that "the man of the earth" points to "the God of the earth" of the Apocalypse; what of the title *Yahweh Melekh*? The statement of the Psalm in relation to this title (Ps. 10:16) is quoted generally in Rev. 11:15:

"The kingdoms of this world are become the kingdoms of our Lord, and

His Christ, and He shall reign for ever and ever."

The Divine authority as king will then be vested in Christ. Yahweh as "King of kings, and Lord of lords" reigns over the angelic host of heaven, and the Lord Jesus Christ will do likewise over the redeemed at his return. He is described as "King of kings and Lord of lords" for those with him in that day will be the "called, chosen and faithful" from among men (Rev. 17:14).

This, indeed, comprises the meaning of Zechariah 14:9: "Yahweh shall be king over all the earth; in that day shall there be one Yahweh and His name one."

In that day, there will be "a great multitude, which no man can number, out of all nations" (Rev. 7:9), upon whom will be "named the name of God" (Rev. 3:12). They will reign as kings with Christ the King, and will form the multitudinous Yahweh in the earth. Though such a large number, they will act in **unison**, as one. Comprising in the aggregate "the Name of Yahweh" (see Isa. 30:27; Acts 15:14), it will be recognised that "His name is one." At that time Jerusalem, the Metropolis of their reign, will be given the title of *The Throne of Yahweh* (Jer. 3:17).

The Psalm is divided into six sections:

(1)—**COMPLAINT**: Yahweh's seeming indifference — Vv. 1-2.

(2)—**CHARACTER**: The reckless character of the wicked — Vv. 3-6.

(3)—**CONDUCT**: The ruthless conduct of the wicked — Vv. 7-11.

(4)—**CRY**: A Prayer for Divine intervention — Vv. 12-15.

(5)—**CONFIDENCE**: The ultimate vindication of the righteous — Vv. 16-18.

The Psalm commences with a complaint, but it closes in confidence. It begins by questioning why Yahweh does not intervene; it ends on a note of praise for His vindication of His saints. At first it seems to the Psalmist as though God was indifferent to the oppressions of the wicked, and that He allowed them to run riot in their evil ways; and it is on that note that he speaks to God.

He describes the wicked as full of self-confidence; as noted for pride, irreverence, disbelief, and materialism. Their mouths are full of cursing, deceit and fraud," whilst mischief and vanity lurk under their tongues.

The oppressive conduct of the wicked then is brought under review: their persistent hunting of the righteous in order to destroy them; their complete indifference to God, Whom, they claim, "will never see it." Their attitude reveals that they do not believe in the reality of God, even though they might mouth His name.

In the face of such attacks, the righteous can only cry to Yahweh for help, and lean heavily upon Him. In recognition of their own inability to deal with the situation, they can but call upon Yahweh to rise in judgment and vindicate them in the face of bitter and unscrupulous attack.

Finally, the Psalm concludes on a note of supreme confidence. The Psalmist recalls the status of Yahweh as King and gives expression to his conviction that as such He will exercise His rule to vindicate the helpful and overthrow the wicked, to the glory of His holy name.

(To be continued).

— HPM.

"The twelve gates (of the New Jerusalem, the Lamb's Bride) were twelve pearls" (Rev. 21:21).

The Parable Of The Pearl

In the silent deep, where the waters sleep,  
And the light its living ray  
Sends with softened beam through the emerald gleam  
From the golden upper day,  
It lay in the gloom of its living tomb;  
The oyster, dull and gray.

Overhead the flow, tiding vast and slow  
Through the centuries unknown  
Moved with mighty feet in unceasing beat  
Of eternal monotone,  
While life's feeble spark in its prison dark  
Held its faint pale light alone.

But there came a time when against the line  
Of the coarse and curving shell  
Pressed a grain of sand, and the guarding hand  
A strange dull pain befell,  
Still the atom pressed, and by sheer unrest  
Wrought the story that I tell.

Of the strange dread fear we shall never hear  
That grappled the poor dumb thing;  
And the helpless throes of his new born woes  
No witness shall ever sing.  
Yet the tale is told of the years grown old  
And the treasure that they bring.

Round the cruel wound in his fibre bound  
From his life a balm is shed,  
Whose assuaging flow may relieve his woe  
As he lies in his ocean bed;  
That shall soften the strain of the strange new pain  
Which will not be comforted.

As the slow-shod days rolled their weary ways  
Round the oft-recurrent pain,  
When the balm grew chill still the blind true will  
Poured its easing flood again.  
Till from out the night to the upper light  
By the diver's hand it came.

Then, lo! when cleft, and of life bereft,  
On the gray shell's lining rare  
Glowed in radiant white and with lambent light  
A pearl most wondrous fair!  
Life, time, and pain wrought a lasting gain  
In the gem which a king shall wear!

\* \* \* \* \*

He who will may tell of the parallel:  
Of life's ocean rolling ever,  
How we ease in vain our repeated pain  
With life's tears shed forever!  
Yet the pearl finds place, through the dear Lord's grace,  
And will shine as the stars for ever.

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

# the pattern of the past

If prophecy is interpreted in the light of isolated incidents or temporary trends of current history, it can lead to conclusions that subsequent events will falsify. But if it is correctly interpreted in the light of its context, it will infallibly reveal the shape of things to come, and will provide a light that will shine brightly in the darkness of Gentile times. In that regard, there is sometimes revealed a double application of prophecy: the pattern of the past being repeated today. A careful consideration of this will prevent mistakes being made.

## Studying Prophecy In Context

It is my conviction, that the Third section of *Elpis Israel* is still the best guide to a proper understanding of current affairs; and that many of Brother Thomas' twentieth century critics, who make snap decisions based upon a superficial understanding of Scripture, will have to eat their words. It is a sound principle to seek a general conception of the prophetic program as outlined in such writings as *Elpis Israel*, rather than concentrate upon one or two mistakes that it is imagined, or alleged, the author has made.

In that regard, the loss of some of Britain's past possessions and prestige, will not affect her destiny at the time when Russia swoops down upon the land of unwalled villages. Some have been tempted to shift their gaze from Britain to America because she is the dominant power in the West. Certainly the States is the strongest of the young lions, but Britain is still to be

identified as Tarshish, and will lead in voicing opposition to Gog when the time arrives for it to be done.

It is of vital importance to realise that God has caused prophecy to be recorded in a manner that enabled the prophets themselves to comprehend the messages they delivered, though the fulfilment may relate to a time remote to their own. Thus past and present ages are served by a single prophetic declaration, and believers in all epochs have their attention directed to the great crisis that will see the overthrow of Gentilism, and the establishment of the Kingdom of God in the earth.

This principle of viewing history through the eyes of the prophets is a vital one. We often urge the stranger to consider the teaching of the Bible in context, yet, sometimes we do not apply this rule ourselves. Let us take several examples.

Ezekiel, when describing the descent of Gog upon the land, refers to such weaponry as swords, shields,

## LOGOS

bucklers, horses and so forth. There are some who claim that the prophecy is post-millennial because such primitive weapons do not fit the twentieth century. This line of reasoning is faulty because it fails to grasp that the prophet had to describe the crisis of the last days in language comprehensible to believers of every age. To refer to tanks, guns, nuclear missiles, and such like, would have been confusing to an age in which such weapons are unknown. Yet those described in Ezekiel 38:4 were familiar to that age, as to the present, and we are able to apply them to modern weapons even though the patterns of destruction have altered. This is one of the wonders of God's word. It is written in such a way as to baffle the "wise in their own conceits," whilst being capable of instructing the simple in the divine revelation.

Consider also the prophecies of the New Covenant writings. They were written for those living nineteen hundred years ago, with a secondary application to our day.

For instance, when the Lord spake of days comparable to those of Noah, he referred primarily to events and conditions relating to the last days of Judah's Commonwealth, though with a secondary application to today. When Paul warned of widespread violence, wickedness, disobedience of children, ruthlessness and proud boasting as being typical of the epoch (2 Tim. 3:1-7), he foretold the Ecclesial conditions that would develop in Timothy's own lifetime. The "end," therefore, related primarily to the destruction of the Jewish State in A.D.70. When Peter wrote of "the elements melting with fervent heat" (2 Pet. 3),

he was predicting the fearful end of the Mosaic Economy in A.D.70, when the Temple was destroyed, Jerusalem was overthrown, over a million of its inhabitants were killed, and many more were taken into captivity.

Understanding this beforehand, faithful members of the Ecclesias were forewarned to keep separate from the world of wickedness about them.

Here we have a marvel of Scripture. Yahweh inspired the Apostles to write in such a fashion, that their words applied to their age, but were also typical of our own. Thus many of the evils current in the first century were but as dress rehearsals of those about to be re-enacted in this Twentieth Century.

In short, what came upon Jewry then, is about to be experienced by Gentilism today; the Apostolic warnings to Ecclesias then, are very much to the point today (cp. Jer. 25:29).

In that way, God served two dispensations: one at the end of Mosaic Times, and the other at the end of Gentile Times.

### **To Be Forewarned Is To Be Forearmed**

The desired effect of all this is that God is saying to us: See what I did to Ecclesias like yours? They rebelled, they disobeyed, they were worldly. If you follow in that way, you, too, will suffer; for what I did then, I will assuredly repeat now.

That is the power of the New Testament Scriptures. Read them in their context of two thousand years ago, and they will be far clearer and more instructive. Reverse this, and the power of their teaching will be reduced.

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Let us clearly understand, that if these are the "days of Noah," we can expect only "few to be saved." In fact, it is the third application of those days, and three is the number of resurrection. Of those days we are reminded that "many are called, but few will be chosen." The parable of the virgins divided them into two categories: five wise and five foolish. This does not necessarily mean equal quantities, for five is the number of grace. All, both wise and foolish, have received of God's grace, though the foolish have wasted their opportunities. As such, they will lack the measure of oil necessary to go in to the marriage feast, and so they will be denied the final grace. To the cry, "Lord,

Lord, open to us," will come the answer: "Verily, I say unto you, I know you not!"

Meanwhile, it is significant that just over 120 years ago *Elpis Israel* was published, to be followed by *Eureka*: the two finest works on prophecy outside the Bible. Noah was told that after 120 years of witnessing, the end would come (Gen. 6:3). A similar end is upon us now. Let the wise use these valuable aids to better their understanding of the Bible, that they may have oil in their vessels at the coming of the Lord, to be received by their Lord with great joy at the Marriage of the Lamb.

— A. Pennington (Eng.).

# TO THE SITE OF THE BELOVED ECCLESIA

## LOGOS TOUR OF BIBLE LANDS

The road from Laodicea to Philadelphia, follows the ancient Roman road down the Lycus Valley, along which also the Meander River meanders its way to the sea. We drove along this road for a while, and then turned right to negotiate a mountain pass that took us through the range to the Valley of Philadelphia, as our guide called it. The descent from the mountain into the valley below is extremely steep, and a glorious panoramic view is obtainable from a vantage point on its heights. We stopped for photos, and to admire the view of vine-cultivated slopes and green crops that spread along the valley way below us, and through which the road also snaked its way.

From this lookout point, the narrow, serpentine dirt road sharply wound around narrow bends, bringing gasps



A pillar of the Church of St. John rises above a modern roof in Philadelphia.

from many in the coach. The genial driver seemed to take delight in going as near to the edge as he could, and where we were sitting (in front), it frequently seemed as though we would plunge over the side to the depths beneath.

Down on the plain, we drove quickly along to the site of ancient Philadelphia. We passed through mile after mile of sultana vine, with their green shoots just

beginning to show. The bank of mountains on our left were rugged and colourful. Various shades of green blended with dark blue and brown to be capped with a crown of snow on top. The Turks call this mountain range the Devitts or *ink-wells*.

The area is volcanic, and Philadelphia was susceptible to those disturbances. The city was originally founded by Attalus II, who gave it the name of Pheladelphus because of his love and loyalty to his elder brother, Eumenes II, king of Lysia. In A.D.17, however, it was destroyed by earthquake, and rebuilt by Tiberius of Rome, and given a new name, Neokaisareia or *New Caesar*. However, the earlier name prevailed, and appears in the Apocalypse as Philadelphia. The Turks call it Alashehir, or Alah-Shehir, *the city of God*.

All this is fitting in view of Christ's message to the Ecclesia. He calls it the *beloved Ecclesia* (Rev. 3:9); an appellation that was in keeping with its name of Philadelphia, or *Brotherly love*. He commended the Ecclesia for its faithfulness in "keeping his word," and he promised those who maintained such faith that he would build them into the pillars of the symbolic temple of the Apocalypse, and he would write upon them the name of his city, of his God, and of himself (Rev. 3:12).

This promised a dwelling of permanence to the victors, a contrast to the pagan temples of Philadelphia, so easily shaken out of place by the earthquakes to which the area was susceptible.

But though the Ecclesia in Philadelphia was known for its brotherly love, it was also known for its vigorous defence of the faith in the face of error. This resulted in division in Philadelphia. There was a synagogue of Satan there as well as the Ecclesia beloved (Rev. 3:9). The very fact that such existed, indicated that the true brethren of Philadelphia had a *brotherly love* for Christ their elder brother.

Commenting upon the Ecclesia, Bro. Thomas writes:

"It was worthy of remark, that no accusation is brought against them, as in the case of the angels of Ephesus, Pergamos, Thyatira, Sardis, and Laodicea; which were troubled with pastors of ambitious and haughty manners; and others who sought to figure as such as a

means of emolument at the general expense — merchandisers of souls, who saw no more in godliness than the lucre to be gained."

Concerning the topography of the place, Newton writes:

"Philadelphia, so called from Attalus Philadelphus its builder, is distant from Sardis about twenty-seven miles to the southeast. It is called by the Turks Allah Shah, or the beautiful city, on account of its delightful situation, standing on the declivity of the mountain Tmolus, and having a most pleasant prospect on the plains beneath, well furnished with divers villages, and watered by the river Pactolus. It still retains the form of a city with something of trade to invite the people to it, being the road of the Persian caravans. There is little of antiquity remaining besides the ruins of a wall and of a church dedicated to St. John, which is now made a dunghill to receive the offal of dead beasts . . . ."

We saw both the wall and the church. Our coach pulled up by the side of the main road, the one-time caravan route from Persia, and the ancient wall was a little distance up a side street. We made our way to it, and stood in its ancient shadow whilst a photo was taken. Like myself, it was hoary with age, and a silent token of the progress of time. We drove on to the town itself. It is not a large town, and is somewhat unused to tourists. As our coach moved along the narrow streets, it excited quite an interest on the part of numerous schoolchildren, wandering the streets in their uniforms. At last we pulled up outside the tall wall of a house. Inside this are the ancient ruins of the "synagogue of satan" referred to above as the church of St. John. It dates back to the fourth century. I could not see any evidence of it being used as a dunghill today, but in its ruin it was pathetic.

A few of us made our way into the backyard of the house, and gazed at the ruins of the church. We did not go in, nor enquire if it were possible so to do. We were not interested in the church. It spoke of the existence of the synagogue of satan in Philadelphia. In contrast to the ruins before us Christ promised members of the Ecclesia who maintained their integrity, that they would be built into a Temple that will never fall into

ruin: "pillars in the Temple of God" (Rev. 3:12).

Meanwhile, school-children had gathered about the coach, and were standing giggling at the strange behaviour of tourists, as is the manner of children all around the world. And, typically, Sister Mansfield was searching her bag for lollies to give them. Soon they were crowding around her, looking attractive in their black school uniforms with wide, white collars, hands out for lollies, or sucking away, and staring at us in wide-eyed curiosity. Our guide told us that the number of schools throughout Turkey was not sufficient to cater for the number of children to be educated, and so they were rostered for attendance.

It is rather relaxing to be in such a place as Alashehir (the modern name for Philadelphia), for it is not yet completely spoiled by the modern world. For example, motor-cars have not as yet ousted the horse and cart; and the same care is taken with the latter that many an American would exercise upon his Cadillac. The horses were well groomed; the harness was decorated and highly polished; the carts were gaily painted in

bright colours. Moreover, because Philadelphia is off the beaten track of tourists, adults also took great interest in us, and entered into the fun, standing around to stare at the curious things we did — such as taking photos of an old ruin of a wall, or of the ruins of a church in somebody's back yard!

So when, at last, we took our places in the coach and moved off, it was to a chorus of friendly farewells, and much waving of hands, whilst further lollies were thrown among the children, to their delight.

We travelled onwards along the plain towards Salihi, not far from ancient Sardis. Here we stopped for lunch at a very nice restaurant where we were accommodated before long tables. A couple of the group were feeling unwell, a touch of "travel sickness" induced by strange food, or drinking local water (far better to order a bottle of drink), and I recommended that they limit their lunch to a plateful of rice!!! Then, afterwards, we boarded the coach again, to make our way along to Sart, as modern Sardis is called.

— HPM



**GENERAL UNREST** Jeremiah declares that "evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts (extremities) of the earth" (Jer. 25:32). The events of recent years have illustrated this prophecy, and substantiated that we live in the last days. World trouble has been generated from the remote parts of the earth. We have seen it in Korea, Vietnam, Indo-China and elsewhere. With the recent coup in Bangladesh, civil war in Timor and Angola, political strife and violence in Portugal, not to mention constant terrorist activity in Ireland and Israel, Jeremiah's words are proving true. However, some countries are ignoring the political warnings, and are attempting to make friends of all countries, whether Communist or not. Australia is one such. Self-complacent and indifferent to the problems of others, Australia "dwells carelessly (mg. confidently) in the isles" (Ezek. 39:6). But this will be only for a time. Yahweh

declared that He would send "a fire" upon such, as an aftermath of Armageddon. What terrible judgment will flare up when the 120 million people that live on over-crowded islands within one thousand miles of Australia, turn their eyes covetously towards this largely empty continent, with its vast potential of mineral wealth! Yet this irreligious nation is generally oblivious to the political signs about it. Most Australians consider the nation immune to invasion, or are indifferent to the threat. Whether such an event as this takes place before Christ returns, we do not know. However, whilst fire is a purging element, and the "fire" of Ezekiel 39 will be designed to that end, it is also a consuming agent and inflicts pain. The symbol used by the prophet conveys that meaning; and whilst the M.E. will be the centre of conflict, these other nations will experience their own problems (today developing) until all are brought to see and understand the reality of a God in heaven, and the new world ruler, the Lord Jesus Christ.

Let us live ahead of our time, by preparing for that wonderful future.

W.M. (Woodville)



Thought For Meditation

## **The Wise and The Foolish**

Light, as a scriptural figure, represents the enlightenment that results from the indwelling of the truth. The oil from which this light is combusted, is the instruction contained in the Holy Oracles. With this oil, the wise have their vessels abundantly supplied, consequent on their obedience to the precept which tells them to let the word of Christ dwell in them richly. With the Psalmist they can say: "O how love I Thy law; it is my meditation all the day" (Ps. 119:97). This love is reflected in their daily reading of the Word. The foolish on the contrary, neglect the daily reading and study of the Scriptures, and will find their vessels empty on the arrival of the crisis of the Return. Interested only in the visible signs of the times, they neglect their inner development. Their minds are a blank and a waste in divine things. Having given themselves up to the present evil world, its pleasures, its literature, its honours, its friendships, and its pursuits – they find themselves unfurnished for the relation of things which the Lord's coming will introduce. At that time, they will make a great and frantic endeavour to get into a state of readiness. "Too late" will be the only suitable response to their excited appeals. Spiritual preparedness for the Lord's coming is not a thing that can be hurried up in a moment. It is a state reached by the slow process of growth, and that process is indicated by Peter, when he says, "As new born babes, desire the sincere milk of the Word, that ye may grow thereby." Therefore, let us account "the longsuffering of our Lord" in not yet appearing "as salvation" – the opportunity to prepare; and so make ready for his imminent return.



*Editorial*

## RECONCILIATION IN THE SYDNEY AREA

Protracted negotiations have been conducted between members of the Riverwood and Shaftesbury Road Ecclesias in the Sydney area, to resolve the problems that erupted some time back, through the teaching of some in regard to the present possession of the Holy Spirit.

After extended discussion, the negotiations reached a stage of agreement, at which time Riverwood advised other Ecclesias of the situation. Further assurances and explanations were asked for and received, and finally, late in September, representatives of Ecclesias meeting at Cabramatta, Campsie, Figtree, Granville, Pennant Hills, Punchbowl, Riverwood, Sutherland, and Yagoona met with representatives of Shaftesbury Road Ecclesia to further consider the matter.

At the conclusion of discussion, it was unanimously acknowledged that the representatives should refer the matter back to their Ecclesias with a recommendation for resumption of fellowship. We have been advised that at that meeting, various problems were discussed and assurances received, which contributed to a satisfactory basis being established.

Subsequently, representatives again met, and after further discussion, the meeting concluded with a unanimous agreement that the Ecclesias concerned be recommended to heal the breach that had previously existed.

It is an apostolic command that we should "seek peace" (1 Pet. 3:11), that we should "follow peace with all men" (Heb. 12:14). It is desirable, that in this age of increasing wickedness that threatens to overwhelm civilisation in a flood of Sodomite evil, those who love the truth should draw together in strength to resist the pressures from without. At the same time, we bear in mind that Inspiration declares that the wisdom from above is first pure and then peaceable (James 3:17), and that in context with the very references to Ecclesial peace cited above, there is also the requirement to "eschew evil" (1 Pet. 3:11), and "follow holiness, without which no man shall see the Lord" (Heb. 12:14).

Any such resumption of fellowship therefore, must not be at the expense of insistence upon truth in doctrine or in practise. There is a need to "strengthen the things that remain and that are ready to die," and it is our conviction that the Brotherhood generally needs to upgrade its attitude towards both doctrine and living. There are disturbing trends manifest within all Ecclesias today, emphasising the need for brethren to clearly see the issues before them, setting priorities in their proper order, and viewing modern attitudes from the standpoint of the Word.

Australia has been hit with the impact of permissiveness perhaps more than any other country. Adelaide, itself, once the criterion of conservatism in religion, in conduct and in politics, is today foremost in permissiveness. Such an environment tends to rub off on to Ecclesias. So we see in some quarters a tendency to ape the world in these regards by following the fashion in sporting inordinately long hair on the part of brethren (surely a contravention of 1 Cor. 11:14), or of wearing of provocative dress on the part of sisters (surely a contravention of 1 Tim. 2:9).

The insistence upon separateness, or of certain standards of attitudes or of dress, seem a little ridiculous in the light of the general acceptance by the world of different grades of behaviour, or of attitudes, and so there follows a relaxing of such standards. We must not permit that to be the case. Indeed, it would be too heavy a price to pay even for Ecclesial reconciliation. Ecclesial unity must become the springboard for higher endeavours on the part of us all, freeing us from internecine controversy to fight the good fight of faith against the forces of darkness without (Eph. 6:12).

Where doctrine is weakened, practise invariably follows. As far as the discussions conducted in the Sydney area, however, we have been assured that the fundamental doctrine, which was previously the basis of dispute, has been resolved in accordance with sound Christadelphian teaching. Indeed, we ourselves, having at one time been drawn into the area of discussion, strongly urged that such assurances be obtained. We have been advised that this has been done, and that being the case, no doctrinal cause for disfellowship remains. We can rejoice and thank God at this conclusion, whilst also recognising that the insistence upon sound doctrine has been wise. We trust that all will benefit from the controversy, being determined that they will resist any further undermining of truth, that the brotherhood be not disrupted, and that the resumption of fellowship and reconciliation may be used as a means of mutual strengthening of attitudes both towards the teaching of the Word and in its demands for separateness from a world that is hastening to its doom.

*H. Mansfield* — Editor.

#### NEVER TOO YOUNG TO LEARN

Each day of a child's life is important to a mother in the faith. Few parents realise the keenness of their child's mind and many valuable days are lost waiting for them to "get old enough to understand." Do not be afraid to start "too young" acquainting them with the Scriptures. Their minds are going to absorb something during those early days. Why not fill them with the living word? Early planting will bear precious fruit. If a child learned one thing a day from the time he could first talk, what a wonderful foundation he would have by the time he was twelve. If they can learn to say *daddy*, can they not — just as easily — learn to say *God*? Children do not need a sermon. Just talk to them simply — "God is a Father." That is something they can understand. In the Scriptures, God often uses the material and the physical to unfold to us the spiritual, that we might perceive. That is a good method for children. Plasticine, shaped and moulded, can be used to illustrate how God can form our characters. Sleep can illustrate the state of believers in death. God is light, which drives away darkness. This form of teaching is valuable and adaptable to the young mind. By such means it is possible to "teach the word diligently unto thy children, talking of it when thou sittest in thine house, and when thou walkest by the way" (Deut. 6:7). By thus communicating with children their minds are opened up to the Word, and their confidence in their parents as teachers is increased.

**“REPROACH HATH BROKEN MY HEART”**  
(Psalm 69)

*Christ was not coldly indifferent to the strains and stresses of life, but was deeply affected by them. He was a man of intense emotion who keenly felt the defection of friends and the opposition of enemies because of the warmth of his love for Yahweh and His truth. He was often moved with compassion, was prepared to expend himself to help others, and wept with sympathy at the graveside of a friend, even though he knew that the dead would shortly appear in life again. At the climax of his offering, as he saw the temporary triumph of sin, and realised the affect of spiritual blindness on a people and nation for which he had great love, his feelings welled up so completely as to be beyond bearing, so that he died of a broken heart. Are we emotionally moved by the Truth? Does the “love of Christ” motivate us, as love of God motivated the Lord? These are considerations that are worthy of reflection as we meet around the tokens of his offering on our behalf.*

**Sufferings Beyond Human Endurance**

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

himself, but as it is written, The reproaches of them that reproached Thee fell on me.” This is written in the 69th Psalm.

Turning to that Psalm, we are presented with the inner and personal experience of Christ in a form not accessible in the Gospel narratives, and are able to perceive many points of resemblance to our common experience, with an effect which is encouraging. The primary reference is, of course, to David; but the Spirit in David, which was the Root of David, which called him from shepherding and made him king of Israel for a remote purpose of its own, frames David’s utterances in a way that expresses the heart-

breakings of David's Son and Lord while he was the despised and rejected of men.

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

*"I sink in deep mire where there is no standing.*

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

*I am weary of my crying; my throat is dried.*

*Mine eyes fail while I wait for my God."*

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

We are tasting the affliction of this attitude. Our whole life is an act of waiting for God, waiting for the time promised, looking for, desiring, and living for the appointed day of the baring of His holy arm. While we wait, the world is busy with its own prosperous devices, jeering at our hopes and quietly pitying our infatuation. False brethren also discourage and weaken our hands, heartless and formal in their profession of faith, and tired

of the dreariness of the waiting attitude. The situation is trying, but not more so than was that of the Lord in the day when he could say:

*"Mine eyes fail while I wait for my God.  
They that hated me without a cause are more than the hairs of my head.  
They that would destroy me, being mine enemies wrongfully, are mighty."*

#### Cause of Hatred

Christ's enemies were his enemies without a cause in one sense, and with a cause in another. The actual cause Jesus explains in the words addressed to his own brothers after the flesh, as recorded in John 7:7:

**"The world hateth me because I testify of it that the works thereof are evil."**

This was the actual cause of the enmity shown to Christ, yet not a justifiable cause, for in testifying against the world he bore witness to the truth, and, bearing witness to the truth ought not, in reason, to create enemies. Therefore the man hated for such a reason is hated without a cause.

This has been the case with the brethren of Christ in all ages. Their whole life and conversation is a testimony against the world — a condemnation of the world after the type of Noah, who, by his faith and obedience, "condemned the world and became heir of the righteousness which is by faith" (Heb. 11:7). This condemnation acts as an irritant on the world which is pleased with itself, and which loves only those who speak well of it. Hence the hatred of which Jesus himself was an object. This hatred we must accept as part of the appointed tribulation which is to try and purify and make white for the time of the end. We need not aim to escape it. It still remains true,

that from God there is "woe" to such as all men speak well of. Constituted as is the present evil world, it is impossible that all men can speak well of a man unless he be of the world himself — a man-pleaser, and for a man to be of this stamp is to be the subject of future "woe," one in whom God takes no delight. Hatred will be the portion of those who follow in the footsteps of the Lord. We need not seek this hatred. We are to live peaceably with all men as much as lieth in us. But when it does come, we are not to imagine some strange thing has happened. It is what happened to the Master of the household; and it is sufficient for the disciple that he be as his Master.

#### Striving Against Sin

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

"O Lord, Thou knowest my foolishness, and my sins are not hid from Thee." The application of this

principle that he partook of the common nature of our uncleanness—flesh of Adamic stock, in which, as Paul says, there dwelleth no good thing; a nature the burdensomeness of which arises from its native tendencies to foolishness and sin.

This burden is felt in proportion as higher things are appreciated. Christ knew, as no man can know the gloriousness, the spotlessness, and spontaneous holiness of the Spirit nature. The indwelling of the Father by the Spirit would make him sensible of this. Hence he could feel more keenly the earthward tendencies of the earthy nature — the tendencies to foolishness and sin, which are the characteristics of sinful flesh, not that the tendency was stronger in him than in others but that his spiritual affinities and perceptions were higher, and that, therefore, he would be more conscious of the burden which all the saints of God feel, more or less, causing them to exclaim: "Oh wretched man that I am!"

True, Christ sustained the burden; he carried the load without stumbling. He kept the body under; he held it in subjection to the will of the Father in all things, and thus, by obedience, obtained the Father's approbation, Who was in him. Still, the burden was there; and his consciousness of it finds expression in the words under consideration. Paul's consolation must be ours when we are grieved by a similar cleaving of the soul to the dust: "It is no more I but sin that dwelleth in me." The new man delights in the law of God after the inward man; the floundering of a sluggish inefficient nature belong to the list of innocent calamities from which we shall be delivered in the day

when beauty shall be exchanged for ashes; the oil of joy for mourning; the garment of praise for the spirit of heaviness.

*"Let not them that wait on Thee, O Lord God of Hosts, be ashamed for my sake: Let not those that seek Thee be confounded for my sake, O Lord God of Israel" (v. 6).*

This is specially applicable to David and Jesus. Calamities befel them; and they were concerned lest those who were faithful in Israel should be disturbed in their trust in God on account of these calamities.

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

#### Unreasonable Opposition of the Wicked

*"Because for Thy sake I have borne reproach.  
Shame hath covered my face.*

*I am become a stranger to my brethren,  
And an alien to my mother's children.  
For the zeal of Thine house hath eaten me up,*

*And the reproaches of them that reproached Thee have fallen upon me" (verses 7-9).*

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

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

which men feel for Divine things in general: and it will be directed more particularly against those who are most identified with these things. The lukewarm and half-hearted keep their respectability and suffer none of the reproach. Reproach is a bitter thing to bear, but when suffered for the name of Christ it has promise of great sweetness for the day that is even now at the door. *"When I wept and chastened my soul with fasting,  
That was to my reproach (verse 10).*

The ungodly are above sorrow themselves, except the sorrow that comes from the deprivation of some present creature advantage. They know nothing of the sorrow that springs from the ascendancy of evil in the general situation of mankind. This is the highest sorrow. David and Jesus experienced it intensely. Their brethren in all ages have felt it, and it is to their reproach.

The world like to see men cheery. They are discomfited at refusal to take part in their hilarious mirth, which is the cracking of thorns under a pot. They make the sad sobriety of the truth a matter of scoff: "What dismal creatures you are! Why can you not be like other people?" This is a reproach not to be ashamed of. Saints do not mope on principle, or mope at all in the true sense of that term. They share the Master's sadness at the triumph of respectable ungodliness; the disregard of all Divine things. Their hearts are weighed down by the mighty prevalence of wrong among men — the evils that are more extensive, penetrating, and common than the common intellect realises. But their sorrow hath hope. It springs from a capacity to appreciate joyful things. It has its root in the knowledge of God, the love of His

ways, the desire to see good among men on the foundation of His glory. To such Jesus says, "Blessed are ye that mourn, for ye shall be comforted. Blessed are ye that hunger and thirst after righteousness, for ye shall be filled."

### Overwhelmed With Sorrow

*"I made sackcloth my garment:  
I became a proverb unto them.  
They that sit in the gate (the men having authority) speak against me.  
I am the song of drunkards."*

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

From verse 13 to 21 sets forth the earnest petitions of Jesus to the Father in the days of his flesh, and the severity with which he felt the troubles that befel him.

*"But as for me, my prayer is unto thee, O Yahweh,  
In an acceptable time: O God, in the multitude of Thy mercy  
Hear me, in the truth of Thy salvation.  
Deliver me out of the mire, and let me not sink:  
Let me be delivered from them that hate me, out of the deep waters.  
Let not the waterflood overflow me,  
Neither let the deep swallow me up,  
And let not the pit shut her mouth upon me.  
Hear me, O Yahweh; for Thy loving-kindness is good:  
Turn unto me according to the multitude of Thy tender mercies.  
And hide not Thy face from Thy servant;  
For I am in trouble: hear me speedily.  
Draw nigh unto my soul, and redeem it:  
Deliver me because of mine enemies.  
Thou hast known my reproach, and my dishonour:  
Mine adversaries are all before Thee.  
Reproach hath broken my heart; and I am full of heaviness:  
And I looked for some to take pity, but there was none.*

### Seeking A Righteous Vindication

From verse 22 to verse 29 we



have a style of language which the majority of people have a difficulty in recognising as the utterances of the Messiah — imprecation against his enemies.

*"Let their table become a snare,  
That which should have been their welfare,  
let it become a trap,  
Let their eyes be darkened that they may  
not see,  
And make their bones continually to  
shake.  
Pour out Thine indignation upon them."*

The difficulty arises from confining the view to the day of his humiliation. The Christ-Spirit in David was not confined, but covered the whole breadth of the Divine purpose. Now, though Christ in the days of his flesh suffered as a lamb led to the slaughter, yet the purpose of God was at last to pour wrath on his persecutors: and this purpose is foreshadowed in many of Christ's discourses. Christ was not only a sufferer, but the appointed avenger. There is a time to bless and forgive, and there is a time to execute judgment, even when he returns to the winepress of Yahweh's anger. This prayer of malediction has reference to that time. It is a prophetic intimation by the same Spirit in David that the expectation of the poor shall not always perish: that vile men shall not always be exalted: that meekness and righteousness shall not always be under the heel of the proud. For a season, for discipline, we are commanded to be under subjection to evil, as Jesus was; but it is with the distinct prospect that we shall be avenged by Him who hath said: "Vengeance is mine: I will repay," and this prayer of Christ's shows it is lawful to make that purpose a subject of petition.

#### Suffering Turned To Singing

"I am poor and sorrowful,"

continues the Spirit in David concerning Christ: "let Thy salvation, O God, set me up on high," (v. 29). In this prayer, every saint can join. Nothing can set them up but the salvation of God. The best condition of mortal life — the highest honour man can bestow — has no power to satisfy the longing which the enlightened soul has continually to God and His glorious perfection. The salvation of God, which will constitute them actual partakers of the Divine nature, will indeed set them up and fill their mouths with songs: in view of which, and the present mercies that lead to it, they can as heartily join in the cheerful strain with which the Psalm concludes:

*"I will praise the name of God with a  
song,  
And will magnify Him with thanksgiving.  
This also shall please the Lord better than  
an ox  
A bullock that hath horns or hoofs."*

Thus intimating the contemplated end of the Mosaic ritual in Christ.

*"The humble also shall see this and be  
glad.*

*Your hearts shall live that seek God,  
For the Lord heareth the poor  
And despiseth not His prisoners."*

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

the poor and despiseth not His prisoners. Then shall heaven and earth praise Him, the seas, and everything that moveth therein. Saints can even now call upon all things thus to praise in anticipation of the fact declared in the concluding verses:

*"For the Lord will save Zion.  
He shall build the cities of Judah,  
That they may dwell there and have it in  
possession.  
The seed also of His servants shall inherit it,  
And they that love His name shall dwell therein."*

— R.R.

*The Spirit Of God and the Baptism Thereof*

**BAPTISM OF SPIRIT BENEFITED OTHERS**

*In this section of his exposition, Brother Thomas shows that whereas some claim to possess the spirit because of an "inner feeling" of wellbeing they experience, in Apostolic times, the spirit was bestowed to benefit others — not for personal gratification.*

"Spirits," then, is a word apostolically used to designate the gifts of the Spirit of God; and those who undertook to teach by the Spirit. Of the former, there were "diversities;" and of the latter, two classes. The diversities in the aggregate made up the baptism of Holy Spirit, which was given for administrations and operations. These exhibitions of power were styled collectively, "The manifestation of the Spirit." The powers were not given to any one for his own private benefit, but for the general use and benefit of the body of Christ; as it is written, "to every one is given the manifestation of the Spirit for the collective good"—*pros to sympheron*.

This is an important feature in the case. People who pretend to be the subject of Spirit-baptism can adduce nothing else but their feel-

ings, which all terminate in themselves. No one is profited by anything they pretend to have received. Not a single scriptural idea do they possess more than before their pretended baptism, nor have they a single power they had not before. They are as ignorant and perverse as ever, and as hostile to the truth, when laid before them, as Pagans.

Not so with the apostolic believer. When he was baptized with Holy Spirit, he acquired wisdom and knowledge which was advantageous to all who lacked them; he had the gift of faith by which he could remove mountains, if the good of the body collectively required it; he could heal the sick; in work powers; speak to the brethren to edification, exhortation, and comfort, no mean accomplishment in an apostolic community. He

could discern spirits, and so protect and warn the unlearned against the imposition of the false apostles that would certainly arise. He could speak the languages of the nations without previous study, and in them make known the wonderful works of the Deity: all these things the spiritually baptised could do for the benefit of those who were not so baptised, and of the Jews and heathen round about. Such a baptism as this nowhere exists upon earth in these times, yet every congregation of believers could glory in such an indwelling of the Deity among them by His Spirit in the days of Paul (Eph. 2:22).

#### The Establishing Of Theological Colleges Demonstrates The Absence of the Spirit Gifts

The want of this baptism is practically acknowledged by all "the names and denominations" of Babylon, in the establishment and endowment of theological factories for the preparation of juvenile pietists "for the work of the ministry" . . . .

But this factory system as a practical substitute for Spirit-baptism had no existence in the days of the apostles, and that it is utterly superfluous and unnecessary now, is proved by its failing to qualify men scripturally "for the work of the ministry" in the apostolic sense of the phrase, and in the fact that the most efficient teachers "of the truth as in Jesus" are, and have ever been, those who have never been milled in the factories of the Gentiles. In the days of the apostles, the belief and obedience of the truth, simply, constituted believers "saints," but did not perfect them for "the edifying of the body of Christ."

The saints in general "occupied the room of the private" (1 Cor. 14:16) until certain of them came to occupy the room of the public men by the gift of the Holy Spirit. This division of class resulted from baptism of spirit, which all were not permitted to receive. The case of Simon Magus proves this. We are told that "*through the laying on of the apostles' hands the Holy Spirit was given,*" and that Simon, who had been baptised in water, saw this, but not having received the gift himself, he offered to purchase it of Peter and John. They, however, not being clergymen nor bishops of the apostacy, refused to sell the baptismal gifts for money, and consequently he never obtained them, the moral pre-requisites being deficient.

#### Necessary Pre-requisite to the Bestowal of Spirit Gifts

The case of the Samaritan brethren (Acts 8:14-24) clearly shows the prerequisites to a baptism of spirit in all cases save that of the apostles and the house of Cornelius. Before receiving the spirit it was necessary for the candidate —

1. To believe the things of the kingdom of God, and the name of Jesus Christ (Acts 8:12).
2. To be buried with Christ by baptism into death (*ibid*); and,
3. That the Apostles, or some inworker of powers like them, pray for the believer that he may receive it, and lay their hands on them (verses 15,17; 1 Tim. 4:14; 5:22; 2 Tim. 1:6).

On the day of Pentecost the gift of holy spirit was promised to those who were added to the name of Jesus Christ by baptism. As they

were about to return to remote places, where they would carry the gospel to Israel there, it is probable all the visitors to Jerusalem so returning would receive it, that through them God might confirm the word when they preached it. But though promised to all such, the cases of the seven chosen to serve tables (Acts 6:7); of the Samaritans; of Saul (Acts 9:17); and of the twelve at Ephesus (Acts 19:6), show that the divine appointment for imparting the spirit was prayer and the imposition of the hands of the Apostles, or of a presbytery of inspired men, or of an inspired individual believer, as Timothy. These elements of the appointment do not now exist

among men. We have no apostles but false ones; and all the presbyteries, or leaderships, are uninspired; and there is no individual on earth the imposition of whose hands is of any value in the premises. A man must be a saint, and must have the gifts with himself before he can impart them; and then even if he had gifts, if among them he was deficient of the "inworking of powers," he could not transmit what he possessed to others. Philip could expel unclean spirits, and heal the palsied and the lame; but he could not impart spirit-gifts to the baptized. The apostles had to be sent for to accomplish this.

— Condensed.



**EGYPT  
ENEMY OF  
RUSSIA  
(Dan. 11:42)**

The Soviet's relations with Egypt are at their lowest ebb ever. President Sadat recently blamed the Russians for the anti-Egypt hate that was emanating from the Arab world, especially Syria. Gradually Russian military advisers and activities are being withdrawn from Egypt, and it has been suggested that the Soviets are encouraging a renewed vigour in the Egyptian communist party. As reported before, "when Russia makes its grand move for the building up of its image empire" (*Elpis Israel* p. xx) Egypt will be among those to be attacked and taken (cp. Dan. 11:42-43), for "the land of Egypt shall not escape" but "he shall have power over all the treasures of Egypt." Gradually each part of the M.E. is fitting into the pattern provided by the prophetic Word.

**DWELLING  
SECURELY  
IN THE  
LAND  
(Ezek. 38:11  
margin).**

Negotiations between USA and Israel could result in the Jews receiving supplies of the most sophisticated super-weapons. The US has promised (depending upon Congressional approval) that she will "look kindly" upon

Israel's request for the F-16 fighter bombers and the Pershing ballistic missiles which have a maximum range of 450 miles and are quite able to hit any of the important targets of Israel's Arab neighbours. Additionally, Washington has "guaranteed" Israel's future oil supplies, her freedom of the seas, and assistance in the event of any threat by any world power. Though developments seem slow, because of our impatience for the consummation yet, in reality, Yahweh's plan and purpose is rapidly coming to fruition. Peter reminded his readers that "the Lord is not slack concerning his promise, as some men count slackness," (2 Pet. 3:9). Yahweh's hand in world politics is obvious in the development of Israel, for it has been declared that "the heathen shall fear the name of Yahweh and all the kings of the earth Thy glory. When Yahweh shall build up Zion, He shall appear in His glory" (Ps. 102:15-16). Israel is a nation. She is being brought to that state required by the prophetic word. Developments in all spheres of the earths politics testify that we are living at history's most dramatic time. Today, while it is called today, we of all people of the earth should be enthusiastically working on behalf of the Truth, and our readiness at the Lord's return.

May we be blessed to be found labouring to that end.

— W.J.M. (Woodville).

(Question Answered)

## “THE WORD WAS GOD”

### Question Posed:

“John 1:1 reads, according to the *Diaglott*: “In the beginning was the Word and the Word was with God, and the Word was a god.” All translations I have consulted render this ‘The word was God,’ but a Jehovah’s Witness claimed it should be rendered ‘The Logos was a god,’ and that this statement taught the pre-existence of Christ. Could you help me in regard to the Greek?”

### Question Answered:

In this verse, Word or *Logos* occurs three times and God or *Theos* twice. In the Greek, the article occurs before Word in every case as *ho logos*, but before God, only in the first instance as *tou Theos*. In the final use of the word God, or *Theos*, there is no article. For that matter, there is no Greek word to justify “a God;” it must be supplied, for there is no indefinite article “a” in Greek.

The difference in the two articles mentioned above: *ho* before *Logos* and *tou* before *Theos*, expresses the Grammatical case of each of the regard to *Logos*, the form of the article *ho* indicates the Nominative case, and shows that *Logos* is the subject of the verse. On the other hand, *tou*, used in regard to God, indicates the Genitive case, i.e., from whence a thing originates.

Now in the Greek, the final statement of the verse is “and God was the word” (*ho logos*), so that the form of the definite article indicates that *logos* is the subject of the statement, and *Theos* is the predicate of it.

That being the case, the phrase

is correctly rendered by the A.V., R.V., and all other translations you have consulted, but incorrectly by the Jehovah’s Witness with whom you had your discussion.

Notice, also, that in the *Diaglott*, Benjamin Wilson correctly gives the literal Greek in the interlinear portion of the text, and *correctly translates* it as in the A.V. in his rendition. However, the J.W. Bible, *The New World Translation* renders the phrase as “the Word was a god.” This is grammatically unsound, but is done to bolster an impossible theory: the alleged pre-existence of the baby born of the virgin Mary. There is a sense in which “pre-existence” can apply (see *Nazareth Revisited* p. 48) but not in this completely false manner.

The definite article is missing from God in the second use of this term because John is emphasising that the *logos* is divine; not in the sense of being a separate identity, but in relation to the nature of its teaching. In the first use of the word God, the article in the form of *tou* is added, to show that the subject of the verse, the *Logos*, was out

LOGOS

of God; whilst in the final use of the term it is omitted, so teaching that the *Logos*, or wisdom expressed thereby, is divine. Thus Moffatt renders: "The Logos was divine."

The verse thus claims three things for the *Logos*: (1) – it was

there in the beginning; (2) – it was with and came from God; (3) – it was divine. An excellent definition of Logos is contained in Eureka vol. 1. pp. 89-90.

Logos Committee.

# Thy Kingdom Come

Thy Kingdom come, O God;  
Thy rule, O Christ, begin;  
Break with Thine iron rod  
The tyrannies of sin.

Where is Thy reign of peace,  
And purity, and love?  
When shall all hatred cease,  
As in the realms above?

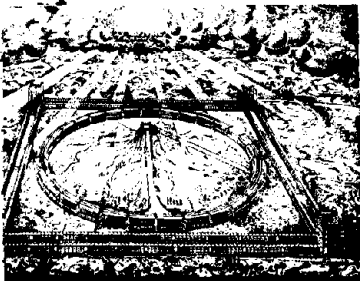
When comes the promised time  
That war shall be no more;  
And lust, oppression, crime,  
Shall flee Thy face before?

We pray Thee, Lord, arise,  
And come in Thy great might;  
Revive our longing eyes,  
Which languish for Thy sight.

Men scorn Thy sacred Name,  
And wolves devour Thy fold:  
By many deeds of shame  
We learn that love grows cold.

O'er heathen lands afar,  
Thick darkness broodeth yet;  
Arise, O Morning Star,  
Arise, and never set.      Amen!

– L. Hensley, 1867



# LOGOS

## Communication

(In which the Editor holds converse with readers near and far)

### Inflation

"Noting your comments on inflation, I suggest that it may prove a great saving in costs if a bulk fee and postage could be made for your publications. I wish to continue my subscriptions, for today it is a battle to keep good food on the table. Man can easily adjust to second best in many things, but I do not want my family to take second best as far as spiritual food is concerned. Thus I pray for the unity to which God has called us."  
— D.O. (NSW).

*(We are exploring every avenue to overcome the inflationary spiral introduced by an incompetent Government, and trust that the arrangements announced this month may be suitable. . . . Editor).*

### Study of Revelation

"Our practise is to do the daily readings immediately after the evening meal whilst all the family are together. We also, in the past, have read certain books and expositions of the Word at the same time. We now plan to do the same with the Tapes and Study Notes on the Apocalypse, put out by the Woodville Ecclesia. At present there are only three of us, but we plan to continue our usual practise with the use of the tape and notes that are being supplied. We do not believe that we will com-

plete the study before the Lord's return.

"Do not be unduly worried with criticism. Remember, Paul was criticised severely though unfairly, and was constrained to write: 'troubled on every side yet not distressed; perplexed but not in despair, persecuted but not forsaken . . . that the life of Jesus might be made manifest in our body.'

"I am writing Brother Hackett for the information concerning the tapes, and am looking forward to the study." — W.C. (Qld).

*(Study notes on Revelation are available to brethren and sisters through Brother Hackett in conjunction with the Woodville Ecclesia. . . . Editor).*

### Mock War In The Desert

"I have enclosed a news item from the local press, which I consider of great importance as a sure sign of the times. Surely our redemption is drawing nigh, and in spite of all difficulties, we can lift our heads in anticipation (Luke 21:28)."

— A.J. (N.J.—USA).

*(The news-cutting, bearing the above heading, reports that American troops are engaged in a mock war in the desert "for possible military intervention in the Mideast, according to Pentagon sources." The implications*

*are that USA might attempt a military take-over of oil-producing countries if conditions become more difficult. Since then, America has agreed to supply troops to maintain the new borders between Egypt and Israel, which have brought her into the M.E. as anticipated. Truly the signs are indicative of the return. Such news-cuttings are greatly appreciated. . . . Editor).*

### The Jew.

"And though his own received him not

And turned in pride away,  
Whence is the Gentile's happier lot?

Are you more just than they?

No, God in pity turned to you —

Have you no pity for the Jew?

Go, then, & bend your knee to pray

For Israel's ancient race,  
Ask the dear Saviour every day

To call them by his grace,  
Go, for a debt of love is due,  
From Christian Gentile to the Jew.

"I thought you might like this." — J.L. (N.Z.).

*(Thank you. The poem is appreciated. See Rom. 15:27. . . . Editor).*

### Herald of the Coming Age — In Kenya.

"I thank you very much for the Herald of the Coming Age that we have received

from you free of charge, for use in preaching the Gospel through Ecclesias in East Africa. We wish to express our pleasure for this great gift from Logos readers. In addition to preaching the Truth we have found them of great help in assisting our own brethren to a better understanding." — P.W. (West Kenya).

*(The liberality of readers has made it possible for us to mail copies of Herald of the Coming Age to various parts of the Ecclesial world. . . . Editor).*

#### Anonymous

We have received communications to hand signed *Anonymous*. However, we require a proper signature for all letters received for publication, though we do not mind a *non-de-plume* as well.

#### Can We Cease From Sin

"I would like your opinion on a controversy in which I have become involved. Will we ever, during our mortal existence, be able to cease from sin? It seems to me that Rom. 8:29 suggests that we can attain unto that state. Paul wrote: "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). The NEB renders: 'will bring it to completion by the day of Jesus Christ.' Does this mean that those who do not attain unto this state will lose the race for life? Paul wrote: 'I can do all things through Jesus Christ' (Phil. 4:13)." — H.B. (Vic).

*(Paul declared that "All have sinned and come short of the glory of God" (Rom. 3:23); and John adds "If*

*we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8). Whilst we need to strive for perfection, we will only attain it through the forgiveness of sins. We are thus dependent upon the sacrificial mediation of the Lord to attain unto perfection. Jude wrote: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory" (Jude 24-25). The word "faultless" signifies without blemish, and for this we are dependent upon the Saviour (see Eph. 5:26-27). There has been too much philosophising and theorising regarding sin and perfection, and too little practical striving to avoid the first and to try and attain unto the second. We suggest that you simplify the truth in your mind, and that you avoid "doting about questions and strifes of words, whereof cometh envy, strife" and other sins. Christ is at the door; let us prepare for his coming. . . . Editor).*

#### "Red" Russia

"I thought the article in Logos relating to the five-pointed Communist Star, as indicative of the Soviet's plan of domination over the five main continents of the world, most interesting. It confirmed some factual

#### Kings Of Israel And Judah

Is there available a "stick in" sheet for a wide-margin Bible, setting out the kings of Judah and Israel, together with the times and periods of their reigns. I was considering drawing such a sheet up, when a brother suggested getting in touch with you to see if such a thing had already been prepared. At some convenient time, could you possibly advise accordingly, giving price per

films that were recently shown by the Soviet Embassy in Wellington, to celebrate the thirty year ending of World War II. Communist pride in its achievements is incredible. The film depicted Russia as winning the war on their own, and when at the conclusion its toll in the war was shown, the commentator added: "No army in the world can stop us." In that he was right. The only army that will stop the progress of the Soviet ultimately will be that of the Lord Jesus Christ in which we hope to find ourselves. Until that day, however, Russian might and power will grow, to threaten the world at large. I found the description of the Russian army as the Red army intensely significant. *Red* stands for *flesh*, and the description matches Obadiah's prophecy beautifully. Russia represents the latter-day power of the flesh, the latter-day Edom, which means *red*, unless I am taking the idea too far. What do you think?

— D.L. (NZ).

*(I do not believe that you are taking the type too far. Obviously historic Edom is used as a type for latter-day power of the flesh. The prophet shows that the fate of Edom will be that of the flesh politically manifested; it will be completely overthrown. Cp. verse 16. Edom was completely overwhelmed, and (Continued, Column 3 opp.)*



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copy. I would require several for various brethren and sisters here in the north.

Answer

- R.B. (SA).

We cannot supply you with any such printed sheet, but we do suggest that you may find it more profitable to personally write it in your wide-margin Bible. I have prepared such a list in my Bible, and have found it most useful. My list gives the reigns of the Kings of Israel and Judah, as well as those of Assyria. As far as the former are concerned, it also sets out the manner in which they died, and other information.

We list below the various kings, and suggest that you work out the relevant chronology. The date of the division of the Kingdom is variously placed between 983 B.C. and 931 B.C., the low dates being now more generally accepted. There are difficulties in the chronology of the period; though these may be accounted for by overlapping reigns, joint sovereignty, intervals of anarchy, or parts of years being treated as years. Select your commencing date, and work your chronology according to the following list, the number in brackets being the length of the reign of the monarch referred to.

Because of the chronological problems, the filling in of the dates is a little difficult. This can be done, approximately, however, and is an interesting and profitable pastime. If we can help further, please make known your request . . . . (Editor).

**Kings Of Judah And Israel From The Disruption**

| Judah       |           | .. | Israel    |           |
|-------------|-----------|----|-----------|-----------|
| Rehoboam    | (17 yrs)  | .. | Jeroboam  | (22 yrs). |
| Abijah      | (3 yrs)   | .. |           |           |
| Asa         | (41 yrs)  | .. | Nadab     | (2 yrs)   |
|             |           |    | Baasha    | (24 yrs)  |
|             |           |    | Elah      | (2 yrs)   |
|             |           |    | Zimri     | (7 days)  |
|             |           |    | Omri      | (12 yrs)  |
| Jehoshaphat | (25 yrs)  | .. | Ahab      | (22 yrs)  |
|             |           |    | Ahaziah   | (2 yrs)   |
| Jehoram     | (8 yrs)   | .. | Joram     | (12 yrs)  |
| Ahaziah     | (1 yr)    | .. |           |           |
| Athaliah    | (6 yrs)   | .. | Jehu      | (28 yrs)  |
| Joash       | (40 yrs)  | .. | Jehoahaz  | (17 yrs)  |
| Amaziah     | (29 yrs)  | .. | Joash     | (16 yrs)  |
| Uzziah      | (52 yrs)  | .. | Jeroboam  | (41 yrs)  |
| Jotham      | (16 yrs)  | .. | Zechariah | (6 mths)  |
|             |           |    | Shallum   | (1 mth.)  |
| Ahaz        | (16 yrs)  | .. | Menahem   | (10 yrs)  |
|             |           |    | Pekahiah  | (2 yrs)   |
|             |           |    | Pekah     | (20 yrs)  |
|             |           |    | Hoshea    | (9 yrs)   |
| Hezekiah    | (29 yrs)  | .. |           |           |
| Manasseh    | (55 yrs)  | .. |           |           |
| Amon        | (2 yrs)   | .. |           |           |
| Josiah      | (31 yrs)  | .. |           |           |
| Jehoahaz    | (3 mths)  | .. |           |           |
| Jehoiakim   | (11 yrs)  | .. |           |           |
| Jehoiachin  | (3 mths)  | .. |           |           |
| Zedekiah    | (11 yrs). | .. |           |           |

(“Red Russia”—Continued). so also will be the latter-day political organisation of Adam or Edom. Some apply the prophecies relating to Edom to the Arab peoples. But this is wrong. The Arabs will be converted to Christ at his return; whereas Edom will be completely overthrown. See Isaiah’s prophecy concerning the Arabs in Isa. 60: 6-7, and contrast it with the complete destruction of all that Edom stands for in Obadiah . . . Editor).

**Reconciliation?**

“I wish to thank you for your letter of 8th July advising us that the letter to the “Christadelphian” magazine concerning the Beverley Hills Group had been sent. I also acknowledge receipt of your recent communication in which you advise of the Editorial you plan to publish in the next issue of “Logos” reporting upon your correspondence with Brother Nicholls. We are, of course, interested in these developments and although our Arranging Brethren have not, as yet, seen your latest communication, I am sure they would welcome any evidence of possibility of grounds for reconciliation with this group. It is however important that there should be evidence of a change of attitude. We would certainly welcome any further information upon this matter which you are able to forward to us.”

- H. Taylor (Hobart Ecc.).

“In relation to your circular letter of 28th August, 1975, regarding *Basis for Reconciliation*, At this juncture we wholeheartedly agree with your comments, and pray that

good may come of your suggestion to Bro. Nicholls. On behalf of the Boolaroo Ecclesia - J. Richards, Rec.)

The suburban Inter-ecclesial Committee of South Australia, representing Enfield, Cumberland, Tea Tree Gully, Brighton, and Woodville Ecclesias have likewise endorsed this approach to *The Christadelphian*.

Sydney Ecclesias have requested that members of the Adelaide Inter-ecclesial Committee (including the Editor and Bro. J. Martin) meet with representatives of Beverley Hills, but in view of the approach to Bro. Nicholls, such has been deferred.

"Your circular letter concerning the controversy between Bro. Sponberg and yourself was considered at the meeting of this Committee on 5/9/75. We have noted your proposals with interest, and we accept your offer to keep us in touch with developments" - The Christadelphian Committee.

*(We point out that the controversy is not between Bro. Sponberg and ourselves, but between Bro. Sponberg and the Riverwood Ecclesia, NSW. We did all we could to prevent it erupting as it has, but this only resulted in us becoming the object of attack. We would personally welcome reconciliation on a sound basis... Editor)*

### Proof of Noah's Ark?

A letter to hand includes a brochure from *Gospel Truth* (USA) claiming that the remains of Noah's Ark were definitely identified by an expedition that climbed the mount in 1974. Members of the expedition stood on an eminence overlooking a vast chasm, on the

other side of which were what is claimed to be the remains of the Ark. Whether this claim is justified has yet to be determined. In 1955, F. Navarra ascended the Mount, and discovered what he claims to be the remains of the Ark. He returned with a piece of wood, some five feet long, which, according to scientists is some 5,000 or more years of age.

It would be interesting if this were the remains of the Ark, but we doubt whether flesh would be unduly impressed in these days of materialism. For ourselves, it would not give any added confirmation, for we believe the record beyond all doubt. The Lord declared: "As it was in the days of Noah so shall it be at the coming of the Son of Man" (Luke 17). We see evidences of that prediction about us; and that satisfies as to the proof of the historical record. The book: *The Quest for Noah's Ark*, available from *Logos Publications*, outlines attempts to discover evidence of Noah's Ark. - Editor).

### The Government

"We do not agree with K.T.'s criticism of your references to the Australian Government. The salt must still have cleansing and antiseptic properties; otherwise it is only fit to be thrown away. John Baptist criticised Herod for his wrong ways - though we hope you do not share his temporary experience, as a result of your forthrightness." - L.J. (Eng.).

*(In a literal sense we do not anticipate that the Government will heed us, but we are afraid that it is attempting to do so with our work. The steep increase of postal rates are*

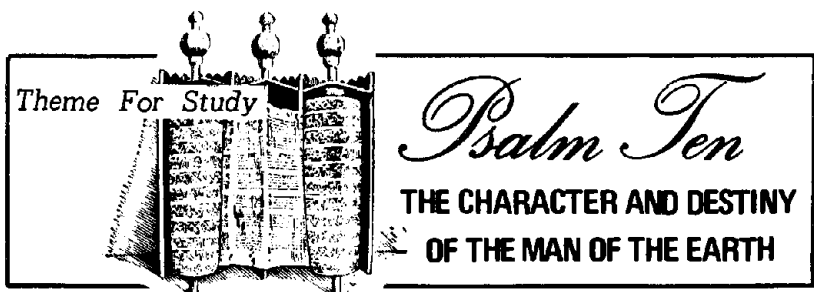
*doing that. It now costs us about 25c to mail each issue of Logos to you, and the result of such a charge is that many such magazines are ceasing to operate. With Yahweh's blessing we hope to maintain this witness to the Truth, and avoid the fate of John Baptist as far as the magazine is concerned... Editor).*

### Blamelessness

You ask why it is that Jude prays to be presented "blameless" before the presence of the Lord, if we cannot attain unto such a state? You do not represent us correctly by thus writing. It is possible to be blameless before God, and indeed, we must aim for it. But due to the weakness of flesh, we will not attain unto that state now, except by the forgiveness of our sins. And it is through that means that we will be presented blameless before him. A similar explanation can be given to the Scriptural use of the term "perfection." Paul teaches that "perfection" was impossible by the law (Heb. 7:11), but can be obtained in Christ (Ch. 6:1; 10:14). How? By forgiveness of sins. If it were by complete obedience, then it could have come through the law. But having a consciousness of sins, we are compelled to rest upon the mercy and love of the Father in Christ. And we can do so with every confidence.

### STOP PRESS

Letter from Bro. Nicholls to hand states that he is prepared to favourably consider an approach to him in regard to the Sydney controversy as publicised in our last issue. Full details next issue.



The Psalm is a prophetic Psalm, closely connected with the previous one. Based upon the personal experiences of David, it outlines the character and destiny of the "man of the earth" (v. 18), the "God of the earth" of Revelation 11:4.

It is divided into three parts:

1. His oppression of the poor and innocent – vv. 1-11.
2. Prayer for divine help – vv. 12-15.
3. The ultimate deliverance of the righteous and destruction of the wicked – vv. 16-18.



### 1. The Oppression Of The Poor And Innocent By The Wicked – Vv. 1-11.

This section of the Psalm is subdivided into three parts: (a) – Yahweh's seeming indifference – vv. 1-2; (b) – The reckless character of the wicked – vv. 3-6; (c) – The ruthless conduct of such – vv. 7-11. This section provides a prelude to the prayer that follows.

#### a. The Seeming Indifference Of Yahweh – Vv. 1-2.

Despite the bitter anguish of the Psalmist in suffering persecution at the hand of the wicked, Yahweh seems to be strangely indifferent. Lawlessness has reached such a pitch that gross wickedness is not only committed, but the wicked are boastful of their actions, and, in the absence of restraint, are bold in their continuance of it. The prosperity (v. 5), security (v. 6), insolence (vv. 4,

11), deceit (v. 7), and violence (vv. 8-10) of the man of the earth are vividly portrayed, and yet it appears as though Yahweh is prepared to wink at such evil.

#### VERSE 1

"Why standest Thou afar off, O Yahweh?" – It appeared to the Psalmist as though Yahweh was indifferent to conditions endured by the righteous. See an echo of these words in the prayer of Rev. 6:10.

"Why hidest Thou Thyself in times of trouble?" – The verb is *alam* to veil, conceal, or cover. It appeared to the Psalmist as though Yahweh's eyes were closed to his state (cp. Isa. 1:15), and His ears were deaf to his appeal (Lam. 3:56).

#### VERSE 2

"The wicked in his pride, doth persecute the poor" – The verb *dalaq* signifies to flame. In Gen. 31:36 it is rendered hotly pursue; but it also can signify to sear, as by a flame. This was the experience of David when hotly pursued and oppressed by Saul, and by the army of Absalom. In both cases, he poured out his heart unto Yahweh in prayer as "the wicked" threatened to overwhelm him. The word "wicked" is *rasha* and signifies those who are morally

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depraved, the completely lawless, who refuse to submit to the discipline of Yahweh. On the other hand, the word "poor" is *aniy*, and signifies the *depressed, downcast, oppressed*. They are the meek who have been promised that they will "inherit the earth" (Ps. 37:11), but they are not necessarily poor in wealth.

"Let them be taken in the devices that they have imagined" – Better with the R.V. mg.: "They are taken in the devices." The reference is to the poor. The Psalmist complains that the wicked push on in their ungodly pride, and the poor, who lack resources or friends, become the victims of their ungodly deeds.

### b. The Reckless Character Of The Wicked – Vv. 3-6.

*The "wicked" comprise religious hypocrites. Whilst oppressing the poor, they mouth praises to Yahweh. David's experience of this anticipated the persecution of the Ecclesia by the Church as predicted in the Apocalypse.*

#### VERSE 3

"For the wicked boasteth of his heart's desire" – Impervious to the requirements of Yahweh, he seeks his own satisfaction. David has one particular adversary in mind who foreshadows "the man of sin" (2 Thess. 2), the "God of the earth" (Rev. 11:4) and the "false prophet" (Rev. 16) of the N.T.

"And blesseth the covetous, whom Yahweh abhorreth" – Note the alternative rendition of the margin. The line can be rendered: *For the wicked, in spite of the desire of his soul, joins in singing hallelujahs (Leupold)*. This attitude is indicative of the hypocrisy of the religious but lawless one David has in mind. Each time he succeeds in his oppression of the poor, he blesses, or thanks God! In doing so, he reveals complete indifference to Yahweh's real requirements. Though blessings of Yahweh are on his lips, in fact, his deeds are a negation of the divine will. Such an individual is abhorred of Yahweh. See Zech. 11:5.

#### VERSE 4

"The wicked through the pride of his countenance, will not seek after God" – The R.V. renders: "Saith He will not require it." He acts on the assumption

that he will not be called in question for such acts: he does not recognise that they contravene the will of Yahweh.

"God is not in all his thoughts" – There is no real thought of God in his mind. He mouths the name of Yahweh, but his actions reflect the vacuum of his mind concerning God. It is easy to speak of God's ways and will; it is difficult to apply and do.

#### VERSE 5

"His ways are always grievous" – The R.V. renders: "His ways are firm at all times." He seems to prosper in his schemes.

"His judgments are far above out of his sight" – He cannot perceive that Yahweh will ultimately act against him; nor see the judgments impending. How like Christendom today, and particularly Babylon the Great who declares: "I sit a queen, and am no widow, and shall see no sorrow" (Rev. 18:7-8).

"As for all his enemies, he puffeth at them" – God is out of his sight and mind, and as for mere human enemies, he despises them.

#### VERSE 6

"He hath said in his heart, I shall not be moved" – He is so sure of himself, that he imagines his successes will continue indefinitely.

"For I shall never be in adversity" – Again these words foreshadow those of Babylon the Great (Rev. 18:7-8).

### c. The Ruthless Conduct Of The Wicked – Vv. 7-11.

*Puffed up in pride and self-confidence; indifferent to the will of God, and impervious to the suffering of man, the wicked gives himself over completely to his own will.*

#### VERSE 7

"His mouth is full of cursing and deceit and fraud" – His language is violent, he is full of guile and extortion. Paul cites this verse as typical of human corruption, linking it with that of Psalm 5:10. See Rom. 3:14, and cf. our Introduction.

"Under his tongue is mischief and vanity" – Mischief and trouble (see mg.)

are described as being "under his tongue," being stored up ready for use at all times.

#### VERSE 8

"He sitteth in the lurking places of the villages" — Like a highwayman, he bides his time in ambush, awaiting his prey. He camouflages his true intentions. To use the symbology of the Apocalypse in relation to the "man of the earth," he has "horns like a lamb, but he speaks as a dragon" (Rev. 13:11).

"In the secret places doth he murder the innocent" — This has been the practise of Babylon the Great. Whilst mouthing praises to God, it has oppressed the poor. See Rev. 18:24.

"His eyes are privily set against the poor" — The Hebrew word for "poor" in this place is different to that of v. 2. It is *chelekah* signifying *dark, wretched*. The R.V. renders *helpless*. The victims of Rome have been the helpless.

#### VERSE 9

"He lieth in wait secretly as a lion in his den" — The allusion indicates the fierce rapaciousness of Rome. The symbol is reproduced in the N.T. See 2 Tim. 4:17; 1 Pet. 5:8; Rev. 13:2.

"He lieth in wait to catch the poor" — Here, again, the word is *aniy*. See v. 2.

"He doth catch the poor, when he draweth him into his net" — The figure is changed, and the wicked is now described as a hunter, stalking his victim.

#### VERSE 10

"He croucheth, and humbleth himself" — The R.V. mg. applies this to the "poor" thus: "And being crushed he (i.e. the poor) boweth down." He becomes the victim of the lion or the hunter.

"That the poor may fall by his strong ones" — Here the word for poor again is *chelekah* (v. 8). The R.V. renders it as *the helpless*. The reference to "his strong ones" suggests the minions of the lawless, figuratively the claws of the lion. The "man of the earth" has powerful support in contrast to the comparative helplessness of his victims, and therefore is able to crush them easily. This reveals the need of the "helpless" to seek the help of Yahweh.

#### VERSE 11

"He hath said in his heart, God hath forgotten" — The word for "God" is *El*, and signifies divine might or strength. The use of such a title in this place is significant, and suggests that "the man of the earth" actually despises the hidden strength of Yahweh. See Rev. 18:7.

"He hideth His face; He will never see it" — The successes that have attended his course, lead him to the conclusion that he can continue to do so with impunity.

#### 2. A Prayer For Divine Intervention — Vv. 12-15.

*In the face of such success and power, what can the faithful do? Seek a Strength above themselves; turn to God in prayer. They do so in the assurance that Yahweh has promised: "I will never leave thee nor forsake thee." In spite of all appearances to the contrary, this is the fact of the matter.*

#### VERSE 12

"Arise, O Yahweh; O God, lift up thine hand; forget not the humble" — The prayer calls upon *El* to lift up His hand to strike down the wicked, and so relieve the *aniy*, here translated *humble*. The word, as we have seen (v. 4), signifies *afflicted, or meek*. For the divine assurance to such, see Ps. 9:12; 34:2; 69:32; Matt. 5:5.

#### VERSE 13

"Wherefore doth the wicked contemn God" — The wicked treat God with contempt, by the indifference they manifest towards Him. They take liberties with God because they experience delay in judgment. Cp. Ecc. 8:11.

"He hath said in his heart, Thou wilt not require it" — In heart the wicked claim that Yahweh will not carry out what He has stated He will do; and therefore, by their very attitude, proclaim God to be a liar.

#### VERSE 14

"Thou hast seen it; for Thou beholdest mischief and spite" — The prayer reminds Yahweh of what He already knows, but emphatically contradicts the viewpoint of the wicked, as expressed in v. 11.

It proclaims the confidence of the Psalmist, that Yahweh will act against the wicked in due time.

"The poor committeth himself unto Thee" – Again the word is *chelekeh*, the helpless. Recognising their own inability to deal with the situation, they commit themselves unto God. The word signifies to give up or abandon. They give themselves up to Yahweh, but He will never abandon them, despite appearances to the contrary (cp. Ps. 9:10).

"Thou art the helper of the fatherless" – See the past (Exod. 22:22), present (Mal. 3:5), and future (Ps. 68:5), applications of this fact.

#### VERSE 15

"Break Thou the arm of the wicked" – The request is for God to so act against the wicked that his power to work his wickedness will be destroyed. Christ will accomplish this as far as "the man of the earth" is concerned, at his coming.

"And the evil man; seek out his wickedness till Thou find none" – The R.V. renders this line: *And as for the evil man, seek out his wickedness till Thou find none*. The evil man boasted that God would never see his wickedness (v.11), but this prayer requests that Yahweh should both seek out such wickedness and punish it until there is none remaining.

### 3. The Ultimate Vindication Of The Righteous – Vv. 16-18.

*The prayers of saints will be fulfilled in the establishing of the Kingdom of God on earth. This will comprise the assurance that Yahweh has "heard the desire of the humble."*

#### VERSE 16

"Yahweh is King for ever and ever" – See page 25 for comment on the divine title of *Yahweh Melekh*. The extent of His reign is "for ever and ever." This phrase is *olam and ad* rendered by Brother Thomas as the *hidden period* (the millennium) and *beyond*. "Of his kingdom," declared the angel Gabriel, "there shall be no end" (Luke 1:33), but this continuity will be manifested in two stages: the epoch of one thousand years reign of Christ (Rev. 20:4), during which all enemies are gradually subjected to him

(1 Cor. 15:25-27); and its conclusion when "he shall have delivered up the kingdom to God" (1 Cor. 15:24). This latter epoch constitutes the great "beyond," or *Ad*.

"The heathen are perished out of His land" – The word "heathen" is *goyim*. It is derived from a root signifying the mass of humanity, from which, of course, Israel is separated. Thus it is used generally for the Gentiles without regard to their pagan beliefs. The land will be purged of the polluting presence of Gentile conquerors (Ezek. 39:7), and though representatives of the nations will converge there for worship (Zech. 14:16), they will not be permitted to do so for conquest (Ps. 46:9).

#### VERSE 17

"Yahweh, Thou hast heard the desire of the humble" – The word "humble" can be rendered *meek*. The desire of the meek is for the fulfilment of the Divine purpose and promise (Matt. 5:5). This will be satisfied in the establishment of the Kingdom of God.

"Thou wilt prepare their heart, Thou will cause Thine ear to hear" – The margin gives "prepare" as *establish*. This shall be done when the Kingdom is established, and the prayers of saints thus find their fulfilment. Consider how the prayers of Rev. 6:10 will then be fulfilled: "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth." This is a reference to the "man of the earth" of the next verse.

#### VERSE 18

"To judge the fatherless and the oppressed" – The "fatherless" are those who have come "out of every kindred, and tongue, and people, and nation" (Rev. 5:9), and given themselves to Christ (see Matt. 19:20). They will be judged and vindicated in the day of Christ's coming (Ps. 68:5).

"That the man of the earth may no more oppress" – The margin supplies the word *terrify*. The Hebrew is *arats* and signifies to *awe, dread, harass, or terrorise*. The "man of the earth" finds reference in "the god of the earth" of Rev. 11:4. This is the lawless one of 2 Thess. 2:8: "whom the Lord shall consume with the spirit of his mouth, and

shall destroy with the brightness of his coming." This "man of the earth" has terrorised the saints in the past so that at the epoch of the judgment of Babylon the Great, it will be found that "in her was found the blood of prophets, and of saints, and of all that were slain upon the earth" (Rev. 18:24). The destruction of this system will bring to an end the power of its "false prophet" to terrify. He is described as being "of the earth" on the principle set forth by the Lord to those

who opposed him: "Ye are from beneath; I am from above: ye are of this world; I am not of this world" (John 8:23). Those "from beneath" are "of the earth earthy" (John 3:31) and thus "earthly, sensual, devilish" (James 3:15). In the days of David, Saul and Absalom manifested these characteristics, and therefore foreshadowed the man of the earth of the Apocalypse, to be destroyed at the coming of the Lord.

— HPM.

### An Alphabet Of Bible Characters

## QUARTUS — A BROTHER

*"Erastus the chamberlain of the city saluteth you, and Quartus a Brother"* — Romans 16:23)

Beyond knowing that Quartus was a christian in Corinth who sent greetings to the Ecclesia in Rome, God has not revealed further information about our character this month. Yet, as I read this fragment in Romans 16, my first reaction was — what a splendid epitaph for any individual! Those words *A Brother*, not only place Brother Quartus in the same family circle into which we have been called, they emphasise the gulf between the brotherly relationship common to all flesh, and that relationship between those who have been born again, not by blood, but of God.

That would seem to be the message God is conveying from the lips of our Brother now asleep in Corinth.

Like Abel, Quartus still speaks, and the keynote of his words are about the much misunderstood subject of fleshly relationships. How

often have we heard the claim that "God is our Father, and all men are brethren." The second statement is true, but the first is a tragic testimony of ignorance of the Word.

### The Gospel Call To Family Life

Our first parents were special subjects of a creation by God, and from them descended all families and races of mankind. They all inherited the death sentence. Father and Mother, Brother and Sister — all were borne along the sad river of death that flows continuously.

With the exception of Christ, the Divine verdict still holds: "None of them can by any means redeem his brother, nor give to God a ransom for him, that he should still live for ever, and not see corruption" (Ps. 49:7-9). It is no accident that Genesis opens with the tragedy of Cain and Abel. Surely God is

telling us that blood relationships alone can never rise above a certain level, yet they can descend to the depths of hell. There is a pathetic irony about Cain's question: "Am I my brother's keeper?"

What a tremendous difference when we compare *Quartus—the man with Quartus, a Brother!* Wherein lies the difference? In his endorsement of the Truth and acceptance of Christ.

This enables me to regard you, to whom I write, as my Brother, or my Sister — *not in law, but in Grace!* How wonderful to reflect that we have experienced the same transformation that Brother Quartus underwent. This is the gospel in its richness. God never intended it to transform men and women into isolated units; to live, for ever, in a kind of immortal insulation. He designed it to create a divine family. Did He not explain to David regarding the promised seed: "I will be His Father, and he shall be My son?"

Just how intimate this proved to be, we learn when we hearken to Gabriel's words to Mary. They proclaim the development of another family circle — not swimming in that river of death, but fore-ordained to partake of life in all its joyous fulness. A family of which it can truly be said: "God is our Father, and all we are brothers."

You, in your isolation, perhaps, can find comfort today in the fact that God, the Almighty Creator, has been pleased to be known to you as your Father, and Jesus, our Lord has honoured you in calling you, his brother, or his sister. When next you write a letter to one in the family circle, you can truly place these letters after their Name — "F.R.H.D." They describe a mag-

nificent title which we may claim, even in the days of our weakness *fellow of the Royal House of David.* This title will admit us into eternity, something all the rich titles of men can never do.

Let us take a new look at those words from John:

"Behold, what manner of love the Father hath bestowed, upon us, that we should be called the sons of God . . . beloved, now are we the sons of God, and it doth not appear yet what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is."

It is no accident that John follows this by a searching number of statements about the attitude of members of the family circle, the one to the other. His words, like a sword, penetrate into our very being, for he asks us to apply this acid test of "Brotherhood."

"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?"

Similar verses follow on the same theme. The point of the exhortation is this: to strive, as far as is humanly possible, to make the family circle into which we have been adopted, a circle insulated and fixed together in love.

You and I, and Brother Quartus, from whence did we spring? From the company of the halt, the lame and the blind, unto whom God's love has come, us His own sons and daughters in faith.

#### Am I My Brother's Keeper?

The cry of Cain, "Am I my brother's keeper?" is answered by God with an urgent Yes! In natural relationships, familiarity sometimes breeds contempt. A different set of



standards is demanded of us in God's family circle. He asks us to love each other, not for any innate attractiveness we may have, but because our Lord loved us all. He even died for us when we were sinners, enemies (Rom. 5). As a kind of personal thank offering, therefore, God would have us extend that love to each in the Divine group. Christ tried to perfect their education by giving them what he called "a new commandment," "That ye love one another."

Thus, as we give a final glance

at Brother Quartus, asleep till the trumpet shall sound, let us try to re-learn the depths of family relationships to which the Gospel calls us. Quartus means *a fourth*, and speaks of the compassion of God extending even to the third and fourth generation. Thus it has come to us. The divine love links us with that other righteous man, our Brother Abel, whose sacrifice was accepted because his motives were right. The reality of our relationship is as simple — or as profound as that. — J.A. Swaish.

*The citizens of Sodom, in the days of Lot, were oblivious to the impending doom of their city, indicated by the visit of the angels. Intent upon buying, selling, planting and building, the inhabitants gave themselves completely over to the lusts of the flesh. Violence, and the most blatant wickedness, became the hallmark of their society, and was viewed as the normal way of life. The Lord Jesus warned that the days of his second advent would be similar (Luke 17:30). The evidence is today obvious. The age is noted for the crudest form of permissiveness, and violence has become a way of life. In a world of acute inflation, and steeply rising costs, human life itself remains the cheapest commodity. Civil and international wars, insurrections, coups, bombings, bashings, murders, abortions and road accidents account for thousands of human lives daily, yet humanity remains unmoved. What of the Ecclesial environment? Is that affected by that of the world? Are our attitudes changing to conform to those about us? It is dangerous if the answer is in the affirmative. Instead of manifesting love towards our brethren and sisters in Ecclesial affairs and disputes, there may come the cold-hearted, vindictive and unmerciful attitude so often seen in the world. Society has long ago dispensed with the golden rule of "do unto others as you would have others do unto you." Instead it has substituted "Do others before they do you!" Let us be on our guard. The signs indicate that judgment is imminent. Let us not be indifferent to the signs, but diligently prepare for the Lord's return. Peter taught: "For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Pet. 4:17). Jeremiah supplied the answer five hundred years earlier. Concerning the lawless, he declared: "And the slain of Yahweh shall be at that day from one end of the earth even unto the other end of the earth" (Jer. 25:33). Our day of merciful opportunity is still with us. Let us endeavour, with all our might, to develop characters that reflect Yahweh's will, in the midst of a "crooked and perverse nation" given over to lust, greed and violence, whilst remaining oblivious to its impending doom.*

# The Almond Tree



The Hebrew word for "almond" is "shaqed." It is derived from a root signifying to awaken, to be alert, and is so named because almond blossom is the earliest herald of approaching spring — the time for new life on the earth.

Exodus 25:31-37 provides a description of the seven-branched "lampstand of pure gold" that Moses was instructed to make. Prominent in the description are references to almonds:

"Bowls made like unto almonds, with a knop and a flower in one branch . . . In the lampstand shall be four bowls made like unto almonds, with their knops and their flowers."

Again in Jeremiah 1:11-12 reference is made to "a rod of an almond tree." The prophet was shown this, and explained its meaning:

"Thou hast well seen: for I will hasten My word to perform it."

In Israel, the almond tree is known as the Awakening Tree. It is the first to open its buds and flowers after the cold winter days, and thus acts as a herald to the unfolding beauty of spring.

Is the lampstand a symbol of the awakening caused by the shining forth of God's light in Christ (John 1:9)? He described himself as *the Light of the World* (John 8:12). That light awakens us from the sleep of darkness, and directs us to the oil of the Word, enabling us to "shine as lights in the world" (Phil. 2:15). We become, as it were, elements of the six branches of the lampstand that were joined to the central branch, and thus disciples of the light.

The exhortations of the Apostle direct us to that *awakening light*:

"Awake thou that sleepest, and arise from the dead; and Christ shall give thee light" (Eph. 5:14; Rom. 13:11; 1 Cor. 15:34).

Here is an awakening to newness of life (spring) through the influence of light.

It seems as though the pattern of the almond, was incorporated into the design of the lampstand, as a sign of this spiritual awakening to the revelation and significance of the light. And, certainly, the light itself, reminds us of the future glorious sun-rising (Mal. 4:1-2): the radiant dawn of the millennial age when there shall be "clear shining after rain" (2 Sam. 23:4).

When we stop to admire the beauty of an almond tree in full blossom, let us bear in mind the glorious symbolism suggested by the Bible use of it.

May the Light of truth awaken us to the great possibilities of the coming Springtime of glory, that we may be ready to participate therein when the time comes.

— F.G.

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



## 5. THE APPROACHING DAY OF DECISION

*There are constant exhortations to "watchfulness" in the word. But the Greek original is even more significant. It is the word "gregoreo" and it signifies to keep awake, suggesting a state of spiritual alertness and vigilance. Present day problems or opportunities can cause us to shift our attention from the signs of the times so that the prophetic significance of events becomes dulled. There is a need to heed the warning of the Word. That has been the constant theme of this series of articles on events since the Yom Kippur War, which concludes with this issue.*

### The Need For Vigilance

The Lord warned that the "day and hour" of his coming knoweth no man, and he drew attention to the circumstances of Noah as being typical of the times:

"For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage until the day that Noah entered into the ark."

In other words, the people were busily engaged upon their normal occupations, until Noah was removed from them. "They knew not until the flood came and took them all away, so shall also the coming of the Son of man be" (Matt. 24:39). "Watch therefore," exhorted the Lord, "for ye know not what hour your Lord doth come" (v. 42).

So there is a need to watch. He continued:

"But know this, If the goodman of the house had known in what watch the thief would come, he would have watched and would have not suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh,"

So we are urged, not merely to watch, but also to "be ready." "Blessed is he that watcheth and keepeth his garments" is the exhortation of the Lord to this generation (Rev. 16:15).

### Days of Noah

We live in days comparable to those of Noah and Lot, as the Lord warned. Noah saved his family; Lot did not. In advancing the cases of these two men, it seems as though the Lord was not merely indicating the state of the times that would usher in the end, but also the attitude that should be adopted by believers. Let them imitate faithful Noah, and they may well save themselves and their families; let them follow in the way of Lot, and they will jeopardise their hope and could lose their families, as did that disillusioned man.

Consider the times. They reproduce the conditions existing in the days of Noah and Lot. It is an age of violence. Evidence of this is

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found in every part of the world. Last year, in NSW, there were over 24,000 crimes of violence recorded. In the last ten years in NSW, crime has risen by over 103%, until now some 170 serious crimes are committed every day, and it is acknowledged that many are not reported.

Yet the population of NSW is less than half that of New York City!

In the days of Noah, people remained indifferent; and that is the general attitude today. "Let us eat drink and be merry, for tomorrow we die," is the general philosophy — and, unfortunately, the last part of it is becoming only too true with the sharp increase of violence, crime and road slaughter.

It is an age of fear, panic and perplexity. Christ used those very expressions to describe it (Luke 21:25-26), and insoluble problems face humanity on every side.

Consider the population explosion; How long can it continue? The human race is increasing at the rate of almost two million per week. That means, that in forty-five years, if things continue as at present, the world's population will be four times what it is today. On the other hand, we are warned that food reserves are rapidly dwindling. Twelve months ago, the world had a food reserve of forty days; today it is less than twenty days. And the resultant problem is acute as far as Australia is concerned, because the lack of food is felt most in countries which are close to Australia.

Then there is the wastage of energy. Food is a form of energy. But modern conditions are such, that more energy is used to produce food than is obtained from it. Thus

there is a continual wastage, and a world decline of energy. Very shortly, it is claimed, all forms of energy will have to be used to produce more essentials. Some reckon that the motor-car, as we know it, has a life of only ten years. By then, it is feared, the fuel used to drive motor-cars will be all needed to produce food. Scientists know this, and are searching for alternative means of fuel for transport; but the solution eludes them.

Another modern problem that defies solution is pollution: pollution of land, sea and air. The grim pall of smog that overhangs our cities is of modern invention, and threatens the future. It is claimed that soon some of the world's greatest cities will become uninhabitable. Already, in places like Tokio, gas-masks are used when pollution is particularly bad. And the filthy pall of smog is indicative of the worst form of pollution: moral permissiveness. Crimes of sexual violence are becoming so common as to make it dangerous for some to be on their own in the streets of a night, as in the days of Sodom. Homosexuality is condoned or legalised, as in the days of Sodom. And whilst some moralists deplore the conditions erupting on all sides, the movie film, the play-house and the television (if the advertisements are any indication) depict nudity or violence as a way of life — the common, norm of life!

The end is surely approaching, and Ecclesias need to recognise the times in which they live, and face up to the problems that are created by our modern environment.

The economic crisis accelerates the growth of evil. Workers are dissatisfied and indifferent. They

discover no satisfaction in what they do, and seek only greater pay for less work. Unemployment is on the increase in every country. The economies of almost all western powers are suspect.

And over all else hangs the grim threat of nuclear war, with the Middle East dominating the news. Since the Yom Kippur war, the western powers have been inextricably linked with the future of the Arab-Israel relationships, so that economically and industrially they are tied to the Middle East. And because of this, such crises as are foreshadowed in such prophecies as Ezekiel 38 are no longer possibilities but have become urgent probabilities. Prophetically, chronologically, critically, we are facing the end of Gentile times.

#### **The Night Of Pleasure Turned Into Fear**

Revelation 16 speaks of the drying of the political Euphrates as being preliminary to the return of the Lord. The symbolism is drawn from the attack of Cyrus on Babylon which resulted in the fall of that city. He diverted the course of the river Euphrates, and secretly entering Babylon, succeeded in destroying its power.

At the epoch of destruction, the resident monarch, Belshazzar, was entertaining his wives and princes at a wine-feast, and the drunken orgy terminated in the massacre of them all by invading Medo-Persian troops (Dan. 5). It was a night of divine judgment, during which "the king of the Chaldeans was slain" (v.30).

There was a Jewish community in Babylon at the time. That community should have known by the time periods given in Jeremiah's

prophecy, and by Isaiah's references to Cyrus by name, that the day of crisis had come. Imagine the excitement among studious Jews when it was learned that one "Cyrus" had been elevated to supreme power in Persia, in view of such a statement as is found in Isaiah 45:1: "Thus saith Yahweh to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him . . ." They would trace the progress of Cyrus from point to point, as his armies ravaged nations.

At last the forces of Cyrus were poised outside the walls of Babylon. But who cared? Certainly not the Babylonians. They gave themselves over to feasting, to the philosophy of "Let us eat, drink and be merry . . ." And as day followed day, and the attack did not occur, the Jewish community, too, was affected by its environment. Keen vigilance lacking; people became indifferent to the signs and took the crisis for granted; they lived in an atmosphere of turmoil, and keen expectancy became blunted. Certainly Cyrus could be seen from the walls of the city, but the sense of urgency was no longer felt. On the very eve of Babylon's destruction, the people were off-guard, and given over to pleasure. The prophet Isaiah had predicted this. He declared that the night of pleasure would be turned into fear (Isa. 21:4). And so it turned out to be as Belshazzar feasted with his lords and wives.

And for many Jews it turned out likewise, for they had forgotten their calling, and had become completely absorbed with the merry life of Babylon in that age of crisis and impending destruction. Paul warns of similar conditions at the time of the end:

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"But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape" (1 Thess. 5:1-3).

The pangs of childbirth are not continuous, but increase and recede with gradual intensity until the time of birth. That is the state of the world's crisis since the Yom Kippur war. Paul continues:

"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep as do others, but let us watch (Gr. *keep awake*) and be sober . . . putting on the breastplate of faith and love, and for an helmet, the hope of salvation."

In Babylon, confusion reigned whilst the crisis developed. Isaiah the prophet, predicted it. Some were fearful (Isa. 21:4); some were given to feasting (v.5); some were despatched to the watchtower (v.5); some anointed the shield.

In the general panic, nobody had a sound policy to offer as a solution to trouble, and the city fell, pre-figuring the fall of Babylon the Great.

What of our times? Are they not a mixture of fear and feasting? of panic and permissiveness? of starving and spending? Is there any *sense* in the attitudes of men and nations? Are they not like the intoxicated associates of Babylon, the nations whom the prophet described as being "mad" (Jer. 51:7)?

And what of the attitude of many in the Ecclesias? At this moment of crisis, when prophecy is being fulfilled, and events scream out that Christ is at the door, is there a general awareness of the

significance of the times? We do not believe that there is. We feel rather that many are absorbed with their personal participation in the world in which they find themselves, or with ecclesial problems, so that the significance of the times, the urgency of the warning and the need for personal preparation is unheeded. How different was the instruction to the prophet. He records:

"For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth" (Isa. 21:6).

He displayed interest in the signs of the times. The watchman was set in his place, and regularly reported what was seen. He declared: "I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights" (v. 8). Day and night he was there, reporting what he saw, keeping a look-out for the coming crisis; calling to the people: "The morning cometh, and also the night; if ye will enquire, enquire ye: return, come" (v.12). That watchman would arouse the people to what was happening, and to a sense of responsibility to it. Surely the wars of Israel in recent years have stirred us up. But have we lapsed back into sleep? There is an urgency in the words of Isaiah's watchmen: Enquire! Return! Come!

### Christ's Appeal

The Lord has appointed us as watchmen, and has given us our commission:

"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 upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth" (Luke 21:34-35).

Christ thus urged the personal responsibility resting upon all, and alerted his followers to the very conditions they could expect at the time of the end: an age of pleasure, problems and crises. We see the signs of the times as clearly as the Jews saw the work of Cyrus from the walls of Babylon. But some of them did not heed, and the question is, Will we? The crisis of A.D. 70 was similar. The signs of the times alerted watchful brethren to the circumstances and conditions that faced them, and when opportunity presented itself, as it did with the

withdrawal of Roman troops, they fled the doomed city of Jerusalem, heeding the advice of the Lord. What of ourselves, in view of current conditions? Christ warned that our times would be noted for pleasure, problems and unexpected crises that would come "as a snare" on the unwary. Let us "take heed to ourselves" lest we be ensnared with the conditions. Let us strengthen ourselves in the Word, and so keep our eyes upon the signs of the time, that we will be prepared and waiting for the Lord at his return.

— E. R. Mansfield (Punchbowl).



The nations are symbolically represented in Scripture as a sea or as rivers of water (Isa. 57:20; Rev. 17:15). This is suggestive of their instability. Jacob, in describing Reuben, declared that he was "unstable as water" (Gen. 49:4). He referred to his lack of control over the flesh. That is characteristic of Gentilism. Jeremiah declared of the northern invader: "They are cruel and have no mercy; their voice roareth like the sea." Christ predicted that there would be "distress of nations with perplexity, the sea and the waves roaring." This condition is characteristic of the present age of political instability.

#### The Ebbing Tide

The type of metaphor suggested above, has been used many times by news journals of late. Recently, a newspaper referred to the influence of the P.L.O. as an "ebb tide." The writer said: "Arafat's dramatic UN debut was less the wave of the future than a P.L.O. high-water mark. In the months since, the P.L.O. tide has steadily receded." Arafat's organisation has apparently lost much prestige in the

eyes of Arab nations. On the other hand, King Hussein of Jordan received a visit from Syria's President Assad, the first Syrian head of state to visit Jordan in twenty years. Assad is reported to be looking at things from the strategic viewpoint. If the Palestinian extremists take control of the West Bank, he may have more problems with them than with Israel. However, by entering into non-aggression pledges with Hussein, Jordan forces will be freed from patrolling the

Syrian border to concentrate upon their Israeli border.

The outcome of any of these strategic moves against Israel can only be effective in the short term. God has decreed that the nations shall "flow over," but will be ultimately repulsed. Only divine power can calm a stormy sea (Matt. 8:22-26), or rebuke a river in flood (Isa. 17:23). It will be used one day to turn the angry stormy waves of world trouble into a calm "sea of crystal" (cp. Rev. 4:6; 15:2).

**IMPENDING  
TURKISH  
DEMISE?  
(Rev. 16:12)**

The recent increase in incidents involving Turkish politics is of the greatest significance. In *Eureka* vol. 3, p.563,

Bro. Thomas observed: "The working of these four powers, the French, Ottoman, Austrian (Germanic) and Papal in their political transactions with the 'kings of the earth and of the whose habitable' contemporaneously with the 'dried up' condition of the Turkish power is the *great sign manifested in the heaven* that the (multitudinous) Son of man is about stealthily to come in." Previously Turkey was allied with Britain, France and the U.S. against any possible attack by Russia. This was the situation also when Bro. Thomas wrote *Eureka*, "the Frogs (French), in concert with England had assured him (Turkey) of their support in case of attack from Russia!" This support increased Turkish aggressiveness and "inspired by the policy of the Frog power," Turkey declared war upon Russia.

A similar situation is developing today. France, once an ally of Turkey and the U.S., withdrew from the signed concordant binding these countries. Turkey, internally weak, but relying upon British and American non-intervention moved against Cypriot-Greek troops in an act of old-time imperialism. Then when US Congress vetoed the paying of the U.S. dollars to the Turks, they expelled the Americans and followed the French (Frog) policy, isolating themselves from the West.

Consequently Turkey is ripe for picking by Russia. Without a shot being fired the NATO alliance is practically in ruins. In the days of Bro. Thomas, Turkey declared war on Russia, and France and Britain backed her up. Such an eventuality is completely unlikely today. Turkey can depend upon few friends, and would be helpless against

Soviet takeover. We cannot over-emphasize the significance of the events taking place, and the importance of the Turkish sign. The "drying up" of the Euphratean power is to "prepare the way for the kings who are out of a sun's rising" (Rev. 16:12 Gr.). The indications are obvious, but whether Turkey will fall to Russia before the return of the Lord is hard to say. What is without dispute is the fact that we stand at the threshold of the Lord's return.

**PREPARE  
WAR  
(Joel 3:9)**

Recently Saudi Arabia announced a five year development plan which was to cost US\$5 billion.

American economists were alarmed to discover that \$24 million was to cover the purchase of arms. Joel prophesied of the time when such underdeveloped nations would make such preparations. He declared: "Proclaim this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords and your pruning hooks into spears: let the weak say, I am strong" (Joel 3:9-10).

**INTER-  
NATIONAL  
DETENTE?  
(1 Thess. 5:3)**

*Detente* is a word common to our vocabularies today, few though understand its meaning.

The word means to *relax or to unbend*, and it is used in reference to the relaxation of tensions between powers, with special reference today, to the super-powers: Russia and America. Unsurprisingly, the word is French in origin (the source of political so-called "liberty, fraternity and equality"), and is another word for peace. In *Eureka* Vol. 3 p. 583, Brother Thomas writes: "While the perfect man (the multitudinous Christ) is being developed, the Dragon, the Beast, and the Roman prophet will be saying, 'Peace and safety'; and the last especially, as the organ of Catholicity, in heart saying, 'I sit a queen and no widow and shall see no sorrow.' These are all in the dark, dotting upon speculations none of which will be realised, but only the reverse." Paul, however, teaches, that if we are children of light "that day shall not overtake us as a thief" (1 Thess. 5:4). We have the light (John 12:46); the signs clearly indicate the times in which we live. We ignore them at our peril (John 12: 48-50). The Lord declared, "Blessed is that servant whom I find watching."

— W.J.M. (Woodville)



Thought For Meditation

## WHEN THE LORD COMES

Everything waits his coming. He is gone into heaven, anointed with the oil of gladness. In his Father's presence are light and "pleasures for evermore," but on the earth, in his absence, there is the darkness that always prevails when the sun is withdrawn. It is needful in the scheme of things upon which the Father is working, that he should be gone for a season. But the promise of his return is as plain and certain as any part of God's spoken or written word. Therefore, the saints turn their eyes to that event with longing. The expectation of his coming is not with them the sensation of a day, or an anticipation hanging on some conjuncture of political events. It is the inwrought conviction and indelible longing of the deepest reason which the signs of the times may pleasantly stimulate, but which lives immortal in the deadest calms of human life. The time draws on apace. Some people say "Perhaps we won't live to see it." What then? They will die to see it. Those who die will see it quicker than those who live, because the death interval is but a flash. In life, we have to wait the slow roll of years. In death, the interval is abolished, and we are hurried as in a moment to the very coming of the Lord. Consequently, in any case, it will be soon to every one of us. In this, we have great and constant comfort. While sojourning in the land of wickedness and strangers, we may have the constant feeling that we are within sight of home, and that if we can only endure for the short journey that lies ahead we shall soon be out of the desert, and safe in our Father's house of Righteousness, whose shining form we can discern in the approaching distance. A little more courage! A little more perseverance, and by his coming, the Lord will gird us with immortal strength. He will clear our blurring eyes, and rouse our failing hearts, and strengthen our faltering steps, and revive our drooping life with a vigour that will never abate, wisdom that will never err, and joy that will never end.

- R.R.

## Ecclesial Challenges

In all the "times of the Gentiles" the saints are a mixed community, in which are found fish of all sorts, good, bad, and indifferent. The good are answerable to the "few who are chosen," and find eternal life (Matt. 20:16; 8:14): while the bad and indifferent are those who "begin in the Spirit" and end in the flesh — those who at the outset of their career seemed to "run well," but were hindered from a "patient continuance in well-doing," or "obeying the truth," in being "bewitched" by the sorcery of designing knaves, who "by good words and fair speeches deceive the hearts of the simple" (Gal. 3:1,3,7. Rom. 16:18). In our generation, as in that of the apostles, the ecclesia, or general assembly of the many, who are called, is composed of these heterogeneous materials. It has been thus in all generations before and since Satan, in the days of Job, mingled with the Sons of the Deity, when they presented themselves in the divine presence (Job 1:6). The satanic element has ever been among them with its "depths as they speak" (ch. 2:24), corrupting and perverting the weak. In the wisdom of the Deity, Satan has been permitted to practise, and to deceive the hearts of the simple, who are "ever learning, and never able to come to the knowledge of the truth" (2 Tim. 3:7), without judicial interference. The Satanic element in an ecclesia is always prompt and vivacious for mischief. If it fears to attack openly the most prominent advocate of the truth, it has recourse to underhanded and secret influences. Handling the word of the Deity deceitfully, "deceiving, and being deceived," are its characteristics. While inspired with personal hatreds, it affects zeal for the truth in destroying it, or making it of none effect, by the traditions of its monstrous ignorance and folly. Yet "the Judge of the living and the dead" is profoundly silent save in the word of his law and testimony. There are reasons for this. The truth as it is in Jesus is intrusted to the ecclesia, or House of the Deity, which is "the Pillar and foundation support of the truth." The members of this house are held responsible and accountable for their relations to this, as a treasure committed to them to be contended for earnestly, and to be upheld at all hazards, in their day and generation. This house being furnished with vessels of all sorts, some to honor and some to dishonor, the truth receives a characteristic treatment at the hands of each sort. The vessels fitted to capture and destruction set forth traditions, or heresies, which nullify the word. If men speak or write upon the

things of the spirit, they are commanded to do as "the oracles of the Deity;" and if they disobey this injunction, it is because "there is no light in them." Nevertheless, they will give utterance to their folly. This cannot be helped. Fools will be fools come what may. From these premises it is inevitable that, as Paul says, "there must be heresies among you." They are permitted to exist, though not approved. Their existence arouses the flagging energies of sterling and faithful men, "who are able to teach others" (2 Tim. 2:2). It sets them to contending more earnestly for the faith once delivered to the saints (Jude 2), which manifests them as the approved, who are grounded and settled in the faith, and not moved away from the hope of the gospel (1 Cor. 11:19; Col. 1:23).

— J. Thomas, *Eureka* vol. 3, pp. 444-445.

## WORLD NEWS

**TURKEY TURNS NORTH** This heading captioned a recent news-journal's report, stating that because of the recent American arms embargo, Turkey has now decided to buy equipment from Russia. Their first order is for 60 helicopters.

(Though Turkey may turn to Russia today, the time will come when Russia will "come against" Turkey "like a whirlwind" to "overflow and pass over" (Dan. 11:40). The American arms embargo and Turkey's current approach to Russia therefore, witnesses to her lack of strength and allies to resist the Russian attack when it comes).

**SPAIN: END OF AN EPOCH?** As General Franco hovers close to death, the future of Spain is in doubt. Sandwiched between Portugal and France, and bordering the Mediterranean Ocean, the country is strategically important. America has established military installations there, and it is reported that a new agreement is already drafted extending the time period of their use by U.S.A. Her apparent, Prince Juan Carlos, has solid support in America, whereas previously the U.S. was reluctant to form strong ties with fascist Franco. On the other hand, the outlawed Communist party is considering increasing its activities in Spain. The exiled leader of the party said from France, "We are ready to leave for Madrid at any time, and we will do so whether we are authorised or not." Prior to World War 2, Franco backed by

the Roman Catholic Church, successfully rooted out all traces of democracy.

(Prior to World War 2, Spain was the battle-ground of fascist and communist forces, as civil-war devastated the country. Today, trouble is erupting again due to terrorist activity. This is but a pattern of the communist influence sweeping Europe, leading to the formation of the Image of Daniel 2, and to Armageddon).

**THE LOST PLANET EARTH** Recently a conference was held at Houston, Texas, the theme of which was "Limits to Growth '75." Delegates from all over the world discussed the problems of feeding, educating, etc. the world's growing population. There were some who seriously recommended the transporting of large colonies of people into space to live in space stations! The conference ended without any concrete proposals being established. As one delegate remarked: "All this has become an industry now — and it is a bit difficult to determine its marginal utility." The situation defies solution by mortal man, as Christ warned it would (Luke 21:26). If the world feeds the starving millions they will quickly multiply and add to the problem already existing. Medical science claims that people are living longer (even if it is with second-hand parts!), and thus also add to the problem. So men become fearful of the future, but saints rejoice (see Luke 21:28). They have faith in a future, and in the means of solving present problems beyond the ability of the "wise of this world" to grasp.

## Teach Us to Pray!

*When one of Christ's disciples petitioned him, "Lord, teach us to pray," he gave expression to a need that is common to many followers since. This exhortation examines the problem and sets before the reader some suggestions in solving it.*

### Seek To Be Brief

On the occasion that the disciples asked Jesus to teach them how to pray, as if they felt their incapacity or ignorance of how to approach God, he gave them the brief model prayer, which is called *The Lord's Prayer*. He also urged upon them to make their prayers specific and brief:

"When ye pray, use not vain repetitions, as the heathen do, for they think they shall be heard for their much speaking; but when ye pray, say after this manner: Our Father which art in heaven . . . ."

The first feature, then, of acceptable prayer is brevity. Prolixity of petition is the very opposite of real prayer; for what is prayer? It is the request of limited intelligence to infinite intelligence — the address of a feeble creature to One who does not require to be talked to aloud to hear, and Who does not require to be importuned with many words to be moved. The gods of the heathen were represented in an opposite light. Their worshippers were told that the longest and most energetic devotions were likely to be most effectual.

The difference between the two kinds of worship was never more

signally illustrated than in the contest of Elijah and the false prophets, on Mount Carmel.

What a contrast to the simple, short, direct prayer that Elijah then offered. And surely the circumstances were critical enough if long prayers are more efficacious than short ones! Elijah's life hung in the balance. If God failed to answer, he would have been put to death. Surely it demanded a long, impassioned, emotional prayer. But no! Elijah's faith was adequate for the situation, and the assembled Israelites heard the short, impressive words of a man who was in constant private communion with his God:

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

The answer came with dramatic suddenness. Fire streaked down from heaven to consume the burnt sacrifice: the wood, the stones, the dust, and to lick up the very water that filled the trench.

Seeing this, the people bowed down in worship, proclaiming, "Yahweh, He is the Elohim! Yahweh, He is the Elohim!"

The prayer was answered, faith was vindicated, and Israel was given opportunity to repent.

And the lesson? Prayer does not have to be long to be effective. Let it be sincere, specific, simple and short, and it will be effective. Realise the fact, that God's mind is far more susceptible than ours, and that He is more willing to give good things than we are to ask them, and then we realise how in a few words we may pray effectually. The comment of James upon the prayers of Elijah is: "The fervent prayer of a righteous man availeth much" (James 5:16 — The R.V. omits *effectual*, and renders: "The supplication of a righteous man availeth much in its working"). Prayer can accomplish great things, sometimes "beyond what we may ask or think." (Eph. 3:20).

#### Seek To Be Fervent

Though prayer should be short, it should also be characterised by intensity.

It is no prayer at all if you merely say words. Prayer is a concentration of the mind upon the Deity in adoration, gratitude, or entreaty. This cannot be attained without words, but you may use words without the act of true devotion; neither can it be attained without understanding. Understanding is the basis of our relations with men; much more is it so with God. We must become enlightened with regard to the fact that He is, and that he is everywhere present — that no distance is any barrier to the divine ear. Wherever we pray, we ought to feel that God is there; because we know that "He is not far from everyone of us" (Acts 17:27), but "besets us before and

behind" (Psalm 129:5). If a man fail to realise this, he fails in the first qualification of acceptable and profitable prayer. God is spirit (John 4:24), and fills heaven and earth (Jer. 23:24). Although He is personally in light that no man can approach (1 Tim. 6:16), His mind is so unlimited in grasp, that it matters not that ten thousand persons pray to Him at the same time; He can notice all.

You cannot get away from God's presence. To communicate with Him, you have only to turn your thoughts to Him. Realise that you are speaking to God, and that He hears, and you will then, if you are righteous, pray the effectual, fervent prayer that availeth much. This requires preparation of the mind. Give some thought to God and to prayer before uttering it. Consciously come into His presence with humility of mind. Exclude all other thought or considerations whilst you engage in prayer, then heart, and mind, and voice will act in harmony and in fervency with the object before you.

#### Seek To Be Specific

As to the subject of prayer, about which some people are at a loss sometimes, the Lord has supplied guidelines in the model prayer he gave his disciples. It is prefaced by a statement: "Our Father which art in heaven" that concentrates the mind upon the high and lofty status of the One whom we desire to approach. It is followed by three petitions expressing our love of God in that we desire that His honour should be widespread; three petitions which are expressive of His ability to grant our requests.

The first three petitions express

the desire that God's honour should be widespread:

*Hallowed be Thy Name,  
Thy Kingdom come,  
Thy will be done in earth, as it is  
done in heaven.*

The next three petitions express our confidence in God's love of us:

*Give us this day our daily bread,  
And forgive us, as we forgive.  
And abandon us not in trial, but  
but deliver us from evil.*

The final three statements expressive of God's ability to grant our requests, are:

*For Thine is the Kingdom,  
And the power  
And the glory, for ever.*

It concludes with the word *Amen* which is expressive of certainty, confidence, faithfulness.

#### Seek Preparation For Prayer

But remember also this, that God hears only the prayers of those who are pleasing in His sight. The prayers of the wicked are an abomination, and there are wicked people who have the name of Christ upon them. He only hears those who honour Him. "To the pure Thou wilt shew Thyself pure; to the merciful man Thou wilt shew Thyself merciful; to the froward Thou wilt shew Thyself froward" (Psalm 18:25-26). God heareth the righteous — "His ear is open to their cry" (Psalm 34:15), but it is shut to those who are displeasing to Him. They may pray but He takes no notice, though He knows their words of course, just as He knows of the sparrow's fall. People who choose to walk according to their own devices, He leaves to their own devices. "Commit thy way unto the Lord, and He shall direct thy steps;" if you do not, He will not respond.

The Proverbs declare:

"He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. 28:9).

An example of this is given in the case of Israel. They had so refused to heed the instruction of Yahweh, that He turned from prayers on their behalf.

"Pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to Me: for I will not hear thee" (Jer. 7:16; 11:14).

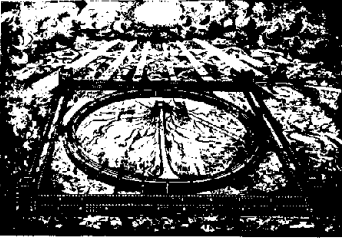
Why should God listen to those who will not hearken unto Him? If we deliberately reject the counsel of God, prayer becomes but a superstitious incantation, and not the fervent expression of a Godly man or woman in need. We all sin, and God recognises that and has made provision according to His goodness and mercy, but He will have nothing to do with the person who contemptuously repudiates His word, whilst seeking His help. On the other hand, if we "draw nigh to God, He will draw nigh to us" (James 4:8), and will extend Himself to help us in our need.

Let us, then, seek to know God more. We can do that by our careful, earnest listening to His voice, as He speaks to us from the pages of His word. If we ponder the words of Scripture we will be brought closer into the presence of its Author. If we seek to apply the teaching of Scripture we will develop in us the mind of Christ, and will be brought into even closer fellowship with God. By such means preparation for effective prayer is made. On the other hand, if we are living in neglect of His word, and are allowing the things of this life to drive it into the corner, our ignorance, uncertain conscience, and

unanswered prayers will be the due reward of our folly. Let us rather seek to emulate the blessed state of the man referred to in Psalm 1, whose delight is in the law of Yahweh, and in His law he meditates day and night, that his steps may conform thereto. We know that the

Father is well pleased with such, and that He will listen to their prayers, and aid them in all their ways. Such is the preparation required for successful prayer, and where it is followed, prayer will never be found ineffective.

— A.B.



### *The Temple of Ezekiel's Prophecy*

## 1. THE FUTURE TEMPLE: LARGE OR SMALL?

*A contemplation of the "House of Prayer for all nations" to be erected at Jerusalem in the Age to come is a subject of importance. For one thing, conception of a building designed to unite all mankind in one common religion and rule, helps to clothe the future with substance, and enables the believer to more clearly contemplate the "joy set before him." We therefore invite readers to join with the author in a study of the subject, and will be pleased to receive questions or comments for consideration.*

### **The Challenge**

In *The Christadelphian* for October, 1942, Brother F. Bilton in the first of a series of articles upon the Temple of the future age, comments:

"It is contended by some brethren, that Ezekiel's Temple is a comparatively small edifice, and that therefore the standard work by the late brother Sulley *The Temple of Ezekiel's Prophecy* magnifies out of proportion Ezekiel's specification; it has been referred to as a 'grandiose' Temple whose magnitude cannot be substantiated."

We have considered some of the "alternative" expositions to which reference was made, and have been saddened at the manner in which some brethren have made light of

the magnificent work of brother Sulley. At the same time, we can appreciate that these alternative expositions have appealed because of their relative simplicity. But does that guarantee that they are correct? A superficial reading of Ezekiel's closing chapters may suggest that they are in conformity with the picture he presents, but a closer analysis will uncover some anomalies and serious inconsistencies, that should certainly be taken into consideration.

Brother Sulley spent many years analysing, dissecting, and narrowly observing the original text, discovering, in the process, that these nine chapters are marked by the occur-

rence of difficult Hebrew words, the understanding of which is vital to the proper conception of the building described.

His exposition, admittedly, has its complexities, but not, mark you, its inconsistencies. The alternative views run reasonably well for a while, but fail when followed through. By this we mean that the standard exposition moves through the nine chapters, doing no injustice to any Hebrew word or phrase, but the advocates of the small Temple are forced to amend Scripture to their requirements. For example, when faced with the statement: "He measured with the measuring reed, five hundred reeds, with the measuring reed round about . . ." (Ezek. 42:15-20), they claim that the text is corrupt, because it does not conform to the requirements of the building they envisage.

On the other hand, Brother Sulley's exposition is consistent with the text. Nowhere does he reject a Hebrew word or phrase; nowhere does he avoid a difficulty by setting aside the received Hebrew text.

Another factor is that the alternative views rest heavily upon the *interpolations* of the A.V., and it should be borne in mind that these interpolations are governed by the translators' concept that the Temple described related to one erected in the past. On the other hand, Brother Sulley seeks the literal meaning of the Hebrew: surely the safer course to adopt.

#### Support of Hebrew

The late J. W. Thirtle, a recognised Hebraist, commented upon the philological aspect of Brother Sulley's exposition as follows:

"I let him have all the information

that I can; he puts me questions and I answer them: and then, calling upon his professional knowledge, he puts the point, 'May this clause read so?' and I reply: and we proceed to the next point; and things are not decided by guesses, or according to fancy . . . . All other plans may now, I am sure, be thrown aside. As for those which I have seen, they not only show a want of anything like a true conception of the sort of building required, but, in most instances, they have dealt violently with the oracle itself by reading, where convenient, cubits for reeds, and so forth. Brother Sulley has not thus gone round difficulties" (*The Christadelphian*, Dec., 1883).

Brother Roberts, as Editor of *The Christadelphian* wrote:

"I may add to what Brother Thirtle says, that I have gone through the plan with Brother Sulley verse by verse, and am persuaded that he has reached the divine conception."

Brother Sulley further wrote, see *The Christadelphian*, June 1, 1923:

"I may add that years ago, Dr. Thomas wrote an article showing that the Temple of Ezekiel's prophecy would be a very large building. Also, one of my great privileges, was to have on loan one of Brother Thomas' Bibles in which passages were carefully marked. In the margin of the 40th chapter of Ezekiel, he had noted the measure of the building as so many reeds, turning it into English feet: 500 reeds, not cubits."

#### A Key To The Size Of The Temple

Ezekiel was taken upon a tour of the Temple by an angel with a measuring reed, with a view to ascertaining the dimensions of the Sanctuary (Ezek. 40:3-4). This rod, or reed, is six cubits in length, each cubit being a cubit plus one handbreadth (Ezek. 40:5), or approximately 24 inches. This measure provides the key to the prophecy, and should be used unless the Spirit specifies otherwise. In that case "cubits," or "hand-



breadths," or "spans" appear in the text to clarify the matter.

An example is supplied in Ezekiel 45:1-2. In the first verse *reeds* are intended because the Holy Oblation is specified as being of 25,000 "measures," the "measure" being undefined in the text at this place, though given in Ezekiel 40:3. Hence the intention is 25,000 *measuring sticks*, the "measure" held by the angel, that is, 25,000 *reeds*.

However, in verse two, cubits are intended when measuring the "void places" (or *suburbs* of A.V.), because this measure is specified in the Hebrew text.

By applying this rule, the measurements of the sanctuary can be determined. Precise knowledge of the length of the cubit does not significantly affect the final result. Nevertheless, we believe that we can determine the length of the cubit.

#### The Size Of The Cubit

Medieval Rabbis maintained that the fingerbreadth (i.e. one fourth of a handbreadth) was equal to six medium sized barley grains side by side. Whilst this measurement is an approximation, more scientific attempts by this method yielded an average cubit of 17.7 inches: almost exactly the length of the normal cubit of Israel of 17.68 inches, as reckoned after the captivity. See *Hastings Dictionary of the Bible* vol. 4, pp. 907,909.

One eminent metrologist, Hultsch, calculated that the normal cubit of Israel, equalled the royal cubit of Egypt (*Hastings Dictionary*). This suggestion is reasonable, because Israel was a royal nation, in that it comprised the Kingdom of God on earth (1 Chron. 28:5).

After the captivity, however, a shorter cubit appears to have been used, in keeping with the fallen condition of the nation. This suggestion is supported by 2 Chron. 3:3, where the cubit used by Solomon is described as "the first measure." The Chronicles, of course, were written after the captivity, hence this retrospective allusion. The implication is that the cubit in use when the Kingdom of God was on earth was the *great* cubit after the "first measure," or to quote the *New English Bible*, the "old standard of measurement." When the Kingdom of God is restored on earth, the great cubit will again be used, as implied by Ezekiel (Ch. 40:5).

The cubit in use by the nations of antiquity, was evidently the ordinary cubit, i.e. the shorter cubit. This is supported by Deut. 3:11, where the bed of Og, king of Bashan, is reckoned by "the cubit of a man." The great cubit of Egypt was called the *Royal Cubit*, and no doubt king Og was entitled to be honoured by this royal measure of the nations. But for Israel, the people of Yahweh, his measure was reduced to "the cubit of a man."

However, it seems that whereas the whole nation of Israel was honoured by the use of this larger Royal Cubit, the kings of Israel had a cubit even larger, truly a Royal Cubit! This royal cubit of Israel's kings was based upon *seven* handbreadths, speaking in allegory of covenant perfection. This was in contrast with the "people's cubit," which was possibly based upon a fingerbreadth of seven barley grains instead of six, and contained only six handbreadths, though it equalled the Royal Cubit of the nations.

## LOGOS

### To Summarise

In the days of Israel's glory, when the nation comprised the Kingdom of God, the cubit of the people equalled the Royal Cubit of the nations, whilst the Royal Cubit of Israel was larger again. This was based upon the size of barley grain, the sheaf of which was waved immediately following Passover. The Hebrew scholar Maimonides suggests that the larger cubits were based upon an extra barley grain in the basic measure of the fingerbreadth, thus comprising seven grains instead of the usual six.

Working on this basis, we can arrive at a Royal Cubit of Israel, that is almost exactly the twenty-four inches suggested by Brother Sulley in his calculations. Therefore, to calculate the size of the Royal Cubit of Israel, we take the following three steps:

*Step One:* Ascertain the number of barley grains in a normal cubit.

6 Barley grains = 1 fingerbreadth;  
4 Fingerbreadths = 1 handbreadth (palm)  
6 Handbreadths = 1 Cubit  
Hence 1 cubit = 144 Barley grains –  
(6 X 4 X 6).

*Step Two:* Ascertain the size of one barley grain.  
1 normal cubit = 17.7 inches;  
1 normal cubit = 144 barley grains;  
1 barley grain = 17.7 –  
144 = 0.122 inches

*Step Three:* Ascertain the size of the great (Royal) cubit of Israel.  
1 great cubit = 196 barley grains  
(based on 6 grains per finger and 7 handbreadths per cubit thus  $7 \times 4 \times 7 = 196$ );  
1 great cubit =  $196 \times 0.122$  inches =  
23.912 inches.

From this we conclude, that Brother Sulley's calculations, based upon a "great cubit" of 24 inches, are accurate, and therefore show the true size and grandeur of the Temple of the future age. In our next article we shall supply further evidence, and the spiritual lessons to be derived therefrom.

– S. Snow (Vic.).



*Psalm 11*

**YAHWEH: A REFUGE FOR THE RIGHTEOUS**

*When faith is harnessed to courage it can conquer fear. That is the theme of this Psalm. The Psalmist is surrounded by faint-hearted friends whose fear-governed counsel is well calculated to undermine his confidence. Obsessed by the strength of the opposition, they urge upon him to flee; but from his vantage-point of faith, he responds with expressions of confidence in Yahweh. Like Elishah at Dotham, he sees the invisible, and proclaims his confidence in ultimate victory. Seeking the refuge of Yahweh, he finds in it faith's answer to fear.*

### Historical Background

The inscription claims David as the author. He is in deadly peril; there is no human way to extricate him from the attacks of powerful enemies seeking his destruction. Faint-hearted friends counsel flight; but he indignantly rejects the suggestion on the grounds that he has sought the refuge of Yahweh, and is confident of His protection.

He recognises the right of Yahweh to try the righteous, and expresses his conviction that as God loveth righteousness, it will ultimately prevail.

To what point in David's life do such circumstances apply? Probably when he was in the court of Saul shortly after his victory over Goliath. Saul's jealousy was aroused against him, so that he determined to murder him. David, sensing the situation, saw the need to walk circumspectly before him. The record states that he "behaved himself wisely in all his ways, and Yahweh was with him" (1 Sam. 18:14). The statement is significant. It teaches that we cannot ignore circumstances, even though our trust is in God. We must do what we can, whilst leaning upon Him, and seeking the refuge He provides.

The context reveals that David was in considerable danger at the time. But the time was not ripe for flight, and David remained, sensing the divine guidance, and overshadowing care, in his life. He manifested vigilance in outlook, and faith, courage and wisdom in action (see Vv. 15,16,30). Yahweh was with him, and proved a refuge, delivering him from the attacks of Saul pending the time for flight.

### Prophetical Foreshadowing

These circumstances in the life of the Beloved, foreshadowed similar conditions in the experiences of the Lord. There were those who sought to sway him from the path laid down for him by his Father. His own family, on several occasions, tried to divert him from his course of action. Even the disciples, unconsciously, acted the part of faint-hearted friends. They urged upon him once to flee from danger when it was necessary for him to brave the foe (John 11:7-10, 16). On another occasion, when he explained to them what treatment awaited him in Jerusalem, Peter declared:

"Be it far from thee, Lord; this shall not be unto thee" (Matt. 16:22).

In most cases, it is judicious and proper to avoid trouble; in other circumstances it should be boldly faced in faith. When the latter applies, let those of faith seek the refuge of Yahweh: they will not do so in vain. Peter's counsel, if followed, would have destroyed the very foundations upon which the ministry of the Lord rested. The Lord faced up to his problems in faith.

### Divine Title

The Psalm declares: "The righteous Yahweh loveth righteousness" (v. 7). This statement emphasises the character of Yahweh: a feature that is exhibited in the sacrifice of the Lord. The nature of his death and resurrection underlined the "righteousness of God" as Paul taught when setting forth the principles of the atonement (Rom. 3:25-26). But, more: the manner in which Yahweh treats us is always righteous even though we may experience trouble and distress.

### Subscription

The inscription proclaims the Psalm to be of *David*, or the Beloved. The subscription (shown in the A.V. at the head of Psalm 12) dedicates it to the *chief musician upon Sheminith*.

We have discussed the reference to "the chief musician" previously. Primarily, he was one set over all the musical arrangements of the Temple, and therefore responsible for the harmony that resulted therefrom. But, as a title, it also points to the Lord Jesus, as one who will "sing" the Psalms dedicated to him as such.

The Jews gave the title a Messianic application, and in doing so they were undoubtedly right.

The reference to *Sheminith* is significant. The word signifies the *eighth*, and therefore points to the perfection suggested by this number. Israelites were circumcised on the eighth day, from whence the number came to represent a true Israelite. Again, in music, eight is the number of an octave, providing true harmony, for notes on a musical instrument struck an octave apart invariably harmonise.

There is harmony between Yahweh and true Israelites: those who really grace the covenant they have espoused. This Psalm speaks of the harmony that existed between the Beloved and Yahweh.

Psalm five has the same subscription, and we refer to our comments when expounding that Psalm (see *Logos* vol. 41, p. 116, 117).

### Construction

The Psalm before us follows naturally upon the previous one. That one, prophetically, set forth the character and ultimate destruction

of the man of the earth. This one shows that in the meantime, the righteous will be oppressed by such. Nevertheless, they should not give way to fear, but ever see before them the overshadowing presence of Yahweh, and always seek the refuge that He provides.

The "man of the earth," foreshadowed the papacy. It has been known for its persecution of the righteous, but to such the encouraging words of the Apocalypse have been given:

"He that leadeth into captivity (as the Papacy was doing) shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints" (Rev. 13:10).

This expresses the theme of Psalm 11, with the dominant line contained in v. 1:

*In Yahweh put I my trust.*

It is divided into two sections:

1. The suggestions of faint-hearted friends - vv. 1-3;
2. The response of faith - vv. 4-7.



1. The Suggestions Of Faint-Hearted Friends - Vv. 1-3.

*Lacking faith in Yahweh they counsel flight, but their recommendation is indignantly rejected by David.*

### VERSE 1

"In Yahweh put I my trust" - This can be rendered in the past tense: "In Yahweh have I taken refuge." The statement is in response to the advice of some who urged flight upon David. He answers that he is not unmindful of his

danger, but had taken appropriate steps by placing his case in the hands of Yahweh. To retreat from that stand now, would be evidence of lack of faith.

"How say ye to my soul, Flee as a bird to your mountain" – This was the advice given to David in circumstances of danger. Sometimes flight is necessary, and to be commended (see Matt. 10:23); on other occasions it is evidence of lack of faith. Circumstances dictate what action should be taken. Later, David had to flee, but for the moment, in the court of the king, he had to brave the growing hostility of Saul.

## VERSE 2

"For lo, the wicked bend their bow" – This verse continues the faith-destroying observations of David's faint-hearted friends. Instead of strengthening him in his resolve, and encouraging him in his faith, they point to the growing opposition of the wicked, who had been discussing plans for his destruction.

"They make ready their arrow upon the string" – Similar language is used figuratively for slander – Ps. 64:3-4; Jer. 9:3. There were those in the court of Saul who cunningly worked upon the feelings of the king in his jealous hatred of David, by imputing wrong motives to the latter, and claiming that he was out to destroy the king (1 Sam. 24:9).

"That they may privily shoot at the upright in heart" – This is a reference to the underhanded methods adopted by David's scoundreling enemies to encompass his destruction.

## VERSE 3

"If the foundations be destroyed" – This is still the language of David's faint-hearted friends. They referred to the foundations of righteousness upon which a true society should be built (cp. Ps. 85:5; Ezek. 30:4), and claimed that these were so destroyed in Israel at the time, that no basis remained for the vindication of righteousness. Therefore, they urged, David should flee, lest he be destroyed.

"What can the righteous do?" – In answer to this question, cowardly advisers counselled flight; the courageous David suggested that the righteous should strengthen their faith in Yahweh!

## 2. The Response Of Faith – Vv. 4-7.

*David's friends claimed that the foundations of society were destroyed, and that no basis remained for the vindication of faith; David responded by setting forth the true foundations of faith, and proclaiming his confidence in ultimate vindication. Faint-hearted faithlessness judged the situation by external appearances; faith penetrated to the invisible realities. See Col. 3:1; 2 Cor. 4:18; Heb. 11:27.*

## VERSE 4

"Yahweh is in his holy temple" – The reference is to His dwelling place in heaven (Isa. 66:1). Lifted up high above all human considerations, Yahweh is in a position to see all.

"Yahweh's throne is in heaven" – As an omnipotent King, He is competent to correct the situation; for He has sufficient power to enforce His will (Ps. 89:18; 95:31).

"His eyes behold, His eyelids try the children of men" – Yahweh is not only omnipotent, He is also omniscient. See the confidence of the Psalmist – (Ps. 9:4; 10:14; 14:2; 102:19-21. Recognising the *reality* of God, he consciously lived in his presence. The expression *His eyelids try* is significant. When a person ponders a matter, to the exclusion of all else, his eyelids narrow. This, particularly, is the case in times of anger, when concentration is centred upon the object of it, and all other considerations are shut out from the mind. The verb *try* is *bachan* in Hebrew, and signifies to *test* especially in regard to metals. The use of this word in such a context is significant. It teaches that the incidence of trouble and trial should not be taken as indicative of Yahweh's indifference towards His saints but the very reverse. In fact, He chastens those whom He loves (Heb. 12:5-11), so that even His son "learned obedience" through suffering. The Psalmist's answer to the faithless counsel of his friends, is that as Yahweh is both omniscient and omnipotent, He knew of his condition and had the power to correct it. The reason why relief was not immediately given was because he was being put to the test, and he was determined to react accordingly.

## VERSE 5

"Yahweh trieth the righteous" – The word is again *bachan*. The meta-

phor is taken from the refining of gold which comes out all the purer for being subjected to fire. The design of trial is is to improve the object of it. The Psalmist kept that in mind, and found a strength to rise above his problems; he recognised the need of such if his character were to be fitted for the Kingdom, and therefore submitted to discipline in faith. Paul did likewise because he had the faith to discern the purpose of tribulation and trial (see Rom. 5:1-3). Let us learn the lesson and we will be strengthened to overcome in all circumstances.

“But the wicked and him that loveth violence His soul hateth” — Because Yahweh hates the wicked, He does not go to the trouble of trying them with the object of purifying them (see Ps. 73:1-17; Rev. 3:16-19). The prosperity of the wicked is no evidence of Yahweh’s blessing, but rather of His indifference towards them. Let us rejoice that He is sufficiently interested in our welfare to take the trouble to discipline us! That is the teaching of the Psalm.

#### VERSE 6

“Upon the wicked He shall rain snares” — The Hebrew is *pachim* and signifies *slings*. It implies some undefined evil that catches and holds evil-doers, and so brings them low. The lot of the wicked, therefore, is perilous in the extreme. The Lord described them as being caught in a “falling trap,” in “a snare” (Luke 21:35).

“Fire and brimstone, and an horrible tempest shall be the portion of their cup” — They shall be suddenly and unexpectedly overthrown as was Sodom by “fire and brimstone.” In fact, the destruction

of Sodom is set forth as “an example” of the overthrow of the wicked (Jude 7). In David’s own experience, he was saved by divine intervention (Ps. 18:3-15), whilst Saul and all with him were overthrown. Thus “the portion of his cup” (see Ps. 23:5) is contrasted with that of the wicked (Ps. 75:8), as the Psalm before us observes.

#### VERSE 7

“For the righteous Yahweh loveth righteousness” — The character of Yahweh should be reflected in those of His children. As He loveth righteousness, so those who seek His refuge can confidently anticipate that all will be done in righteousness ultimately, for it shall form the basis of His care and judgment.

“His countenance doth behold the upright” — If we take the A.V., the line suggests that His face lights up upon the righteous with joy and pleasure. See Num. 6:25; Ps. 4:6; 16:11; 44:3. The Hebrew, however, is: *The upright will behold His face*. This takes hold of the promise of the Lord: “Blessed are the pure in heart: for they shall see God” (Matt. 5:8). They will see Him manifested in His son, the Lord Jesus, soon to be revealed as Judge and Saviour in the earth.

“To the chief Muscian upon Shemith” — These words, given as portion of the Inscription to Psalm 12 in the A.V., actually form the subscription to the Psalm before us.

It suggests the harmony, the peace, that exists between Yahweh and the righteous, even though the latter are subjected to trouble as David was on this occasion.

H.P.M.

### GOD MANIFESTATION

When the supremacy of the Father is recognised as “the Head of Christ” (1 Cor. 11:3), and the excellency of Christ is admitted in his having proceeded forth and come from God (John 16:28), and become “the head of man” (1 Cor. 11:3), having all power in heaven and earth, and to whom every knee must bow, and every tongue confess (Matt. 28:18; Phil. 2:10), enough is conceded to let us work together in proclaiming the remission of sins in his name, and to unite in looking for the blessed hope of his appearing unto salvation. If these concessions are allied with the declaration that Christ is a “mere man,” we admit they are spoiled. On the other hand, let us take care that we employ, on the other side of the question, no equally unscriptural and misleading definition.

R.R.



# Communication

(In which the Editor holds converse with readers near and far)

## Contribution

"We have greatly enjoyed the members of your family in the Midwest Bible School, and desire you to accept the enclosed cheque towards the cost of postage.

"We enjoyed so much seeing how our spiritual food is manufactured; it was extremely interesting to view you in your home surroundings.

— P.F. (USA)

*(Reference above is to the visit of Brethren G. & E. Mansfield, and Brother and Sister M. Goodwin to the American Bible Schools. They showed a movie depicting the work of producing the magazines at West Beach with the aid of volunteer workers from local Ecclesias. Apparently this was well received on the other side of the world ... Editor).*

## Logos Required

"Thank you for the copies of Herald of the Coming Age in German; they arrived in time for my purpose. Would you have a copy of Logos vol. 37 No. 8? I have mislaid my copy and would like to replace it." — N.B. (NSW)

*(We have a number of different titles of Herald of the Coming Age translated in German, and would be pleased to make them available where required. Unfortunately, we cannot supply the number of Logos requested above. Should*

*any reader have a copy they can supply, please mail to Mrs. N. Brederick, Box 163 P.O., Coonabarabran, NSW 2857, Australia ... Editor).*

## The World Needs Christ

"I am writing to let you know my change of address. Please send Logos, Expositor and other Magazines to this new address. I received *Good Company* in Logos, and *Herald of the Coming Age* occasionally. May God continue to bless and help you with the work of publishing and expounding His plan and purpose with the earth. May it please Him to soon send the Lord Jesus to establish His kingdom. The world needs him and may he find each one of us ready and watching with oil in our lamps, ready to receive him when he returns, and to hear from him: 'Well done, thou faithful one, enter into the joy of thy Lord.' What a rejoicing that will be. Then will praises ascend with even greater fervency for his wonderful mercies to the children of men."

— L.G. (USA)

*(From now on, due to new arrangements of publishing, you will be receiving Herald of the Coming Age together with Good Company in Logos. We appreciate your early advice concerning your change of address. The cost of mailing the Magazines to wrong addresses, and paying the return*

*postage on such is extremely heavy, and readers can assist us to economise by early advice of any such change. Remember, there is about eight weeks delay between the mailing of the Magazines in Australia, and receiving them in countries overseas ... Editor).*

## Logos Requested

"If you would be so kind, please send me a sample copy of your magazine Logos, along with the cost of subscription. Also send a list of books you have published, and a tract of your basic beliefs of doctrine.

"I have seen your Magazine coming through the mail for some time now, but, of course, never am able to read it.

"Thank you in anticipation for your reply."

— K.M.B. (Ohio, USA)

*(You will receive Logos, Herald of the Coming Age, and Good Company. It is interesting to learn that your attention was drawn to Logos as you processed mail. We shall be happy to correspond with you further in regard to our beliefs, or to put you in touch with our brethren in Ohio ... Editor).*

## Herald of the Coming Age

"I have enclosed remittance for Logos and Herald of the Coming Age. Be sure to see that we get the Herald of the Coming Age. We think a great deal of this

little publication."

— I.B. (Canada)

*(The above is well calculated to put the Logos Editor's nose out of joint! However, we now intend to include the Herald with Logos, so that you should receive both quite regularly, all being well . . . Editor).*

### Investigation

"In the course of my private consideration of the book of Daniel, I have wondered why the River Ulai received the specific mention that it does (Dan. 8:2,16). The word appears to have the same Hebrew spelling as a word meaning *perhaps* or *peradventure*. Would I therefore be stretching things too far to assume that Ulai might mean uncertainty or indecision?"

"Commentators say that this river was actually a man-made, irrigation canal. Hence we have, in Dan., (Ch. 8:16), a human voice (a voice of Adam) crying for guidance in understanding, from betwixt the banks of a man-made stream of uncertainty.

"This cry was answered by the angel Gabriel who seems to be the comforting, teaching angel, as against the warrior-angel Michael. (Perhaps the meaning of Gabriel's name is a difficulty when considered in the light of his character as shown in Scripture).

"At the end of things we are shown another picture. Instead of a man down in the stream of indecision (betwixt the banks), we see a man on either bank of a river of life (Dan. 12:5; Rev. 22:2).

"Perhaps you would be kind enough to let me know whether you think these ideas to be of any value.

They are entirely my own" —T.G. (Penola, S.A.).

*(I do not think your ideas strain the intent of the narrative. In support of your conclusion "The English and Hebrew Bible Students Concordance" gives the meaning of Ulai as "peradventure." As you note, the spelling of the two words is the same in Hebrew. The meaning of the word, therefore, would suggest the idea of "uncertainty" or of "indecision," and the picture that you draw from that fact is quite valid, in my opinion. Your comment on Gabriel should be modified by the statement that he did exercise his power to resist Gentile might in accordance with the Divine will (Dan. 10:13), and this could qualify him for the title of "Warrior of El" or "Mighty Warrior." I feel however, that a little modification is necessary in regard to your third point. The river in question was not a river of life, but the Hiddekel, or Tigris (Dan. 10:4; Dan. 12:6). The man in linen was above the waters of the river, whilst on either side on its banks were two other men.*

*The Hiddekel, or Tigris, could better represent the nations (Rev. 17:15), and the angels standing on its banks, with the man in linen above it, (representative of the saints in glory — see Dan. 10), suggests that the course of human history is guided by divine manipulation. See Heb. 1:14; 2:5; this suggestion is certainly in accordance with the explanation of Gabriel in Dan. 10:13. Thank you for an interesting letter — Editor).*

### Blasphemy

Reader G.C. (NSW) has forwarded us a Sunday Tele-

graph review of a book *The Jesus Scroll* by D. Joyce. Joyce apparently claims that a scroll was stolen from Massada when it was excavated, alleging, among other blasphemies, that the Lord was a pretender who faked death. He claims that the sponge which the Lord sucked whilst on the cross contained not vinegar but an opium derivative, which drugged him so as to simulate death. He declares that Jesus was married with a family, and that he tried to grasp political authority after he revived from the tomb. He asks the question, "Why did 6000 Romans from the crack Tenth Legion, plus their 15,000 prisoners, spend three years of hard work and deprivation, building a 150-foot high assault tower miles from anywhere just to get at 600 Zealots who had taken refuge in Massada?" He answers, because Jesus had taken refuge with them, and subsequently died with them. He claims that the evidence is found in what he calls the *Jesus Scroll* which he alleges was found at Massada. But he cannot supply the evidence, because he foolishly states "The *Jesus Scroll* is now in Russia and responsible for the recently-found *entente cordiale* between the Vatican and the Soviet Union.

One wonders how far man is prepared to descend in blasphemy in the pursuit of notoriety. Such "expositions" are a complete fabrication of the facts, and constitute blasphemy of the worse kind. Such emanation is worthy of a world that is giving itself more and more completely to the lusts of the flesh, and the abandonment of every standard of truth and decency. As to this fictitious scroll being respon-



sible for the growing alignment between Russia and Rome, such a development was predicted over a century ago by Brother Thomas in *The Exposition of Daniel* on the basis of such prophecies as Daniel 8:25: "His policy shall cause craft to prosper in his hand; and he shall also stand up against the Prince of Princes; but he shall be broken without hand." The same Hebrew word, here translated *craft* is used for *priestcraft* in Jer. 9:6. This prophecy anticipates an alignment between Communism and Catholicism, the development of political power by Russia, and the undermining of opposition by a policy of pseudo-peace. When the Prince of princes stands up in power, he will not only deal with Russia, but with prevailing blasphemy as well . . . . Editor).

**The Divine Master**

"In reading over some *Logos* of 1969, I noticed some one asking for a copy of *The Divine Master* by Sis. Alice Hopkins. If they have not managed to obtain a copy, I have one which I would be prepared to exchange for a bound copy of *The Herald of the Kingdom and Age to Come*. If they already have obtained a copy of the book for which they were searching, or if you have lost touch with them, would you please tell us what these copies of the *Herald* are worth? - P.M. (NZ).

*(Should any be in a position to oblige Sister P.M. above, we shall be happy to supply the address. The "Herald of the Kingdom and Age to Come" is out of print, and the value would be worth what anybody would be prepared to pay for the volumes. Editor)*

**The Sons of God**

"We acknowledge your letter of the 28th ultimo concerning your correspondence with Brother Nicholls over the published article in *The Christadelphian* entitled *The Sons of God*. We would take this opportunity of thanking you for the efforts which you have been making towards reconciliation. We pray that our heavenly Father will bless this work and that the result will bring forth fruit to the glory of his name." - P. Duperouzel, Recorder, Mt. Hawthorn Ecclesia.

Other similar letters received.

*(Reconciliation will be to the glory of the Divine name if truth prevails; not by compromise. Our efforts have been towards the elevation of truth. Where that is mutually acknowledged, controversy should cease - Editor).*

**Midwest Bible School (USA)**

"The curtains have been drawn on yet another Midwest Bible School. The joys that were manifest throughout the nine days we were privileged to be together gave way to many tears as the brethren with their families took leave to return home.

Yes it was "good for us to be here" as it causes us to long for the day when we will not be forced to separate any more.

The total of the student body and the school committee is grateful for the Father's mercy that permitted those of His servants who freely gave of their time to make this year's school such a memorable occasion.

Truly our pilgrimage has been given a lift by the

efforts of our brethren -

Alfred Nicholls as he brought us with the Israelites "out of Egypt" to hear the law thunder forth from Sinai, "Hear O Israel: The Lord Our God is One" - demanding an acceptable sacrifice from all who would hear.

Graeham Mansfield echoing the voice of victory as he passed in review "The Voice From The Cross," and the triumph of Him who opened the Way to "Life" for all who would follow; and Ron Abel as he witnessed the prophecies of Scripture which not only glaringly imprint for all who would see; who is "The Great False Church" but more than that, how it was able to entrench itself in christianity so called. With it all, it served as a warning to the true ecclesia of God to beware of these false prophets who in their pursuits are more interested in self than in service to the Father. Even today we have to heed carefully the "Law" and the "Voice" that reductionism - the watering down of fundamental truths so that they are palatable to numbers - does not set in our service.

The challenge for a more effectual service was laid out for us and perhaps this too was a cause for some of the tears. Now we must go back and face our pilgrimage where ever that brings us. It may not be in the midst of a "happy band of pilgrims" of like faith but perhaps amongst the wolves of the world. May it be in God's mercy to favor us with the will and the stamina that will so see us accepting His yoke that our efforts will reflect that it was indeed "good for us to be here." - J.S. (USA) - Chairman.

### J.W.'s, the Truth, and The Diaglott.

I have been in contact with an interested J.W. who wants to know more about Benjamin Wilson, the author of the Diaglott translation. I recall that you mentioned him in connection with Bro. J. Thomas a while ago in the Logos magazine, but I could not find which one! But the J.W. has asked me more than once, what proof do we have that Bro. J. Thomas baptized him? Do you know any of our periodicals which actually state the place and approximate date?

What puzzles me about Benjamin Wilson is that in the appendix he accepts that demons do exist, p. 883. Also, his belief in the church devil is on p. 915 in his remarks about Satan.

The J.W. sent me a copy of *The Bible Collector* April-June 1965 issue, where an article occurs about Wilson's Diaglott. V.A. Bills writes, "Some have said that Dr. Thomas baptized Benjamin Wilson at this time (1849). However, a letter by Dr. Thomas telling of his first meeting with Benjamin does not mention baptizing him." Bills writes a bit about how B. Wilson associated with Church of God General Conference or Restoration Church of God. That group is also known as Church of God Abrahamic Faith and their beliefs today are very similar to Christadelphians. Bills writes that the Diaglott preface and copyright are dated 1864; and says later on "The Watchtower for Nov. 15, 1961 refers to Wilson as a Christadelphian. This is an error. Mr. Wilson never left the fellowship of those who . . . are known now as the Church of God General Conference . . .

Wilson was never connected with the Christadelphians.—A.A. (USA).

*(That Benjamin Wilson, publisher of the "Diaglott", received help from Brother Thomas in his translation was admitted by himself. In a published prospectus setting forth his intentions to issue the book, and dated September 18th, 1855, he included the following statement:*

*"We shall make this translation from a London copy of Griesbach's Greek Testament, supported by the best critical and lexicographical authorities, and aided by the best and latest translations. We shall be largely indebted to the works of Dr. George Campbell, Macknight, Doddridge, Kneeland, Conquest, Donnegan, Schleusner, Laing, Greenfield, Bass, and others; and last, though not least, to the critical productions of one who understands the import of the Divine word, namely, our learned and esteemed brother, John Thomas. We shall avail ourselves of his published criticisms on the original text, and may, probably, be able to obtain others from his pen. Of our own abilities we shall say little, only that we are able to appreciate a criticism, and having an understanding of the truth (without which the most learned cannot translate correctly), we intend to apply common sense to the matter."*

*At that time, he was closely connected with the Christadelphian Movement, but subsequently he broke with Brother Thomas, mainly over the Josephite theory which he espoused. It was partly because of that, that the translation The Emphatic Diaglott,*

*passed out of the hands of Christadelphians. Whether or not Wilson was responsible for the errors found in the Appendix is beyond our ability to say; but obviously if he departed from the truth in one element of it, he could easily have been swayed from another (cp. 2 Thess. 2:11) . . . Editor.)*

### Do Not Retaliate

He who injures another by word or deed, knowing that the injured one will not retaliate on account of his faithfulness to the law of Christ, will not receive praise from the lips of Christ, but the reverse. As God now permits this trial it must be borne with patience. There will be a happy sequel to the suffering for right doing, as Christ's experience on the day of his resurrection and glorification proves (1 Pet. 2:19-23; Isa. 53:10-12). Paul was much maligned but bore it patiently. They said of him that he changed his mind (1 Cor. 16:5-7), that he was unreliable (2 Cor. 1:17-18), that he was a coward (2 Cor. 1:23), that he corrupted the Word (2 Cor. 2:17), that he lacked Ecclesial endorsement (2 Cor. 3:1-4), that he was dishonest (2 Cor. 4:2; 7:2; 8:20-21); and even mocked at his personal appearance, the simplicity of his speech. But where will his detractors stand at the day of judgment? So even though you may have to endure such "reproaches" as these, bear with them, for others have set the example. Perhaps this trial will be the means of you gaining the Kingdom. And remember, in that day of glory, the evil experiences of today will be forgotten — they will pass away as a nightmare does before the rising sun.

# the Saints at Sinai



*It is possible to become so absorbed in the current conditions of affluence and indolence during this time of comparative peace and plenty, that insufficient thought is devoted to the theme of judgment, and the consideration of "the time of trouble such as never was" soon to burst upon the world. But that period of judgment and trouble is designed to humble all flesh, that Yahweh's name may be elevated in the re-establishment of His Kingdom and its extension throughout the earth.*

## **A Hiding Place From The World**

Scripture implies that a period of forty years will be occupied during which "seven thunders utter their voice" (Rev. 10:4) by which the Kingdom of God will be established throughout the earth.

However, it is written that "judgment must begin at the house of God" (1 Pet. 4:17), which suggests a time of testing for Israel spiritual and natural. We propose to consider the judgments of God under three headings:

**Judgment upon Israel – God's people;  
Judgment upon Egypt – The world;  
Judgment upon Rome – The Apostasy.**

Spiritual Israel comprises the Ecclesia, drawn from out of humanity during six millennial days, strangers and pilgrims in the earth, which is likened to a waste, waterless wilderness (Rev. 17:3). The time is near, however, when that Ecclesia must appear before the Judgment Seat of Christ, that its members may answer for the things done in the body, both good and bad (2 Cor. 5:9-10).

Where will the Judgment Seat be set up? The strong implication of Scripture is that it will be at Sinai. The seventy-five mile range of high mountains, deep valleys, and wide plains, will constitute the "hiding place" where Christ with a great company of the angelic host will judge the elect.

Even today, that area is largely cleared of the nations during the present uneasy truce between Egypt and Israel; and certainly will be kept isolated by God for the purposes of His judgment.

In this place, set apart from the world, Christ and the Ecclesia will temporarily hide themselves in the terms of Isaiah 26:20, awaiting the time of outpouring of judgments on the world.

## **The Saints Execute The Judgments Written**

The judgment of the household completed, the saints will move forth as described in Isaiah 63:1-4; Hab. 2; Deut. 33:1-3; Psalm 68, to bring the nations into subjection

to the Lord. The multitudinous Christ is represented as travelling through the wilderness of Sinai, Paran, Teman, and Bozrah. His garments are stained with the blood of his enemies, as he marches forth in the greatness of his might.

He is the "rainbowed angel" of Revelation 10, and he has with him the symbolical number of 144,000 companions, whose feet stand upon the Mount of Olives, and who have this in common, that the name of Yahweh is written in their foreheads (Zech. 14:4; Rev. 14:1).

It will be this Elohist host of mortals, then made immortal, that will, for forty years, pour out the judgments written (Ps. 149), namely, the seven thunders of Revelation 10:4.

The Memorial Name written in the foreheads of the glorified saints is Yahweh. It signifies He who was (manifested in the angels), He who is (manifested in the Lord Jesus Christ), and He who will be (manifested in the 144,000) — Rev. 1:4. His manifestation stretches back into the future. For God has arranged historical events as a sort of dress rehearsal of the future. Therefore, in order to properly interpret future events, we must consider His dealings in the past. For example, when the Exodus took place, Yahweh called Moses up into Mount Sinai, and kept him there forty days out

of sight of the nation. At the end of that time, He sent him down with His law for the Kingdom of Israel in the land, and with the pattern of the Tabernacle.

This is both history and allegory. It foreshadows the manifestation of Christ and the saints to the nations. Their real identity will be veiled from mankind until the end of forty years of probation, war and judgment, after which the nations will have their eyes opened. The world will then recognise the Lord and the saints for what they are, and will honour them. The "law shall go forth from Zion and the word of Yahweh from Jerusalem" for the edification and guidance of humanity (Isa. 2:2-3). Moreover, the Lord will supervise the building of the greatest Tabernacle ever seen, the pattern of which is revealed in the last eight chapters of Ezekiel's prophecy. This huge edifice will be capable of catering for over one million worshippers at any time. It will form the nucleus of the Kingdom of God on earth, and the centre by which mankind will be united under one king, one empire, and one religion. This is the pattern of the restoration of the Kingdom of God on earth, foreshadowed by the experiences of Moses and Israel, and which we plan to look at again in subsequent articles. — A. Pennington (Eng.).

#### THE SUBSTANCE OF THINGS HOPED FOR

Faith is that which gives substance to things hoped for; that which makes evident things not seen. In other words, faith, as distinct from belief, is that which makes real, substantial, evident, visible to the spiritual eye, the things of God which are yet in the future. Belief is intellectual assent, which though pleasing to God, will not give life to the just, nor pull us through the strenuous times which may lie ahead. Mere belief may break down under trial and difficulty. But faith, which comes by "hearing" the Word, transforms belief into such realities, and makes the invisible things of God so evident, that we "see" the Kingdom and everything which that word involves. It is faith of this order which becomes a potent force in our lives — even to the removing of mountains, and stands firm under trial and is strengthened under opposition.

On the third day of creation, God clothed the dry land with vegetation. Among the new forms of life thus revealed were "tree yielding fruit after his kind, whose seed is in itself." Each tree was designed by the Hand of earth's great Architect to bring forth its own particular kind of fruit. How significant! The Lord Jesus Christ saw in this a pattern of the truth. "Do men gather grapes of thorns, or figs of thistles?" he enquired. No, each tree and plant bears that which is peculiar to itself.

As in the natural, so in the spiritual, The hope of the Gospel constitutes the incorruptible seed of God to beget believers unto newness of life in Christ (1 Pet. 1:22-23). The Word implants this precious seed in the mind, and the objective is to bring forth fruit unto God (Rom. 7:4).

What fruit do we bear? This depends upon whether the seed develops. The seed of truth must be cultivated and cared for if it is to grow to bring forth fruit. The evil influences of the world should be removed from the heart, as thorns and briars are cleared from cultivated ground (see Heb. 6:8) if the best growth is to be obtained from the seed. Then we can expect to see the fruits enumerated by Paul: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance (Gal. 5:22-23). Let us examine our daily lives. Do we manifest a sacrificial love towards others? Do we exercise longsuffering and fortitude? Is our conviction of faith openly manifest? Do we cultivate self-control?

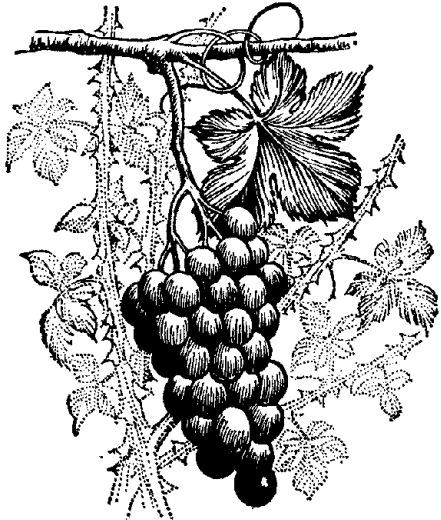
God is described as a Husbandman, and the day is fast approaching when He shall send His son to gather in the fruits of the earth. If there is none to gather in us, we shall be cast away as barren and unfruitful (2 Pet. 1:8). Let us take heed, and carefully cultivate the fruit to be produced. Let us pluck out any thorns or briars which may encumber our minds, and so let the Word have free course in our lives. Then will it accomplish that whereunto it is sent (Isa. 55:11).

Let us apply ourselves to developing those characteristics which are well pleasing to the Father. Then we shall be like the blessed of Yahweh: trees of righteousness planted by the rivers of water, bringing forth his fruit in his season, so that whatsoever he doeth shall prosper (Psalm 1).

— Sis. P. Niejalke (Tas.).

*"Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth"* (Song of Solomon 7:12).

# "By their Fruits shall ye know them"



# For He hath Triumphed

Hear the beating, drumming, drumming,  
Of the fast Egyptian horse.  
The people's fear now rising, rising,  
There seems no way to change the course.

The chariots coming, clanging, grinding,  
In front the water, mountains round.  
Israel's faith now quite unstable  
Yet to know their God profound.

Moses only, trusting, knowing  
That his God had all in hand:  
Towards the watery tides aflowing  
He marched that fearful, wailing band.

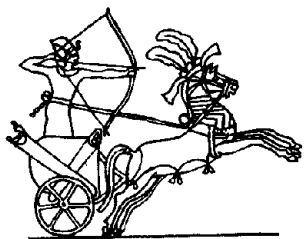
"Hast thou then become our leader,  
Bringing us yet so far to die?  
Were there not the graves in Egypt,  
That our bodies here in sand must lie?"

"Fear not Hebrews, Stand ye still!  
See this day and hold your peace;  
Yahweh's battle proclaims His will:  
Egypt's ruin and your release."

Then said Yahweh unto Moses,  
"Why criest thou and tarriest long?  
Speak to Israel — March ye onward,  
Soon to hear the victory song.

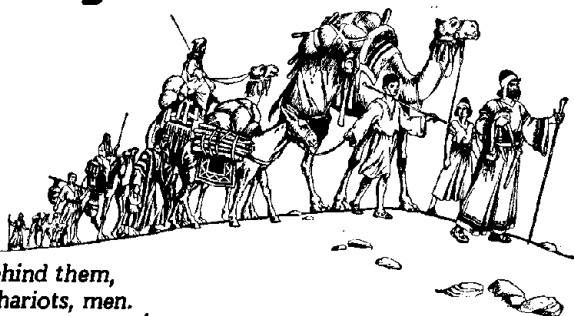
Lift up thy rod, stretch out thy hand  
O'er this sea both deep and wide,  
Midst congealed waters and undrenched sand  
Thou shalt cross to yonder side."

The strong east wind all night is blowing,  
Parting waters, drying ground.  
Israel enters, faith now growing,  
Firm watery walls each side they found.



# Gloriously

## EXODUS 15



Foes pursuing fast behind them,  
Pharaoh's horses, chariots, men.  
Yahweh views through cloud and pillar  
And in His judgment troubles them.

Chariot wheels become unbolted,  
Driving thus makes progress slow,  
Egypt knowing Yahweh's fighting  
In fast retreat prepare to go.

Yahweh says again to Moses,  
"Stretch forth thine hand across the sea  
Bury chariots, men and horses."

So in faithfulness did he.

Egyptians, fleeing, fleeing vainly,  
The sea is strong in tide and waves  
Drowning Israel's harsh oppressors:  
From affliction Yahweh saves.

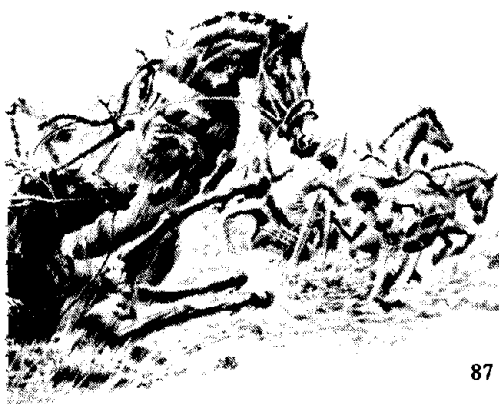
Singing now in glad rejoicing,  
Yahweh, glorious in triumph seen;  
Strength, song and salvation  
In His mighty power supreme.

'Tis history now, we know the story  
How Israel's faith then waxed and waned;  
But picture yet the future glory  
When Christ has all the faithful named.

When sin is conquered, buried deeply  
'Neath the water, no more to rise  
When in God's mercy we sing of victory  
And view past trials with immortal eyes.

Then shall we rejoicing, singing,  
Loudly praise the Father's Name  
"Who is like Him, Holy Glorious,  
Yahweh shall forever reign!"

— E. B. Pickering (Vic).



# LIMITATIONS OF THE SPIRIT

*Even in Apostolic times the outpouring of the Spirit was only partially bestowed; for its gifts were only given to certain of the saints, and that for a specific purpose. Moreover, instead of the bestowal of Spirit invariably benefiting the possessor, it could be misused to his disadvantage. These are points set forth in this section of this treatise.*

## **Selected Saints Alone Given Spirit Gifts**

Baptism of spirit, then, was only partially bestowed even upon the saints in the apostolic age. It was an outpouring of divine power upon certain of the saints having natural and moral qualifications fitting them for the administrative use of it. They were not only to be "faithful men," but "apt to teach," "able to teach others," "holding firmly according to the teaching of the faithful Word, that by sound instruction they might be able both to exhort and to convince opponents," and good rulers of their own houses (1 Tim. 3:2, 4; 2 Tim. 2; Tit. 1:9). Having these and certain other qualifications, they were considered eligible for baptism of Spirit by prayer and imposition of hands. They must be saints first, for no apostle nor presbytery, nor inworker of powers, would lay hands upon sinners to impart divine power to them "for the work of the ministry."

No; saints, and saints only, whose hearts have been prepared by faith are eligible to the baptism of Spirit. Christ ascended to the right hand of power that he might re-

ceive the gifts for his own brethren to whom alone he promised them. Paul, addressing the saints thus spiritually endowed, says, concerning the gifts, "unto every one of us is given the grace according to the measure of the gift of Christ." The grace which John says came by Jesus Christ. "The law was given through Moses, the grace and the truth came through Jesus Christ."

In Paul's quotation from the sixty-eighth Psalm, he shows that by "*grace*" he has reference to the *gifts* of the Spirit; for in the next sentence to that above quoted, he says, "wherefore he saith, ascending into heaven he led captive captivity, and bestowed gifts upon men." He then indicates the "*grace*" or gifts bestowed by designating the saints who had received them by the official names they then bore. He styles these saints apostles, prophets, evangelists, pastors and teachers; and referring to these well-known spiritual, or spiritually-endowed official brethren, found in all the assemblies of the saints, he says that the ascended and glorified Jesus "gave indeed the apostles, and the pastors and the teachers:" that is,



he gave to these who were first saints the gifts he had received from the Father on his ascension to glory, called in Acts 1:4, "the promise of the Father," which he had said he would send the apostles while they waited for it in Jerusalem (vs. 5; Jno. 16:7); he gave these gifts, I say, to qualify them for apostles, prophets, evangelists, pastors and teachers.

### Purpose Of The Bestowal

Now, were all apostles, prophets, evangelists, pastors and teachers? Did all the saints sustain these offices in the body of Christ? No person intelligent in the Word will affirm that they did. It is then certain that all the saints were not baptised with Holy Spirit, for Paul teaches that the grace was given "for the perfecting of the saints for a work of service for a building of the body of the Christ." The saints thus qualified were the builders Paul refers to in 1 Cor. 3:10. In this place he styles himself "a wise architect," who had laid the foundation for an edifice upon which others were building: to whom he saith, "let every one take heed how he buildeth thereon." The saints in the aggregate were the building—the temple built for the Deity to dwell in through or by Spirit. The spirituals among the saints were the builders of this holy temple; nevertheless the temple was "a building of God," "a house not made with hands," because all the power of these spirituals for the work of building was from the Deity, and consisted in the truth they taught which was from God, and which He confirmed through the gifts He had bestowed upon them, so that they "were labourers together with God."

We may remark here, by the way, that the holy temple these co-labourers with the Deity were engaged in building in the apostolic age, has its holy and its most holy, after the pattern of the tabernacle in the wilderness, which was "a house made with hands." The building of "*the holy*" resulted in the body of Christ as manifested in Paul's day. This was "*the heavenly*," constituted of the holy ones, or saints, collectively. But "*the most holy*" is not yet manifested nor will it be until the apocalypse of Jesus Christ in his glory. This most holy is "a house not made with hands, *aionion* in the heavens." *Aionion*, that is, *belonging to the course* to which the things which are not seen pertain. When this house is built (and the builder of all things is God), it will be constituted of those saints only who in the "present evil world" walk in the truth. Those saints, who since they became saints, "walk after the flesh," will be purged out of the flock, and never be reckoned among "the most holy." Concerning these the apostle says, "if ye walk after the flesh ye shall die." This is the death they shall be subject to after their resurrection. They shall die out from among the most holy, and be swallowed up of mortality, being found naked. These are "the wood, hay and stubble" which buildres even in Paul's day built upon the foundation he had laid. The saints who shall constitute the most holy are "the gold, and silver, and the precious stones" of Zion, who, when the kingdom comes to her, shall be her foundations, windows and borders (Isa. 54: 11-13; Mic. 4:8). The present house not made with hands is a mingled people, in which the faithful "groan, being burdened; not for

## LOGOS

that they would be unclothed," or reduced to dust and ashes, "but clothed upon, that mortality might be swallowed up of life.

### The Gifts Could Be Abused

But "the day shall declare it." The day when the manifestation of the work of the builders shall be made. "The spirits of the prophets were subject to the prophets" (1 Cor. 14:32). That is, the gifts called "spirits" could be used or abused by those on whom they were bestowed. If they were abused, or misused, in disorder and the confirmation of error, the Holy Spirit would be grieved. Therefore, because of this property, Paul exhorted the spirituals, saying "grieve not the Holy Spirit of the Deity by which ye are sealed for a day of redemption" (Eph. 4:30). But some did greatly grieve it, and went out from the apostolic community, and became "false prophets," or spirits. These became builders of wood, hay and stubble upon the foundation, while other builders, whose teaching was scriptural, sometimes unwittingly placed on the foundation "false brethren," who crept in at unawares. All this building work is unprofitable for the Master's use, who, when the day of declaration shall arrive, will be "as a refiner's fire and like

fuller's soap:" for the prophet saith, "He shall sit as a refiner and purifier of silver, and who may abide the day of his coming? And who shall stand when he appeareth?" This day, now near at hand, will declare the work of all, because it shall be revealed by fire, and the fire shall try every one's work of what sort it is. If any one's work abide which he hath built, thereupon, he shall receive a reward. "If any one's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire." Builders and the built will all be subjected to the fiery ordeal of the divine scrutiny, and those only who can stand the searching examination will be saved. If a spiritual, or teacher endowed with the gifts, have built a thousand upon the foundation, and seven hundred and fifty of them turn out to be mere wood, hay and stubble, he will only receive a reward for the two hundred and fifty jewels fit for the Master's use in the most holy "in the heavens" of the millennial age. This loss of his work, however, will not affect his salvation, if he be found to have held fast the name and not to have denied the faith of Jesus; holding on to the truth, and walking in it, in the love of it, "He shall be saved, yet so as by fire."

J. Thomas (Condensed).

### HOLDING THE FAITH

We have no sympathy with any movement among friends of the Truth which treats the Truth as a subject of "investigation." Those who are only at the stage of investigation ought to keep their efforts to themselves instead of publishing them to the possible embarrassment and mystification of those who already see clearly. We hold the Truth to be a thing that has been thoroughly discovered, a thing, therefore, to be disseminated and applied, and not to be perpetually debated about. Those who do not see this are not of the Truth, but are of its doubters and investigators. They may be honest enough; but they stand on a totally different plane from those who, having attained the full assurance of faith, live to preach the Truth, and serve the Truth, and love nothing so little as this everlasting tinkering at its foundations.

R.R.

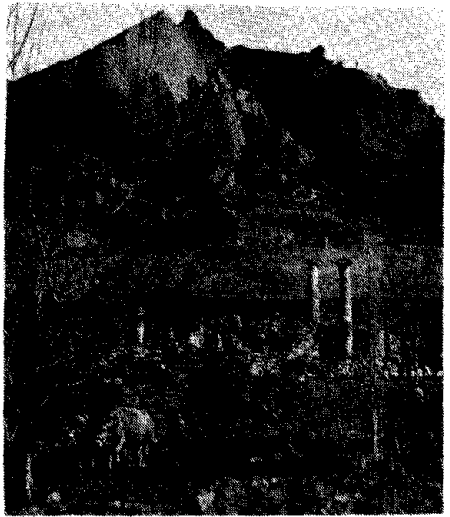
# SARDIS

## CITY OF LOST OPPORTUNITIES

We made our way from Alashehir (modern Philadelphia) to Sart, the modern name of Sardis. The glory of the ancient city has departed, and the modern town is but a small and backward village. In its heyday, Sardis was the capital of Lydia, the residence of the proverbially wealthy King Croesus, and in high reputation throughout the world. It was built at the foot of Mount Tmolus which rises steeply to a height of nearly 6000 feet above sea level, some 2½ miles south of the Hermus River. The Pactolus River traversed the city as it flowed on its course to empty into the Hermus a short distance to the north.

The acropolis was built on a steep spur of Mt. Tmolus about 800 feet above the city proper. Much of the wealth of Sardis was derived from gold found in the sand of the Pactolus River, and the city became famous for issuing the first gold and silver coins struck in antiquity. A famous temple of Cybele, whose worship was similar to that of Diana, was situated here. In A.D.17, however, during the reign of Tiberius, the city was destroyed by earthquake. The emperor remitted the city's taxes and ordered it to be rebuilt, but it never fully recovered its former glory. In the words of the Lord to the ecclesia found there, It had a name of being alive, but its previous splendour was dead. His advice to the Ecclesia was appropriate to the history of the city. The elders were exhorted: "Strengthen the things which remain, that are ready to die" . . . "Thou hast a name that thou livest, but thou art dead" (Rev. 3:1-2). The city was finally destroyed by Tamerlane in 1402.

We travelled by coach along the road to Sardis, along a valley-road at the foot of a range of steep mountains that towered above, dark and mysterious, capped with a crown of snow. Between them and us were smaller hills, variegated in colouring, the green merging into greys and purples, providing a background to the landscape of beautiful, sober



colours. In the fields, men and women were working in quaint Turkish clothing, the women wearing wide, baggy trousers that form part of their normal clothing in this part of the world. As we neared Sardis, the range of mountains and hills converged even closer to the road. Many of them were eroded, and stood up like pyramids; others revealed strange shapes that had been carved out of them by time.

The road which we traversed, is one rich in historic incident. Along it marched Alexander the Great, in his role as the "he goat with the notable horn" (Dan. 8:5,21), destroying the power of Persia as he did so. He captured Sardis in 334 B.C., a year before the battle of Issus. Later, the Seleucid dynasty (one of the four horns that sprung out of the Empire of Alexander after his death — Dan. 8:22) claimed it. Then it became part of the Pergamene Empire which was willed by Attalus III to Rome, to bring into existence the "little (Roman) horn" which overthrew the Jewish state in A.D.70 (Dan. 8:9-11). Later came Tamerlane, the fierce Mongol conqueror who restrained the development of the Ottoman power until the time appointed of Yahweh for it to overthrow the Byzantine Empire (Rev. 9:14-15). Bro. Thomas makes reference to his influence on history and prophecy in *Eureka* vol. 2, pp. 520-524. In 1453, however, Ottoman power was triumphant throughout this part, and Constantinople fell to Mahommed 2nd.

## LOGOS

Meanwhile, our coach had pulled up at the site of a large restored synagogue and gymnasium. The size of the buildings suggested that a large Jewish community must have been found in Sardis. Certainly Sardis once had "a name of being alive," though today "It is dead!" The ruined synagogue and gymnasium is being restored for the purposes of archaeology by the American School of Oriental Research — and an excellent job they are doing of it.



We were warned that we could visit the site, but that photos were not to be taken inside, though, apparently, they could be taken outside! We walked through the buildings, discussing the glory of ancient Sardis in comparison with the ruins and small village of today. We paused here and there to discuss the significance of the message that the Lord delivered to the elders of the Ecclesia, through "his servant John." The Ecclesia had its day of opportunity, and came to an end. Today we have ours! Have we a name of being alive, whereas we are dead in the sight of the Lord? It is a very solemn thought.

Adjoining the huge synagogue is a large gymnasium. In ancient times, this provided for a balance of physical as well as mental exercise. But there was evidence of compromise even here, for it is obvious that Jewish worship rubbed shoulders with paganism. The indictment: "Thou hast a name of being alive, but thou art dead" — evidently could apply to the city environment as a whole, and not merely to that of the Ecclesia. Perhaps the latter were influenced by the former.

Returning to our coach, we turned off the main asphalt road, along a dirt road that travelled along the course of the River Pactolus. It took us into a

maze of smaller hills to the site of the ancient city, and its Acropolis. Eventually we came to a wide plain where there is a modern school, with the Acropolis providing a dramatic background. It was play-time for the children, and they surrounded the coach and our group



of tourists. They were extremely friendly, and in no time, members of the group were handing out sweets to the children, and taking their photos. They completely ignored my learned dissertation upon the use of the ancient Acropolis, and the form of worship indulged in at the temple of Cybele !!!

All that remains today are a few columns standing lonely and mute with the Acropolis as a backdrop, some broken and scattered masonry, and pieces of a wall here and there. The temple dates back to about 300 B.C., though it was not fully complete until about 150 B.C. In the day of its glory, it measured some 327 feet by 163 feet. Crouching lions flanked the sacred way leading to it, and some still remain there to this day.

The temple, originally dedicated to paganism, was ultimately given over to a paganised form of Christianity. Our guide, Emin, shows us the sign of the cross on some of the stones, dated about 4th century A.D. He saw it as evidence of Christianity in the place; we viewed it with interest as indicative of the decline of an Ecclesia that had a name of being alive, but was dead!

The surroundings are beautiful, yet lonely and desolate. Sardis, today, is well described by Brother Thomas in *Eureka*:

"Sardis was once a great and splendid city, but now as dead as 'the Angel-

Presbytery' through which the light of the Seven Spirits shone for the divine illumination of its Jewish and Gentile inhabitants. It was once the renowned capital of Croesus and the rich kings of Lydia. It was about thirty-three miles to the south of Thyatira. It is now no more than an ignoble village of low and wretched cottages of clay, with no other inhabitants than shepherds and herdsmen, who feed their flocks in the neighboring plains. The Turks call it Sart, or Sard. The surrounding ruins are of great extent and grandeur, and abundantly show how large and splendid a city it was formerly. There are a few living in the place called 'christians' by their Turkish masters. They do not, however, represent 'the few names which have not defiled their garments,' but contrariwise, the 'dead' after 'the things remaining which were about to die' had actually become defunct. Even their temple has become a Mohammedan mosque, and they, with senseless stupidity, sustain a miserable servitude. Their predecessors contemporary with the apostle John, were exhorted by the Spirit to 'become vigilant, and strengthen the things remaining which are about to die, or he would be come upon them as a thief.' Had they done so, and continued faithful in all future generations, Sardis would doubtless have been a bright exception to the surrounding desolation. But the fate of the city is indicative of the persistency of their apostasy from what they 'had received and heard.'

The Saracen locusts and the succeeding Euphrateans, have consummated the evil which began to afflict them in the extinguishing of the Spirit-Lightstand in the primitive ecclesia of the city. In the desolation, moral and material, which exists in the Turkish Sard, we have an illustration of what are the consequences of the Eternal Spirit 'having come upon' a people 'as a thief.' Gloom, misery, and death, ignorance and superstition, now reign over this once populous, wealthy, and enterprising capital of the Lydians. The Spirit came upon them as a thief, and swept them with desolation, because they would not be mindful of his word. And such is the fate prepared for all who similarly offend."

Meanwhile, in modern Sardis, it became difficult to get the group back into the coach. They were captivated by the friendly children with their smiling faces, and good humour; and the kiddies, sensing this, played up to it. They delighted to have their photos taken, and eagerly formed into groups for this purpose.

But, as Emin warned me, time was moving away rapidly, and we still had much to do before the day was over. Therefore, asserting my "authority" I ordered the group back into the coach, and with much waving on the part of the children, and farewells shouted in the Turkish language, we made our way back along the dirt track to the main road towards Akhisar, as Thyatira is today named.

— H.P.M.

*For Watchers Of The Times*



## NEWS FROM MOZAMBIQUE

### CATHOLIC-COMMUNIST INFLUENCE

Mozambique has not only been subjected to indifferent administration from Portugal for over 400 years (as reported in your January 75 issue), but in addition to material and political trends, Catholic influence has been at work. The right or wrongs of the new-found freedom of the Country have their supporters on both sides politically. In this, of course, no brother of Christ takes part; recognising that the Most High still rules in the kingdoms of men.

It is an interesting fact that the feet of the image of Daniel ch. 2, are made up of both left (clay) and right (iron), political factors in the Last Days. This indicates too, that both sides, whilst not cleaving together completely, nevertheless form the shaky feet of the image. The clay and the iron hold together sufficiently for that purpose. This can be illustrated in Marxist leftist groups, marching together with Catholics of the old iron-order, in parades of protest in Northern Ireland. The change of Papist attitudes towards Marxism is also shown,

not only in the use of Catholic Trade Unions in Europe, but also in Communist ones. (The Pope conceded 2 years ago in Italy that Catholics could become members of Communist Unions, provided they remained good Catholics). In a world where the stars of the old monarchies of the firmament have fallen, Catholicism has swung over to where the power now resides. Their influence in Unions and the Trade in Europe and the Common Market, makes "proper free trade" stand on its head, and economic stability is irreparably shaken. Many brethren have anticipated a papal revival at the coming of the Lord, which will enable her, for a short time, to ride the beast of nations.

Meanwhile, in Mozambique, many informed reporters have attributed the finance of terrorists who lay mines on the roads of East Africa, to funds sent from nominal christian sources. These are used to aid resistance against white supremacy in Africa.

#### THE TRUTH IN MOZAMBIQUE

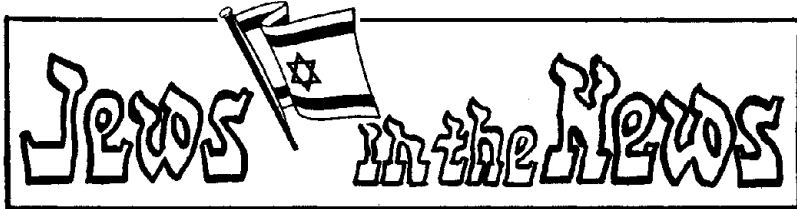
The more pleasant side of this situation, as far as we are concerned, is up to date, on the spot information from Mozambique, which has just come to hand. It is that the present regime in Mozambique views with great suspicion religious groupings, most of which have

highly political flavour. Nevertheless, recent baptisms are reported from that Country from converts who have come over the border and can fraternise with their brethren and sisters in Malawi, without let or hindrance. This surely is a great blessing in this time of change. In the two districts where Ecclesias now exist in Mozambique, they are recognised as the only community which preaches the Word of God un-entangled with political factions. How long the vagaries of man will permit this, is an open question, but if it is the Lord's will, *his Word* will have free course and be glorified amid the fiery trials of politics of the world in which we live. May we yet see others snatched out of the flame and fire of political intrigue, and more importantly, drawn from ignorance, sin and mortality, to embrace the Truth.

The flame of trial purifies the gold of tried faith, even of faithful ones who suffer trials and tribulations now. Even if brethren and sisters die for their faith in the flame of war and tumult, not one hair of their head will perish eternally, if they keep the faith.

In the meantime, let God's will be done on earth in Africa and elsewhere, to work that which is well pleasing in His sight until the Lord doth come.

— Bro. Harold Barker (Eng.).



*As the world's leaders fail to successfully grapple with the problem of rising inflation and its associated evils, and endeavour to store up their monetary systems by various and dubious means, (New York and Australia being classic examples) the general public becomes increasingly dismayed at the seemingly impossible situation. Opposing minorities, unable to impose their policies on nations by legitimate means, resort to blackmail, and even terrorism, to force governments to capitulate to their demands. Consequently "men's hearts fail them for fear" as to where it will all end. We, who know Yahweh's plan and*

purpose, realise that these things are but the beginnings of the troubles to be inflicted upon the world shortly. We have the consolation of recognising that they testify to the early advent of the Lord. His challenge to the Ecclesia at Thyatira, therefore, is not without significance today. He declared: "He that overcometh and keepeth my works unto the end, to him will I give power over the nations. And he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers . . ." (Rev. 2:26-27). Such will not only be saved from the fate of the wicked, but they will be used by the Lord Jesus Christ as his instruments to discipline and stabilise mankind to the end that the earth may truly reflect to Yahweh's glory. Then the "merchandise and hire" of nations "will be holiness to Yahweh" (Isa. 23:18).

#### GREEK ANTI-SEMITISM

An Israeli journalist, visiting Greece found evidence of active anti-semitism in which bishops of the Greek Orthodox Church also figured. One Bishop explained "World Zionism supports Jehovist sects and seeks to make Jerusalem the capital of the world."

Eventually a Russian dominated Greek church will align itself with Roman Catholicism in an unholy confederation to oppose this very objective: the establishment of Jerusalem as the capital of the world. Brother Thomas commenting upon this wrote: "John's sea-monster with the bear-feet and leopard-body represents Daniel's fourth beast in its amplest development of the last of the days. It answers to Nebuchadnezzar's Image at the crisis of its demolition by The Stone. When John's Beast of the Sea comes, in fact, to stand upon its four brazen-clawed Bear-feet, its dominion will consist of the Russian Empire, Continental and Mediterranean Europe, Persia, Ethopia, Libya, Togarmah, Egypt, and Syria. When the throne of the Russian Autocrat is transferred to Constantinople, the apocalyptic Bear-Foot, armed with Brazen or Greek Claws, will also be enthroned there, and be prepared for the work that remains of 'stamping the residue.'" *Eureka* vol. 3, page 192.

#### A JEW FOR PRESIDENT?

When Pennsylvania Governor, Milton Jerold Shapp formerly announced his candidacy for

the Democratic nomination for President on Sept. 25th, he became the first Jew ever to enter the Presidential campaign in a major political party.

Shapp became Pennsylvania's first Jewish Governor in 1970 and was elected again in 1974 for a further four year term with an overwhelming majority.

The political implications of a Jew holding the U.S. Presidency are enormous. It would be practical to suggest that the U.S. public would not vote a Jew into office, realising he would have a bias in any breakout of war between Israel and the Arabs. On the other hand they may see it as a distinct advantage. Whatever the whim of mankind, if this man has been brought into this position by Yahweh it would be significant indeed. In the past He has seen fit to elevate people into such responsible positions, as the lives of Joseph, Daniel and Esther testify.

#### BRITISH TRADE

Israel is encouraging trade with Britain in order to close a trade gap. Israel is one of the largest of Britain's Mid-East export markets. In the eight months between January and August this year British imports totalled £156 million. (£100 million for Israeli diamonds alone). Isaiah, the prophet, testified of the time when the wealth of the Gentiles will be gathered back into the land of Israel (Isa. 60:5 mg.). The nations of the world eye this little country for its strategic, as well as its economic, wealth, not realising that by

doing so they will stir up the wrath of Yahweh Who also cherishes Israel as the "apple of His eye!" (Zech. 2:8).

#### DAYS OF LOT

Controversy has raged in South Australia following a reported statement by the Attorney-General proposing that homosexuals be allowed to talk to children in schools. This followed a meeting of the NSW Council of Civil Liberties in Sydney which proposed that homosexuals should be allowed to address children in classrooms provided the talks were a supervised part of a human relations course. These steps followed the legalisation of homosexuality between consenting males. In many parts of the Western World, homosexual perversion is being urged as a normal way of life.

(The moral decline in today's permissive society is in accordance with the warning of Christ that "as it was in the days of Lot" so it would be "in the days of his coming." These current evils, now manifest throughout the world, are not only indicative of this but constitute a challenge to the rest of society. Parents should heed the environment into which their children find themselves in the schools and related activities. The spirit of the age has a tendency to rub off on to others, so that the more a subject is discussed, the more permissive it tends to become. That is why Paul urged that certain evils should "not be so much as named among saints." Let parents create a healthy, spiritual environment in the home, drawing their children into its influence, and a counter-pressure will be developed against worldly influences to which they will be inevitably subjected).

#### FALLING STARS

Anastutejournalist, reflecting upon the political events of the past year commented: "It seems almost ancient history by now, but, in fact, it was only last year that most of the men who led the major non-Communist nations abruptly *vanished from the political scene.*" He was referring to Nixon, Brandt, Pompidou, Heath and Tanaka, all of whom were leaders. He remarked that the natural course of biology will take its toll of the Communist leaders in the very near future. In Moscow and Peking both Brezhnev and Mao Tse-tung seem at the end of their lives. In short the earth's political heavens are subject to

eclipse, as Christ prophesied, "There shall be signs in the sun and in the moon and in the stars; and upon the earth distress of nations with perplexity; the sea and waves roaring" (Luke 21:25). The sea and the waves, symbolic of nations (Isa. 57:20; 5:30) are beginning to rage and roar in every part of the globe. Though the ignorant are dismayed at these things, the Lord has encouraged believers by exhorting: "When these things come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

#### BEIRUT BOILOVER

More than 4,000 people have perished in the fighting in Beirut. The area is politically ripe for governmental collapse, the present trouble illustrating the internal weakness of the nation.

(Daniel declares that when the Russian attack on the Middle East does take place, "many shall be overthrown" (Dan. 11:41). The Hebrew "kashal" signifies "to totter, waver, faint or fall through weakness." Lebanon, like other M.E. countries, is inherently weak through its internal trouble, and will be an easy mark for the northern invader in the "time of the end").

## Conclusion

Yahweh's purpose seems to be fulfilling so slowly, and there appears to be so much to be done politically before Russia is linked with Catholicism to lead a confederacy of anti-semitic nations into the Middle East, that sometimes we might feel discouraged. However, the Psalmist declared: "When Yahweh shall build up Zion, He shall appear in His glory." Again: "This shall be written for a generation to come" (Ps. 102:16,18). We are that generation, and therefore should take consolation in the imminent return of Christ to establish the Kingdom. Therefore, let us remember and apply the Lord's words of comfort: "When these things come to pass, then look up and lift up your heads; for your redemption draweth nigh!"

- W.J.M.




Thought For Meditation

## PAUL'S NOBLE EXAMPLE

Paul did not allow his work to cease with bringing people into the Truth. Having enlightened them, he still toiled on their account, to root and establish them in all things pertaining to their new position. To that end, he gave his brethren and sisters "much exhortation." He put himself out to warn, encourage, and instruct. The extent of his concern for them is shown in his earnest prayers (Phil. 1:4; Col. 1:3,9); his loving, parent-like ministrations (1 Thess. 2:9-11); and the many sleepless and tearful nights and days he experienced on their behalf (Acts 20:19,31; 2 Cor. 2:4). To ensure success he was careful in his general behaviour – courteous, patient, tactful – never rude, haughty, or aggressive. He was ever ready to "spend and be spent" for the well-being of his brethren and sisters, and this even when his services were cruelly despised (2 Cor. 12:14,15). To imitate the apostle is our duty. Are we trying to fulfil it? For more reasons than one, we cannot reach Paul's degree of excellence, but we can push forward in the path of his noble example. According to our abilities and opportunities we shall be judged. What made Paul the man he was? – so warm, so unselfish, so untiring? Many things. His deep-down convictions (he allowed the Truth to grip him, and was positive that he was following no will-o'-the' wisp) – his unbounded appreciation of the promised reward (he sensibly appraised his reward as of greater worth than the present life, and all that it can give) – his stern and studied resolve to be faithful to Christ (taking wise measure to prevent failure, by indulging in close and constant communion with God and the Scriptures). Let us follow his noble example.

– A.J.



**LOGOS**  
*Editorial* **A Dangerous Doctrine**

We received, this month, from New Zealand, a newscutting that makes sad reading.

It contains an advertisement for a Pentecostal Meeting, which included, among the speakers, a one-time prominent Christadelphian.

Further information revealed that he not only defected from the Body, but that he took half a dozen others with him.

The advertisement recalled our own correspondence with this one-time brother, in which we attempted to turn him from the course along which he has since commenced to tread.

We seemingly made some progress, and for a time were encouraged in the hope that he might recognise the error of his ways. But later, as he informed us, he received support for the belief in the present possession of the Holy Spirit (if not for the extreme doctrine espoused by him) from a visiting speaker.

The fruit of this is seen in the advertisement before us, and in the terrible fact that apparently some six others have been induced to embrace an error that can destroy their hope of life eternal.

We hate to have to write like this, or to oppose brethren with whom we would prefer to co-operate, but there is a need to "contend earnestly for the faith once delivered unto the saints" (Jude).

If we fail to do so, a repetition of these sad circumstances in New Zealand could be repeated elsewhere.

Brethren should clearly see the issues in the doctrines of the present possession of the Holy Spirit. They were clearly stated by our pioneering brethren, and by past Editors of *The Christadelphian* such as Brethren C. C. Walker and J. Carter. Today, however, the doctrine is gaining ground within the Brotherhood.

By that we do not mean belief in the present possession of the miraculous gifts of the spirit, but rather belief in the possession of the Holy Spirit as a mysterious effluence received at Baptism which assists us to understand the Scriptures aright, and guides us in the development of a character acceptable unto God. God has provided the Word for that purpose (John 17:17), and that is the only form in which we can claim to "possess" the Holy Spirit today.

Almost at the same time as we received the advertisement referred to above, we received a copy of a multigraphed booklet: *The Holy Spirit And The Believer Today*. It is issued by Brother John Allfree of 170 Wyberton

## LOGOS

Low Road, Boston, Lincs PE21 7SE, England, from whom copies can be received.

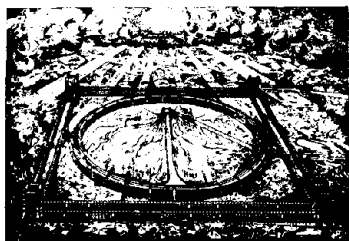
The Booklet presents a Reply, an Appeal and a Warning regarding the false doctrine mentioned above! It analyses the claims of some who teach that the Holy Spirit is a present day possession; appeals to the Brotherhood to resist the growing belief in this false teaching; and warns that if the present drift is not stemmed, it can lead to irreparable harm.

It calls upon *The Christadelphian* to endorse the traditional attitude of the Body, and to set itself against giving any encouragement to the new teaching.

We would add our support to that appeal.

Belief in the present possession of the Holy Spirit is a doctrine that is sweeping apostate churches. In recent years, the Pentecostal movement has manifested an unusual growth in membership, so that whereas a short time back its miracle-making claims were frequently subjected to ridicule rather than serious consideration, today they are being widely accepted, and the so-called "work of the Holy Spirit" as a sanctifying medium forms a basic principle of most religious bodies. Today "the Pentecostal bodies are to be classified among the sects, which now compose about 40% of American Protestantism," according to Unger. Unfortunately, indications within the Brotherhood suggest that the prevailing fad has "rubbed off" on to some within the Body, presenting a developing problem among certain sections of the community.

We are prepared to answer any questions upon this important subject. We also advocate a careful reading of Brother G. Pearce's book: *The Holy Spirit and the Holy Spirit Gifts*. We can arrange for supplies of this book to be made available to any desiring to obtain it. It presents a calm, clear and logical examination of the doctrine of the Holy Spirit as presented in the Word. A study of the evidence will equip us to understand the teaching, and to refute any challenge to the Truth.



*The Temple of Ezekiel's Prophecy*

## 2. ITS UNIQUE FEATURES

*As stated in our last article, a unique feature of the Temple prophecy is the use of unusual Hebrew words to describe its appearance and appointments. Only one possessing a knowledge of the Gospel as a key to the unlocking of the mystery could hope to succeed in unravelling the design.*

### The Frame Of A City

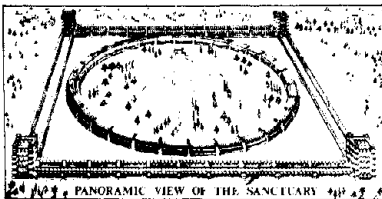
The first glimpse that Ezekiel obtained of the Temple caused him to use a somewhat quaint and enigmatical expression to describe it. He declared that he saw what appeared to be "the frame of a city" (Ezek. 40:2).

What is meant by such a description? Of all the attempts to expound this prophecy that we have considered, only that of Brother Sulley represents the Temple as "a frame of a city."

The word "frame" is *mibneh* in Hebrew. It is a unique word occurring only once in Scripture. Derived from the root *banah* it signifies to *build*. Young, in his literal translation supports the A.V., and renders it as "frame." Bullinger, in *The Companion Bible* concurs, rendering it as "fabric" or "structure."

The Hebrew word is prefixed by the letter *caph*. According to Dr. Gesenius, the prefix signifies that which is like the thing named, and therefore denotes the idea of *likeness*. He says that in Chaldee, as in Hebrew, it denotes *as, as if, as it were* (Tregelles Gesenius, pp. 378-380).

Of all representations of the Temple that I have seen, Brother Sulley's drawings alone fit the Hebrew expression!



The Temple as "a frame of a city."

### The Wall Building

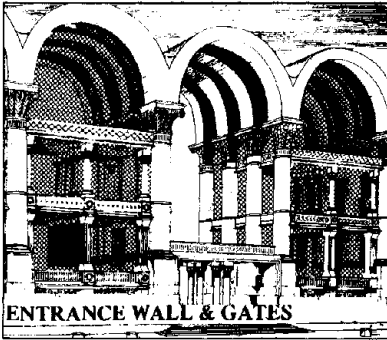
Next Ezekiel saw a wall. In fact, this remarkable structure drew the attention of his wondering eyes: "Behold, a wall on the outside of the house . . . ." he exclaimed (Ch. 40:5).

Expositors have puzzled over this great wall, enclosing the outside of the Temple (as they have imagined). Indeed, a superficial reading could suggest a five hundred reed wall (over one mile square) surrounding some central buildings. But an outer wall such as this would not be "on the outside of the House" (Ezek. 40:5), but "on the outside of the grounds of the house." In the building seen by Ezekiel, the wall actually forms the lower portion (foundation) of the outer face of the House, and therefore truly fits the description given by him: a wall *on* the outside of the house.

Gates are mentioned in the Temple prophecy (Ch. 40:6). If these gates are not in the wall, then there are none, for no others are mentioned elsewhere. But as they form gateways in the outer "wall buildings," we are not faced with the dilemma of a gateless wall, but rather, with ample provision for the entrance of the multitudes who will go up to worship at the Sanctuary.

The Sanctuary itself is included in the one mile measurement of the wall. Ezekiel 45:2 clearly states: "There shall be for the Sanctuary five hundred (i.e. measures), with five hundred (measures) square, round about . . ."

Using the rule of interpretation suggested last month, the wall and the Sanctuary are integral parts of the one building, measuring five hundred reeds (1.136 miles) square.



Some brethren have followed Dr. Davidson in the *Cambridge Bible*, and read "cubits" instead of "reeds," thus reducing all the measurements to one sixth of the original specification. The Hebrew does not support this conclusion. All the manuscripts give "reeds" as translated in the Authorised and Revised versions.

Indeed, Ezekiel 45 furnishes proof that a measure of "reeds" is intended, for "cubits" reduces the land division measurements too drastically for anybody believing in "the promises." If "cubits" were intended, the total of the thirteen land divisions (twelve cantons for the tribes, and an additional section for the Holy Oblation) would total a mere 123.106 miles from north to south: less than the land possessed by Israel in the days of Joshua and the Kings. In those days, it reached from Mt. Hermon in Lebanon (Dan) to Beersheba in the south, about 150 miles (Judges 20:1). The land promised to be inherited in the future, goes beyond even those borders (Gen. 15).

The interesting calculation is as follows. Thirteen cantons, all equal ("one as well as another" - Ezek. 47:14) would total 13 X 25,000 cubits, because the centre canton,

or Holy Oblation, is itself 25,000 measures (Ezek. 45). Now 13 X 25,000 cubits totals 325,000 cubits, 650,000 feet, or 123.106 miles.

However, if we measure with the reed, we have 13 X 25,000 reeds, 3,900,000 feet, or 738.636 miles. This is the distance from the Euphrates to the Nile, fulfilling the promise to Abraham (Gen. 15).

This is one of the many dilemmas that face those who advocate a small temple. They desire to reduce to "cubits" the measure relating to the Sanctuary (Ezek. 45:2), but cannot do so in relation to the measures of chapter 47 without parting company with the promises made to Abraham.

Further: if we insist upon applying "cubits" to the Temple building, as Brother Sulley points out, we have a house scarcely different from the size of Herod's Temple, and hardly adequate for a "house of Prayer for all nations."

Bullinger, in *The Companion Bible*, Appendix 88, rightly observes:

"A word is necessary regarding the mistake into which some commentators have fallen with regard to the measurements of the 'oblation.' It has been assumed that these are stated and are to be understood as being given in cubits, and reeds. According to this reckoning, all the Oblation = 25,000 X 25,000 something; and if cubits, it would represent a square of rather less than ten miles each way (actually 9.469 miles). The absurdity of this view will be at once apparent when the cubit scale is applied to the city. This is stated (48:15-16) as being 5000 X 5000 something; if these are cubits then the 'City of the Great King' (Ps. 48) which, in every allusion to it in the Scriptures, is suggestive of magnificence and spaciousness, is reduced to a petty area of less than four square miles (5000 cubits X 5000 cubits = a square of less than two miles each way). The point need not be laboured."

### Spiritual Lessons From The Scale

Presumably the Temple of Solomon was built upon the scale of the great cubit of 7 *hand-breadths* (2 Chron. 3:3). Certainly the Temple of the age to come will be built to the measure of the 'great cubit' of 7 *handbreadths*. Brother Thomas wrote in his *Chronikon Hebraikon*:

"It is a very ancient tradition that, as the Deity employed Six Days in filling up the earth for the indwelling of sinners, and ceased creating on the seventh which He hallowed; so He will consume six days of a thousand years each in preparing it for the inhabitation of saints; and ceasing therefrom, will hallow the seventh period of a thousand years as 'a season and a time' of rest and blessedness for the regenerated world. Paul evidently endorses this traditional view in Heb. 4:9. The Millenium is the Sabbath Day of the previous six thousand years."

After the exile, the second temple was probably built upon the basis of the smaller cubit (i.e. upon the number 6 - 2 Chron. 3:3; Ezek. 21:27). But the Temple of the age to come, ordained for the seventh 'day' of the Millennial Week, even the Millennial Sabbath, will be constructed upon the number seven, the number of rest, perfection and completeness.

#### The Reed: Symbol of Authority (Matt. 27:27-29).

Matthew's gospel record emphasises the Messianic or Kingly aspect of Jesus. In 27:29 we have the account of the mocking, derogating and cruel coronation of Jesus at the hands of the Roman soldiers. They placed upon his head a crown - *Stephanos* or coronal wreath - of thorns, little realising he is the true victor and rightful winner of the crown (Rev. 14:14). And they placed a *reed* in his right hand - Gr. *Kalamos*, that is a reed staff

(according to Vine), the symbol of authority and rulership. Hence the soldiers again unwittingly vindicated the truth that Jesus is indeed the King, when they placed the reed of authority in his hand!

However the "holy city," which is a symbol of the Bride of Christ is "measured" with a *golden reed* (Rev. 21:2,15). This teaches the lesson that the basic measurement, or requirement, of the saints is *faith* as seen in the *gold*.

The literal temple of Ezekiel was measured by the "man of Brass," with his measuring reed. Brass is the symbol of flesh purified.

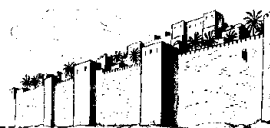
The Spiritual Temple, long in course of preparation, must be "measured" as well (1 Cor. 3:16). Who can provide the perfect standard of measurement, but the Lord Jesus Christ? Therefore, just as the perfect reed (i.e. based on seven handbreadths) was used to measure the literal temple, so the perfect reed or measure, even the Lord Jesus, will be used to measure the spiritual temple of Yahweh (Eph. 4:13).

#### Summary

1. The reed symbolises Christ himself as the standard of perfection set before the race of Adam, for all who would emulate the character of Yahweh as manifested in him.
2. It suggests the regal authority to be possessed by Christ and his Bride in the age to come, when they co-reign as Kings and Priests.
3. The reed of Ezekiel 40:5 is based upon the number seven, and being the standard measurement for the temple of the seventh millenium, is also applicable to the Lord Jesus, the perfect "measure stick" for the spiritual temple.
4. It signifies the Bride of Christ, in the *hand* of the Man of Brass. Hence we see Christ as the *Son and his house* in the vision as a whole (Heb. 3:6).

- S. Snow (Vic.).

## **RAHAB - faithful, kind**



*“Was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way”  
(James 2:25).*

**Rahab: Her Faith was blended with kindness.**

Were we to be given the task of selecting possible candidates for the Kingdom, I suppose the last person we would have chosen would have been Rahab! Were she to have been our neighbour in Jericho, we doubtless would have despised her with lofty disdain, because of her calling. For Rahab was a harlot and lived by that trade.

But “God looketh not on the outward appearance,” and the case of Rahab illustrates that statement.

Consider her in the accursed city of Jericho. Outwardly, she differed in no way from others about her, but inwardly, she was far removed from them. She had wisely used her ears and eyes, and pondered the remarkable circumstances of Israel’s deliverance from Egypt and appearance outside of Jericho:

“I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red Sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed . . . .”  
(Josh. 2:9-10).

These words breathe forth the conviction of faith. They led Rahab

to a definite conclusion; one that others would do well to endorse. Therefore, as the night grew dark in doomed Jericho, the light of truth dawned in the heart of Rahab to set in motion events that would bring the release of both her and her household.

“For the Lord your God, He is God in heaven above and in earth beneath.”

However, her belief in God did not end there. As James remarked, her faith was of the kind that demonstrated itself in works; and one of those was that vital act of kindness for which she was known.

We have become so familiar with that ancient tale that one or two points may have been overlooked. Firstly: Rahab made no bargain with the two Jewish spies. It was not a case of, “If I do this for you, will you do that for me?” When Divine Providence guided the steps of the spies into the home of Rahab, something more than the fall of Jericho was set in motion, for the lives of not only Rahab, but all her house and even the whole world, was completely changed, as future events proved (Matt. 1:5).

Secondly: Have we realised the risk that Rahab took in lodging those enemies of her King? She literally took her life into her hands,

for if her underground work had been brought to light, she would have suffered the terrible fate reserved for traitors. In those days, it was to be tied up alive in a sack, in which had been placed a jackal and a mad dog. Yet, faith conquers fear, even as kindness rises above cruelty, and thus Rahab showed forth her kindness and her faith, in leading the spies up to her roof, where she covered them with stalks of flax.

The closer we consider the narrative, the more we comprehend the terrible risk Rahab took, for, in this matter, she appeared to have had direct confrontation with the King himself.

In her very supplication to the spies, and in their reply too, we may see not only faith, but loving-kindness at work, and these are essences of the Kingdom. We need not wait for the Kingdom before setting these twin virtues at work — they pay splendid dividends!

Then followed that dramatic moment when, using the cord of scarlet, Rahab let down the spies to make their escape. Later, that same scarlet cord was employed as the token to guarantee the safe conduct of the entire house of Rahab when the moment came for Israel to strike.

Can we imagine the moral effect of those dwelling in Jericho, when, for seven days, Israel marched round the city walls, with Priests before the Ark, blowing on trumpets? At the least, it must have been demoralising! But how terrifying would have been that moment when the walls fell down flat! How Rahab must have rejoiced at the vindication of her faith in the God of Abraham! But she rejoiced more when Israel's

Commander in Chief redeemed his solemn promise, saving all the family from Divine wrath! We like the phrase in verse 25:

*“And she dwelleth in Israel even unto this day.”*

In course of time Rahab died — in faith — but it may be safely inferred that she married Salmon, Judah's prince, and by him she became the ancestor of David, and so of our Lord.

Rahab had come a long way from cursed Jericho in more ways than one. Her initial faith and trust in the living God had grown, nurtured as it was in the goodly company of Joshua and other faithful Israelites. How wonderful for her to be able to look back upon that lovely moment in her life when she had witnessed to God in faith. She could thank the God of Israel for His loving-kindness in taking her out of her evil environment and making her what she became. Could a higher honour be paid this one-time harlot, that her name should be recorded among the faithful in Hebrews 11? Of her, and of all others, it has been written:

*“These all died in faith, not having received the promises, God having provided some better thing for us, that they, without us should not be made perfect!”*

Let us view the history of Rahab as both literal and as highly symbolic, for so it truly is. Jericho should be seen as the symbol of final and utter destruction of all that is sinful, wicked, and offensive to God. Let us look at that thin thread of scarlet and see its deep mystic symbol. It saved Rahab and all her house — it will also save us, and those we love, if we, and they, take hold upon it. For surely it takes us back to Eden and to that



immutable fact that, without the shedding of blood there is no remission of sins.

So, Rahab sleeps, whilst we live, and have our little day in which to work out our salvation in a world, which, like doomed Jericho, is ready to fall at the sound of the last trump.

"For the trumpet shall sound and the dead in Christ shall come forth . . . .

and we shall be changed."

Meanwhile, let us follow the example of faithful Rahab and leaving the friendship of a perishing world, throw in our lot completely with Israel and its destiny.

Rahab's faith was made complete by her works, and her most outstanding work was — *kindness!*

— J. A. Swaish (Wales).

## ISRAEL'S NATIONAL ANTHEM

(Deuteronomy 32)



*What is this song? It is history, it is prophecy. It is a revelation from the God of heaven of things past and of things to come. It is an earnest of His existence, and of His continued interest and operation in the affairs of men. It is calculated to stimulate the faith of all who heed it, whether they be Israelites or not.*

### A Song Of Witness

This song, the most marvellous that was ever penned, was placed in the custody of the Israelitish nation over three thousand years ago. The direct object for which it was written was, that it might be a witness for God and against Israel. "Now, therefore," said God to Moses (Deut. 31:19, 21), "write ye this song for you, and teach it the children of Israel; put it in their mouths, that this song may be a witness for Me against the children of Israel. . . . And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed."

If it should be asked why God should require such a witness, man's previous history upon earth will supply the answer. Although man was created to reflect God's glory, his continual aim had been to obliterate all remembrance of God from the earth. The marvels of creation bore silent witness to God's existence (Rom. 1:20; Acts 14:17), but man, who should have responded to God's revealed mind and purpose, utterly failed in his mission. God's comment on the situation was to sweep man from off the earth, leaving but one family. What was man's great sin? The Scriptures answer: "They did not like to retain God in knowledge" (Rom. 1:28). In passing, let us not miss the

lesson. There are many today who do not like to retain God in knowledge. How often is it said of such that they cannot be obnoxious in the sight of God because they lead such good lives! What a fallacy! What a lowering of God's standard! Who but God can say what is pleasing in His sight? Who but He can define goodness of life? God expects more from man than a decent animal existence. He desires a submissive acknowledgment of divine holiness and excellence with a recognition of man's sinfulness. "To this man will I look, even to him that is poor and of contrite spirit, and trembleth at My word." The man who wilfully ignores God is a rebel, and the Flood was an open pronouncement of judgment upon such.

### The People & The Book — Dual Witnesses

And what of man's history subsequently? The lesson of the Deluge, severe though it was, was soon forgotten. The generations that followed had no more liking for retaining God in knowledge than those which had gone before. God would have lapsed entirely from men's minds but for the frequent interposition of angels. And now, at the end of two-and-a-half millenniums from the Creation, God determines to establish two permanent witnesses that His name might be declared throughout all the earth. They are the nation of Israel, on the one hand, and the written testimony, in which this song forms so sublime a feature, on the other. And so out of the chaos of plagues and judgments—of wailing Egyptians—of dying Egyptians—of corpses, His nation is born to whom He said, "Ye are my witnesses that I am God" (Is. 63:10).

And in the presence of trembling Israelites, whilst the earth shakes and the thunder peals, the law—the written witness is delivered.

From that day to this, God's two witnesses have stood. Both have been preserved in face of the most determined attempts to destroy them. Of the one it has been said: "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee." Concerning the other, the assurance has been given: "My word . . . shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

### Flesh Humbled In Song

All nations have their songs, but never was a nation known to possess such a song as this. Had it proceeded from a Homer or a Shakespeare, men would have extolled its depth and its foresight. They would have marvelled at its literary excellence, at its poetic imagery, at its antiquity. But its author is the God of heaven, and so men pass it by—unheeded, unread.

To Israel it appeals not, though it has never been forgotten out of the mouth of Israel's seed. The nation is not lauded, there is no uplifting of virtue or brave deeds. It predicts unfaithfulness and defeat: "For they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?" (v. 28-20). When Israel emerges from her down-trodden condition it is not by her own prowess. "For

the Lord shall judge his people and repent himself for his servants, when he seeth that their power is gone, and that there is none shut up or left" (v. 36). "Rejoice, O ye nations with His people, for He will avenge the blood of His servants, and will render vengeance to His adversaries, and will be merciful unto His land, and to His people." Israel and the song are complementary the one to the other. We read the song, and Israel's history is the key by which its meaning may be unlocked. Or we look at Israel's rugged history, and find the explanation in the song. It is a national song to some purpose. It is a monument to God's work in the earth, not only in the eyes of Israel but to all nations.

At the same time Israel is the theme of the song throughout. When God divided to the nations their inheritance, Israel was in His thoughts. Not until Israel has provoked God with their idols and apostasy does God cast them off and turn to the Gentiles: "They have moved Me to jealousy with that which is not God; they have provoked Me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation." How the blind nation execrated and howled at the apostle Paul when he reiterated Christ's words: "I will send thee far hence unto the Gentiles"—"Away with such a fellow from the earth: for it is not fit that he should live."

#### Israel's Witness To The World

Why is this disobedient nation preserved? That they may establish God's verity in the sight of all peoples. "Let all the nations be gathered together, and let the peoples be assembled: who among them can declare this and show us former

things? Let them bring forth their witnesses that they may be justified: or let them hear, and say, It is truth. Ye (the blind nation which has been gathered from the north and the south) are My witnesses, saith the Lord, and My servant whom I have chosen: that ye may know and believe Me, and understand that I am He; before Me there was no God formed, neither shall there be after Me. I, even I, am the Lord; and beside Me there is no Saviour. I have declared and have saved, and I have showed when there was no strange God among you: therefore ye are my witnesses, saith the Lord that I am God" (Is. 43:8-12). This is the secret of Israel's preservation as set forth in this song: "I said I would scatter them into corners, I would make the remembrance of them cease from among men: were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, our hand is high and the Lord hath not done all this" (verse 26-27). This unique song, after traversing the whole of Israel's history, brings us to the kingdom when God will "have mercy on the people and on the land" (verse 42).

After judgments more terrible than those which befell Egypt: "If I whet My glittering sword and Mine hand take hold on judgment, I will make Mine arrows drunk with blood, and My sword shall devour flesh: and that with the blood of the slain from the beginning of revenges upon the enemy." After these judgments, the song reveals the purged nations of one mind with righteous Israel, rejoicing before the Lord. In that day this will form a national song, not alone for Israel but for every people upon earth. C.J.



# On Growing Old



"Thou shalt rise up before the hoary head,  
and honour the face of the old man, and fear  
thy God" (Lev. 19:32).

"The hoary head is a crown of glory, if it be  
found in the way of righteousness" (Prov. 16:31).

*They call it "going down the hill" when we are growing old,  
And speak with mournful accents when our tale is nearly told;  
They sigh when talking of the past, the days that used to be,  
As if the future was not bright with immortality.*

*But Oh! It is not going down! 'Tis climbing high and higher,  
Until we almost see beyond, the Kingdom we desire;  
For if the natural eye grow dim, it is but dim to earth;  
The eye of faith grows keener to perceive the Saviour's worth.*

*Who would exchange for shooting blade the waving, golden grain?  
Or, when the corn is fully ripe, would wish it green again?  
And, who would wish the hoary head found in the way of truth  
To be again encircled with the sunny locks of youth?*

*For though in truth the outward man may perish and decay,  
The inward man shall be renewed by grace from day to day;  
They who are planted by the Lord, unshaken by their root,  
E'en in old age shall flourish still, and still bring forth much fruit.*

*Is it not years that make men old; the spirit may be young  
Though "three score years and ten" the wheels of life have run;  
God has Himself recorded in His glorious Word of Truth  
That those who wait upon the Lord, "they shall renew their youth."*

*And when the eyes now dim and weak shall then behold the King,  
And ears now dull with age shall hear the saints victorious sing,  
And on the head now hoary shall be placed the crown of gold,  
Then shall be known the lasting joy of never growing old.*

— M.J.

## TWO MAIN OUTPOURINGS OF SPIRIT

In a remarkable prophecy, quoted by Peter on the Day of Pentecost to explain the significance of the spirit-gifts publicly manifested to the world, Joel predicted that there would be two main outpourings of the spirit, separated by a period of drought. We experience that "dry period" now as far as the possession of the spirit gifts is concerned.

### JOEL'S PREDICTION PARTIALLY FULFILLED AT PENTECOST

"The grace" designed for the saints, purposed to come through Jesus Christ, was not intended to be revealed all at one time. The grace, or gift of Holy Spirit, was to be rained upon the saints at two different periods. The Spirit in Joel shows this. "Be glad," saith He, "ye children of Zion, and rejoice in Yahweh your Elohim, for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain the first month." The original of this text is quite remarkable. The Hebrew reads, "For he hath given to you the Teacher of Righteousness, and he shall cause to descend for you a rain; a teacher and a latter rain in the first month" (Chap. 2:23). This Teacher hath been given in the person of Jesus, and the Father Who gave him caused to descend upon the children of Zion, the saints, "a rain," when on Pentecost He poured out His Spirit upon the apostles and their brethren. This, as the substitute for Jesus, guided them into all the truth and showed

them things to come. Christ is "the Lord the Spirit," "a quickening Spirit;" and from him Holy Spirit-rain came in the third month, or fifty days after the passover and crucifixion.

But there is to be "a teacher and a latter rain in the first month." That is in the month Nisan, or when the passover shall be fulfilled in the kingdom of God (Ezek. 45:21; Luke 22:15-18). The result of the appearing of this teacher in the time of the latter rain will be that the sons of Zion will "eat in plenty and be satisfied, and praise the name of Yahweh, and hear Elohim that hath dealt wondrously with them; and *His people shall never be ashamed.* And they shall know that I am in the midst of Israel; and that I — the Spirit made flesh and glorified, and so both Lord and Christ, personal and mystical — am Yahweh your Elohim, and none else; and *my people shall never be ashamed.*" But the people of Yahweh, political and spiritual, are now put to shame. Israel after the flesh is a bye-word and a proverb; and so is Israel after the spirit, or the saints, who have been, are, and will be prevailed

against by the enemy until the Ancient of Days shall be revealed in power and great glory. Joel's prediction, then, has not yet been fulfilled, and the latter rain of the spirit in the first month is yet in the future.

### THE FINAL OUTPOURING OF SPIRIT

Now, when it shall have come to pass that Israel and the saints are no more put to shame by their enemies, "the latter rain in the first month" will descend. For immediately after predicting that His people shall never be put to shame, the Spirit in Joel saith, "and it shall come to pass *afterward* I will pour out my Spirit upon all flesh." Peter referred to this prophecy of the baptism of Spirit, and said of the outpouring on Pentecost, "this is that which was spoken by the prophet Joel."

It was "the earnest of the Spirit," not the full measure of it; "the *earnest* of the inheritance," not the inheritance itself. Thus Paul saith to the spirituals, "He that hath anointed us (or christened us with spirit) is the Deity, who hath also sealed us and given the earnest of the Spirit in our hearts" (1 Cor. 1:21); and again, "in Christ also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance for a redemption of the purchased possession unto the praise of His glory" (Eph. 1:13).

The remarks of Peter by no means limited Joel's prophecy to the third month of the year of the ascension of Jesus. Peter referred more especially to the Teacher or the Comforter, not to "the latter rain in the first month." Joel's prophecy covers the whole ground

in saying, "he will cause to come down for you a rain;" not a continuing rain for eighteen hundred or more years from the descent on Pentecost to the second advent of Christ; but a copious shower in the Apostolic age, followed by a long, dry time, in which everything is parched up; and then, when this drought shall end, "the latter rain in the first month."

### THE INTERVENING "DRY PERIOD"

The Spirit-rain of the Pentecostian era was bestowed upon certain of the saints to qualify them officially, that they might exercise the gifts for the public benefit — "for the building up of the body of the Christ." Paul tells us how long this arrangement was to continue. "Till," says he, "we shall come into the unity of the faith and of the knowledge of the Son of God — into a perfect man; into a measure of the stature of the fulness of Christ."

This limits the gifts to the above apostolic saints; that is to those contemporary with the apostles, but who may have nevertheless outlived them many years. He testifies to this effect very plainly in 1 Cor. 13:8, where he speaks of the cessation of the baptismal gifts of prophesying, of tongues, and of the word of knowledge; "prophecies," says he, "shall be brought to an end; tongues shall be caused to cease; knowledge shall pass away." This was finally accomplished when the Spirit spewed the Laodicean community out of His mouth. The Spirit-baptism was withheld because its gifts were abused, as every other good has been that has been committed to the guardianship of flesh and blood.

— J. Thomas.

(To be continued).

# LOGOS Communication

(In which the Editor holds converse with readers near and far)

## News From Nigeria

"Sincere greetings to you and all of like precious faith in Christ Jesus our Lord.

"Members join me to express gratitude for your continued support of our work of Gospel extension. May the Lord reward those of you who join with us in this labour. I recently claimed from the Post Office, parcels containing *Herald of the Coming Age* of different titles: *Seven Clear Reasons Why Christ's Coming is Imminent and Sure*, *Bethlehem: City of Tragedy and Triumph*, *The Impending Divine Takeover and Guideline to Survival*. Thank you for these.

"Last month, we were at Abak in the South East State for public lectures on the things of the Kingdom. Our trip was interesting and memorable. We have three members there who were baptised since 1972/73. The place seems a fertile ground, with keen interest in others. Several friends showed zeal for the Scriptures during our stay. They studied with us, submitting interesting questions which were answered to their satisfaction. Our team comprised four members drawn from the Aba, Enugu and Azunini Ecclesias. Brother E.F.N. Waboso represented Enugu, Brother Eric No Ojugu represented Azunini, and Brother Peter Kalu and I represented Aba.

"In your next despatch

could you forward supplies of the following titles: *Eternal Life on Earth not in Heaven*, *Key to Understanding the Bible*, *Jehovah's Witnesses Tested by the Bible*, *Russia's Policy in the Middle East*, and a supply of *The Bible Companion*?

"Please extend our greetings to your readers – Elijah M.K. Eze (Nigeria).

*(We are pleased to learn of the activity in Nigeria, and are glad that through the liberality of readers, we are able to despatch the *Heralds* sent to you. Supplies of the titles requested by you have been sent with the exception of "Eternal Life On Earth Not In Heaven." That title is currently out of print, though we hope to have further supplies shortly. . . . Editor).*

## I Have Paid!

"I received a circular in my copy of *The Expositor* claiming that I owe for volume 3; but about four weeks before this copy arrived, I had already mailed my cheque to you – and, in fact, the bank reports that the cheque has been received. I do not wish to miss any of the issues of *The Expositor*, and willingly will pay a second time for it if necessary. Thank you for the invaluable service rendered to the Brotherhood in the pages of the magazine – D.P. (USA).

*(In fact, your cheque cross-*

*ed with the copy of "The Expositor" containing the reminder circular. Unfortunately, it takes nearly eight weeks from the time of despatch in Australia before you receive your copy in the States. Therefore, though you sent your cheque a month before the copy arrived with the reminder circular, the latter had been already travelling to you across the mighty deep for a month! But you claim your cheque was cashed in the States within a short period of time. That is true. Our practise is to return the cheques to the States for payment by air, so that although your cheque was sent to us and cashed by us a month before you received the copy with the erring notice therein, in fact that copy had been slowly making its way to you by land and sea. One day, the epistles of the truth will be stamped O.H.M.S. (On His Majesty's Service) and will receive first priority. Today, Gentiles are not prepared to extend that facility to us, for they do not recognise our status, nor that of our King. One day, when you and I are in control (God willing) we will speed these matters up !!! . . . Editor).*

## Healing For Mankind

"I continue to receive benefit from Logos. What a beautiful hope we share – 'the hope of Israel' – healing

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for mankind.

— Sis. M. (USA)

*(This brief note, attached to a subscription, was encouraging and refreshing to receive. It came at a particularly difficult day for the Editorial staff, and was deeply appreciated. . . . . Editor).*

### Still Keen — At Eighty!

"Another year has come and gone, and I am reminded that the subscription for Logos is due. Please find it enclosed, with something 'over and above' to be used in the way you think best, in the service of the Lord. I thank you for your labour of love, and I look forward to the magazine which I enjoy so much — S.T. (80 years of age)— (Eng.).

"I hope the enclosed cheque will cover what I owe for Logos. I still look forward to its arrival and enjoy reading it although my eyes are failing. I am in my 84th year, and I feel greatly blest to have the desire to read and to understand what I am reading. Slowly but surely the signs of the times indicate the coming of the Lord draws nigh. — G.B.W." (Eng.).

*(We receive great encouragement from those who thus speak with long experience in the Truth. In spite of your advanced age, the signs are such, that you could still see the Lord's coming before the end of your days. In any case, his coming is near. . . . Editor)*

### Write your own subscription

"I recently posted you a cheque for \$2.35 for what I thought was a year's subscription to Logos. It arrived today, but indicating that the new rate would be \$5, so I enclose a further

cheque, this time for \$2.65. I was misled by the price shown on a previous copy, part of which I enclose."

— A.C.K. (NSW).

*(Your action is deeply appreciated. However, as we have indicated, the price set is tentative only. We invite readers to write their own amount which will be accepted as payment in full. We are more interested in the circulation of the Magazine than in such payments; and are prepared to mail it free of cost to any who cannot afford the subscription rate. . . . Editor).*

"It is not possible to put a price on Logos, so I am enclosing the amount you suggest. Thank you for the spiritual help which is much appreciated by those in isolation. I am sure we all 'thank God and take courage' when the magazine arrives — D.D." (N.S.W.).

*(The value of a periodical is in the truth proclaimed therein. In that regard the writings of the pioneers are a great aid to the better understanding of the Word, and a guide to sound exposition. We try to base Logos on such writings. . . . Editor).*

### Where There's A Will There's A Way

"At present I am crippled with very sore ulcers on each leg, which, the Doctor warns, will take about four months to heal. This, however, has not stopped my Ecclesial duties, with my good wife's assistance. Where there is a will there is a way. We therefore continue to enjoy the Sunday Meetings, and as I cannot get about at present, I have my legs propped up on cushions under the table, whilst I prepare *Herald of the Coming Age* for mailing. I am sending

copies of appropriate numbers to Members of Parliament, Ministers of Religion, as well as ordinary folk — G.C." (NSW).

*(In such work we have an inspiration from the activities of Noah who lived in times comparable to our own. He never gave up preaching, even though few heeded. His words of warning regarding an impending crisis "condemned the world" but saved his house (Heb. 11:7). He was commended, not for the number of converts that he won to the Truth, but because, in spite of discouragement, he never gave up trying. Your determined endeavours can incite others of us to similar activities. . . . Editor).*

### Assisting Straying Feet?

"Please find my subscription for Logos and Good Company. Whatever is left over, please use where it is needed most. I look forward to receiving your magazine each month. Many a time it has helped my straying feet back on to the right path!" — D.R. (Qld).  
*(Thank you! Your help helps us to help others. . . . Editor).*

### Mansfield-Lee Debate

"Reference is made in Bro. Abel's book *Wrested Scriptures* to a debate in 1962 between Bro. Mansfield and Mr. Lee. We are not sure whether this means a written transcript or some form of recording. We would like very much to obtain a copy, but are in need of information as to exactly what is available and the cost. Could you supply us this information? — D.N. Burnett, 3325 NE 26 Ave., Portland, Ore. 97212, USA."



(The debate occupied six nights, and included the subjects of the nature of man, the Kingdom of God, and the Godhead. It was recorded in sets of long-playing records under the title: "The Truth Vindicated." These records are not available for sale. However, somebody may be able to make a tape-recording of records in their possession for your benefit. We have included your name and address so that any reader, who may be prepared to prepare a tape of the recordings for you, may be able to contact you direct. If this is not successful, we would be able to arrange for tapes to be made for you in Australia. . . Editor).

### The Hebrew University

"We have been extremely interested in the articles by Bro. E. Mansfield, who stayed with us at Knightswood some years ago, relating to the Yom Kippur War. In the article *Time Periods of Prophecy* he makes mention of the Hebrew University on Mt. Scopus. It may be of interest for you to know that because of the interest and assistance manifested by Christadelphians towards the Jews, the late Bro. Grant of Edinburgh was invited to the opening of the University, and the Christadelphians are recorded in *The Golden Book* in Jerusalem. -- H.A. (Scotland)."

(I did not know that Bro. Grant was invited to the opening of the University, but I have personally seen "The Golden Book" in Jerusalem, and the reference therein to the Christadelphians. In "The History of Zionism," the Jewish historian Sokolow makes mention of the late Bro. C.C.

Walker, and records the great encouragement that Jewish people in persecution received from the sympathy and practical assistance rendered by Christadelphians. The term: "Our friends the Christadelphians" is frequently used by Jews in the land - particularly by those in authority. The "Encyclopedia Judaica" has this brief note: "In 1844 the Christadelphians were established in England by John Thomas, author of 'Elpis Israel.' From the outset, this sect supported the return of Jews to the Land of Israel. Later it offered practical assistance to Jews, such as the support of the Hibbat Zion movement, and even the attempt to rescue Jews during the Nazi Holocaust." Meanwhile, true Christadelphians look to the time when Jerusalem shall become "the joy of the whole earth." They "take pleasure in her stones, and favour the dust thereof," (Ps. 102:10), as they continue to "pray for the peace" of the city, refusing to give Yahweh rest until His purpose therein is accomplished (Ps. 122:6; Isa. 62:7). . . Editor).

### The Truth In Germany

"Gradually a change is taking place in the Ecclesial life in this country. The elderly brethren and sisters are becoming fewer, and younger ones are taking their place. They do so with all diligence and seriousness. Sunday School is conducted for our children by young sisters in several classes; the proclamation of the Truth is maintained by the younger brethren. Thus, with God's help, the Ecclesia's internal and external growth is maintained.

"Bro. Gustav Bogner, his daughter-in-law and myself were in Israel between 16th Sept. and 14th Oct. We thus viewed the celebrations in connection with the Feast of Tabernacles. This included national rejoicing according to the law, and a march of about 30,000 young Israelites who came from all over the country to Jerusalem to participate. We also viewed with interest a large ceremonial service at the Upper Rabbinat, the Hora dance of rejoicing, and a Kabbalistic ceremony with the Thora Scroll at the Wailing Wall, which was very impressive. Whilst spending a full two weeks in Jerusalem, the City of our great King, we met and talked to many Israelites, and thrilled to the developments that we saw "in and around Jerusalem" (see Isa. 49: 15-21; 54:2-13). It was a thrill to visit the old city and to "walk about Zion," though the city today is only one fifth the size of the old city (cp. Isa. 26:1; 51:1-2). The words of the prophets are being vindicated today; so that one longs for the coming of the Messiah. We have now returned to our rough North after four beautiful sunny weeks, and we can give testimony to the fact that what Yahweh proclaimed through His prophets is being fulfilled for all the world to see. - R.D." (Germany).

(You describe Germany as the "rough north," but I have found it very beautiful when I have visited it in the past, and have had the great joy of co-operating with those of like precious faith therein. If you care to visit Australia, I will take you to sections of "our rough North," and you will

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see in the barrenness of the heart of Australia, how harsh and rough some parts of the earth can be. With you, we look for the time when the "desert shall blossom as the rose," and Jerusalem will be everywhere acknowledged as "the throne of Yahweh" (Jer. 3:17; Zech. 14:16). . . .  
..Editor).

### List Of Kings Of Judah And Israel

"I notice in the November *Logos Communication* the request and your guide regarding the Kings. During recent Sunday School studies of the Kings, I found all available charts unsatisfactory, and compiled one incorporating a roughly to scale vertical date line (the exceptions being when a particularly short reign did not allow room for writing history) with Judah to the right and Israel to the left. The years of rule and times in relation to the other kingdoms are indicated in figures, and also the descent from father to son by joining sections by a through line, or by lack of it and labelling showing a new family and intermarriage. Notable events are shown, and reference for them and the dates and times. I also included the contemporary prophets. However, I agree that occasionally dates are difficult to reconcile, but generally the chart has been most helpful, and not only for Sunday School. It is, of course, capable of expansion. Your personal list probably incorporates these ideas. Thank you, too, for your helpful *Ecclesial Calendar* cover articles. *Build Not On Sand* is a strengthening exhortatory principle which can be widely applied. I purchased from you recently several copies of *Clerical*

*Theology Unscriptural* to give to my children. Bro. Thomas so clearly and concisely states the truth. I select page 9 "O fie Heresian . . ." and his comments regarding sin as one of the best of these examples. — J.D.G." (Vic).

(We are sure that readers would be interested in your chart of the Kings if you care to make it available through "Logos" . . . . .  
Editor).

"I noticed in your *Communication* section of *Logos* that a Bible insert setting out the reigns of the Kings of Israel and Judah was not available.

"Actually such an insert is available from W. Robinson, 23766 Frisbee, Apt. 2, Detroit, Michigan 48219, USA. I have enclosed a sample copy. These cost 10c — A.B." (Tas.).

(We will obtain supplies of these and announce when they are available . . . . .  
Editor).

### Quebec Ecclesia

"We are happy to announce that a new Ecclesia has been formed in Montreal area consisting of nine brothers and sisters (soon to be ten, God willing). At present, meetings take place in members' homes at the following times: Memorial Service 10.30am., Bible Class — Fridays at 8pm. More information can be gained by writing to Bro. Michael Parry, Box 126, Brossard, Quebec, Canada, or by phoning 465-1445. Please pray for our Lightstand here that it will shine brightly to the glory of our Heavenly Father — Bro. Michael Parry."

### Political Controversy

"The present election in Australia is significant.

What has brought it about? Above the clamour of charge and countercharge, and at the very heart of the controversy, one factor emerges. An attempt was made to raise a vast loan for Australia from Arab wealth; and the crisis was precipitated.

"To find favour with the Arabs, the Australian Government adopted an 'even-handed' policy towards the Middle-East crisis: an approach which even the President of the A.L.P., Mr. Hawke questioned.

"Now the Government has fallen. Why? The obvious answer is because of political intrigue and opportunism. But there is another factor, ignored by the world, but just as real: the covenant of Genesis 12:3: 'I will bless them that bless thee, and curse him that curseth thee. . . .' (Gen. 12:3).

"The covenant made to Abraham is a tremendous factor in current world history. Because of it the world is facing a damaging inflationary spiral, and petrol is becoming expensive and difficult to obtain. Some might ridicule what we say, but consider the facts. Oil has been used by the Arabs as a weapon against the State of Israel. That State has only come into existence because of the covenant made with Abraham (Ezek. 36:21-24; Deut. 8:18; Gen. 12:1-3). Therefore the problems that face humanity today, are directly joined to this important covenant. I am convinced, that if the Western World, including Britain, would throw in its lot completely with support for Israel, their problems would be lessened. One day it will be compelled to do so. See Isa. 60:9. — P.M." (S.A.)



In Psalm 11, David is found refusing the faint-hearted counsel of friends of little faith who were urging upon him to withdraw from the attacks of his enemies. In this Psalm he turns to Yahweh in prayer, bearing up before Him the attacks of his enemies, whilst seeking Divine strength, and expressing His confidence in the Divine goodness.

The Psalm before us is described as *A Psalm of David*, that is a Psalm of the *Beloved*. The word "psalm" is *Mizmowr* from *Zamar*, a *striking*, hence a poem set to music on a percussion instrument, the notes being obtained through plucking the strings, or parts, of the musical instrument.

It is well calculated to pluck at the strings of the heart (Eph. 5:19), to bring us more closely into communion with David, with Christ and with God.

#### Historical Background

It was written at a time when David had been thoroughly disillusioned by the treacherous attitude of some upon whom he may have rested. Not only were there those in the court of Saul who were poisoning the mind of the king against him (cp. 1 Sam. 26:19), but others upon whom David had every right to expect help, had proved completely unreliable under trial.

At personal risk, he had delivered the men of Keilah from an attack of the Philistines, but they repaid him by offering to deliver him up to Saul (1 Sam. 23:1-5, 11-12); the

Ziphites, men of David's own tribe, deliberately went out of their way to betray him to the King (1 Sam. 23:19). No wonder that David uttered the complaint to God, in Whom he had complete trust:

*Help Yahweh; for the godly man ceaseth; For the faithful fail from among the children of man.*

David's experiences of treachery and betrayal have been the lot of other men and women of faith throughout the ages, illustrating the individual need to "rest upon Yahweh" on all occasions, and in all circumstances. Even of the Lord Jesus, concerning whom it is said that "he went about doing good, and healing," it is also recorded: "They hated him without a cause."

Such experiences are a test of faith. What is a person of faith to do in the face of unfair criticism, gross betrayal of confidence, or unscrupulous attack?

David provides the example: commune with Yahweh, pour out your heart unto Him, lean heavily upon His strength.

#### Prophetic Foreshadowing

The circumstances that David found himself in certainly fore-

shadowed those of the Lord. Christ, like David, endured the "contradiction of sinners against himself" (Heb. 12:3). He was maligned, unfairly criticised, falsely accused, and ridiculed. He endured backbiting and unscrupulous attack. And so successful were his enemies, that they almost succeeded in swaying his disciples. The statement declares: "they forsook him and fled." But, as the Lord previously had told them, his confidence in the future would not be shaken by their impending defection, he would not be left alone even though they fled from him, for the Father would be with him (John 16:33).

Like David, the Lord derived strength from his close communion with his Father, and this enabled him to successfully complete his mission, providing us with an example and an incentive.

The circumstances of David that gave rise to this Psalm, therefore, typify those of the Lord Jesus Christ, the Beloved of Yahweh, as he moved among men.

The situation was extremely difficult. Loyal members of the covenant people were hard to find. Basic virtues such as faith were no longer powerfully in evidence. Indeed, the state of things was so bad as to extract from the Psalmist the passionate cry: "Save Yahweh!" He, alone, was adequate to help in such a situation.

### Dominant Verse

The dominant verse of the Psalm is expressed in the response of Yahweh to the prayer of His servant (v. 5):

*"For the oppression of the poor, for the sighing of the needy,  
Now will I arise," saith Yahweh.*

As a contrast to the pride of

those who set out to prevail with their lips, there is recalled the constant exhortation of Scripture that Yahweh will never leave those who put their trust in Him. Though, for a time, wickedness may seem to prevail, and tongues will wag against the righteous, their ultimate vindication at the hands of the Judge of the heavens, is never a matter of doubt. Similar expressions are found elsewhere in Scripture (cp. Isa. 3:14-15; Amos 8:4-7), and are recorded that the oppressed in every age, may draw upon and be encouraged by them.

### Dominant Divine Title

What particular aspect of the divine character is revealed by this Psalm? Reference is made only to Yahweh, and not to any other specific name or title. But the Psalm, as a whole, does reveal God in a special relationship, and one to which Jeremiah the prophet has appended a title. In a chapter that outlines the judgment that shall be poured out upon Babylon, and the deliverance that shall be granted the people of Israel, the prophet declares: "For Yahweh El of Recompenses shall surely requite" (Jer. 51:56). According to the Companion Bible the Hebrew is better expressed as "*El of Recompenses, Yahweh shall surely requite.*"

The word "Recompenses" is *Gemuloth* in Hebrew, a plural word in the feminine gender. It comes from a root *gamal*, signifying *to benefit, to help, or to punish*. It means generally to treat with a person, either good or ill.

The Psalm is expressive of this dual character of Yahweh, who treats with good or ill the members of His multitudinous bride (Isa. 54:5), in order that she might be

purified and perfected (cp. Eph. 5:25-26). Therefore, there is both comfort and warning in the Psalm. There is comfort for those who endure the mocking taunts of others in that if a man "for conscience toward God endure grief, suffering wrongfully" as did Christ, his ultimate vindication is not in doubt (1 Pet. 2:19-25). On the other hand, if a man attempts to over-ride the righteous by false use of the tongue, he will suffer the result of his folly. To that end *El of Recompenses* carefully considers the reaction of the members of his flock to the circumstances into which He brings them.

The Psalm is divided into two main sections:

1. A Plea for Help – Vv. 1-4;
2. A Proclamation of Confidence in Yahweh's Ability to Save – Vv. 5-8.

These two sections are, themselves, divisible into two sub-sections. The first section can be subdivided:

- (a) A description of prevailing faithlessness, hypocrisy and treachery – Vv. 1-2;
- (b) A statement that all insolent braggards who seek to prevail by mere talk shall be cut off – Vv. 3-4;

The second section can be subdivided:

- (a) The answer of Yahweh and its value in the eyes of the Psalmist – Vv. 5-6;
- (b) His Confidence in Yahweh's Protection – Vv. 7-8.



1. A Prayer for Help – Vv. 1-4.  
*In Psalm 11, David's faint-hearted*

*friends enquired, "If the foundations be destroyed (by the wicked), what can the righteous do?" The answer is to strengthen themselves in Yahweh. That is the intent of this present prayer-Psalm of David.*

#### (a) Amid Faithlessness, Hypocrisy and Treachery – Vv. 1-2.

*First the Psalmist gives expression to his need in view of prevailing hypocrisy.*

#### VERSE 1

"Help Yahweh; for the godly man ceaseth" – This is better rendered as *Save!* (see mg.). The Psalmist seeks Yahweh's salvation in his difficult situation, because there is no other means of help. The picture drawn is one of darkness and despondency. Loyal members of the covenant people are hard to find. In the midst of prevailing faithlessness, and from the depths of depression, David reaches up to his God, and finds help, strength and comfort. Very often the moment of deepest sorrow and dismay, and even that of great weakness, as it may appear in the view of our contemporaries, can be the moment of greatest strength if we seek God's help in prayer.

David's complaint was that the *godly man ceaseth*. Such men were conspicuous by their absence in the midst of Israel at the time. The word is *chasid*, and signifies "the practise of dutiful love towards God or fellowman." There were plenty who mouthed the name of Yahweh; who identified themselves with the covenants of promise and the chosen people; but comparatively few who practised what they professed. It is that minority whom Yahweh hath "set aside for Himself" (Ps. 4:3), and whom He favours (Ps. 32:6). But as David fled from Saul, and experienced the treachery of those to whom he had extended the arm of help, it seemed as if those who practised the principles they professed were in such a minority as to sink unnoticed among the thousands of Israel.

"For the faithful fail from among the children of men" – The R.V. mg. renders this: *faithfulness faileth*. The profession of it is in evidence; but not its practise.

#### VERSE 2

"They speak vanity every one with his neighbour" – To speak vanity is to speak speciously, with no substance in

what is uttered. The idiom of the language would suggest the word *falsehood* instead of *vanity*.

"With flattering lips and with a double heart do they speak" – The flattering lips express the thoughts of a double heart: one that thinks one thing and utters another. Such vacillation is useless in time of war, for it creates uncertainty, and influences followers to break rank (see 1 Chron. 12:33,38 and compare with 1 Thess. 5:14 mg; 2 Thess. 3:6).

(b) All Insolent Braggards Who Seek To Prevail By Their Talk Shall Be Cut Off – Vv. 3-4.

*It is impossible for a just God to tolerate such hypocrisy and double talking.*

### VERSE 3

"Yahweh shall cut off all flattering lips" – The Hebrew is *lips of smoothness*, hypocritical lips which camouflage the state of the speaker's heart; lips such as are described in Psalm 55:21:

*"The words of his mouth were smoother than butter, but war was in his heart; His words were softer than oil, yet were they drawn swords."*

The Lord warned: "Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). Hypocritical talk can be categorised as "idle words."

"And the tongue that speaketh proud things" – Boastful, arrogant tongues, such as were speaking against David at the time, and attacked Christ in the day of his ministry.

### VERSE 4

"Who have said, With our tongue will we prevail" – They boast with the tongue that they will do mighty things, but their warfare is limited to their talk. See 1 Kings 20:11; James 3:5-13.

"Our lips are our own" – Having been given the power of speech, they use it entirely in their own service. But we have a responsibility to use the faculties that God has given us to His glory (1 Pet. 4:11). Note Paul's exhortation: "Neither yield ye your members as instruments of unrighteousness unto sin; but yield . . . your members as instruments of righteousness unto God" (Rom. 6:13). This demands the discipline of all the members of our body, and their dedication to the service of Christ.

"Who is lord over us?" – We are accountable to nobody but ourselves; we are at liberty to serve self to the exclusion of all else. That is the thought of those who rule by the tongue only.

## 2. A Proclamation of Confidence in Yahweh's Ability to Save – Vv. 5-8.

*Having described the boastful arrogance of those who aim to succeed by the power of the tongue, the Psalmist now represents Yahweh as replying. What he says is a summary of God's intentions, rather than a record of actual words spoken by Him at this time. David expresses his utmost confidence in the vindication of Yahweh's words. This section of the Psalm can be divided into two sub-sections.*

(a) The Answer of Yahweh and Its Value in the Eyes of the Psalmist – Vv. 5-6.

*Though, for a time, the boastful may prevail in their talk, they will ultimately be put down by Yahweh, Whose words will prove to be true and powerful.*

### VERSE 5

"For the oppression of the poor, for the sighing of the needy" – The "poor" are not necessarily those who lack wealth, but those who are oppressed. The word is *any* and signifies the *depressed*, either in mind or circumstances. Yahweh moved on behalf of such in Egypt in the days of Moses, and "made Himself an everlasting Name" by so doing (Isa. 63:12). He did so again in the case of David, again in the case of the Lord, and will yet manifest Himself similarly in the future (Matt. 5:3).

"Now will I arise, saith Yahweh" – See Ps. 82:8; 94:16; Isa. 33:10. This is the desire of saints of every age.

"I will set him in safety from him that puffeth at him" – This is an important line in the Psalm which is apparently obscured by the A.V. Rotherham, in a footnote, quotes Gesenius in support of altering it to: "I will set in safety he that panteth for it." Leupold renders: "I will set in safety he who so eagerly pants for it." Pants for what? The manifestation of Yahweh's power against the wicked. The idea is expressed by Paul thus: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me

only, but unto all them also *that love his appearing*" (2 Tim. 4:8). Both the Psalmist and the Apostle thus refer to the ardent desire of the righteous for the manifestation of Yahweh in the earth in judgment, that His name may be vindicated.

#### VERSE 6

"The words of Yahweh are pure words" — Complete confidence can be placed in them, in contrast to the specious, hypocritical words of those speaking with "a double heart" (Ct. Jer. 6:28-30).

"As silver tried in a furnace of earth, purified seven times" — Silver is the metal of redemption, and the words of Yahweh are likened to silver because they set forth the way of salvation. Silver was purified in a smelter in the ground, subjected to intense heat. To speak of it being purified seven times is to refer to the very purest of the precious metal. The Psalmist therefore means that the most searching test to which the word of Yahweh can be subjected will reveal that it is true and pure. Not so the lies and flattering vanities of those who "speak proud things."

(b) His Confidence in Yahweh's Protection — Vv. 7-8.

*David expresses every confidence in the purpose of Yahweh, even though, for the time being, the righteous are in a small minority.*

#### VERSE 7

"Thou shalt keep them, O Yahweh"—The idea is not so much to preserve (that

comes in the next line, but to keep them under His vigilance. Yahweh's eye is ever upon the righteous, and nothing can happen to them without His knowledge. See the Lord's words of reassurance to the Apostles — Matt. 10:29-31.

"Thou shalt preserve them from this generation for ever" — The Scriptures speak of two "generations" or classes: the generation of the wicked, and the generation of the righteous (see Ps. 14:5; and cp. with Prov. 30:11-14; Matt. 17:17). The latter are preserved from the attacks of the former, and are moulded for the kingdom, the *olam*, or hidden period, here rendered "ever."

#### VERSE 8

"The wicked walk on every side" — For the time being, the wicked stalk confidently and arrogantly on their way, impervious to the judgment of Yahweh that will ultimately overtake them.

"When the vilest men are exalted"—The brazen wickedness is permitted whilst vile men are exalted; but the confidence of the Psalmist was that this state of things will be brought to an end, and ultimately Yahweh will be exalted throughout the earth (Num. 14:21). For that day the Psalmist waited, and in view of it, and in confidence of its coming, he was prepared to endure the oppressions of wicked men. He left judgment in the hands of Yahweh, confident that by so doing, his ultimate vindication was sure beyond doubt. Let us manifest his same attitude of faith in this our day of opportunity.

— HPM.

#### LOGOS TOUR OF BIBLE LANDS

## THYATIRA: Gateway to Pergamos

From Sardis we moved down a pleasant road, which cut through a plain given over to agriculture. The sky had clouded over, and it began to sprinkle with rain. In the dis-



tance, were dark masses of mountains, brooding over the landscape; on the road we passed men riding

on donkeys, or else in horse-drawn carts, who gave us a cheery wave with a stick as we travelled along. We moved through small towns of squalid houses, outside of which lounged Turks in their colorful dress, each little cluster of homes dominated by the tall minarette of a mosque.

Our destination was Akhisar, the modern name given to ancient Thyatira. Akhisar signifies *White Castle*, and is so named because of the ruins of an old castle in the vicinity. But little remains of the ancient city. Emin, our guide, told us that excavations here have not been extensive, and that there is little to see dating back to Apostolic times. Never mind. We were in the area where once existed an Ecclesia to whom the Lord dictated one of his letters; an ecclesia that probably came into existence through the energetic efforts of the business-like Lydia that "seller of purple" who was converted at Philippi, but who hailed from Thyatira (Acts 16: 14). Indeed, the ancient city was noted for its trade guilds, references to which have been found in excavations. One such guild was that of the dyers, and their skill made Thyatiran purple famous throughout the world. It is claimed that every skilled worker in Thyatira was a member of a guild or union, and was expected to give loyal support to his trade union. Thyatira, therefore, was a union-dominated city. And as it was also a celebrated centre of pagan worship, and as paganism was good for business, each union member was expected to support the local religions. This induced a spirit of compromise which Christ condemns in his letter to the Ecclesia (Rev. 2:20). Certainly this was a challenge to such as Lydia, even as the strength, and demands, of the trade-union movement can be a challenge to us today.

In Akhisar, Emin pointed out to

us a church dating back to Byzantine times, and declared that there was little more to see of antiquity. He was anxious to move on. However, I judged that the group would profit from a short walk after riding in the coach for so long, and suggested that some might like to take photos of the place. We pulled up, and soon the group was enjoying a taste of local scenery. This was not of the ancient church, however, but of the local trade. Shop-keepers with little stalls along the streets, invited them to inspect their goods, and though neither seller nor purchaser spoke the same language, the signs of barter and bargaining leapt the barrier of speech, and as tourists held up pairs of Turkish slippers and pieces of money, they were either accepted or rejected by the nodding or shaking of the head!! The sisters surrounded one man with a barrow of slippers, and eagerly searched for bargains, entirely ignoring my learned dissertation upon archaeology!! Indeed, even the brethren excused themselves, and hastened off down the street, "to take photos" they said, but I suspect to escape my exposition!

In ancient times, Thyatira was the gateway to Pergamum, and Pergamum was of great importance, both historically and prophetically. In *Eureka*, Brother Thomas makes the following observation concerning Thyatira:

"Thyatira stood forty-eight miles east of Pergamos. It was a city of Lydia on the Lycus, a branch of the Hyllus, anciently called Pelopia, but now Akhissar by the Turks; that is, *the White Castle*, from the great quantity of white marble there abounding. Only one ancient edifice is left standing. The rest, including clerical bazaars, or 'churches' are so destroyed that no vestiges of them are to be found. The principal inhabitants are Turks, who have eight mosques in Akhissa, while the



Greeks, calling themselves 'Christians,' have no edifice indicative of the former pre-eminence of their mistress, 'the woman Jezebel,' among Thyatirans. So effectively has 'the Son of the Deity, whose eyes are as a flame of fire, and his feet like to incandescent brass,' fulfilled the threatening, saying, 'Behold, I cast her into a bed, and then committing adultery with her into great tribulation; and I will slay her children with death.' The only vestige of Christianity there is a few ignorant and superstitious Greeks, calling themselves by the name 'Christian,' to which they are no more entitled than the Turks."

What we saw in Thyatira fully supported these comments by Brother Thomas. Therefore, after the little break for shopping, we called the group together, and were soon on our way towards Pergamos. We had nearly fifty miles to travel, and time was getting late. But first we had to obtain petrol, and whilst this was done, we had opportunity for a cup of coffee. I found it extremely difficult, though in Turkey, to obtain real Turkish coffee. Plenty of *Nescafe*, and similar, but not the genuine, Turkish coffee, of which I am very partial, it being a most refreshing drink — though many of my acquaintances think otherwise! The tea is atrocious, and expensive, so being in Thyatira, I compromised with a cup of *Nescafe*.

Pergamos was the headquarters of the kingdom of Pergamum, one of the four divisions into which the empire of Alexander the Great was divided following his death. Daniel saw a vision of a he goat and a ram (Daniel 8). The he goat had a great horn which represented Alexander the Great (cp. v. 8, 21). That horn being broken "four notable ones" came up in its stead. They represented the four divisions into which his empire was divided (v. 22). Out of one of those horns there "came

forth a little horn, which waxed great" and ultimately overthrew the Jewish State (see vv. 9-12).

That "little horn" represented the Roman power in the east, which finally dominated Judea, and subsequently, through Pilate, "magnified itself to the prince of the host" (the Lord Jesus Christ — v. 11), ultimately "casting down" the "place of the sanctuary" or the Temple in Jerusalem (v. 11).

Whilst the "little horn" represented Rome in the east; the "horn" or the power, by which it was developed in that area was the ancient kingdom of Pergamum, into the territory of which we were then moving. Prophetically, as well as archaeologically, therefore, the place is significant. Pergamum drew Roman power into the east, by the will of Attalus 11 who died about the year B.C. 133 and bequeathed his possessions to Rome. On the death of this king, Rome took over its inheritance, and occupied Pergamum. From this centre, it extended its power to ultimately dominate Jerusalem, as the prophecy of Daniel required. In *Eureka*, Brother Thomas makes the following observation:

"Pergamos was the name of a kingdom as well as of a city. The seat of government was in the city to whose 'angel' the Spirit wrote by John. It was the metropolis of the Hellespontic Mysia, and the throne of the kings of the race of Attalus; and is situated about sixty-four miles to the north of Smyrna. It still retains its ancient name, which in the mouth of a Turk is pronounced Bergamo. There are some good buildings in the place, but more ruins.

"Attalus king of Pergamos died B.C. 138, and was succeeded by his nephew Philometer, who governed the kingdom in a most pernicious manner. He was scarcely seated upon the throne before he stained it

with the blood of his nearest relations, and the best friends of his family. He caused foreign troops, whom he had expressly sent for from the most savage and cruel nations, to make them the instruments of his enormous barbarity, to execute whole families. Having vented his ferocity, he thenceforth ceased to show himself abroad. Cruelty and folly were the characteristics of his reign, which happily for his subjects lasted only five years.

"Previous to his death, which occurred before the birth of Christ 133 years, he made a will, by which he appointed the Roman people his heirs. Eudemus of Pergamos carried this will to Rome. The principal article was expressed in these terms, 'Let the Roman people inherit all my effects.' They were not slow to take possession; but being resisted, a war ensued which lasted four years, at the end of which they had conquered Lydia, Caria, the Hellespont, Phrygia, in a word, all that composed the kingdom of Attalus, was reduced into a province of Rome, under the common name of Asia in which the seven ecclesias were situated. This was consummated B.C. 126.

"At the present time, the city is occupied chiefly by Turks, very few families calling themselves Christian being left, and these but 'dogs' and 'swine.' Bishop Newton, looking at Pergamos from an episcopal point of view, says, 'Here is only one church remaining, dedicated to St. Theodorus; and that the name of Christ is not wholly lost and forgotten in Pergamos, is owing to the care of the metropolitan of Smyrna, who continually sendeth hither a priest to perform the sacred offices. The cathedral church of St. John is buried in its own ruins; and their Angel or bishop removed. Its fair pillars adorn the graves and rotten carcasses of its destroyers, the Turk, who are esteemed about two or

three thousand souls in number. Its other fine church, called Santa Sophia, is turned into a mosque, and daily profaned with the blasphemies of the false prophet. There are not in the whole town above a dozen or fifteen families of miserable christians, who till the ground to gain their bread, and live in the most abject and sordid servitude. There is less reason to wonder at the wretched condition of this church, when we consider that it was the very 'throne of Satan,' that they ran greedily after the error of Balaam, to eat things sacrificed to idols, and to commit fornication; and that 'they held the impure doctrines of the Nicolaitans, which Christ detested.' It was denounced unto them to 'repent, or else he would come unto them quickly, and fight against them,' as the event evinces that he hath done.'

"This is all the bishop has to tell us about Pergamos and the letter to its ecclesia . . ."

As we travelled swiftly along in the comfortable coach, we outlined some of these facts to the group. Our comments were supplemented by Emin, our congenial guide, who responded to the interest of the group, as guides usually do. He knew Revelation 2 and 3 off by heart, and recited the message to the Ecclesia in Pergamos with one or two little emendations of his own.

The name Pergamum is the Latinised form of the Greek, Pergamos, which is from a root signifying Tower, or a fortified place. The modern town of Bergama (a Turkish corruption of Pergamos) has a population of about 27,000 people. It has fifteen mosques, among them one of some interest. It was originally the centre of pagan worship, dedicated to the god Serapis, then it was converted into a church, and finally changed into a mosque. So it has witnessed three variations of false religion!

The name of Pergamum has been perpetuated in the word *Parchment* (Latin, *Pergamena*, from the Greek *pergamene* and *charta*), for the manufacture and use of this writing material was perfected in the city. Previously, papyrus was exported from Egypt, and extensively used in the Pergamum seats of learning. However, Ptolemy Philadelphus of Egypt (another of the four divisions of Alexander's Empire) fearing that the great library for which Pergamum was then noted, would outstrip his own seat of learning in Alexandria, cut off supplies of papyrus from the city. Faced with this challenge Pergamos developed its own industry, and manufactured the more enduring parchment from sheep or goat skins, highly polished with pumice stone, and carefully slit into thin sheets.

In ancient times, therefore, Pergamos was celebrated throughout the world as a seat of learning as well as of religion. Its great library, founded by Eumenes II (197-159 B.C.), contained some 200,000 volumes, and was second only to that of Alexandria. More than a century later, Mark Antony ex-appropriated the books, and gave them to Cleopatra, who had them removed to Egypt to be added to the famed Alexandrian collection.

When Rome entered the east, it formed this area into the province of proconsular Asia, with Pergamos as its capital. As a cultic centre, and especially as the capital of the province of Asia, Pergamos was the place where the state religion was more directly promoted. It was styled *Thrice Neokoros*, signifying

that the city had three temples in which the Roman emperors were worshipped as gods.

Christ described the Ecclesia in Pergamos as dwelling "where Satan's seat was" (Rev. 2:13). This seems to have reference to the manner in which the city sponsored political and religious domination of pagan Rome. The refusal of brethren to acknowledge the divinity of Caesar could well have been the cause of Antipas being put to death, to which Christ makes reference. Certainly, the Ecclesia was condemned because the "doctrine of Balaam" was found therein, and Balaam stood for compromise, a doctrine of expediency. This could have resulted from demands being placed upon the Ecclesia, to acknowledge the divinity of the Emperor. Perhaps there were some that reasoned that it did not much matter if Caesar were acknowledged as divine as a matter of words, and so forged a doctrine of compromise.

We discussed these things as we moved towards the site of the ancient city. Emin listened to my comments, but was inclined to disagree. He urged upon me to wait until he had shown us the literal site of "satan's seat" — a large pagan altar on a dominant hill overlooking the city! As interesting as this relic of the past is, I prefer my own explanation of the term. Meanwhile, the interesting discussion had absorbed the time; our coach was making its way along a winding road that took us into a cluster of hills, and here we were at the site of the ancient city.

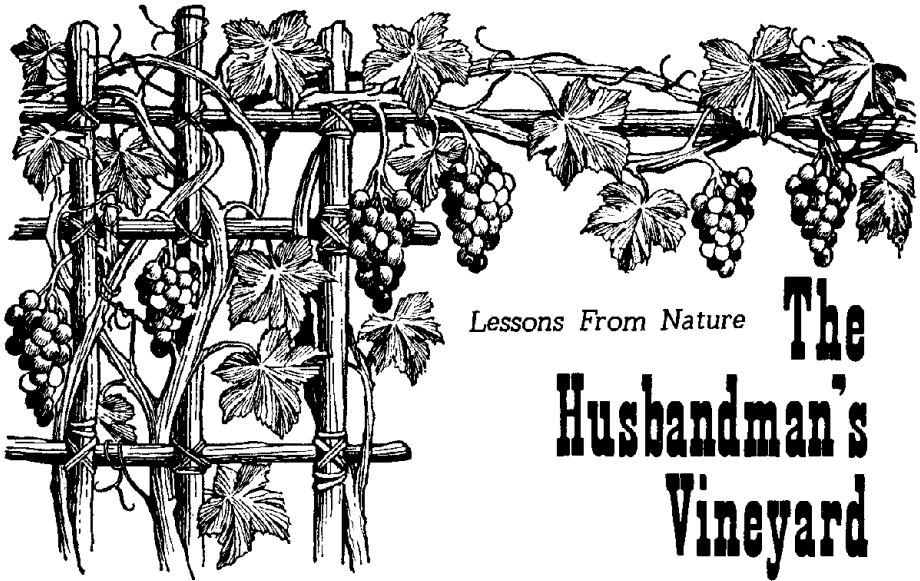
— HPM.

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### ISRAEL AND THE P.L.O.

Latest information suggests that Israel and the P.L.O. terrorist organisation are moving towards the point of direct negotiation. Apparently the majority of the leaders of the P.L.O. favour recognising Israel if a separate Palestinian State is set up in the West Bank region. Yasir Arafat is considering announcing the move soon; whilst some Israeli leaders are known to favour the plan "in principle."

— W.M.



*Lessons From Nature*

# The Husbandman's Vineyard

Have you ever experienced the great joy of grape-picking at harvest-time? I know the pleasure of gathering bunch after bunch of the lovely thirst-quenching fruit, with the hot sun beating down, the sky a beautiful blue, and green trees in the distance adding their blend of colour and coolness.

On such occasions, the handiwork of the Creator is apparent: the quiet relaxation of the rural scene, birds twittering above, taking their fill of the fruit, little nests discovered in the vines. What a contrast to the busy, harsh life of the city!

I number such experiences among the great adventures and blessings of life. Yahweh, indeed, is merciful to all, and particularly to those who love and fear Him. "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and unjust" (Matt. 5:45).

Consider the lessons of the vine. After fruiting has ceased, it must be pruned to maintain the quality of the crop: weak and spindly branches are cut out, main stems clipped back. The husbandman clips, and cuts, and ties, to give the greatest strength to his vines for the next season. When he is finished, he rakes up all the cuttings into a large heap to be burned.

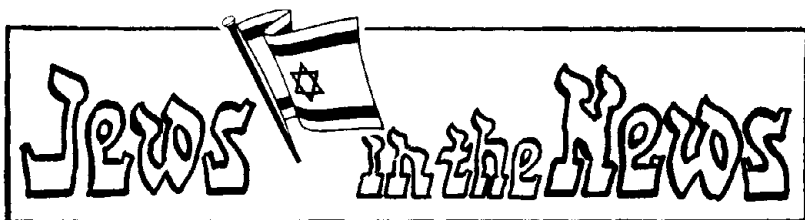
Although the vine looks bare and dead during winter, the sap (the water of life) is flowing from the main trunk to nourish each part. Spring comes, and the vine bursts into life with bud and leaf. The fruit forms and is ripened by the warmth of the sun.

All forms part of the wondrous parable of Christ, and lessons can be drawn by us from each process.

Christ told how fruitless branches are destroyed, and fruitful ones are pruned. We must draw from the "sap of life" to bear fruit, and we must expect the pruning of the Husbandman to improve the quality of that which is produced. Life's trials seem hard sometimes, but let us view them as necessary pruning, to improve the quality of the fruit we bear to the glory of our heavenly Father.

Christ declared: "I am the true vine, my Father is the Husbandman. Every branch in me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit" (John 15:1). Every servant who forms part of the true vine, knows that Yahweh will reward his labour. To "grow in grace and favour" with our Husbandman is to bear much fruit. In doing so our joy will be fulfilled, and the harvest will be plentiful.

— Sis. M. Curtin (Cumberland).



# Jews in the News

Christ's warning concerning the nature of his thief-like advent is placed in a context of national and international trouble, with miracle-working demons agitating the powers that be to a frenzy of war. Therefore, in view of the manifestation of these very conditions about us, brethren should be giving particular concern to the signs of the times. Turkey is coming more and more into prominence, the present peace between Israel and Egypt could add to the confidence with which she dwells in the land, whilst the increasing strategic value of the Middle East, comprises an ever greater prize to the Communist powers bent on world domination. The restless frog-like spirit of "liberty, fraternity and equality" has penetrated every nation, and each has a problem of moral decadence, political corruption, and increasing violence. Obviously we are living in the epoch of the end. Let us redeem the time that we may be found ready and waiting when the Lord does appear.

**RUSSIAN SEA LANE** The Vice-President of China recently warned President Ford "that rhetoric about detente could not hide the growing danger of war." He was referring to America's relationships with the USSR, and the danger of trusting the Russians.

His words are realistic. Under the sub-heading of *World Strategy May Change* a journalist recently described a "remarkable engineering feat" that the Russians have accomplished, in building a canal from Leningrad to the White Sea! He commented: "the event has important strategic significance. It is further evidence of the determination with which the Soviet Union is going about the task of developing into a global world power." In comparing the navies of the US and the USSR, he claimed that the latter

have "245 attack and cruise missile submarines, of which 61 are nuclear and 175 diesel. The US has 73 attack submarines of which 61 are nuclear and 12 diesel." The disparity is significant, and it is growing wider every year. Nevertheless, the Soviet has been handicapped by its geographical position. Its fleet has been largely landlocked. From its Baltic bases it has had to pass through the land-dominated Baltic Sea overshadowed by Denmark, Norway and Sweden; from its Black Sea bases, it has to negotiate the straits of Bosphorus. Therefore, as the journalist states, "In Europe, the Danes and the Turks, and other prying eyes, can watch every move of every Russian ship in the area." The Russian canal is the first step to overcoming this problem. The Japanese believe that the next step

is for the Russians to dam the Nevelskago Strait, a five-mile wide expansion of ocean separating the Island of Sakhalin from Siberia — a task no more formidable than the construction of the recently-completed Leningrad-White Sea Canal. By damming the Strait, the Japanese believe that the Sea of Japan would be kept 10° warmer, and, therefore, ice-free. This would enable the Russians to operate their east coast bases all the year around, which is not possible at present. However, granted both these outlets for the Russian fleet, world strategy demands some outlet closer to the centre of things than these exits provide. Bible prophecy anticipated this, by revealing that Russia will occupy Turkey, and thus provide for herself a ready-made access to the Mediterranean (Dan. 11:40-45). Brother Thomas commented:

“The Little Horn will be blended into one power, still Constantinopolitan, but with a Russian instead of an Ottoman for its chief. But before this can be accomplished these words to Daniel must be fulfilled: ‘And the King of the North shall rush on like a tempest against him with chariots and horsemen, and many ships; and he shall enter into countries and overwhelm and pass over.’ This plainly intimates war between the two horns in the time of the end; and such a war too that will sweep all before the King of the North. He will rush on against him both by land and sea, his forces being distinguished by their numerical strength in ‘chariots,’ or artillery, cavalry and ships. The result of this tornado will be a successful one, for he will ‘overwhelm and pass over.’” (*Exposition of Daniel*, page 78).

Fifty years ago, Brother Thomas’ exposition was strongly challenged on the ground that Russia was deficient in ships, and lacked the navy necessary for such an attack. Where is the validity of that criticism

today? Let us take heed to the warning note of *Elpis Israel*, p.xx: “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 look for it, but those who trimmed their lamps by believing the gospel of the Kingdom unto the obedience of faith, and the perfection thereof in ‘fruits meet for repentance.’”

**WORLD ECONOMY** Anticipations are that 1976 should witness a general recovery in world economics. But if so, the outcome will see an acceleration of moral corruption. The sin of Sodom was “pride, fulness of bread, and abundance of idleness” (Ezek. 16:49). Affluence, undisciplined by the Word, leads to this way of life. Despite failing economies, the Western world still enjoys affluence, is still lifted up in arrogance and defiance of Godly ways. If conditions improve, corruption can only increase. There is therefore a dangerous and insidious period ahead for the Truth. The Lord warned that the days immediately prior to his return would parallel those of Noah and Lot when the flesh predominated, and many sons of God succumbed to the temptations of the times.

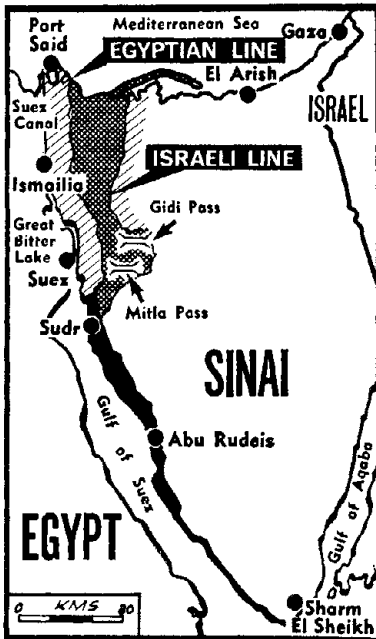
**DWELLING SAFELY?** Ezekiel predicted that at the time of Gog’s attack upon the Middle East, the Jews in Israel would be “dwelling safely.” The recently signed accord between Egypt and Israel could lead to this state, and be the start of a new era. Significantly, the Egyptians allowed a ship to carry cargo bound for Israel to sail through the Suez for the first time in twenty years. It was the

Greek ship *Olympos* bound for Eilat via the Strait of Tiran, the closing of which, by the Egyptians in 1967 precipitated the Six Days War. Since then, three more cargo ships bound for Israel have been allowed through without "political incident." Two young Israelis also sailed through on a small yacht, though they kept their nationality secret, using French passports.

With the American civilian force in the U.N. buffer zone (see map), and the acceptance of this proposal by both Israel and Egypt, a new era of peace is a distinct possibility. This could result in a temporary setback for Russian influence in the Middle East; a distinct possibility in view of Ezekiel's prophecy of Israel's confidence. Indeed, the example of Egypt could be followed by other

Arab states to the embarrassment of the Soviet, and her further withdrawal from the area.

Certainly, Ezekiel speaks of Yahweh having to cause Russia to move by placing "hooks" into her jaws (Ezek. 38:4). It could well be, that if the Middle East became quiescent, and if Russian influence were to be temporarily withdrawn, the voice of criticism may be heard in our midst enquiring: "Where is the promise of his coming? For since the fathers (the pioneers) fell asleep, all things continue as they were . . ." (2 Pet. 3:4). Let us beware. To be forewarned is to be forearmed in the warfare of the truth. Yahweh's purpose is sure, and "He is not slack concerning His promise, as some men count slackness." Let us not be taken off guard. A short while after Peter wrote the words quoted above, the Ecclesias to which they were originally addressed, were faced with the crisis of A.D. 70, and the end of an epoch. Remember, too, that there were Jews in Babylon who thought Cyrus would never conquer the city, but it fell one night, suddenly and unexpectedly. Let us take heed, "lest at anytime" our "hearts be overcharged with surfeiting (pleasure), and drunkenness, and cares of this life, and so that day come upon us unawares" (Luke 21:34).



Shaded area, buffer zone; striped, limited to reduced forces; black, limited to UN forces and Egyptian civilians.

**ZIONISM AND RACISM** The resolution passed by the General Assembly of the UNO which "determines

that Zionism is a form of racism and racial discrimination," has been branded as "old-time anti-semitism" by leaders of world Jewry. The Saudi-Arabian ambassador to the UN declared: "Zionism is racism because it is built on exclusivity. The Jews believe they are a superior race, a chosen people. They believe their home should be in Palestine, the Promised Land. Since when was God in the real-estate business?"

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The answer surely is basic to the teaching of the Bible. See Gen. 13:14-17. But being a Moslem he would know nothing of the God of Israel, his religion being based upon a perversion of religion and facts. In fact, his blasphemous question touches upon the foundation reason why all these troubles exist: Israel is back in the land because of the promises made to Abraham (Gen. 12:1-3).

Mr. Y. Allon, deputy Prime Minister of Israel, and also Minister for Foreign Affairs, made a statement to the General Assembly of the UN part of which said, "Zionism is the modern expression of the ancient Jewish heritage. Zionism is the national liberation movement of a people exiled from its historic homeland and dispersed among the nations of the world. Zionism is the redemption of an ancient nation from a tragic lot, and the redemption of a land neglected for centuries. Zionism is the revival of an ancient language and culture, in which the vision of universal peace has been a central theme. Zionism is the embodiment of a unique pioneering spirit, of the dignity of labour, and of enduring human values. Zionism is creating a society, however imperfect it may still be, which tries to implant the highest ideals of democracy — political, social and cultural — for all inhabitants of Israel irrespective of religious belief, race or sex. Zionism is, in sum, the constant effort to realise the national and universal vision of the prophets of Israel."

Mr. Allon's appeal fell on deaf ears. Seventy nations voted in favour of the resolution. Once again the nations have counselled together, and, in effect, have said, "Come, and let us cut them off from being a nation; that the name Israel may be no more in remembrance" (Ps.

83:4). Whilst Mr. Allon's statement reveals that "blindness in part" has happened to Israel (Rom. 11), it nevertheless is far in advance of his Gentile opponents. It indicates that Israelis recognise their unique position as the people of the Book. The ultimate destiny of glory for the nation is before it. Meanwhile anti-semitism must increase, and will be a factor forcing the Jews to finally accept the Lord Jesus Christ as their Messiah and Saviour. Israel will become the channel of world peace, for one day that nations will say: "Let us go up to the mountain of Yahweh, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of Yahweh from Jerusalem" (Isa. 2:3).

Meanwhile, it is remarkable that seventy nations in the UNO should vote as they did. For seventy nations are listed in Genesis 10 as developing out of the descendants of Noah, whilst the family of Jacob that went into Egypt is also numbered at seventy (Gen. 46:27). And this is significant, for the numerical division into nations of the descendants of Noah, was made with reference to the then non-existent children of Israel. Moses declared: "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel" (Deut. 32:8). In several instances, seventy is used in Scripture to represent the totality of Gentile power. The time is coming when it will be said of Israel: "all thy lovers have forsaken thee; they seek thee not" (Jer. 30:14). At that time, Israel will seek him whom they have set aside for so long: their king, the Lord Jesus Christ (Hos. 3:5).

— W.M. (Woodville).

We are greatly privileged that in an age of unprecedented evil we can extract hope from the very conditions that plunge others into despair (Luke 21:28).



Thought For Meditation

## Requirements of the Truth

We are not permitted to judge each other, but as brethren and sisters mingling together, with a common object, we are permitted to exhort one another, and so much the more as we see the day approaching. The only way to stand approved by him whom we serve, when he comes in his glory, is to have good sense enough to lay hold, with all our hearts, on the things that pertain unto him, and to devote our lives to the doing of those things that he requires of us. He has given us a rule plain enough: "He that doeth the will of my Father, the same is my brother, and sister, and mother." None others have any chance. Christ himself said there would be certain parties who should come to him at his return, expecting he would take them into his company, but what does he say to them? "Depart from me, ye workers of iniquity, I know you not." Please, therefore, remember that there is something more to do than simply believing the gospel, and being baptised. We must, through this present life be controlled by the will of Christ, as expressed in his commandments; and in order to do this, we must make ourselves acquainted, and keep ourselves, by reading, familiar with these. We cannot, as some did 1900 years ago, recline on the greensward, and listen to the gracious words that flowed from his mouth, who spoke as never man spake; but thank God, we can ponder that great portion of his words which have been rescued from the dead past, and written down. We have them here in our hands, and what shall we say of ourselves if we are not wise enough to appreciate the pearls that are contained therein. The exhortation to everybody is: "Get wisdom; get understanding; search for her as for hid treasure; embrace her, and she will bring thee to honour." — R. R.



# God-Dishonouring Legislation

Britain's law, insisting upon the equality of sexes is a modern illustration of King Canute's ineffectual decree in regard to the tides of the sea. Tradition records that the king, seated on a seaside throne, rebuked the waves, and in his royal authority, ordered them to come no further.

But they did, forcing the king to bid a hasty retreat, and making him the laughing stock of history.

In order to pander to modern trends, the recent British law, quickly followed by similar legislation in South Australia, ignores the physical inequalities of the sexes. In some fields, it is physically impossible for women to compete with men on an equal basis, whilst in others, men are at a disadvantage in competition with women.

All this is overlooked, or ignored, by the Government in passing the legislation. But of even graver consequences is the fact that it opposes the principles of divine law.

And defiance of divine principles is the root cause of the uprise of crime, violence and immorality that is becoming typical of modern life.

The conflicting theories of psychologists, blindly reasoning from the standpoint of the flesh, are permitted to override the clear teaching of the Word. It is urged that children should not be physically disciplined; that teenagers should not be subjected to any inhibitions; that the distinction between sexes should be ignored.

The result is that in each age-group, the flesh is permitted to dominate, and the requirements of God's word are set aside. So there is a repetition of conditions concerning which Paul warned Timothy: "In the last days perilous times will come for men shall be lovers of their own selves . . ." (2 Tim. 3:1-2).

In contradistinction to the new British law, Paul instructed:

**"Let the women learn in silence with all subjection. But I suffer not a woman to teach, not to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression" (1 Tim. 2:11-13).**

Paul's instructions do not mean that sisters cannot work effectively in the Truth. On the contrary, Paul elsewhere mentions a number of sisters in commendation for their labor in those avenues (Rom. 16; Phil. 4:3; 2 Tim. 1:5; Philemon). He employed them in the service of the Gospel (Rom. 16:1-3), and set forth duties that elder widows could undertake (1 Tim. 5:9-10, 16). But he also warned against sisters overstepping the bounds of that permitted (1 Cor. 11:7, 11; Eph. 5:25-33), as, elsewhere, he also warns brethren.

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Where true love exists between a married couple, and where the Word is respected, the British law will not make any impact. But outside of that circle it can only result in a deterioration of existing conditions.

Unfortunately, the prevailing unscriptural fad sometimes rubs off on to the sons of God. This is revealed in increasing marital problems within the community, as well as attempts to circumvent Paul's limitation of the activities of sisters. For example, recently, in the Adelaide area, a Christadelphian group advertised a public discussion lead and conducted by a sister! Surely this is opposed to the spirit of Apostolic teaching.

In *Elpis Israel*, p. 121, Brother Thomas wrote:

"We hear much in some parts of the world of the political rights and equality of women with men; and of their preaching and teaching in public assemblies. We need wonder at nothing which emanates from the unenlightened thinking of sinful flesh. There is no absurdity too monstrous to be sanctified by unspiritualized animal intellect. Men do not think according to God's thinking, and therefore it is they run into the most unscriptural conceits; among which may be enumerated the political and social equality of women. Trained to usefulness, of cultivated intellect and with moral sentiments purified and ennobled by the nurture and admonition of the Lord's truth, women are "helps meet" for the Elohim; and much too good for men of ordinary stamp. The sex is susceptible of this exaltation, though I despair of witnessing it in many instances till "the Age to come." But, even women of this excellency of mind and disposition, were it possible for such to do so, would be guilty of indiscretion, presumption, and rebellion against God's law, in assuming equality of rank, equality of rights, and authority over man, which is implied in teaching and preaching. It is the old ambition of the sex to be equal to the gods; but in taking steps to attain it, they involved themselves in subjection to men. Preaching, and lecturing, women are but species of actresses, who exhibit upon the boards for the amusement of sinful and foolish men. They aim at an equality for which they are not physically constituted; they degrade themselves by the exhibition, and in proportion as they rise in assurance, they sink in all that really adorns a woman.

"The law, which forms a part of the foundation of the world, says to the woman, "He shall reign over thee." The nature of this subjection is well exhibited in the Mosaic law (Num. 30:3-15). A daughter being yet in her youth in her father's house, could only make a vow subject to his will. If he held his peace, and said nothing for or against, she was bound by her word; but if when he heard it, he disallowed it, she was not bound to perform, and the Lord forgave the failure of the vow. The same law applied to a wife. A widow, or divorced woman, were both bound to fulfil; unless their husbands had made them void before separation. If not, being subject to God, they had no release.

"This throws light upon the apostle's instructions concerning women. "They are commanded to be under obedience, as also saith the law." And "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to *usurp* authority over man, but to be

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in silence." The reason he gives for imposing silence and subjection, is remarkable. He adduces the priority of Adam's formation; and the unhappy consequences of Eve's talkativeness and leadership in transgression; as it is written, "Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression" first (1 Tim. 2:11-14). And then, as to their public ministrations, he says, "Let women keep silence in the congregation; for it is not permitted unto them to speak; but to be under obedience, as saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the congregation" (1 Cor. 14:34, 35). It is true, that in another place the apostle says, "Let the aged women be teachers of good things;" but then this teaching is not to be in the congregation, or in the brazen attitude of a public oratrix. They are to exercise their gift of teaching privately among their own sex, "that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God (which they profess), be not blasphemed" (Tit. 2:4, 5).

"Christian women should not copy after the God-aspiring Eve, but after Sarah, the faithful mother of Israel, who submitted herself in all things to Abraham, "Calling him lord" (Gen. 18:12). Nor should their obedience be restricted to Christian husbands only. They should also obey them "without the word;" that is those, who have not submitted to it, in order that they may be won over to the faith when they behold the chaste and respectful behaviour of their wives, produced by a belief of the truth (1 Pet. 3:16).

"Such are the statutory provisions enacted in the world's constitution at the beginning, with respect to the position of women in the body social and political. Any attempt to alter the arrangement is rebellion against God, and usurpation of the rights of men to whom God has subjected them. Their wisdom is to be quiet, and to make their influence felt by their excellent qualities. They will then rule in the hearts of their rulers, and so ameliorate their own subjection as to convert it into a desirable and sovereign obedience."

More than ever before, *Elpis Israel* is the book for today.

— Editor.

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### NEW LIGHTSTAND IN THE CHRISTCHURCH AREA

It has been agreed after negotiations that another lightstand is to be established in Christchurch with the consent of the Christchurch Christadelphian Ecclesia (Bible Hall).

The new Ecclesia is to be known as the *Christchurch Suburban Ecclesia* whose basis of fellowship will be the *Birmingham Amended Statement of Faith*, including the Commandments of Christ and the Doctrines to be rejected appended thereto.

God willing, the *Christchurch Suburban Ecclesia* will come into existence on the 9th January 1976.

— G.F. Pitt (Recorder Christchurch Ecclesia).

Exhortation  
To  
Faithfulness

# Walking Worthy Of God

COL. 1:10

*The Brotherhood has never existed in a more difficult and trying time than the present. Recent years have witnessed great changes in the world, and the resultant environment has its impact upon all. We live in Noahic and Sodomitic times, the adverse influence of which can undermine character and make more difficult the manifestation of those qualities that Yahweh desires to see revealed in His children. They are called upon to "walk worthy of the Lord unto all pleasing" (Col. 1:10). What this entails is suggested in the following thoughtful exhortation:*

## **The Demands Of Discipleship**

To "walk worthy of God," is first to have the heart where Christ's heart was, and then to let the words of our lips and the deeds of our hands follow suit.

Christ's heart was fixed on the Father, and the Father's will, and the Father's work, and the Father's purpose in the days to come. He had no other interest, no other love, though this, indeed, truly comprehends all lasting interests and all enduring love.

The world hated him: how could it otherwise? He testified of it that its works were evil. The world did not hate his brothers, because they bore no such testimony, but were content to earn the good graces of the world by a friendly deference to what was going on around them. They joined in that receiving honour one of another which Jesus declared to be the great stumbling block to faith in his day (John 5:44), and which continues to be the characteristic

of the enemy of God to this.

Have principles changed with the lapse of centuries? Nay, verily. The world is the same, as we sadly find, and Christ, though we see him not, is the same yesterday, today, and forever. He comes anon to deliver from the present evil world, such as, like himself, are not of it, but who call on the Father, Who, without respect of person, will judge according to every man's work. The Lord's choice will rest on those who devote themselves to doing the will of his Father; so he often declared on earth. The will is that we make no friendship with a world which is full of everything contrary to His mind; but that standing apart from it, we shine as lights in it, testifying against it, and leaving its pleasures, its honours, its politics and its war to its own children, in whom He has no delight. His intention is to destroy the system of things that go to make up the world in its present constitution.

Therefore, the things for which

men normally strive: the wealth, position, prestige, power of the present world, have no enduring value. Shortly they will be completely removed. The coming of Christ is to take vengeance on them that know not God, and who obey not the Gospel of our Lord Jesus Christ (2 Thess. 1:9). These words are not written in vain. The purpose of God is to destroy the world as it now is, and to establish a new heavens and a new earth wherein dwelleth righteousness.

Is it wise to give ourselves to building up that which Christ comes to destroy? And though we are permitted to "use" the things of current existence, we are also exhorted not to "abuse" this privilege (1 Cor. 7:31). In other words, we are to exercise wisdom and care in regard to our association with the world about.

### Apostolic Warnings

Paul warned the brethren "night and day *with tears*," (Acts 20:31). He was emotionally moved by their problems, and the trials they faced, and appealed to them with greatest feeling and urgency. He realised that nothing else mattered in comparison with attaining the Kingdom set before them, and having a vivid knowledge of the benefits to be derived by personal restraint to obtain it, he constantly warned them against the perils of too much involvement in the passing world.

Do we need the warning less? In view of the Noahic times in which we live, we are in more imperative need of it. An apostasy of centuries has trampled the whole system of Divine ideas in the dust, and there is a danger that with nothing but the written word to re-

claim us from the abounding darkness, we may receive an inadequate impression of what is required of us. Moreover, the materialism of the times, the tincture of socialism that colours all forms of life today, can rub off on us, so that we are more inclined to grab what the world offers. This creates the danger that we may imagine that sonship to God is limited to knowing the nature of man and the purpose of God, and being baptised and breaking bread. We may fail to recognise that Christ wants more than this, he desires those with whom he is the ruling affection, and with whom love of God prevails unto sanctification and separation from a world that knows not God and obeys not the Gospel of our Lord Jesus Christ. There is a danger of our being content with the external compliances of saintship, having a name to live while dead, professing to be Christ's while remaining in league with the world for which he did not pray (John 17:9), and which he will shortly destroy—and us with it, if we make ourselves of it.

No wise man will be content in this matter with anything short of the genuine apostolic ideal. It is better to leave the truth altogether alone than to profess it in a half-hearted way, which, while sufficient to spoil the present for us, will fail to secure the future. But knowledge brings responsibility. Having come to understand the things of God, it is our bounden duty to carry them out. To rebelliously refuse to do so is to become guilty of the blood of Christ. Half-hearted service is no adequate substitute for that all-absorbing love that the Father demands of His sons and daughters as alone sufficient (Mal. 1:6). Sonship demands separation; for

God has clearly laid it down that only upon such terms will He accept us:

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (2 Cor. 6:17-18).

### Judgments Are Impending

These urgent words will seem kind words by and by. The judgments of God are impending over this generation. The world is divinely declared to be ripe for them. Wickedness is rising as a flood; blasphemy and immorality are rife; violence is everywhere on the increase. There is seen today a repetition of conditions existing before the Flood, or those that preceded the destruction of Jerusalem in A.D. 70 (cp. 2 Tim. 3:1-5). "Evil men wax worse and worse, deceiving and being deceived" (2 Tim. 3:13). We observe their fruits on every side; but the danger remains that we may find ourselves among "the deceived."

Decline of morals is marked in every aspect of modern life, not the least being that of religious circles. The charge made by Daniel against Belshazzar can be levelled against the world of today: "The God in Whose hands thy breath is, and Whose are all thy ways, hast Thou not glorified."

Even Israelites were touched by that wickedness. The things they did—the performances they went through; the alms they gave; the prayers they offered; the public services they held—were all done for man's sake, and not for God's sake; so that God's own appointments became an abomination to Him, as saith the Spirit by Isaiah:

"Incense is an abomination unto Me; the new moons and sabbaths and the

calling of assemblies I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts My soul hateth" (Isa. 1:13).

How does God view our service to Him? Do we give Him our wholehearted love? Are we warmly enthusiastic in our spiritual exercises before Him? Do we encourage and uplift our associates with the desire to provide self-sacrificing worship to the glory of His name?

Or can we hardly find time to do the work of the Truth because of our busy involvement with the world? The responsibilities of business or possessions that we have assumed?

Micah warned Israel:

"He hath showed thee, O man, what is good; and what doth Yahweh require of thee, but to do justly, and to love mercy, and to humble yourself to walk with thy God" (Mic. 6:8-mg).

The very essence of true service is fervent recognition of the reality of God, and intelligent devotion to doing His will. This is becoming more difficult because the very affluence of the times tends to blind us to our need of God; the opportunities of advancement that are constantly offered us tend to dull our appreciation of the great opportunities that are set before us in relation to the Kingdom of God. Let us be clear-sighted and determined in this matter. Let us recognise that though we might be called upon to stand aside from the attitude of the world in its mad Cain-like grasping at all that is before it, the advantages of such are temporary, but for a moment. Soon Christ will be in the earth, and every sacrifice we have made on his behalf now, then will be seen as the most profitable investment for the future that we have ever made. Let us strive, therefore, to "walk worthy

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of the Lord," recognising that he will soon be here, to claim as his own, those who have so acted. Paul exhorted:

"He shall come to be glorified in his saints . . . wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of His goodness, and the

work of faith with power: that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ" (2 Thess. 1:10-12).

Let us strive to that end in the wicked, adulterous, violent, Noahic, Sodomitic age in which we live.

-A.B.

Countdown To Armageddon

**THE IMPENDING GLORY  
OF ZION'S GLAD MORNING**

*"As to how long the period of proclamation will continue, it is not possible to speak with certainty. The work to be done indicates that it will not be an instantaneous operation. It is a work of 'prophesying before many peoples and nations, and tongues, and kings.' This will take time, and possibly years. We need not be surprised if ten years were consumed in the proclamation and the development of its results. Between the 'memorial of blowing of trumpets' on the first day of the seventh month, and the Day of Atonement, there was an interval of ten days; after this pattern it may, therefore, be, that between the beginning of the proclamation in midheaven, and the commencement of the Second Angel judgment upon Babylon (Rev. 14:3), there will be an interval of ten years. This would leave an 'Hour,' or month of years, that is, thirty years, for the judgment to sit in slaying the fourth beast of Daniel, and destroying his body-politic in the burning flame (Dan. 7:11). These forty years after the manifesting of the Son of David and his mighty ones on Mount Zion, are the period of 'the building again of the tabernacle of David, and of the setting up of its ruins, as it was in the days of old (Acts 15:16; Amos 9:11) the exodal period of the gathering together under one king of all the tribes of the House of Jacob (Mic. 7:15).*

- J. Thomas-Eureka vol. 3, p. 403.

**The Shining Forth Of Light** 1-2), a process by which night's  
Christ's coming has been likened darkness is gradually changed into  
to the rising of the dawn (Mal. 4: the glory of the golden morning.



Before this final dawn leading to the millennial rest, six millennial days will have transpired since Creation. They will culminate in a period of darkness such as is predicted by Isaiah: "Behold, the darkness shall cover the earth and gross darkness the people" (Isa. 60:2).

We now are moving towards that state of gross darkness. However, though it shall cover the earth, it will be dissipated by the light, for the prophet also declares: "Arise, shine, for thy light is come, and the glory of Yahweh is risen upon thee, and the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. 60:1). Nevertheless, the light of this unclouded dawn, will not take place instantaneously, for, as with the natural, so with the spiritual, it will shine forth with ever increasing brilliance.

At first "there will be the *hiding* of his power" (Hab. 3:4). Zechariah prophesied (Ch. 14): "It shall come to pass in that day that the light shall not be clear not dark." For a time, even though Christ has returned, there will be a restraining of divine glory. Zechariah states: "It shall be one day which shall be known to Yahweh, not day nor night, but it shall come to pass that at evening time (of the "day" of judgment) it shall be light" (Zech. 14:7).

Isaiah likens the resurrection and glorification of saints to the dew as it comes forth from the womb of the night. Dew is formed in the darkness of the night, unobservable to mortal eyes until the sun breaks forth. As the light increases, the numberless globules become visible, and commence to reflect its glory. Subsequently, its heat causes the aqueous droplets to be drawn into the heavens where they form

clouds to ultimately return in the form of rain.

The natural illustrates the spiritual. The saints will "come down as rain upon the mown grass" (Ps. 72). At first they will emit thunderous torrents which, when expended, will turn to light showers bringing forth life, health, productivity, and an abundance of fruit. Observers on the earth will behold the rainbow reflecting the glory of the sun in this falling rain (Mal. 4:1-2; 2 Thess. 1:10).

### Different Aspects Of Christ's Coming

The process commences with the resurrection of the dead. Myriads of saints will come forth, some to everlasting life, and some to everlasting shame and contempt (Dan. 12:2). This will be at the coming of the Lord. There are several words used to describe different aspects of Christ's coming. Among them are the words *parousia* and *apocalypse*. The former relates to the *presence* of Christ with his Ecclesia, during which the Judgment will take place. The latter describes his manifestation to the world at large, at the conclusion of forty years of national judgment.

Forty is the number of probation. Accordingly, forty years has been allocated in Scripture for the judgment of the world, at the conclusion of which its kingdoms will be transformed into the Kingdom of our Lord and of His Christ (Rev. 11:15). For that joyous time we long and pray.

Therefore, the judgment of the household having been completed, the 144,000 "dew-drops" (Rev. 14:4; Isa. 26:19; Ps. 110:3) will be assimilated into storm-clouds. The heavy humidity which is the prelude

to thunder will be felt by the dwellers of the earth. Brother Thomas translates Isaiah 18:4 as:

"For so Yahweh saith to me, I will be still, yet in My dwelling place I will be without fear, as dry heat impending lightning, as a cloud of dew in the heat of harvest."

It suggests the ominous stillness that precedes a storm. In *Eureka* 3, p. 403, Brother Thomas aligns this time of uneasy quiet with the ten days prelude to the great Day of Atonement (Lev. 23:23-27), and which began with the sounding of trumpets. He suggests that ten years will be occupied proclaiming Christ's ultimatum to the nations (Rev. 14:7), and providing the world with its last opportunity to forsake Rome and come over to the side of Christ. This transitory period of ten years can be likened to the uneasy stillness which comes before a violent thunderstorm with lightning, tempest, and earthquake. Such a typical storm will devastate Rome. Such a thunderous war will never have been seen upon the earth. "The slain of Yahweh" will be widespread throughout the earth (Jer. 25:33), and the remnant will be so few in number in comparison that "a child may write them" (Isa. 10:19).

As the storm spends itself, as in the days of Noah, lighter, fructifying showers will take its place, for "He shall come down like rain upon the mown grass, as showers to water the earth" (Ps. 72). Those nations which have heeded the warning of Christ to separate from Rome, and particularly Israel, to whom John wrote the appeal: "Come out of her my people that ye be not partakers of her sins, and that ye receive not her plagues," will experi-

ence Divine goodness. Yahweh's doctrine shall drop as the rain, His speech "shall distil as the dew, as the small rain upon the tender herb, and as showers that water the earth" (Deut. 32:2).

Those showers will have all the nitrates of the goodness of Yahweh's word. The everlasting gospel will provide the nucleus of doctrine for the formation of Ecclesias among the mortal populations to be ruled over by Christ and the Saints as a royal priesthood after the order of Melchizedec.

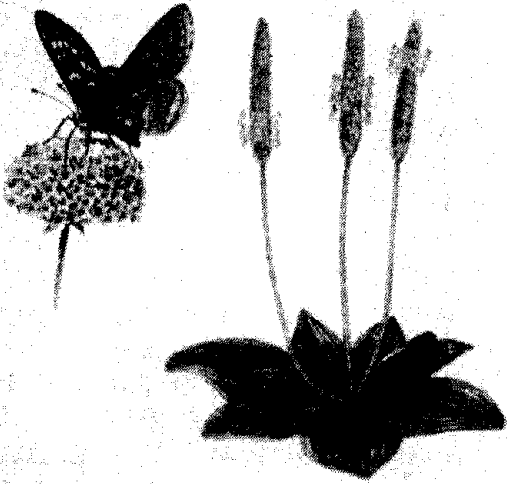
The type of Noah will be fulfilled. As it rained for forty days in his time, so will the antitypical storm occupy forty years in the latter days. As Noah first saw in the rainbow a sign of a covenant with God, so will the peoples of the latter days observe the symbol of hope in the glory of the rainbowed angel at the end of forty years of judgment (Rev. 10), comprising 144,000 raindrops reflecting the glory of the Sun of Righteousness, then risen "with healing in his beams."

At long last the earth will witness the clear light of an unclouded dawn, that will give place to the seventh millennial day. That Sabbath, or millenium of rest, will everlastingly refresh the saints, and revive the existing mortal populations who will then call upon Yahweh for His blessing. In that millennial day, Israel will be as strong young plants, growing up in the light of Yahweh's bounty, filling the earth with fruit. Meanwhile, "out of Zion shall go forth the law, and the word of Yahweh from Jerusalem" calling all mankind to His worship and grace.

--A. Pennington, Eng.

# Agents Of life

*"Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" -- 1 Peter 3:15.*



The lesson of nature can illustrate how we can put into practise the exhortation of Peter. Let us observe certain insects at work. In order to obtain nectar from flowers, butterflies and moths and bees must climb in and out of them. In doing so, they come into contact with the bloom's reproductive parts. The sticky pollen clings to the insect and is thus transferred from the male to the female parts of the plants. This results in fertilisation so that the seed is developed. Without even being aware of it, the winged creatures function in God's vast reproductive program.

Thus "by accident" as we would describe it, though it is by design when God's great purpose is considered,

the fertilisation of plants that reflect to the glory of the Creator is arranged, and their continuance is assured. The insects become agents of life.

What a lesson nature presents! The bees and butterflies do not deliberately go out to fertilise the plants, but to secure the means of their own continued existence. And, frequently, this is a manner by which the life-giving word can be transmitted from one to the other; a way of preaching the truth in which all can participate of both sexes.

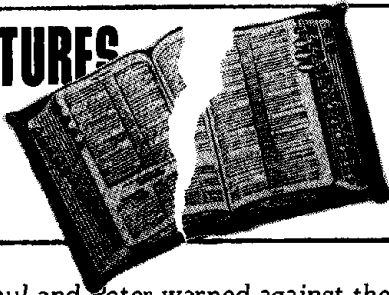
We do not have to stand upon a platform and give an oration, in order to provide an effective witness to God's truth. For that matter, we do not even have to distribute literature from door to door in order to do so, valuable though that form of service is.

We can witness for Christ by our demeanour, our deportment, our character, our willingness to render self-sacrificing service to others in need, our readiness to speak a word in season. When men and women saw the change wrought in the Apostles after the resurrection of Christ, "they took knowledge of them, that they had been with Jesus" (Acts 4:13). We can demonstrate the same influence whilst in the course of our daily duties; and then, like the bees and butterflies gathering nectar for themselves, we can transmit the life-giving influence of the Truth.

The manifestation of courtesy in an age of rudeness; the effort of giving a little extra in service to client or employer when most demand payment in kind for anything performed; acts of thoughtfulness and kindness extended when needed in the course of the business of life, can demonstrate to others the influence of Christ in us, and provide the means for transmitting the life-giving pollen of truth, bringing forth further plants to the glory of the Creator. Thus the gathering of nectar, essential to our continued existence now, can become the channel of service to Christ, and help provide the means of our salvation for "they that turn many to righteousness shall shine as the stars for ever and ever" (Daniel 12:3).

- V. W.

# SCRIPTURES



# WRESTED by the WITNESSES

Both Paul and Peter warned against the tendency of some to distort the teaching and intent of the Word. Paul claimed that some, by so doing, would be led to deny a literal resurrection, and thus would earn the title of "false witnesses of God" (1 Cor. 15:15). Peter made reference to the possibility of Apostolic teaching being used to one's own hurt, writing: ". . . . As also in all his (Paul's) epistles . . . . are some things hard to be understood, which they . . . . wrest, as they do other Scriptures unto their own destruction" (2 Pet. 3:16). We claim that the Witnesses illustrate the truth of this observation.

### The Resurrection

Bodily resurrection is proclaimed in both Old and New Testaments, thus:

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2). "There shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15).

The burial and resurrection of the physical body of Jesus Christ, is related in the final chapters of the four gospels. The following is a summary of that recorded by John.

Joseph of Arimathea obtained Pilate's permission to take the body of Jesus, and with the help of Nicodemus, placed it in a new sepulchre adjacent to the place of execution. Nicodemus had brought a mixture of myrrh and aloes. They wound the body around in linen cloths, with the spices, as was the manner of the Jews, and laid Jesus' body in the sepulchre.

Early the next day (the first of the week) while it was yet dark, Mary Magdalene came to the sepulchre and saw that the heavy stone which had closed off the entrance, had been rolled away.

She ran to Simon Peter and the other disciple (John) and told them "They have taken away the Lord and we know not where they have laid him."

Peter and the other hastened to the sepulchre and looking in, saw only the grave clothes lying there. They then departed but Mary remained, weeping. She saw two angels within the sepulchre. She then noticed Jesus standing but did not recognise him, supposing him to be the gardener. When Jesus spoke she knew him and later returned to tell the disciples that the Lord had risen.

Jesus appeared to the disciples in the room where they had assembled. Thomas, one of the twelve,

was absent and was sceptical when told that Jesus had visited his fellow apostles.

A week later, when Thomas was present, Jesus again appeared and rebuking Thomas for his disbelief, showed him his wounded side and hands. Subsequently Jesus appeared to the disciples while they were fishing in the Sea of Tiberius (also known as the Sea of Galilee).

They had caught no fish all night, and in the morning, Jesus, standing on the shore, told them to cast their net on the right side of the ship. They did so, and caught 153 fishes.

A fire was burning on the shore and Jesus invited them to eat. Fish were already cooking, and bread was available.

The narrative in Acts adds that Jesus remained on earth for 40 days after his resurrection, "speaking to his apostles of the things pertaining to the kingdom of God."

In 1 Cor. 15:4-6 Paul declares that Jesus was buried, and that he rose again on the third day, that he was seen of Cephas, then of the twelve, and after that he was "seen of above 500 brethren at once."

Yet despite this wealth of scriptural evidence, the so-called Witnesses deny the bodily resurrection of Jesus.

#### The Resurrection Of Jesus

In their book *Is This Life All There Is?* (p. 169), they write:

"The resurrection of Jesus Christ shows that raising the dead, does not mean bringing back to life the identical body. Jesus was raised not to human life, but to spirit life."

Again:

"God accepted the sacrifice of Jesus'

human nature and disposed of Jesus' human body. How? We do not know." From *Gods Eternal Purpose Now Triumphant* (p. 155).

This wrested scripture is founded upon another false doctrine taught by the sect, namely, that Jesus sacrificed his life on Calvary as a substitutionary offering to God, therefore Jesus could not be resurrected physically, but "had to be raised in a different form." *Let God Be True* (p. 116):

Yet atonement means reconciliation. The sacrifice by Jesus was *not* substitutionary but representative. It was made to render sinners acceptable to a righteous God, by their being reclaimed, i.e. redeemed from their sins through the death of the Son of God.

In John 10:17-18 Jesus said "I lay down my life that I might take it again. I have power to lay it down, and I have power to take it again."

#### Christ's Second Coming

The visible return by Christ to earth is frequently taught in Scripture. We have such statements as:

"And his feet shall stand in that day upon the Mount of Olives" (Zech. 14:4).

"Behold he cometh and every eye shall see him." (Rev. 1:7).

"This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11).

The so-called Witnesses, however, claim that Jesus Christ in 1914 C.E. established his kingdom in heaven. The sect asserts that "it was in the invisible heavens that the year 1914 C.E. witnessed the fulfilment of Rev. 11:15 'The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever

and ever.” *Is This Life All There Is* (p.160).

Another quotation from the same book *God's Eternal Purpose Now Triumphant* states:

“We have been in that time of the end since the year 1914 C.E. . . . . The reason why the year 1914 is to be fixed upon is that in that year the presence (*parousia*) of the Lord Jesus in Messianic kingdom authority began. That his invisible ‘presence’ was true in this respect is indicated by a particular thing that he said in answering the apostles’ question (Matt. 24:3) namely ‘Tell us when shall these things be?’ (Matt. 24:14) ‘And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.’”

The book continues: “In answering his apostles, Jesus gave no date.” Then follows a long and involved series of calculations extending over several pages starting “from 607 B.C.E. when the Babylonians destroyed Jerusalem, until the fulfillment of the Gentile Times in 1914 C.E.” It concludes with “so the proof is at hand from the Bible and from world history that the ‘time of the end’ began in the early autumn of 1914” (pp. 173-178).

The teaching of the so-called Witnesses in regard to these two basic doctrines of truth: the physical resurrection of the Lord, and his physical return to the earth, reveal them to be completely astray. In spite of apparent agreement with the Truth in some aspects, these doctrines are fundamental. Additionally, they teach the existence of a devil who was a fallen angel (Lucifer); the pre-existence of Christ; the rejection of God’s purpose with Israel.

In Matt. 24:26-27, the Lord Jesus warned against false prophets who would teach an invisible presence in regard to his coming. The warning is apt to the teaching of the so-called Witnesses today.

V.H.K.

#### Editorial Note

The so-called Witnesses claim that the body of the Lord that went into the tomb never came alive. The resurrection, they teach, was of a “spirit” body, for the physical body he had inherited from his mother, had been “given as a ransom” and therefore could not be taken up again! But, as stated above, the theory and doctrine is entirely false, and proved so by the preaching of Peter at Pentecost. He declared of David: “Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins . . . He would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. THIS Jesus hath God raised up, whereof we all are witnesses” (Acts 2:30-32).

The Apostles were witnesses of that resurrection. They saw in the risen Christ a body that was “of the fruit of David’s loins” though then changed to immortality, or spirit nature. The “fruit of David’s loins” is obviously the same body as went into the tomb: a tangible, visible body. True witnesses teach the doctrine of a physical resurrection of the Lord, as the forerunner of the resurrection of all saints (Rom. 6:5). False witnesses deny this, as Paul teaches (1 Cor. 15:15). From this evidence it is not difficult to recognise how the so-called Witnesses should be categorised.

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*Men love darkness rather than light, because their deeds are evil. This is an old saying, but characteristically true of all past and present times.*

# LOGOS

## Communication

(In which the Editor holds converse with readers near and far)

### Fruits Of Evolution

"Thank you for the booklet on Evolution. It is most timely. I opposed the BBC TV series on *The Ascent Of Man* by writing to the Press. Some bitter opposition was aroused as a result, among a class that believes in a kind of divinely controlled evolution, which gives lip-service to God, but denies His Word.

"On the other hand, we were encouraged by a Dr. Gish who spake against evolution. He is one of some 500 scientists, mostly American, though some are in Israel, who call themselves *Creationists* and accept the Genesis record.

"He drew attention to the fruits of evolution as providing the basis for the almost Godless socialism found in many countries today, and which is supported by those who should know better, and who encourage gross permissiveness in our society.

"Brother Roberts warning in his book *England's Ruin* was almost prophetic in the light of what we see now.

"One further point. I am sure you must get somewhat tired of being made 'an offender for a word.' So often there are those who lacking experience seem to imagine that prominent brethren need taking down - forgetting that after forty years and more in the wilderness

journey, most of us are more often tired and dispirited, rather than proud and lofty, and have given up much for the Truth's sake. The words of Jacob's blessing to Joseph are encouraging. 'The archers have sorely grieved him and shot at him . . . but his bow abode in strength, and the arms of his hands were made strong by the Mighty One of Jacob.' Keep on in the work. - A.M." (NZ).

### The "Witnesses" in Nigeria.

"I have read with pleasure your publication *Blood Transfusion Does Not Violate Bible Teaching*. I am a Christadelphian in isolation, May I have some of the following books: *Jehovah's Witnesses Tested By the Bible?* I am in a position to distribute these, for there is a stronghold of Jehovah's Witnesses here. I feel that with your help, I can get people to examine truth in contrast to the error of the Witnesses - W.I. Ngwakwe" (Nigeria).

*(We are prepared to assist in the proclamation of the truth in Nigeria, but feel that it should flow through one channel. We have forwarded copies of the above books to Bro. Eze of Aba who is in a position to supply you with copies free of charge. If you have any problem about obtaining supplies, please contact us again. . . . Editor).*

### Logos Calendar For 1976

We thank all readers who have written in appreciation of the *Logos Calendar For 1976*. The scenes of Israel depicted thereon have been favourably commented upon by many readers. Others regretted the omission of the outline work for children to colour in. Any suggestions for the 1977 calendar (God willing) will be appreciated . . . Editor).

### Appreciation

"We always look forward to receiving *Logos*; reading it brings our minds nearer to God." - S.J. (N.Y.-USA).

*(A brief note such as above from an elderly sister whom we have never met, is tremendously encouraging. We are reminded of Proverbs 25:25: "As cold waters to a thirsty soul, so is good news from a far country." . . . Editor).*

### Co-operation

"First of all an apology is in order for a late subscription. The cheque was made out at the usual time in October, but we delayed mailing it. Now, with the hindsight, it seems that it was withheld that you might 'be holpen with a little help,' for we have increased the amount. My sister wife and myself have

it will be used is most needed. heavenly Father efforts of your- those of *Eureka* he production of elpful magazine, to upholding the s purity." — K.M.

generous, sponta- rality of many s assisted to that e do perceive a hese closing days ntiles, when wick- ising as a flood, to to set forth faith orthright exposit- exhortation, in t, at least, those ing ears and dis- es may heed and . . . Editor).

#### Was God

interested in the osed, p. 45 of the Logos regarding h's Witness trans- ohn 1:1. I am no on Greek gram-yntax . . . How- e comments may o you.

need beware of he *Diaglott* to an as it was the one man, and ap- not based on the *The New World* n is biased; there reviews in jour- n show this to be have no need to out what the NWT ay: a study of n the NWT bears when compared t Gingrich's Lexi-

ess all commenta- ased, but Turner- cal *Insights Into* . 17 says: ". . . The God does not definite article; theos is not a kind of adject- efore it must be divine and not

God. The fallacy of this has been exposed since Dr. Moffat's time, but he has never lacked a following. The one he would doubtless be most anxious to disown is the utterly unsuitable translation of a German ex-Roman priest, 'The word was a god.' . . . Grammat- ical considerations therefore require that 'there need be no doctrinal significance in the dropping of the article, for it is simply a matter of word order.'

"Robinson in *Honest To God* (pp. 70-75) has a useful section which I am sure you would find helpful. Not that I recommend his book; it bears the marks of the liberal theology but it does show that a true Christ- ology lies between ebionit- ism and docetism—Christ was 'the complete expres- sion of God.'" — J.S. (NZ).

(In our opinion, the statement "the word was God" signifies that the word (logos, declaration of divine wisdom or purpose when used in this context) revealed God unto man, so as to be identified with Him. When we made reference to Moffat's rendition, we did so understanding it in that light. We cannot, in any way, recommend Robin- son's book. A man who treats the exalted subject of the Father in such an ir- reverent manner is not wor- thy of such recommenda- tion; nor is his support, or opinion, of much value. The theories referred to have re- lation to the gnosticisim of the early centuries. Ebionit- ism was a form of Judaism which sometimes described the Lord as mere man; Doce- tism denied the reality of the Lord's humanity. So they were two extremes, among other extremes. The truth is that the Lord, in the days of his flesh, was

the manifestation of God in flesh—a doctrine that Robinson does not correct- ly understand himself. John declares: "We beheld his glory, the glory as of the only begotten of the Fa- ther" (John 1:14). Many stumble over these words, and fail to comprehend the doctrine of God manifesta- tion, so beautifully ex- pounded in *Phanerosis*. This doctrine has the answer to all the so-called "difficult" passages of the Word. . . . Editor).

#### The Truth's Literature

"Please forward me a copy of the book *Prophets After The Exile*. These valuable books help to build us up and strengthen us in these last days of the Gen- tiles. And, certainly, they are 'perilous days;' the 'sea and the waves are roaring,' and man can see no way out of the trouble he has created. We know condi- tions will worsen, but it be- hoves us to stand firm, and hold fast to our faith in Christ Jesus our Lord." — J.B.N. (Vic.).

(Sound expositions of the Word of God can cer- tainly help us in these diffi- cult days. But the times are not inducive to study, and due partly to modern systems, many young peo- ple are losing the taste for it. If they would strengthen themselves to match up to the challenges of the future, let them give diligent regard to such books as *Elpis Is- rael*, *Christendom Astray*, *Eureka*, *Prophets After The Exile*, and so forth. The world is losing the ability to study; it wants informa- tion supplied in snip- pet form, catchy phrases, or light superficial book- lets. It sees no need to give itself to the deeper, more extensive ex- positions. And the tenden-



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cy of the age "rubs off" on to the Brotherhood. The Truth is the means provided of Yahweh for the sanctification of believers (John 17:17), and its power is only revealed when it is understood. The writings of the pioneers are outstanding aids to that end. . . . Editor).

### Account Unpaid

"Thank you for putting in the Account reminding me of payment due. I fell behind in that regard. I thank you for continuing to send *Logos* and *Good Company* when I failed to renew. I have been ill for some time, and at present I am living alone; thus I find help and companionship in the articles of the Magazine.

— B.C.W. (New Mexico).

### Account Paid

"You enclosed an account with my last *Logos*, but I do not owe any money unless a payment has failed to reach you; however I count it a joy to send you an additional amount to help with the work, and do so with love, affection and appreciation for your labour of love for others in the name of our Master" — J. M. (USA).

(Your letter and comments are deeply appreciated. The account was enclosed in your "Logos" over eight weeks before you received it, for that is the time it takes the postal authorities to deliver it to you. Therefore your payment may have crossed with it. Anyway, you are now paid up to date . . . Editor).

### Thrilling To The Word

"Thank you for your encouraging letter. It has helped me to appreciate the great blessing we have in the Truth, and that it is the answer to every problem. It supplemented a special fortnight of study we have had with Brother John Martin on Hebrews. It was really very thrilling as we examined the Word. How merciful is our heavenly Father. He has provided for the faithful in every way, and His grace is sufficient for every need. What treasure His word reveals, and how blessed we are to be able to meet together unhindered to enjoy its beauties. Having thrilled to the

company of our visiting Brethren over the last few months, we feel strengthened for the walk before us."

— C.H. (WA).

### Advertising Christendom Astray

"Enclosed is the copy of the advertisement for *Christendom Astray* requested by you. We continue to receive requests for the book. It costs about \$10 to place a copy in a person's home. Some show great interest; and a few baptisms have resulted. I return the \$1 with a letter of encouragement to read the book, also offering a free copy of *Key To The Understanding Of The Bible*. Some request *Elpis Israel* or other works on the Truth. So the work continues." — T.H. (USA).

(We commend you for your persistence. Remember, Noah was commended because he never gave up, not because of the number of converts he obtained! That constitutes a challenge to us in these Noahic times. . . . Editor).

CHRISTENDOM ASTRAY, A book which tells the story of the world's religions and shows how they have all failed to bring man to God. 120 pages, 4071-34 Ave. North, St. Petersburg, Florida 33713.

## Discussion For Reconciliation

### THE DIVINE BEGETTAL OF THE LORD

During the past month, a discussion was conducted in the Sydney area between brethren meeting at Beverley Hills, the Sydney inter-ecclesial Committee, the Fellowship Committee, and other representatives.

The purpose was to seek a basis of reconciliation between those meeting at Beverley Hills (represented by Brother Spongberg), and the Ecclesias from whom they have withdrawn, or who have withdrawn from them.

In a private meeting before the general discussion, it was agreed by the representatives of the Sydney Inter-ecclesial Committee, that they would set aside all superfluous controversy and accusation, and limit themselves to the essential requirements of the reconciliation.

This surrounded the meaning, or intent, of Clause 9 of the *Statement of Faith*.

The Clause reads:

"That it was this mission (see Clause 8) that necessitated the miraculous begettal

## LOGOS

same time, to be a sinless bearer thereof, and, therefore, one who could rise after suffering the death required by the righteousness of God."

It was claimed, by the Inter-ecclesial Committee representatives, that the meaning of this is clear, and they endorsed the reasoning of Brother Roberts in *The Blood of Christ*:

"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—not 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 extra-ordinariness consist? . . . He was the same stuff specially organized and 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 . . . 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 . . ."

Recognising this as fundamental Christadelphian teaching, generally accepted throughout the world, the Beverley Hills brethren were asked to abandon their agitation against it, and to endorse the proposition that:

"Due to the Divine begetting, the Lord Jesus Christ came into the world possessing unique capacity and latent ability possessed by no other man before or since, which enabled him to completely conquer sin where every other man failed."

Both propositions were rejected by the Beverley Hills brethren. In doing so, they refuted the proposition advanced as unscriptural, and indicated that they had a duty to promulgate the view believed by them, namely that the Lord obtained no added latent advantages in his conquest of sin through his divine parentage, but, instead, any help to overcome came subsequent to his birth. In other words, granted the same education and care as enjoyed by the Lord after birth, his manifestation of perfect obedience *could* have been attained by others of Adam's race. The virgin birth, according to this theory, was only necessary to establish a Father/Son relationship essential to the sacrifice of the latter, and without which the offering of the Lord by the Father would constitute murder.

When the Inter-ecclesial proposition was rejected, an alternative formula was submitted, which was accepted by the Beverley Hills group, but rejected by the Inter-ecclesial Committee representatives. This alternative suggestion would not have clarified the issue, and as the Beverley Hills representatives had indicated that they considered their rejection of the proposition of the Inter-ecclesial Committee as fundamental, and therefore intended to continue to press and advocate their own theory, to accept this alternative proposition would not have resolved the problem. Instead, it would have condoned the viewpoint so strongly advocated by the Beverley Hills brethren that the teaching of Brother Roberts, and the proposition advanced by the Inter-ecclesial Committee constituted false doctrine, and it would have given tacit endorsement to their expressed determination to continue their agitation to that end.

As we have closely co-operated with these brethren in the past, and desire to do so again, this abortive attempt to find a solution to terminate controversy was emotionally upsetting. Particularly, as every attempt was made by the representatives of the nine Ecclesias in the NSW area to simplify the issue as much as possible, and to limit it to the clear statement above.

# SIMEON

## The Man Who Waited

*"And behold there was a man in Jerusalem whose name was Simeon; and the same was just and devout, waiting for the consolation of Israel. And it was revealed unto him by the Holy Spirit that he should not see death before he had seen the Lord's Christ" (Luke 2:35).*

### **Simeon: An Example Of Patience**

The Gospel records are more than mere history. Among other things, they reveal personal details of our former brethren and sisters: men and women, who, like us, looked to the Lord Jesus as their Saviour. Though now dead, they, like Abel, "yet speaketh," and this month we listen to the voice of old brother Simeon.

We could not paint a better picture than what the Spirit has done as recorded in the passage above. We have a description of the kind of person dear unto God. Simeon was not only just, holy, devout, but also a man whose greatest ambition in life was bound up in "the consolation of Israel."

What an example and a challenge! Let us take pen and paper, and write a list of our objectives in life in order of priority. If we are honest, we might be surprised how far down the list appears the ambition of Simeon!

God was so pleased with the faith of this man, that He granted him a special dispensation. He promised Simeon that death would not overtake him before he had seen the Christ. Ponder what this would mean to a man such as Simeon! As

year followed year, it became the anchor of his soul. Simeon was found patiently and confidently waiting, whilst others allowed the prophetic vision to fade.

In my conception of Simeon, I see an old man, worn with the passage of time, his natural eyes dim, but his spiritual vision bright. Obviously the time of death is at hand, yet his faith remains strong.

And then it happened—and we have one of the most touching scenes in the Word. Driven by an impulse that he did not understand, but which was the Spirit moving him (Luke 2:27), he visited the Temple. It was at the very time that Mary and Joseph also made their way there to present the child to God according to the law. To their astonishment, the aged man took the child in his arms, and thanking God for the great privilege that was his, declared in the spirit of prophetic poetry:

*Lord, now lettest Thou Thy servant depart*

*In peace, according to Thy words  
For mine eyes have seen Thy  
salvation,*

*Which Thou hast prepared before  
the face of all peoples;  
A light to lighten the Gentiles,*

*And the glory of Thy people Israel.*

These words provide a tabloid of the Gospel. Read them quietly and imagine the scene. Try to enter into the feelings of Simeon, as he realised that the promise of God, at long last, had come to pass. When that ancient man, on the verge of death, held that precious bundle of life in his arms, and pronounced that benediction, one of the great, dramatic moments of history took place—a symbolic moment when life and death were intermingled.

#### **Simeon: Patience Rewarded**

Simeon saw in fact, what Abraham had seen in vision. Small wonder that he uttered gracious words of prophetic power such as to cause Mary and Joseph to marvel.

Surely we can marvel with them. Although God has not promised us that we shall not see death until we see the Lord's anointed, He has assured us that one day we will be permitted to gaze upon the Captain of our salvation. Moreover, in view of the significance of the times in which we live, it could well be that we will not close our eyes in death, before that great event shall take place. But how different will be our view from that of Simeon. He saw only a bundle of possibilities, but we shall gaze on the face of one manifesting full immortal glory. And if we, like Simeon, will be adjudged faithful, we shall joy in his presence, and praise God for His goodness. He will see in us the

vindication of part of his prophetic message: "a light to lighten the Gentiles."

However, the way to salvation is along the path of personal sacrifice. So to Mary, Simeon spoke words of explanation:

"Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also), that the thoughts of many may be revealed" (Luke 2:34-35).

How do we react to the demands of the Truth? What do our thoughts reveal in that connection? Simeon had a lonely pilgrimage to endure. So have some today, who in their isolation may be tempted to heed the appeal of companionship and unity with those who though they mouth the name of Christ, do not properly understand his teaching. If our lot is one of loneliness, let us think of Brother Simeon and his patient waiting. He waited not for a year, nor for a quarter of a century, but throughout a lengthy life of dedicated service in worship.

But what a joy at the end! And what a joy for us if we, too, remain faithful. If death should claim us before the Lord's return, we lose nothing. When the trump shall sound, we shall come forth, and, together with Brother Simeon, will look upon the countenance of him who is described as "the chiefest among ten thousand," the "altogether lovely one" (Song. 5:10, 16).

The question remains, however, will Simeon, will the Lord, recognise us? — J.A. Swaish (Wales).

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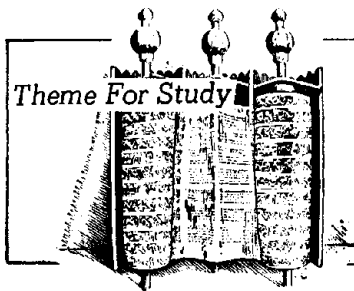
A man or a woman is worth little as a companion, either for wisdom or sympathy, who has not seen trouble. Those believers "living in pleasure are dead while they live." Having a name to live, they are dead; they are not awake to the great and dread realities of existence that are in God. If God love, He will draw them into the furnace in some way. — R. R.

# Sennacherib's Overthrow

"I will defend this city to see it the Mine own take, and for My servant Davy's sake." Then the angel of Yahveh went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses!" (Isaiah 37:36)

The dream of destruction of Sennacherib's army outside of Jerusalem is backed by the fulfilment of God's fatherly desire.

The Assyrian camp down like the wolf on the fold,  
And his warriors were gleaming with purple and gold,  
And the green of their spears was bright on the sea,  
When the blue waves were deadly of deep and lee,  
Like the leaves of the forest when summer is green,  
That host with their banners at sunset were seen,  
Like the leaves of the forest when autumn hath blown,  
That host on the morrow lay wither'd and strown.  
For the Angel of Death loosed forth on the blast  
And breath'd in the face of the foe as he pass'd;  
And the eyes of the soldiers wax'd deadly and chill,  
And their hearts but once heav'd, and for ever were still.  
And there lay the steed with his nostrils all wide,  
But through them there roll'd not the breath of his pride;  
And the foam of his gasping lay white on the turf,  
And cold as the spray of the rock-beating surf,  
And there lay the rider, deserted and pale,  
With the dew on his brow, and rust on his mail,  
And the tents were all silent, the banners alone,  
The lances unlifted, the trumpet unblown.  
And the widows of Ashur are loud in their wail,  
And the riots are broke in the temple of Baal,  
And the might of the Gentile, broken by the sword,  
Hath melted like snow in the glance of the Lord!



## PSALM 13

### Yearning For Yahweh's Help

This Psalm provides the antidote to depression and despondency. It commences on a note of despair (vv. 1-2), moves on to an expression of desire (vv. 3-4), and concludes with a triumphant proclamation of deliverance (vv. 5-6). It is brief, helpful, instructive. It was composed in circumstances of suffering, and so expresses in word that which many must feel in life. Its message may be summed up in the 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).

#### Historical Background

This Psalm is inscribed as *A Psalm of David*, the significance of which title, we considered last month (see. p. 115). It was obviously written at a time of deep depression when David's patience and faith were taxed to the utmost, and in the bitterness of his experience, he was induced to lift up his voice in the almost despairing cry of *How long!*

From the reference to his "enemy" (v. 4), it seems as though the prayer was uttered towards the end of Saul's persecution of David. Such a time is suggested in 1 Samuel 27, 30. The treachery the men of Keilah and Ziph (1 Sam. 23:1-12, 19) which occasioned the composition of Psalm 12, was followed by the death of Samuel (1 Sam. 25:1), and further treachery on the part of the Ziphites (1 Sam. 26:1). On this occasion, David caught Saul off-guard, and was urged by Abishai to

slay him (1 Sam. 26:8). But David refused on the ground that Saul was Yahweh's anointed; and out of respect for His God, he refused to put forth his hand to deliver himself of such an enemy as that. There was temporary reconciliation between David and Saul, but obviously such a state could not last. David began to tire under the constant pressure. The next fit of pique on the part of Saul, and his life again would be endangered. Under such circumstances, and in the face of such treachery as he had experienced, whom could he trust?

David was assailed by depression which seriously challenged his faith:

"David said in his heart, I shall now perish one day by the hand of Saul; there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel" (1 Sam. 27:1).

This was among the plans devised by David at the time (cp. Ps.

13:2), as he wondered "how long" he must put up with such circumstances.

But worse was to follow. His sojourn among the Philistines was fraught with even greater trouble, which came to a climax when Achish forced him to return from the impending battle with the Israelites, David made his way back to Ziklag, only to find that another enemy had attacked the city and taken captive the families of David and his followers.

This was David's darkest hour. He was "greatly distressed," so that his very followers threatened to stone him (1 Sam. 30:6). They considered that their wives and children had been destroyed or were beyond help. But at that moment of utter depression, when all seemed lost, and the future was dark with foreboding, "David encouraged himself in Yahweh his God" (v. 4—compare these words with v. 3 of the Psalm). Surely, in that moment of deepest gloom, his prayer would have ascended to Yahweh: How long?

The answer came quickly. Within days, David, whose state seemingly had never been more hopeless, was elevated to the throne, to receive the loyal allegiance of his people! Surely this is an incident, that teaches the folly of giving way to despair, and the virtue of applying Christ's exhortation in all circumstances: "men ought always to pray and not to faint" (Luke 18:1).

Does not this reveal an element of weakness in the character of this great man; a time when "fear of man brought a snare" (Prov. 29:25)? Is this consistent in a "man after God's own heart?" Let us remember that the characters recorded in

the Word are those of real men with shortcomings common to flesh, but whose faith generally enabled them to overcome the problems that assailed them. Indeed, the recording of such incidents in the Word, is a source of comfort and encouragement to all who are similarly afflicted, exhorting them never to be utterly cast down by temporary failures, but to use the means that great men of the past have done to rise again. Certainly, such incidents provide a warning against those who condemn others for temporary lapses, for in so doing, they actually stand in judgment upon such as David. Indeed, three passages of the New Testament urge upon us the attitude to be adopted:

(1)—"Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand" (Rom. 14:4).

(2)—"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1).

(3)—"Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity" (Heb. 5:2).

Meanwhile, David's desire and plea for Divine intervention, foreshadowed the feelings of the Lord who declared: "But I have a baptism to be baptised with; and how am I straitened till it be accomplished" (Luke 12:50). He waited the time of deliverance, that he might be in a position to help his brethren, far more than he was able to do in the midst of trial and anxiety.

#### Dominant Expression

This is surely the exclamation, *How long!* It is repeated four times in the first two verses, and is a cry re-echoed by saints throughout the ages. In Rev. 6:10 they are repre-

sented as praying:

"How long, O Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth."

This expresses the spirit of the Psalm before us.

### Dominant Divine Title

Though the Psalmist uses the Divine name, the real title suggested by his experiences, though not expressed in this short but fervent prayer, is that which is used in the verse quoted above (Rev. 6:10). The word "Lord" as there used is *Despotes* in Greek, and signifies one with absolute power. It is the title given to an owner, ruler, master, lord or king, and is expressive of one exercising despotic power over his subjects. The title is used for God: Luke 2:29; Rev. 6:10; for Christ: 2 Pet. 2:1; Jude 4; and for slave-owning masters: 1 Tim. 6:1-2; 2 Tim. 2:21; Tit. 2:9; 1 Pet. 2:18. Peter used it to address the Father, after having experienced His help in the face of bitter persecution (Acts 4:24). It is the prevailing thought of the Psalm before us. David prayed to One Whom he recognised exercised absolute power, and would help him in his distress, if His wisdom dictated the need to do so.



### VERSE BY VERSE NOTES

The Psalm is divided into three parts:

- (1)—Despair: A Lament — "How long?" — vv. 1-2.
- (2)—Desire: An Appeal — "Help me!" — vv. 3-4.
- (3)—Deliverance: A Declaration of faith — "I will sing" — vv. 5-6.

### 1. Despair: A Lament — "How Long?" — vv. 1-2.

*The Psalmist is cast down by depression. He pours out his heart in prayer unto Yahweh, but seemingly without response. In his despair, he enquires, "How long?"*

### VERSE 1

"How long wilt thou forget me, O Yahweh? for ever?" — Does Yahweh forget his servants? He does not. The word *shakach* signifies to mislay, to be oblivious of from want of memory or attention, and therefore to be indifferent to an appeal. Sometimes Yahweh permits His servants to be tried, thus developing their characters, and giving them opportunity to demonstrate their fidelity to Him in the face of difficulty. The Psalmist was prepared to do that, but desired to know the duration of such trial. Was it to be "for ever?" The word "ever" is *netsach*, and though it does suggest remoteness, also implies termination. The Psalmist has not given himself entirely over to despair; for faith teaches him that the period in which Yahweh will remain silent is terminable. Thus faith fights and conquers depression and despair, whilst pleading, *How long?* The man of God ever realises that the seeming silence of Yahweh is limited.

"How long wilt Thou hide Thy face from me" — To "hide the face" in this context is to withhold blessings. It is in contrast to Yahweh "making His face to shine" upon His people, and "being gracious" unto them (Num. 6:25). Unanswered prayer is like light withdrawn.

### VERSE 2

How long shall I take counsel in my soul" — The word "counsel" is *etsah*, and signifies "to devise plans." But human devising in the absence of divine blessing is only frustrating, and cannot bring the desired result. See Ps. 127.

"Having sorrow in my heart daily" — The period of waiting has been filled with devising plans for deliverance. This has been done of a night, with the objective of putting them into operation the next day. But the plans of the night fail, and heartfelt sorrow is the daily experience of the Psalmist.

### 2. Desire: An Appeal — Help me! — vv. 3-4.

*In the face of disappointment and*



frustration, what is the man of faith to do? *He must continue to pray and not to faint (Luke 18:1-8). That was the example that David set in his distress (cp. 1 Sam. 30:6).*

### VERSE 3

"Consider and hear me, O Yahweh my God" — David pleads with Yahweh to look upon his state, and give answer to his prayer. The word "hear" is *anah*, and signifies to *take heed, to respond, to speak*. The R.V. renders it as *answer me*. "Look on my state and answer me!" is the urgent plea of the beloved.

"Lighten my eyes lest I sleep the sleep of death" — The danger of his situation is such that David despairs of life itself. When the vital powers grow dim, a Hebrew says his eyes are darkened. When he is refreshed and vitalised he says his eyes are "lightened" (cp. 1 Sam. 14:27, 29; Ezra 9:8). In distress, depression or illness, the eyes grow dim and lack lustre; in moments of joy, they light up in anticipation or pleasure. The Psalmist is at the extremity of his endurance, and is in danger of death. See 1 Samuel 30:3 for the suggested circumstances.

### VERSE 4

"Lest mine enemy say, I have prevailed against him" — David's death by any hand would be a triumph for Saul and his followers, and for the forces of error and evil.

"And those that trouble me rejoice when I am moved" — David is not praying merely for personal relief, but for the vindication of Yahweh's name. If he be overwhelmed, what of Yahweh's covenant? Because David had identified his cause with that of Yahweh, he could justly plead the intervention of God against his enemies, for they opposed the Divine purpose. However, as one writer has remarked: "We must be very sure that God's cause is ours before we can be sure that ours is His!!"

### 3. Deliverance: A Declaration of Faith — "I will sing" — vv. 5-6.

*As David turns to Yahweh, his confidence is restored. He recalls past deliverances, and on that basis anticipates more to come, enabling him to lift his voice in praise to his God.*

### VERSE 5

"But I have trusted in Thy mercy" — "Mercy" is an unfortunate word to use in

this context. David is not seeking forgiveness of sins; but rather pleading on the basis of Yahweh's *lovingkindness*, expressed by the word *chesed*, rendered "Mercy." The "lovingkindness" of Yahweh is bound up in His covenant, in which the Beloved had put his trust, and on the basis of which he now turns to Yahweh.

"My heart shall rejoice in Thy salvation" — As he turns his eyes from his immediate troubles to contemplate his privileged position before Yahweh, he is able to rejoice in spite of his difficulties. This is one of the great booms of the truth. It enabled Paul, though a prisoner in Rome, to urge upon his brethren to "rejoice in the Lord." To the Philippian brethren he wrote: "Rejoice in the Lord alway: and again I say, Rejoice" (Phil. 4:4). To follow the Apostolic advice is to discover the antidote to depression, dismay and lack of faith. The one who "rejoices in the Lord" in the truest sense has his spiritual vision centred upon the "hope set before him," and though he may be assailed by frustrations, will never be utterly cast down.

### VERSE 6

"I will sing unto Yahweh" — He expresses his determination to snap the bonds of depression that have held him tight, and to "rejoice in the Lord." His sighing will give place to singing; the darkness of his despair will be destroyed in the certainty of deliverance.

"Because He hath dealt bountifully with me" — His determination to raise his voice in singing is not the result of mere emotionalism, but rather the realisation and contemplation of benefits already received at the hand of Yahweh. He is determined to "count his blessings." God has helped him in the past, and surely that provides confidence to expect help in the present. Thus from the darkness of despair (vv. 1-2), the Psalmist finds life's stresses alleviated through prayer (vv. 3-4), and is finally able to rejoice in confidence that He Who has helped him in the past, overlooks him from the shadows, awaiting the appropriate time to help in the future.

"To the chief musician" — See our notes volume 41, page 60. This concluding dedication, prophetically refers the Psalm to the Messiah. Of him it is written: "For the joy set before him, he endured the cross, despising the shame, and is set down at the right hand of the

throne of God" (Heb. 12:2). He has revealed the way, it is for us to walk in it. Paul, like David, discovered the great joy of so doing. He wrote: "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts . . ." (Rom. 5:3-4). A close examination of Paul's words reveal that he was able to "glory in tribulation" because in his spiritual maturity, he discovered the purpose of trial, summed up in the word *knowing*. In his case, tribulation worked, or developed, patience, or endurance; and endurance worked experience. The word in the Greek (*dokimen*) signifies "full proof by trial." It is a word used to describe the testing and purifying of metal by fire. Tribulation tests our confidence in both God and ourselves. Let it remain unshaken under test, let us learn under test, receiving *full proof by trial*, that God lives and is not indifferent to our state, and "hope" will be deve-

loped. We will realise that He Who has helped us in the past, can and will help us in the future. It will demonstrate that we who have successfully endured trial then, are equipped to do so again. Above all else, it teaches that trials are limited in duration and though "sorrow may endure for a night, joy cometh in the morning." Therefore "hope maketh not ashamed." That was the experience of David. In the midst of bitter trial, he learned that Yahweh was not indifferent to his needs, and his faith was strengthened. He counted his blessings, recalled past deliverances, and by prayerful wrestling with his problem, at last succeeded in turning distress into determination, and sadness and sighing into songs of salvation and joy.

This beautiful little prayer-psalm can inspire us to do likewise. By all means let us pray *How long?* shall trial last, but never let us sink under the oppressive thought that it shall be forever.

--H.P.M.

Question  
Answered



**PAUL'S COMMENT**

**REGARDING THE HOLY SPIRIT**

*Reader K.M. (Qld) comments: "On p. 78 of The Holy Spirit and The Holy Spirit Gifts, the statement is made: 'His (Dr. Thomas) rendition of Acts 19:2 is supported by the Revised Version which renders the answer to the disciples as 'We did not so much as hear whether the Holy Spirit was given. . . .'"*

*"However, in The Herald of the Coming Age, April 1962, entitled The Doctrine of the Trinity Unscriptural, the comment is made on Acts 19:2: 'The disciples answered, We have not so much as heard whether there be any Holy Ghost (i.e. Spirit), so obviously, they had never heard of the doctrine of the Trinity.'*

*"On p. 80 of The Holy Spirit and The Holy Spirit Gifts, Dr. Thomas claims that the wording of the A.V. is incorrect. He describes it as 'a very incorrect rendering, and states that it should read: 'We have not so much heard as whether the Holy Spirit is received. . . .'"*

*"Would not the accepting of this rendition destroy the observation made in the Herald referred to above?"*

*"Whilst it is claimed that Dr. Thomas' rendition is supported by the R.V., other versions support the A.V. including RSV, Diaglott, Jerusalem Bible, J.B. Phillips, etc.*

"This would tend to throw suspicion on the validity of the Doctor's translation, though it is supported by his reasoning that 'their answer was a distinct answer to Paul's question.' He is supported by the New International Version, and by the fact that they must have heard of the existence of a holy spirit from such passages as Ps. 51:11; Isa. 63:10-11 etc. "What translation do you accept?"

**Answer:**

I accept the rendition of Brother Thomas in preference to that of the Editor of *Herald of the Coming Age!* I believe the context of question and answer demands it, and therefore the R.V. is to be much preferred in this place to the other renditions you have mentioned above. The disciples could hardly have followed either Moses or John the Baptist without having heard of the Holy Spirit, and therefore they must have been aware of the existence of the Spirit in some form.

But they were ignorant that the power of the Holy Spirit had been given to believers through the minis-

tration of the Apostles; and this was the subject of Paul's enquiry.

You will find support for Brother Thomas' rendition in the Diaglott, RSV, etc. if you examine the translation of John 7:39, where a similar phrase occurs in the Greek. There it is rendered: "for as yet the Spirit had not been given" (RSV). Acts 19:2 should be similarly rendered.

Actually, the Greek *estin* signifies *there be*; and it can be taken in the sense of *be present, in existence* (A.V.), or *be given* (R.V.). The context determines the significance of the word, and in this case, heavily supports the rendition of Brother Thomas. — Editor

*The Spirit Of God And The Baptism Thereof*

**THE SPIRIT  
in the Apostolic Ecclesias**

*This section of Brother Thomas' exposition discusses the work of the Holy Spirit in the Apostolic Ecclesias, and the manifestation of the various gifts of the Spirit as outlined in Paul's Epistle to the Corinthians — Chps. 12-15.*

**The Development of the Multitudinous Body of Christ**

The body of Christ, whether considered under the figure of a man or a house, belongs to two states: to that before the resurrection, and to that after it. In its former state it has its infancy and

manhood. In the days of the apostles the institution was in its infancy, childhood, and, in the time of John's old age and exile, manhood, being three score years and ten.

During these years, its administrations were in part, that part con-

sisting of apostles, prophets, evangelists, pastors, and teachers; so that the knowledge and prophesyings were in part and not distributed to every member of the body (1 Cor. 13:9-12). But in process of time that perfection came by which the body could sustain itself without the baptismal gifts; and then "that which was in part was done away;" The manifestation of the Spirit being withheld all that remained to the body was "faith, hope and love," as defined by Paul in 1 Cor. 13:4-7. There was a manhood when the baptismal gifts ceased, and there shall be a manhood when we shall know experimentally even as we have known theoretically. This is the post-resurrectional maturity, of the "perfect man," or body of Christ, every member of which will see him "face to face." That which is perfect will have come in the full sense, and the members of the body will be none of them any more "children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive." They will all then be baptismally imbued with "the latter rain in the first month." They will be the spirit, and filled with spirit—a God-manifestation of eternal power; and thus they will have "grown up into him in all things, who is the head, even unto the Christ."

The baptism of the Spirit, then, is peculiar to certain seasons or epochs, and not common to all times from the first to the second advent. These advents are,

1. The apostolic age;
2. The resurrection era.

Between these two periods is a long interval occupied by "the times of the Gentiles," during which the

Laodicean apostacy prevails to the almost entire suppression of "the faith." These constitute a DRY TIME—a time of drought, in which spirit is withheld. In all this long series of ages and generations there are no gifts and no other baptism than that of water. The gifts answered their purpose, and then ceased; and nothing remained but "faith hope and love," the product of the word read and studied by the honest and good-hearted. Baptism of spirit was for confirmation of the word preached by the apostles; and for the perfecting of the saints who were to do public service. It was only promised to genuine believers, and they only received it; though afterwards some, turning out to be like Demas, betrayed their trust and misused it.

#### Diversities of Gifts

When a believer was baptized with Spirit he did not necessarily possess all the gifts. There were diversities of gifts which were bestowed distributively. That is, one might speak foreign languages by inspiration, but he could not therefore work miracles; still another might be able to work miracles, but could not therefore speak other tongues than his own. The grace was distributed according to the will of the Deity, who worked or operated the all (all the gifts) in all who received them, while those saints to whom no gifts were distributed were benefitted by the labours of those who possessed them. Thus "prophesying served for them who believed;" for "he that prophesieth speaketh unto men to edification, and exhortation, and comfort," and "he that prophesieth edifieth the ecclesia." Therefore, in another place Paul saith, "despise not prophesying."

Baptismal grace seems to have distributed into nine gifts.

1. The word of wisdom.
2. The word of knowledge.
3. Faith that moves mountains.
4. The gifts of healing.
5. The inworking of powers.
6. Prophecy, or the gift of prophesying.
7. Discerning of spirits.
8. Kinds of tongues.
9. The interpretation of tongues.

"All these worked that one and the self-same Spirit, distributing to everyone severally as he would." The body was one thing, the members or organs of the body, another. To the organs of the body these nine gifts were distributed for the benefit of all the atoms of the body. The number of the organs in each ecclesia would depend on the size and necessities of it. The organs of a congregation of saints constituted collectively, "the presbytery" or "eldership." They might be relatively many or few. By way of example one congregation might have an eldership of nine, another of eighteen, and a third of twenty-seven. In the last, three saints might be endowed with the same gift, and three others with another; and so on. Or in another case, one saint might have a plurality of gifts, and thus fewer organs would suffice for a small ecclesia. Each of the thirteen apostles probably possessed all the gifts.

Baptism of Spirit, then, developed the elderships of the ecclesias in the apostolic age, so that Paul could, with great propriety, address those who were constituents of them, and say, "Take heed, therefore, to yourselves, and to all the flock, in the which the Holy Spirit hath made you overseers to feed the ecclesia of the Deity which He purchased with His own blood." The Spirit made them elders through

baptism of Spirit, and distributed them into orders according to the following ranks:

1. Apostles.
2. Prophets.
3. Teachers.
4. Powers.
5. Healers.
6. Helps.
7. Governors.
8. Linguists.
9. Interpreters.

These were those who had the rule by *the divine authority*, and to whom the private saints, *oi idiotoi*, were exhorted to yield obedience, as to those who watched for their souls and would have to give an account. These were they to whom Paul wrote in Gal. 4:1, saying, "If any man be overtaken in a fault, *ye who are the spirituals*, restore such an one in the spirit of meekness." These also, were they who taught the brethren in the Word, and were by them to be supplied with all good things—"Let him that is taught in the Word communicate unto him that teacheth in all good things" (1 Thess. 5:12; Gal. 6:6) *oi pneumatikoi*. And concerning them he says in another place, "We beseech you, brethren, to acknowledge them who labour among you, and are over you in the Lord, and admonish you; and esteem them very highly in love for their work's sake," (1 Thess. 5:12). "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and teaching. For the Scripture saith, "Thou shalt not muzzle the ox that treadeth out the corn. And the labourer is worthy of his reward." They were not to be lightly accused, nor rebuked. No accusation was to be received against them but under two or three witnesses. They were not to be rebuked by thier brethren, but entreated as fathers; but if they

sinned, and the offence was proved, they were to be rebuked before all by the proper authority and not by every one that chose to be impertinent.

Collectively, these orders were the light-stand of a congregation, through which the Holy Spirit shone into the surrounding darkness of Judaism and Gentilism. They are, therefore, apocalyptically symbolized by "a star," the angel or messenger star, whose mission was to illuminate by making known the manifold wisdom of the Deity.

Such were the members, or official organs, of the body of which Christ was the head in the apostolic age, styled by Paul, or rather likened to the foot, the hand, the ear, and the organ of smell, in the body natural.

He asks concerning these holy orders of the ministry, "if they were all ONE MEMBER where were the body? But now are they many members, but yet only one body." As if Paul had a forecast of the ecclesiastical system now in vogue! We may truly enquire with him, "where is the body?" For, instead of these holy orders baptismally qualified with the gifts of the grace that came through Jesus Christ, when we look into a congregation of any of the names and denominations, we see them all merged into one member, or ecclesiastical factotum, ironically styled, we might suppose, in view of the reality he practically burlesques, a "clergyman," "reverend," or "divine." The holy apostolic orders are indeed a divine man and clergy. They were "divine" of a genuine sort, being the receptacles and depositories of spirit which "guided them into all the truth, and showed them things to come." These the truth and the things shown, were

the "divinity" they taught so long as they continued faithful to their trust. They were collectively a *clergy*, though not alone *the clergy*. Israel were Yahweh's inheritance, or *cleros*, in a general sense, but the tribe of Levi, in a special one, so all the congregations of the saints were *the clergies*, or heritages of the Lord, but these holy orders especially so; for they were *in the Spirit's mouth*, and so continued to be, until He "*spewd them out*" for their apostasy.

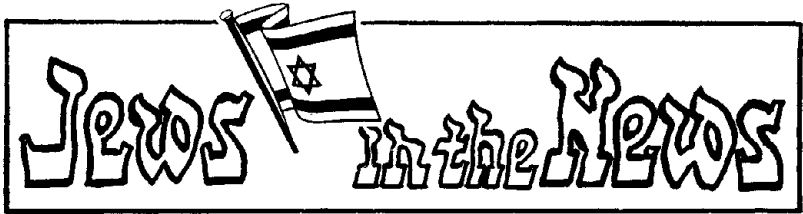
To these "dignities" of the body, of whom some even in the apostolic age "spoke evil," Peter says, "the elders that are among you, and elect (1 Pet. 1:2) I exhort, who am also an elder . . . feed the flock of the Deity, which is with you, overseeing it, not constrainedly, but willingly; not for filthy lucre, but of a ready mind; neither as being lords *over the heritage*, but being examples of the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away," (Ch. 5:1-4). The flock was composed of "the heritages," each congregation being a *heritage* or clergy. The holy orders were forbidden to usurp lordship over these clergies; but when the apostles passed away, they disregarded their interdiction, reduced the clergies to abject vassalage, and arrogated to themselves the title of the "clergy, or heritage of God."

From these premisses, then, it is manifest that, the only real clergy of the Deity among the Gentiles extant at present, are those possessed of "*the more excellent way*," than the best of baptismal gifts (1 Cor. 12:31)—those in whom "now abideth faith, hope and love." Those who being in Christ walk in the truth, are the only clergy among

men recognised of heaven. All others are usurpers, impostors, and deceivers of the people; and to be stripped of the woollen garment

they have stolen to conceal their wolfishness, by all who are loyal to the throne of the Spirit of God.

J. Thomas (Condensed).



## Fear!

Fear is an emotional reaction to doubts and anxieties concerning the future. Usually it is entirely unfounded. It first made its appearance in the world as the result of sin. "I was afraid," Adam told the angel "and I hid myself (Gen. 3). He acted irrationally for hiding could not cover his sin from God nor enable him to escape the consequences of it. Fear usually reacts irrationally, and often violently. The modern world is a case in point. It is governed by fear, and this emotion manifests itself in extremes. Consider the "madness" of nations in every modern field of endeavour (Jer. 51:7). Standards of decency are being lowered, principles are being set aside, violence is becoming a way of life. Consider the reaction of groups and movements throughout the world: the frightful conditions extant in Ireland and Beirut where the most unholy wars are being waged by religious sects; the harsh demands accompanied by threats made in other spheres of activity. It is all fed by fears, and fulfils the warning of Christ: "Men's hearts shall fail them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken" (Luke 21:26). How privileged are we that we are able to view a distracted, immoral, fear-ridden community swiftly travelling the road towards destruction, and yet extract hope. So Christ, after predicting the fear-ridden state into which society would lapse, continued: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (v. 28). In the midst of increasing evils, we place our trust and confidence in him. He calmed the wild waves of

the Sea of Galtiee; he "cast out demons" curing those manifesting lunatic fury, and in doing so, demonstrated his ability to calm the Sea of nations, and bring sanity to this world of fear, fury and folly. Ultimately he will turn the raging nations into "a sea of glass" such as will reflect to the glory of God (Rev. 4:9; Hab. 2:14). How blessed are we and our children that we should be associated with such knowledge, and such hope.

**AUSTRALIAN POLITICS FAVOURS ISRAEL** Mr. Fraser, Australia's new Prime Minister, in one of his early official statements

on Australian foreign policy, declared that the nations "will lean towards Israel." Referring to the outgoing Government's so-called "even-handed policy," Mr. Fraser said, "I have branded the policy as pro-Russian. Prophecy indicates that the English-speaking world will be pro-Israel at the time of Gog's invasion. The fall of Socialist governments in New Zealand and Australia could be followed by similar reaction throughout the Commonwealth. Certain it is that "all the young lions" will unitedly roar when the Russian bear leads the way into the M.E. "to take a spoil and to take a prey."

**THE MANY SHIPS OF THE KING OF THE NORTH** Daniel prophesied that the King of the North would descend south "with many ships"

(Dan. 11:40). This once was used as an argument against Bro. Thomas' identification of this with modern Russia, on the ground that the Soviet had no shipping of any consequence. In recent years, however, Russian naval power has increased to the point where she challenges world supremacy in that field. The *Times* recently commented that the Soviet navy had grown "from a small and ineffectual flotilla of coastal defence vessels to the most powerful maritime force to roam the oceans of the world since britania ruled the waves." It made reference to "the very real threat

posed by the Soviet navy and the inadequacy of our own navies to combat it."

The article concluded with a grave warning: "The arms build-up continues, the world sits on top of hydrogen bombs and weapons that could virtually demolish it within hours, and the East-West discussions to limit and reduce arms have yet to yield dividends."

Bible prophecy anticipated the time when men would have power "to destroy the earth" (Rev. 11:18). How significant are these times! Let us so conduct ourselves that we will find approval in the day when Christ returns to replace man's rule with his own. Let us pray the Father that we 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).

**SYRIA ARRESTS COMMUNISTS** Last month we mentioned that the Russians may be expelled from

Syria to pave the way for more peaceful conditions in the M.E. (Ezek. 38:11). Reports since claim that the Syrians have been arresting known communists. Whilst this may contribute to M.E. peace, it could also have the effect of causing the King of the North to "overflow and pass over" the countries north of the Promised Land. In *Elpis Israel* Brother Thomas wrote: "Let the Autocrat, however, beware how he lay his hand on Syria. Europe and Turkey will be his; Persia, Ethiopia, Libya, and at length, Egypt—but in Palestine the power of Russia will be broken."

— W. J. M. (Woodville).



Thought For Meditation

## Build Wisely

It is quite easy to build our houses on sand – and to do so unwittingly – whilst expecting God to work miracles to save them from destruction. Let us guard against this great folly. Let us not, for instance, neglect our Bible readings and the meetings, whilst asking God to keep us sound and robust in the faith. Let us not use our spare time in gazing at the television, or in other faith-destroying pleasures and pursuits, whilst we supplicate God, night and morning, to make us strong and useful in the service of the Truth. Let us not enter upon unwise or unscriptural marriages or alliances, and expect God will bestow upon us the blessings that He has promised when such matters are arranged with Him in view. Let us not permit our children to join in worldly associations and friendships and be confident of the same favour as will be shown to parents who are rearing their children in accord with His wishes and instructions. Let us not appoint novices, scripturally untaught or unequipped, to positions of responsibility and leadership, and expect our Ecclesias to keep in the unity of the Spirit and the bonds of peace. Let us not give prominence on our bookstalls, or encourage the reading, of Truth-destroying expositions, and hope for good to result. God has not promised to deliver us from the consequences of wilful stupidity, or a wanton disregard of plainly-revealed instructions. His succour can only be looked for when we work on the lines He has laid down. To depart from the way is perilous. “Thou shalt not tempt the Lord thy God;” “Can a man take fire in his bosom and his clothes not be burned?” This is the warning of Scripture, unfortunately ignored by some, even in Christadelphian circles. Let us build wisely: the days are evil, but Christ is near.

LOGOS

Editorial

# Satan's Kingdom divided AGAINST ITSELF

The acting president of the Divorce Law Reform Association of S.A. has claimed that divorces in South Australia could equal marriages this year.

He said that 10,000 marriages are recorded every year, and that in the first month, under the new relaxed laws for divorce, already 1,000 petitions have been lodged, and they were continuing at the rate of fifty petitions a day!

The article in the Adelaide *Advertiser* recording this is written up as though it is something to be proud of – as though it is announcing a triumph.

In fact, it is a temporary triumph – for the devil, or sin's flesh.

In such trends, however, Satan's Kingdom is divided against itself, for a civilisation cannot survive which permits such break-down of home life.

History reveals that the great empires and civilisations of the past have corroded from within. When divorce has been made easy, the affinity that should exist between husband and wife is undermined, and home life deteriorates. The discipline of love and affection that married life demands is impatiently rejected, and at the slightest pretext an association is terminated that has hardly been tested.

The destruction of the Jewish State, the decline of the Roman Empire, the upheaval of the French Revolution, were all preceded by legislation that made divorce easy, and resulted in the growth of immorality and collapse of home life. In 1792, on the eve of the French Revolution, many restrictions to divorce were removed, but with the most disastrous results. The change is said to have let loose such a flood of immorality, that within little more than a year no less than 20,000 divorces were granted. Ultimately Napoleon had to intervene to check the evil.

As the Jewish State collapsed, the Roman Empire came to an end, and the French Revolution changed the political order of Europe, so there is no future for a nation, or a civilisation today that tampers with the basic foundation of national greatness – its home life.

The collapse of modern civilisation, and its replacement with the theocracy of Christ is both certain and desirable. There is little worth preserving in Gentilism today, and we welcome the impending change.

But meanwhile, the Ecclesia must exist in an environment that challenges its loyalty to the Word. It is an age of permissiveness, when extremes of attitudes, dress and moral behaviour are tolerated in the world such as would never have been permitted a few years back.

## LOGOS

And this is dangerous for the Ecclesia whose members may be induced to partly go along with the relaxation of discipline.

Particularly as education itself is geared to repudiating such "repressive" restrictions — as the control of self is sometimes described.

The consequence is that slowly but surely worldly habits are creeping into Ecclesial life, demands are made that our attitudes towards divorce and remarriage should be relaxed, and the incidence of marital problems is increasing.

There is no place for this spirit of licence on the part of those who respect the authority of the Word.

It is almost impossible to study the opening pages of God's Word without having the thought suggested that God designed the marriage bond to be permanent and indissoluble, save through the interposition of death. Man was created to reflect the image of his Maker: "Let us make man in our image, after our likeness . . . Male and female created he them."

Man would certainly have fallen short of the Divine resemblance, and that in a very important feature, had he been left in solitude, with no companion to hold communion with in his intellectual and spiritual nature; and marriage was designed to supply that need.

Today, as far as the world is concerned, that purpose in marriage is entirely glossed over.

Marriage is Scripturally defined as a man "shall cleave unto his wife; and they shall be one flesh" (Gen. 2:24). There is no other word in Hebrew that could add any force to what is implied by that which is rendered "cleave": it is *to be glued to, to be soldered, inseparably joined*. When, to that, it is further declared that they "shall be one flesh," it implies that they shall have a common belief, worship, aspiration, ambition and hope.

These are the principles that go to make up real marriage.

Where they exist and are encouraged, they will make the union more inseparable, and thus able to endure the greatest stresses and challenges that modern life can present. There may be arguments in the home, but mutual affection will heal the breach, and reach a workable basis.

It is a vast leap from the time of Adam to that of Moses, and vast changes are introduced.

Divorce was one of them.

It was noticed by Moses, "because of the hardness of men's hearts," though the Law legislated against abuse in its use.

Christ, however, restored the dignity of marriage between believers, to the original state. He permitted divorce for only one reason: where, in fact, the marriage had been irretrievably disrupted by adultery.

Where marriage is based upon divine principles, it creates love, mutual respect, true affection.

And these, in turn, will cause both parties to overlook the failings of the other, to see beyond even temporary estrangements or conflicts, and find a level for mutual adjustment.

The Truth can form the basis of true marriage; for when both parties have a love of the Truth, this mutual regard and respect for its teaching, will act as a bridge over any chasm of dissension that may arise.

It is where there is no mutual love of the Truth, that there is real danger of hopeless disruption in marriages within the Brotherhood. The advice and teaching of Scripture in relation to the attitudes to be adopted by husband and wife in Christ are wise and practical. They make for happier living now, and cement a relationship that can assist in the attaining of the Kingdom of God.

On the other hand, the legislation that is relaxing the demands of the marriage vow, and is making divorce so easy that hardly any restraint remains, is contributing to a degrading of human relationships to that of the animal. The slightest tiff, the slightest disagreement, and the threat of divorce is used as a weapon. Moreover, because the legislation is designed to gratify flesh, so it becomes an invitation to immorality. A man tires of the restrictions and obligations of marriage, and casts around for a relationship with another that appears more attractive to him — and the new “no-fault” divorce laws of South Australia provide him with an easy way out with few restrictions.

This is an age comparable with those of Noah and of Lot when divorce and remarriage was made easy, and morals sank to a very low ebb. We must resist the pressures from without by a comparable pressure within, induced by the Word, and made stronger by love and respect. Ecclesias do well who stand opposed to the trends and practises of today whether they be in appearance or in behaviour. The present civilisation will collapse, and will be replaced by a theocracy which shall legislate to “the glory of God in the highest, peace on earth and goodwill towards men.” Therefore we endorse the fervent prayer of John: “Even so, come, Lord Jesus!”

### THE “OLD MAN” AND THE “NEW MAN”

The Scriptures speak of an “old man” and a “new man.” Both are mental. The one is born of sin’s flesh and the other of the Word of God. These two men are inveterate enemies. There is not and cannot be affinity or love between them. They are always warring, and our minds are the field of battle. When we die, but not before, the conflict ends. Our instructions as to the manner in which we are to deal with both these men are clearly set forth in the pages of the Bible, but to carry these instructions out is a painful task—it calls for thought, for firmness, and for much moral pluck. We are commanded to “put off the old man” and to “put on the new man” (Col. 3:9, 10; Eph. 4:22, 24). To speak less figuratively, we are to “walk not after the flesh, but after the Spirit.” Or to express the matter quite plainly, we are to cease from sin and to practise righteousness. We are to curb, regulate, control, the thoughts and passions which nature, unenlightened, suggests and prompts. We shall sometimes, fail, but this should not discourage us. God does not exact impossibilities. He is content and well pleased if we show a willing mind—a mind which, like Paul’s, delights in the law of God, though in its struggle to do right it is greatly impeded by the weakness and sinfulness of the flesh (Rom. 8:16-22).

Exhortation  
to  
Faithfulness

# THE PROVERBS

## As Guidelines In Daily Life

*"How shall we, that are dead to sin, live any longer therein?" (Rom. 6:2). Our relationship to the sacrifice of the Lord, is not something to be recalled once a week merely, but a principle that should be kept foremost in our minds constantly throughout our life in the truth. This is our principal duty.*

### The Truth: A Way Of Life

Christ's crucifixion should be viewed with an eye to its supreme importance and practicality. It is the very foundation of the Truth and its commands. In regard thereto we are told to "exhort one another; and so much the more as ye see the Day approaching" (Heb. 10:5). We are exhorted to "study to show ourselves approved" (2 Tim. 2:15), in order that "the trial of our faith" may be "found unto praise and honour and glory at the appearing of Jesus Christ" (1 Pet. 1:7).

What do these familiar commands entail in relation to the death of Christ? Let us examine them more closely.

*"Exhort one another"* Exhort to what? To continue in the Faith, in obedience to Christ's commands.

*"Show ourselves approved"* What does this demand? Works of faith based upon the example of Christ and his work.

*"Be found unto praise and honour and glory"* Through what means shall we attain unto this? Surely by a daily life of dedication and service. By this we will stand or fall at the judgment seat. Paul

illustrated what this requires. He wrote:

*"How shall we that are dead to sin live any longer therein? Know ye not that so many of us as were baptised into Jesus Christ were baptised into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:2-4).*

Christ's death and resurrection marked the first real victory over sin, and its consequence, death. Our baptism into Christ commences for us the same battle which Christ fought successfully. It is a battle against the flesh; against all its tendencies to glory in the affairs of this present evil world, or to seek our own fleeting benefit instead of the service of our heavenly Father.

In that way, we must re-enact the death of Christ every day. He provides a perfect example we can follow; and a mediator through whom we may pray to God for strength and courage. Again, Paul reminds us of our obligations and privileges:

*"Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1).*

*"For in that he himself hath suffered, being tempted, he is able to succour*

them that are tempted . . . seeing he ever liveth to make intercession for us" (Heb. 2:18; 7:25).

Two paths open out before us, and as they diverge, we must make choice between them. One path is wide and inviting. It is the way of fleshly gratification, which ends in death: the path chosen by all those outside of the Truth, and, sad to say, some in it as well. The other path is narrow and difficult. It is the path of life; a path of suffering, for it is associated with the death of Christ. But it is the path that leads to glory in the Kingdom of God. So Paul wrote:

"Therefore, brethren, we are debtors; not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live" (Rom. 8:13).

#### Praise and Performance

Two books can assist us greatly in our walk in Christ. They are *The Psalms* and *The Proverbs*. Appropriately, they follow one another in the Bible. From *The Psalms* we learn especially to praise God, to worship Him for His goodness, strength and majesty. By this means we look *outward* towards God.

From *The Proverbs* we learn to match our praise with performance. We look *inwards*. We see ourselves as we really are: feeble and prone to error. We learn of rules that we must follow to please God: practical requirements of the Truth for daily performance. We learn what is required in putting to death the works of the flesh, of dying to sin as Christ did; and of living to God, as Christ did.

If we merely sing praises to God without doing His will, we become

hypocrites, worthy of His contempt and rejection. Our words must be in harmony with our works.

The Hebrew word for *proverb* signifies a *comparison*, a *likeness*. A glance at individual proverbs will illustrate this meaning. Sometimes, however, proverbs will reveal a series of contrasts, rather than comparisons; or two divergent paths will be presented for our consideration. Some Bibles give the chapter headings of these proverbs as *Moral virtues and their contrary vices* which is certainly true. The ways of the wise are compared with the ways of the fool; the path of life is contrasted with the path of death. Thus there is constantly brought to mind the significance of Christ's death and resurrection, and our responsibility towards it.

#### The Way Of Wisdom

The first nine verses of *The Book of Proverbs* comprise an introduction to the whole book. After announcing its title, Solomon sets forth four objectives to be gained from its contents. The rest of the chapter then amplifies what has been expressed by exhorting the reader to keep separate from sin (Vv. 10-19); and to take hold upon wisdom (Vv. 20-33). The whole can be summarised in the one requirement: Obedience!

Consider, briefly, the four objectives of the introduction.

The first objective is to *know wisdom and instruction* (v. 2). "Wisdom" is more than knowledge. It implies experience, solidarity, firmness. The precepts set forth by Solomon in this book, are designed to make the student firm and stable in the Truth, "that we be no longer children, tossed to and

fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness" (Eph. 4:14).

"Instruction" in its Hebrew form denotes *correction, discipline*. It suggests a rigid, strong code of behaviour, with restraint which ensures obedience. We are expected to adhere to these requirements, turning to the Word for instruction, rather than making our own rules of behaviour.

There should be no doubt, no wavering as to what our duties are: they are all simply and clearly revealed in the Bible. From the discipline of the Word we learn the virtues of temperance, soberness, and patience (or endurance). In short, everything to strengthen us in the love and service of our Father in heaven.

Secondly, the Proverbs are designed to cause us *to perceive the words of understanding* (v. 2). Many in the world reject the Old Testament from their considerations, relegating it to a much inferior position to that of the New. Indeed, to a lesser degree, even Christadelphians may be affected by the same attitude, or deprecate the importance of *The Proverbs*. But the Scriptures as a whole are designed to educate us, to bring us to a state of spiritual maturity. Paul urged that we should so use them as to grow to a full age in the truth, that "by reason of *use*, our senses will be *exercised* to discern both good and evil" (Heb. 5:14).

The more we study the Bible, the easier it becomes to draw the lines of distinction between good and evil, and therefore to make correct decisions. In that regard *The Book Of Proverbs* is a book

for all time: whether before or after Christ. It comprises rules for a godly life, as important now as they were to the people of Israel then.

Many of Christ's parables are traceable to this book, showing the esteem in which he held it.

Thirdly, the Proverbs are intended to provide practical guidance for daily living. Solomon wrote:

"To receive the instruction of wisdom, justice, judgment, and equity; to give subtilty to the simple, to the young man knowledge and discretion. A wise man will hear, and will increase learning, and a man of understanding shall attain unto wise counsels" (Vv. 3-5).

The term *simple* does not signify those who are stupid, but rather those who are naive or inexperienced, and therefore likely to be deceived or misled. Such must acquire subtilty.

We might have an aversion to the use of this word, recalling that it was a characteristic of the serpent (Gen. 3:1). But the serpent used a "very good" attribute in an evil way. Subtilty is cleverness, skilfulness with words, ideas and logic. It is not evil in itself. It only becomes evil when used in connection with wrong ideas and motives. Christ commanded his disciples to be "as wise as serpents, but as harmless as doves" (Matt. 10:16).

Cleverness, or subtilty, is wrong only when it is used to gain one's ends, contrary to the will of God. If our desires are to do the will of God in any particular, then it is right and essential to use wisdom and diligence to obtain them. Unfortunately, we do not always do so. The Lord warned:

"The children of this world are, in their generation, wiser than the children of light" (Luke 16:8).

Let us apply the lesson. A wise man of the world will give all that he has to achieve his ambition; he will sacrifice for the present to gain an advantage in the future. What of ourselves? We know what our great desire should be! Do we give all that we might achieve it?

The fourth purpose of the Proverbs is expressed in v. 6:

**"To understand a proverb, and the interpretation; the words of the wise, and their dark sayings."**

Nearly all of the commands are quite simple to understand. Many, however, have deeper meanings that are not apparent to a casual glance. As we study these commands more and more, we come to get a wider comprehension of them, and a deeper understanding of their significance; and we are caught up in wonder at the great beauty and unity of the Truth. That is what Paul meant when he told the saints at Ephesus that he prayed for them:

**"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge; that he may be filled with all the fulness of God" (Eph. 3:17-19).**

We are brought to that point, when we recall the practical requirements of the Truth as exhibited in the Proverbs in the light of the death and resurrection of the Lord. We need to concentrate upon the real and personal significance of the Lord's sacrifice; not think of it only casually, for a moment, then to revert to worldly thoughts and concerns. It must become for us the most important aspect of life. Paul sets the example:

**"I am crucified with Christ, nevertheless, I live. Yet 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).**

That is the objective of the call of the truth: to put to death the deeds of the flesh, and to be filled with all the fullness of God; to "grow in grace and knowledge." To that end, and for such an elevating goal of life, the simple, homely *Book Of Proverbs* can inspire and uplift us.

Let us thank God for His marvellous wisdom and foresight in providing us with such wonderful helps! And let us use them as guidelines for our conduct before Him.

— G. Booker (Texas).

**SHARKS ARE GATHERING** In an article under this title, a writer compares pre-war anti-semitism with that of today. The comment is made: "The UN resolution against Israel is a definite warning of dangers impending. As the American UN delegate, Daniel Moynihan, warned, it is a sign that there is blood in the water and the sharks are gathering." The author claimed that anti-semitism was be-

ing stimulated from Soviet communist groups all over the world, but mainly in the "third world" countries—Africa and pro-Arab associations. In her arrogance, Russia ignores Yahweh, but the time is coming when all the world will be compelled to recognise that there is a "God in Israel" (Ezek. 38:16, 23), and will be forced to appreciate the divine purpose in the Jew (Ezek. 39:23-29).



An illustration at the top of the page shows several palm trees of varying heights and a small cityscape with domed buildings in the background. The text 'Lessons From Nature' is written in a simple font to the left of the trees. The title 'The Fruitful Palm' is written in a large, decorative, calligraphic font to the right of the trees.

Lessons From Nature **The  
Fruitful  
Palm**

The righteous  
shall flourish like  
the palm tree, He  
shall grow like a cedar  
in Lebanon - Ps. 92:2.

Palms are mentioned frequently in Scripture as special trees "full of sap" (Ps. 104:116), of "the Lord's planting," and described as "trees of righteousness" (Isa. 61:5).

The lofty palm grows upright by sweet, spring waters, and continues long. Dwelling in the desert, it proclaims the lesson of courage and fortitude, and is used as the emblem of constancy, fruitfulness, patience and victory.

Before saints can figure as the stately palm, they have to drink "of the brook by the way" (Ps. 110:7). But if they do that, they can be exalted at the great *Feast of Ingathering* as was the palm (Lev. 23:40).

The multitude who welcomed the Saviour with palm branches and loud hosannas may never have known the significance of what they did; but that grand truth is revealed to us.

What lessons can be derived from trees! They can represent the several stages of human life: the tender sapling — childhood; buds and blossoms — youth in all its freshness and vigour; flowers and summer fruits — the prime of life in manhood; the mellow, full-ripe fruit, falling leaves — old age.

Each has a beauty and use incidental to itself: even that of old age! What is more majestic than a fullgrown tree, that has weathered the storms of years, but still remains upright.

So with faithful, aged servants of Yahweh. Externally there may be evidences of age, yet if such continue to draw from the water of life, there is also beauty. Stripped of all that is of "the pride of life," those grand old trees of Yahweh's planting, are seen as rooted and grounded in the faith. The outward man might be perishing, but the inward man is renewed day by day, feeding on the Word of life. Experience has mellowed them, and made them fruitful in old age. They learn by trial to "stand still" and await the help of God. Perhaps in pain or weakness they must give up the work to others, but they have the great joy of seeing a harvest develop thereby by their sowing. The inner life is strengthened by the Father in heaven, manifesting itself in external experiences.

*"Fadeless trees of God's own planting,  
Life diffusing all around  
Fill the earth with joy and beauty  
Unto its remotest bound."*

— Sis. L.L. (Cumberland)

# STRENGTHENING FAITH IN THE FUTURE

Prophecy provides a light in darkness illuminating the path before us; a beacon in the night beckoning us on and providing an incentive to our strivings for the future; a foundation of faith confidently setting before us the realities of things hoped for. But "if the foundation be destroyed, what can the righteous do?" (Ps. 11:3). The answer is, Strengthen their faith in Yahweh by heeding sound exposition of the Word. It is sad that in this age, when so many predictions of the pioneers have been vindicated by events, that attempts are made to discredit the plan of prophecy set forth by them.

## Faith Weakened

Among the dangers challenging Ecclesias in these closing days of the Gentiles, is the determined efforts being made to press expositions that challenge the accepted interpretations among us, with the result that the faith of some is shaken in the tangible realities of time and place relating to the future.

Let me cite an example of this. A teacher, who is a household name throughout the Ecclesial world, was explaining the mode of our gathering to the Judgment Seat at the Second Coming. Quoting 1 Thessalonians 4:15-18, with a sweep of his hand, he pointed skywards towards the clouds, as he told us, we would be wafted away to meet our Lord. He did not indicate where this would take place, but merely blandly pointed upwards.

Others disclaim the concept set forth by Brother Thomas based on

clear Scriptural evidence, that the Judgment Seat will be at Sinai, and are extremely vague as to where it will be set up sometimes implying that it could possibly be somewhere in the upper atmosphere!

Both ideas rob the Judgment Seat of reality.

To add a further dimension to this feeling of instability and unreality in Bible prophecy is the notion being pressed in what is claimed to be "the Apocalypse for everyman," in which the author *removes the landmarks of history*, that have been accepted for many years by our community. *Eureka* provides an outline of history of the last two thousand years, which is sound and satisfactory.

Commencing with the wars of pagan Rome upon conscientious objectors political and religious, and moving on to the persecution of the Roman Catholic State against be-

lievers of varying degrees of understanding, it outlines the rise and fall of the Saracenic Empire, and showed how the Apocalypse had anticipated this to the very year. The same scheme of prophecy found place for the rise of the Ottoman Empire, the fall of the Papacy, the French Revolution, the wars of England and France, the decline of Europe, uprising of Russia, and revival of Israel.

Such a plan of prophecy is clear and satisfactory. It has enabled brethren to "discern the signs of the times, and pass on to their contemporaries the significance of events taking place." It is suggested, that such a man as Winston Churchill gained much information of a vital prophetic nature from Christadelphians, that contributed to his outstanding statesmanship during the last war.

### The Danger Of Drift

Yet today this is being undermined by prominent brethren. Their expositions of the Apocalypse remove the great land-marks of history, leaving a gaping hole in the prophetic significance of the history of the middle ages. A futuristic form of interpretation is devised, that reduces hope to a vague and uncertain future.

No clear and certain picture of the Judgment is drawn. There is revealed no definite golden thread of history leading to a pre-determined end like the thousands of stitches in a historical tapestry. What is to be the end of such a drift of uncertainty? It could lead to belief in a kingdom beyond the skies.

Let those who demure at this consider the past. During the second and third centuries after Christ, the influence of scholars,

schoolmen and gnostics in the Ecclesias was such that the Ecclesias lost their hold on reality, until the facts of faith were treated as a myth. Gibbon in *The Decline And Fall Of The Roman Empire* records (Ch. 15):

"The ancient and popular doctrine of the Millennium was intimately connected with the second coming of Christ. . . . But when the edifice of the church was almost completed, the temporary support was laid aside. The doctrine of Christ's reign upon earth was at first treated as a profound allegory, was considered by degrees as a doubtful and useless opinion, and was at length rejected as the absurd invention of heresy and fanaticism. A mysterious prophecy, which still forms a part of the sacred canon, but which was thought to favour the exploded sentiment, has very narrowly escaped the proscription of the church."

This last comment relates to the Apocalypse itself. Because men found that they could not adequately expound it, they decided to reject it; and that is what is happening in the Brotherhood today due to confusion of ideas. In the past, about the year 324, the woman fled into the wilderness, away from the influence of such evil teaching and religious persecution (Rev. 12:14). Selah!

### Firming The Foundation

In an effort to place our feet firmly upon firm ground, we shall re-examine the mode of our gathering to judgment, following this with the reason why, for over 130 years, our community has believed in Sinai as the place where resurrected and living saints will meet the Lord, prior to their ultimate gathering with the Lamb on Mount Zion.

Bearing in mind that 1 Thess. 4:15-18 relates to *parousia* rather than *apocalypse* when "every eye shall see him," we shall see that it is in accord with this teaching. We will provide an outline of this based upon *Eureka*.

Paul teaches that they which are alive at the time of the Lord's coming (his *parousia*, or *presence*) will not take precedence over those who sleep in the grave. They shall not "prevent" or *preceed*, them. For the Lord himself shall descend from heaven, just as the Apostles saw him go into heaven (Acts 1:11). He will return, not as a phantom, but as a tangible spirit-man, unhampered by human blood that once held him captive to mortality. Now, as Yahweh Elohim, he will come with the sounding of the seventh trumpet that will raise the dead, and which will continue to sound throughout the seven thunders of the forty years of national

judgment (Rev. 10). Paul continues: "Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord."

Two vital words need examination: *up* and *air*. The word *up* in the original has no definition of direction, be it up, down or sideways. It merely signifies to be snatched away. The same Greek word is used to describe the experience of Philip when he was caught away and conveyed to Azotus (Acts 8:39-40).

But does not the phrase *in the air* imply direction? The word for air, or aerial, signifies an expanse, without stating where that expanse is. We must turn to other Scriptures to decide where it is to be located. And this we intend to do in our next article, God willing.

— A. Pennington (Eng.)

### An Alphabet Of Bible Characters

# THOMAS

## THE UNBELIEVING TWIN

*"But Thomas, one of the twelve, called Didymus (the twin) said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe" (John 20:24-25).*

### The Companions Of The Lord

We have heard more than one brother remark on how wonderful must have been the experience to have lived in the days of the Lord; to have walked and talked with him; to have feasted our eyes on his

majestic countenance; and to have that intimate relationship with him that was enjoyed by the Apostles.

And in the comment, there is the implied suggestion, that the contemporaries of the Lord had an immense advantage over us today.

But was that really so?

The real test of any apparent advantage would seem to rest upon any spiritual benefits derived.

Although the Apostles and their associates lived in the physical presence of the Lord, they never enjoyed the real benefits of his ministration until he was taken from them and had ascended into heaven.

Why?

Because they, like us, were frail creatures with all the failings we experience. And this statement applies to the Apostles as well as to the other companions of the Lord.

Consider the chosen twelve. They were men constantly in the presence of Jesus, who saw and heard what he did and said. Yet at the moment of crisis, "they all forsook him and fled."

Circumstances developed in their lives when the authority of Caesar temporally blotted out the authority of God. So much, indeed, that one of them sold his Lord for thirty pieces of silver!

We should thank God for His wisdom in allowing the Lord to choose those whom he did as his companions. What encouragement it gives us in our frailties to see those men rise above their weaknesses and manifest a strength that we can emulate. Unfortunately, human nature seems governed by a kind of pendulum which alternates between faith and faithlessness: from moments of lofty ideals we descend to the exact opposite.

### The Two Sides Of Thomas

We concentrate our attention upon Thomas from among the twelve. We learn of him only from what John has recorded, and this is scant indeed. Thomas and Didymus are the Hebrew and Greek titles for

*Twin*. Thomas was a twin, and it is a characteristic of many twins that they "think double." Thomas was no exception in that regard.

Thus, when Jesus, in spite of the danger, was determined to return to Judea to raise Lazarus, it was Thomas who said, "Let us also go, that we may die with him" (John 11).

On that occasion, he showed a splendid loyalty to his lord, which went as far as to offer martyrdom; yet, later, he revealed a terrible want of comprehension of Christ's nature and mission. When martyrdom overtook the Lord, where was Thomas? What then of his offer to share death?

### His Doubts

Thomas was among those who fled from the cross. And later, after the resurrection of the Lord, when the other Apostles were gathered together to confer on the wonderful event, Thomas was absent.

Possibly he declined the invitation to be there because he did not believe the evidence of the women and of Peter.

His flight from faith went even deeper than that. So strong was his conviction that he had followed a fantasy, so convinced was his scepticism, that he refused to believe the reports of his fellows that they had seen the risen Lord.

He discounted their evidence as an optical illusion. He would not believe until he had applied "the acid test," from which there would be no gainsaying. Little did Thomas realise that, as he spoke, his Lord was an unseen listener to his challenge!

A week passed, and now Thomas was in the company. Why had he rejoined it? Perhaps current

gossip had affected him; perhaps he was there to explode another "optical illusion;" perhaps, merely, to convince the others that their hopes were in vain.

### His Conversion

Though the doors were closed, the well-known and deeply-loved person and countenance of the Lord appeared in their midst. He bid the Apostles *Shalom! Peace!* Then he directed his attention to the doubter.

What wonderful condescension he manifested! What grace in seeking to convert one who doubted! Thomas is gently invited to apply "the acid test." "Reach hither thy finger, and behold my hands; reach hither thy hand, and thrust it into my side: and be not faithless, but believing" (John 20:27).

But there is no record of Thomas obeying *that* command. He did not need to make physical contact with the glorified body of the Lord, for already he had made spiritual contact with him. All he could do was to exclaim: "My Lord and my God!"

Christ did not leave it there. His final words in this incident, contrast the doubts of Thomas with the faith of those who should follow, down to our own day. And they are among Christ's richest sayings:

"Blessed are they who have not seen, and yet believe!"

### Profiting From His Experience

Upon us, then, this blessing descends. God has given us a great

gift: something deeper and greater than knowledge. It is the capacity to believe, the facility to develop faith. This is the personal experience of every child of God who has come unto Him through belief and baptism. It is a rich gift that has been denied scientists, theologians, the wise of this world, and granted unto men and women who humble themselves to seek God (Mic. 6:8—mg). Its value surpasses all the gold of the world.

Let us rejoice that we can profit from the doubts of Thomas. What his eyes saw in fact, our eyes see in faith. But what did he see? He saw the firstfruits of that new creation, of whom we pray to be a part. He saw that perfection of body, soul and spirit so gloriously described by Paul, in speaking of the glory of the terrestrial and of the celestial.

With the eye of faith, we can rejoice in contemplating the end of our salvation: "It doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

*We did not mark the chosen few  
When thou didst through the  
clouds ascend,*

*First lift to heaven their wondering view,*

*Then to the earth all prostrate bend;*

*But we believe Thy faithful word,  
And wait for thy return, O Lord.*

— J. A. Swaish (Wales).

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The fear of man will keep a man straight in many things; but in times of temptation — when the eye of man has no bearing; when a man is left only to the power of his own heart — if the fear of God is not there, he will go wrong and depart from wisdom to his destruction. To "fear God and do His commandments" is Solomon's summary of the whole duty of man — R.R.

# LOGOS Communication

(In which the Editor holds converse with readers near and far)

## Working For God

When the road is Oh! so rough,  
When you feel you've had enough,  
Only then will you see what's right,  
And learn to work with all your might.

Try to serve Him day by day,  
Though there's evil all the way,  
Fight, and try to be so bold  
For everlasting life to hold.

As you try to sow the seed  
And all you see is human greed,  
Jealousies around you lay,  
Learn to turn to God and pray.

While the world is fast asleep  
You will watch your guard to keep,  
Never taken unawares  
Ever, by the worldly cares.  
Only caring for God's grace  
To be a winner in the race.  
(Lines from K. M. Qld.).

## "The Voice Of The Prophets"

"Please send me a copy of *The Voice of the Prophets* by Ben Yehuda, for which I have enclosed the sum of \$3.50. This book was advertised in *Logos*"  
- S. L. (USA).

*(We regret that all supplies of this book have been sold, and we cannot replace stock. We have returned your money; you may be able to obtain the book in a local bookshop . . . . Editor).*

## Countering Our Evil Environment

"Thank you for your words of encouragement. We all need these, as we realise more fully what limited creatures we really are; and what tremendous things our

God has done for us. Were it not for the overshadowing hand of Yahweh, and the encouragement derived from His Word with the promises of life and the land for ever, where would any of us be!

"The days are certainly evil. Part of the evil of our days is the insidiousness of the environment, and the failure of the people to realise that they are gradually being affected by it. It is only through a constant absorbing of the divine principles of the Word that we can counter the trends about us, and learn the steps necessary to take in order to apply the divine remedies. In many ways, the world and the changes in it, are a mirror of the Ecclesia and the changes in

her; for the enemy of the Ecclesia has always been the immediate environment in which she struggles to survive.

"May the good hand of our God be upon us, to strengthen us in whatever avenues of the Truth we may be engaged upon, and that we be followers of the faithful of past ages, who shall inherit the Kingdom"  
- A. C. N. (W.A.)

## Volume 2 Of Expositor

"My humble apologies for being so long in paying my subscription for *Logos*. I would also like a copy of Expositor volume 2, bound, when available."

- C. P. R. (Qld).

*(In reply to your first comment we answer: Better late than never! Concerning the second, demand for Expositor was such that all copies were absorbed in the bi-monthly mailing, so that we were unable to reserve any for binding. Should we reproduce the Expositor on Genesis—and we plan to do so—we will make an announcement in Logos. However, this will take some time . . . Editor).*

## The Day The Lord Was Crucified

"A brother from Texas gave some convincing arguments to show that the Lord was crucified on a Thursday. Have you changed your opinion as expressed in *The Story of the*

Bible" - J. S. (USA).

(No I have not heard or read any argument that causes me to change my opinion in that regard, although, at one time, before I had properly examined the evidence, I believed that the Lord was crucified on a Thursday. It is significant, that the first Passover in Egypt was slain on a Wednesday, and it seems appropriate that the antitype should closely follow the type. Indeed, there seems an application of this in Daniel's prophecy which makes reference to the Lord dying "in the midst of the week" (Dan. 9:27). In Mark 16:1, the women are reported as having "bought" spices to anoint the Lord "after the sabbath," and in Luke 23:56, they are said to have "returned and prepared the spices" before the sabbath. This requires two sabbaths in one week with a day in between—an impossibility if the Lord was crucified on Thursday, but a natural sequence if he died on Wednesday. If he died on Wednesday, the Thursday would be a sabbath (though not the weekly sabbath), and this, I believe, is the sabbath referred to in Mark's account. John, indeed, declares that the sabbath after the crucifixion was not the normal weekly sabbath (John 19:31). The sequence of events, then, would be: The Lord died and was buried on Wednesday; Thursday was a sabbath; the day after the sabbath the women brought the spices and prepared them for the anointing (Mark 16:1). This, being a Friday, was the day before the normal weekly sabbath, as shown by Luke 23:45. They rested on the weekly sabbath, and immediately it

was over, made their way to the tomb, as reported in Matthew 28. If the Lord was crucified on a Thursday, how can you make provision for two sabbaths in one week, with a day in between? Moreover, as indicated above, it seems appropriate that the antitype Lamb should have been slain on the same day as the typical lamb was slain in Egypt. But we do not press this point. Let every man be fully persuaded in his own mind... Editor).

#### The Times In Which We Live

"I agree that we live in significant times, and that they indicate the early return of the Lord. From a human standpoint there appears no solution to the problems facing the world. My knowledge of God's Word at present is rather limited, but I feel that Matthew 24:32-35 describes the present state of affairs" - W. M. (Qld).

(The Olivet prophecy primarily relates to events that terminated in the destruction of the Jewish State in A.D. 70; and as a generation is generally accepted as forty years, within that epoch of time, all that the Lord predicted in relation thereto was fulfilled. Indeed, the destruction of A.D. 70 witnessed the passing away of the Jewish "heavens and earth" and the vindication of the Lord's prophetic words, as required in v. 35. But the Olivet prophecy has a double application, and the latter section of it relates to the second advent of the Lord. Thus we see a repetition of conditions such as existed in the Ecclesias and the Jewish world, leading to the

termination of the Mosaic order, so that the exhortations of the Apostles (e.g. 2 Timothy 3) have a bearing upon our days as on those. We agree with you, therefore, that the prophetic words of the Lord in Matthew 24 have an application today... Editor).

#### The Value Of God's Word

"I am delighted to renew my subscription for *Expositor*, and appreciate the difficult circumstances financial and otherwise, in producing this profitable and edifying magazine. I ask God's blessing on all who participate in this good work, and only regret I cannot send more material assistance, as we live on an invalid pension. Nevertheless, I thank God that I can send this much, and for being mindful of Job's words when he said, 'I value the word of God more than my necessary food.' That is my attitude, for I have always realised that 'man cannot live by bread alone.'" - H. C. (Eng.).

(Your material help is deeply appreciated, particularly in view of the circumstances. We are glad that you find "*Expositor*" interesting and helpful reading. The production of the Magazine represents the co-operative labours of many brethren and sisters, and on their behalf we acknowledge and thank you for your encouragement... Editor).

#### The Truth In Kenya

"Thank you very much for your letter received, and the copies of *Herald of the Coming Age* sent to me on the request of Sister Lee Lugar. They will be put to good use among the Ecclesias of East Africa. I have listed a number of



titles, and would be pleased if you could send some of each. Your co-operation in the work of the Truth is appreciated." — P. W. (West Kenya).

*(Supplies of some thirty different titles of the "Herald of the Coming Age" have been sent to you for use of the Ecclesias as a gift from the readers of "Logos." We trust that they assist in the preaching of the Truth throughout the area . . . . Editor).*

#### Encouragement

"Please find \$10 enclosed. This will cover cost of *Logos* and *Herald* and please use the rest as you see fit. I enjoy all the magazines, and read them aloud to my Aunt who is 83, and unable to read for herself. May our heavenly Father grant you all the strength and courage to continue this work." — J. M. (USA).

*(There is great encouragement in homely words such as above . . . Editor).*

#### Back Numbers of Expositor

"Are bound volumes of *Expositor* available? If so, how much are they? Do you have a complete set of *Story of the Bible*? I desire to give them as a gift to our children, and the ones I had when I was growing up have been used so frequently that they are now falling apart. I am especially interested in hard-back issues." — Y. R. (Canada).

*(We only have "Expositor" volume 1 available, and the cost is \$5. We do not have any sets of "Story of the Bible." We have commenced re-editing it with the object of reprinting, but it will be some time before it is completed . . . . Editor).*

#### Personal Checks From America

"*Logos* arrived earlier this month. I have read with interest the *Communication* pages. I notice that a brother in Ark. USA had sent you a check, so I am doing that also, I had stopped sending checks, and sent by International M.O., but my personal check is easier and cheaper, so I hope it is alright to send it.

"It is interesting and no doubt significant that Egypt and Israel have signed an initial pact towards peace, but Syria would seem to be the stumbling block. But if this is the time for Israel to 'dwell safely,' then it will surely come. And while we have thought that all the phrase means is for Israel to dwell confidently, when the passage is read carefully, it does indicate that a real state of non-belligerency will exist when Gog comes down. However, the Lord could come at any time for us, so we wait and watch patiently for that time."

— H.D. (Canada).

*(Thank you for the check, which we, in Australia, pronounce the same as you—if you can forgive our harsh accent!—but which for some strange reason we write as cheque. When an American writes to us saying, "I have attended to the check," we naturally suppose that he has made some secret investigation into our credentials and we become somewhat concerned—but, when we see the nature of the check, we take heart! When I was in America, I remarked to a brother, "It is a nice day today," but he replied that he did not think that any day "was a nice day to die." I did not understand the comment until it was borne home to me that because of the*

*cockney accent of Australians, we tend to pronounce "a" as "i". I then learned that when I asked to see a basin, they thought I wanted to be directed to the local zoo! In Scotland, once, when I telephoned long distance from a public booth, the girl told me to "press button E" in order to connect up with my call. She became very angry with me when I said that the telephone did not possess button E. I could only find button A. An English Brother who was present, told me that in Scotland "A" is "E" but in Australia it is "I." It is all a little confusing!*

*"Incidentally, it is more convenient for us to receive your personal checks (cheques) than an American money order. The cheque (check) is safer, and we can negotiate it. It has quite an extended tour. It comes to Australia, and is mailed back to the States where we have a local banking account, and then, because of the ease by which American checks are negotiated throughout the world, usually travels to England to pay for books purchased from The Christadelphian office!*

*"Your comment upon the Middle East is interesting. Israel is still a confident nation. However, there must be a period of peace as a prelude to the latter-day storm, not merely because of the statement of Ezekiel 38, but also because of what is predicted in Isa. 18:3-5; Dan. 8:25; 1 Thess. 1-2. However, as prophecy implies that the Judgment of the household will precede the descent of Gog upon the land, and that, indeed, it may do so by as much as ten years, we do not have to await complete peace in the M.E. before*

## LOGOS

the Lord's return. It will come, we believe, but may be preceded by the resurrection and judgment of the household. Let us all be ready for that day. . . . Editor).

### The Saints At Sinai

I refer to the most topical subject in your last Logos, called *The Saints At Sinai* (A. Pennington), and outline some additional food for thought.

The Saints will soon be standing on some of the original rock of the earth's crust! On an area which in its very structure is a symbol of resurrection and elevation - Sinai!

The rock structure deep in the earth and manifest at the surface too at Sinai is in itself a declaration of the Yahweh Name in which the glory of El shall be manifested in a host of lowly ones raised to the heights of the new firmament. The attached drawing indicates this point by way of the suggested cross-section West-East across the Sinai Peninsula.

At the surface Sinai is predominantly pre-cambrian rock, the original surface of the earth's crust, Gen. 1:9. All other sedi-

mentary rocks (in which there are fossils) were laid down during the flood of Gen. 7. (Ceno-meso-paleozoic rock etc.) on top of original pre-cambrian rock. Sinai, however, is a huge block of the original pre-cambrian rock separated first by gigantic faults along its flanks, and then shaken and thrust up out of the darkness of the crust, to an elevated position in the light of the sun. The Sinai block is thus a symbol of the Redeemed, separated, chosen, elevated mentally and morally, shaken through much tribulation, and placed in the light of the Word of the Creator. Its temporary covering of sedimentary rocks (of the flood, symbol of *sin*) has been wiped away and its core (mind and heart) is unspotted. Note that the sedimentary strata (ceno-meso-paleozoic) still remain on the surface of Egypt and Edom, symbolic of the sins unremoved and all pervading and covering the nations. But Sinai is different, for the "Most High" has declared that He "will set up over it" (the kingdom of men) "him who is set at naught by men" (LXX. Dan. 4:17), namely

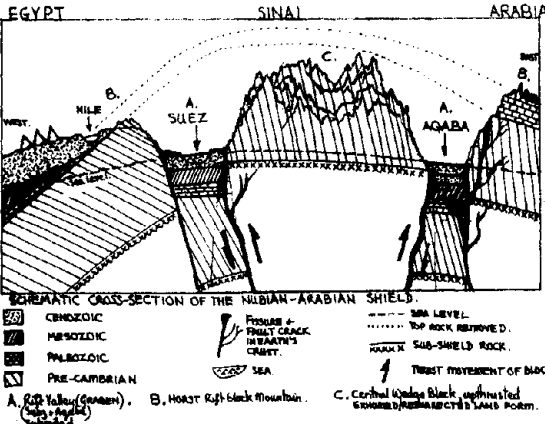
Christ and the Saints (cp. Luke 7:28).

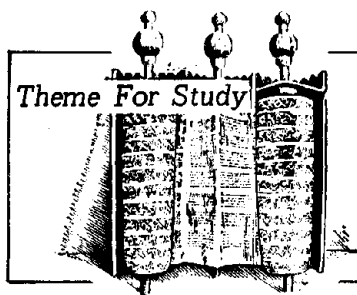
"The lowliest," that which is "set at naught by men" is symbolised in the giant barren raw pre-cambrian block of Sinai. To the flesh it is a forbidding, unfruitful, toilsome, dangerous and useless area of the world, but to the eye of faith it is a most exquisite sanctuary! Moses and Israel camped beneath its cradling heights; and received instructions for building the tabernacle. In this area also, some time in the future, those resurrected from the darkness of *sheol*, together with living saints, will be exposed to the light of the "Sun of Righteousness," and if approved, will have bestowed upon them the Shekinah glory, even immortality, enduring strength, and inestimable wisdom. With this wondrous hope in view, the prophet declared:

"Sing O barren! (like Sinai) thou that didst not bear (Sinai region is not for flocks or cultivation) break forth into singing! And cry aloud! . . . For thou shalt break forth! On the right hand! (Aqaba, Edom, Eastern Hemisphere) and on the left! (Suez, Egypt, Western Hemisphere) and thy seed shall inherit the Gentiles!" (Isa. 54:1-4).

Is it not worth being "despised and rejected of men" now, that we may have "a portion with the great" by the grace of our heavenly Father? This is a vast and exciting thought. But perhaps this short note may add to the towering and awesome picture presented to us through the wondrous calling in Christ, and remind us of the majesty and sobriety of the Truth from a living God to living individuals.

- D. H. (W.A.)





## Psalm 14: YAHWEH'S RESPONSE to the Universal Corruption of Mankind

When a believer refuses to submit to the requirements of Yahweh, he is no better than an atheist. For him, there is "no God," and because of that he is "without hope in the world" (Eph. 2:12). It is this refusal to submit, on the part of people who should know better, that has resulted in the great calamities of the past, and will continue to do so until the coming of the Lord. But in spite of the atheistic contempt in which men of flesh hold the things of Yahweh, His purpose will ultimately prevail, so that finally, "Jacob shall rejoice, and Israel shall be glad."

### Historical Background

The inscription of Psalm 14 directs authorship to David. However, it is not given a title, as to whether it is to be treated as a Psalm or otherwise. For that we have to turn to Psalm 53, where this Psalm is almost exactly reproduced; and there described as *Maschil of David*.

The word *maschil* is from a Hebrew root *sachal* signifying to look at, scrutinise, look well into. Hence the noun suggests an *understanding developed from deep consideration* (see Prov. 13:15; Neh. 8:8). The Psalm provides an example of David contemplating the circumstances of his experiences in the light of the past; and pondering the lesson of them from the revelation of the Word.

This we all should do.

The first Psalm to bear the title of *Maschil* is Psalm 32, and it describes Yahweh as being the

channel of true understanding:

*"I will instruct thee and teach thee in the way which thou shalt go;  
I will guide thee with Mine eye,  
Be ye not as the horse, or as the mule,  
which have no understanding;  
Whose mouth must be held in with bit and bridle."*

Yahweh's Word can guide us into a proper assessment of the circumstances of life, unless we act the part of the fool and dispute the reality of His existence and influence.

However, the title *Maschil*, which is given to Psalm 53, is not given to the Psalm before us.

Why is that? And why are the expressions of Psalm 14 almost exactly reproduced in Psalm 53?

It seems that the composition before us represents David's private musings on the circumstances of life, and that of Psalm 53, a modification of them for public use.

In the Psalm before us, David recognises that the opposition he

received as king stemmed from people, like Saul, who manifested indifference to the requirements of Yahweh's covenant. They acted as though God had not spoken, and in so doing, treated the covenant as would an atheist. Their attitude reflected the general depravity of mankind as highlighted by the Flood, the confusion of tongues at Babel, and the overthrow of Sodom — incidents alluded to in Vv. 2-3. These tragedies of the past resulted from the folly of fools.

The foolish attitude of Saul was matched by that of the Jebusites. They mocked at the idea of David being able to take "the stronghold of Zion," though Yahweh had decreed it (see Psalm 132). Their irreverence towards the God of Israel, their contempt at Israel's assault upon their stronghold, emotionally moved David (see 2 Sam. 5:8), and, perhaps, caused him to pen the Psalm before us.

#### Dominant Expression And Prophetic Teaching

In v. 3, David expresses the basic fault of those described in the Psalm, and this becomes its theme:

*"There is none that doeth good, no, not one."*

This section of the Psalm (vv1-3) is cited by Paul in Romans 3:10-12, as a basis for his dissertation upon redemption. He does so in order to teach the need of man to seek the forgiveness of God.

This is only granted if they first recognise their true state before Him (cp. Matt. 9:13; Luke 7:37-50)

In Romans, Paul cites several Psalms, and for a very good reason. The Psalm before us describes the

state of the man who repudiates the authority of God, but the Jews could claim that this related only to Gentiles. Hence Paul continues by citing passages of Scripture that unmistakably apply to Israelites, and concludes with the reasoning:

*"We know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin" (Rom. 3:19-20).*

In other words, we cannot relegate to unbelievers, such expressions as are found in this Psalm. A believer can be found in the state of rejecting the authority of God.

The Psalm, therefore, expresses the experiences of David, which revealed the need of a Redeemer.

#### Divine Title

Throughout the Psalm, attention is drawn to the name of God, even Yahweh. According to *The Companion Bible*, the use of "God" in Vv. 1, 2, 5, should be Yahweh, though the received text today shows *Elohim*. It is claimed that the Sopherim altered the text to read *Elohim* in these places.

Accepting the statement, the name of God occurs seven times in the Psalm which is significant in itself. For seven is the number of *completeness, the covenant number*, and it is certainly appropriate to the expressions of the Psalm.

The "fool" is then found repudiating that for which Yahweh stands, and not necessarily rejecting the concept of a Supreme Being. And as Yahweh is the covenant name of Deity, such "fools," though claiming to believe in Him, are

found living in indifference to His requirements (see Exod. 3:15).

The name of *Yahweh* proclaims the purpose of God to draw out of prevailing wickedness, a "people for His name" (Acts 15:14). That, indeed, is the theme of Exodus, which records the circumstances by which the Name was given to Moses.

It was a time when evil was triumphant in the earth; when the children of Israel had departed from the true worship; and men, generally, repudiated the covenant of Deity.

The prevailing attitude, both within Israel at first, and in Egypt throughout, was that expressed by Pharaoh: "Who is *Yahweh*, that I should obey His voice?"

This bold defiance ultimately had its reward; and Pharaoh's hosts

perished in the waters of the Red Sea. At the same time, those who heeded the voice of wisdom, separated themselves from the influence of Egypt and were saved through the separation of water by following the leadership of Moses.

The name *Yahweh* is expressive of God's purpose to reveal Himself in those who are prepared to accept His principles. The "fool," whilst acknowledging Him as a doctrine, resist His influence in action, and therefore will perish in his folly. The seven-fold proclamation of the Name in the Psalm before us, emphasises the need of separation from such as are defiant of God, whether they be in the Ecclesia or in the world.

— HPM

(Verse by verse notes to continue)



*"Esteem them highly in love for their works sake"*

(1 Thess. 5:13)

#### Has Our Proclamation Weakened?

We are apt to take many things for granted in life. Among them are our calling in the truth, and the hope of the Gospel. These were not brought to our attention by chance; it was by design of God. This, also was the case with those, whom He used to bring the truth to light in these closing days of the Gentiles. We can thank God for the labours of such men as Brother Thomas and Brother Roberts for

bringing to light the many beautiful phases of truth that we are now able to rejoice in.

Unlike many religious organisations, who claim their leaders were inspired of God, we know that the only inspired word of God is the Bible. Yet we do not have to be deep students to recognise that apart from God's help and guidance, they could not have established the Ecclesias, and expounded the Word as they did.

Take the volumes of *Eureka* in hand, and briefly consider them. Surely an exposition of such wisdom and beauty could only have been accomplished by God's help and guidance.

Consider, also, the work of Brother Roberts. We cannot over-emphasise the amount that we owe him, for his example, his deep and brotherly love, and the many problems that he solved for us individually and communally.

His work as Editor of *The Christadelphian* was perhaps the most openly demonstrated part of his service to Christ and to us. Possessing a complete set of *The Christadelphian*, I have found it most profitable to browse through them, and recognise how sound were his policies and conclusions. His writing is clear, and not susceptible to a double meaning. His articles are filled with positive and logical interpretations of both the Old and New Testaments. If a problem of doctrine or fellowship arose, he set forth his solution clearly and without ambiguity, and yet with brotherly love.

Are we still as alert as were our pioneers? Do our speech and writing have the soundness and certainty that they revealed? I once heard a faithful brother declare: "I can tell a real Christadelphian in ten minutes, by listening to his talk!" Is our conversation like that? Are the subjects discussed in our magazines or meetings, set forth in clear, forthright doctrinal teaching, or are they carefully pruned so as to avoid offence?

If you desire to seek an answer to these questions, compare present writings with those found in the articles and pamphlets of our pioneers. They wrote clearly of "the

truth as it is in Jesus," "the hope of Israel," "the kingdom of God," and so forth. There was no mistaking what these terms meant to them.

I do not find that certainty in our proclamation today.

When doctrines arose that challenged the BASF, they were first of all dealt with in love and kindness, but if agreement was not possible, sorrowfully fellowship was withdrawn from the offender. Above all else, the truth was maintained, as it should be today. If we go to the judgment seat without having preserved every first principle intact, we will be in danger of exclusion from the Kingdom for which we have prayed and waited so long.

#### The Value Of Bible Reading

Have you ever considered what a wonderful service Brother Roberts did the brotherhood, by publishing *The Bible Companion*? It would be impossible to compute the value of this to the brotherhood. Consider my own case. I was raised by faithful, steadfast Christadelphian parents. One of my earliest recollections is that of the regular, evening "reading the lessons" around the family circle, followed by discussion of the doctrines and commandments of God's wonderful Book. The more we read it, the surer we became that "holy men of old spake as they were moved by the Holy Spirit."

Have you ever pondered the fact that *not a single prophecy of the Bible has ever failed*? Consider current world conditions. Russia occupies the position required by Bible prophecy; Israel has been miraculously revived as a nation in the land; the confederacy of Ezekiel 38 is taking shape; and many other conditions, predicted by the prophets

are coming to pass. What prophecy has yet to be fulfilled before Christ's return? Surely the world is on the eve of a Russian invasion in the Middle East, and the ensuing battle of Armageddon? What would be the feelings of the pioneers if they were alive to witness what we see about us! For an answer, consider Matthew 13:16-17! It was said of the Apostles, as they were seized with the realisation of Christ's resurrection, "They have turned the world upside down . . ." Could this charge be levelled against Christadelphia today, because of our forthright preaching in view of prophetic developments?

In these busy days, it is harder to find time to read and study as much as we really should. How much are we depriving ourselves of spiritual stimulus by allowing *Seasons of Comfort*, *The Ways Of Providence*, *Thirteen Lectures on the Apocalypse*, *The Visible Hand of God*, *Elpis Israel*, *Eureka*, and other standard works of the truth to remain unread upon our bookshelves? If exhorting brethren desire a standard for exhortations to aim at, let them read those contained in *Seasons of Comfort*. Brother Roberts provided priceless spiritual food and drink for our upbuilding; let us use it to that end. When Ecclesial problems arise, seek the advice that is contained in the writings of the pioneers. It is sound, clear and certain.

#### Solving Ecclesial Problems

How many times, in our short life-times do Ecclesial problems arise that are hard to solve? On such occasions *The Ecclesial Guide* is a most valuable aid. We have not had to deviate from any section of

this excellent little work, though it was compiled so long ago. It provides a faithful and scriptural basis for Ecclesias to operate and on a Christlike and practical manner.

Problems often arise concerning doctrine, practise, and fellowship. Again, the pioneers provide excellent advice and guidance. They did not hesitate to withdraw from those who persisted in teaching false doctrine, though they did all in their power to convert the errorist from his error before doing so. By this carefulness, and by the influence of many brethren throughout the history of the Truth, we still retain the BASF as our basis of fellowship and doctrine.

Consider *The Christadelphian Instructor*. It is only a small work, but how valuable! Those of us who have been raised in the truth, and have had the privilege of attending Sunday School, can be very thankful for the *Instructor*. It was my privilege to examine a 70-year old man for immersion not many years ago, to find *The Instructor* had greatly assisted in bringing him to the Truth. He had attended Sunday School during his teens, but due to family conditions, had strayed from its influence, until he reached old age. I was surprised to find, as I asked the various questions, how he answered almost word for word from *The Instructor* that he had learned so many years before.

How many children have used this book to learn simple, clear, exact explanations of the Gospel! How well the answers are put! Yes, we can esteem our pioneers "for their works' sake." They have given a wonderful lead in knowledge and application of the principles of the Word. They were leaders and

teachers who pointed with certainty in the right direction. Their knowledge and counsel have been the means of bringing thousands into the truth to the present day. Let us remember how very much we owe to

God through them, for without the exposition and counsel that we have gained through their instrumentality, we would be "without hope and without God in the world."

— C. Wolfe (USA)

# Swift to Hear- Slow to Speak

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**JAMES 1:19**

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*Be not swift to take offence;  
Let it pass!*

*Anger is a foe to sense;  
Let it pass!*

*Brood not darkly o'er a wrong  
Which will disappear ere long;  
Rather sing this cheery song —*

*Let it pass!  
Let it pass!*

*Strife corrodes the purest mind;  
Let it pass!*

*As the unregarded wind.  
Let it pass!*

*Any vulgar souls that live  
May condemn without reprieve;  
'Tis the noble who forgive.*

*Let it pass!  
Let it pass!*

*Echo not an angry word;  
Let it pass!*

*Think how often you have erred;  
Let it pass!*

*Since our joys must pass away,  
Like the dewdrops on the spray,  
Wherefore should our sorrows  
stay?*

*Let it pass!  
Let it pass!*

*If for good you've taken ill,  
Let it pass!*

*Oh! be kind and gentle still;  
Let it pass!*

*Time at last makes all things straight;  
Let us not resent, but wait,*

*And our triumph shall be great;  
Let it pass!  
Let it pass!*

*Bid your anger to depart,  
Let it pass!*

*Do not let it gain a start,  
Let it pass!*

*Follow not the giddy throng,  
Better to be wronged than wrong,  
Therefore sing the cheery song —*

*Let it pass!  
Let it pass! (Amended)*





The world is rapidly moving towards that day of destiny, styled by the Spirit "the great day of God Almighty." Religious apathy, corruption and violence, as well as the revival of Israel, and the growth of Russia testify that we are living at the very threshold of Christ's return. It is a most exciting, as well as a most dangerous time. Paul warned of its perils, and the Lord counselled that we should "take heed" to ourselves (Luke 21:23), if we would make our calling and election sure. We must see to it that our family life is firmly based upon a foundation of the Word. It is little use claiming to be Christadelphians, and hoping our children will follow in its teaching, if we avoid our responsibility in that regard. Almost from birth they must be "nurtured" upon a diet of the Word, because the State demands that at an early age (five years!) they must face up to the requirements of education that largely leaves God out of its considerations: and, in fact, teaches theories that could undermine faith. Children are very observant, and are quick to imitate. They can soon detect if parents are living according to the standards they preach. To act inconsistently is to lose their respect, and eventually themselves as well. Develop enthusiasm for the Truth within the family circle, and generally the children will respond. Base family life upon the Word, and in the mercy of God it will withstand the pressures of the present, and find approval at the Judgment Seat. Paul reminds us that in God's grace, the worthies of old still lie in their graves because God has provided for us "that they without us should not be made perfect" (Heb. 11:20).

**EGYPTIAN ARMS DEAL** Israel expressed concern at reports indicating Egypt plans to establish a massive armament industry sponsored by French finance and technology. In a true "frog-power" statement, Mr. Gis-cara, French President declared:

"Egypt's choice of France strikes me as wise. Israel ought to consider that France's policy aims at peace in the Middle East." Ironically, it was French anti-Semitic policy that caused Theodore Herzl to search for a homeland for the Jews, and French policy has changed very little.

**A DAUGHTER OF TYRE?**

Mrs. Thatcher, opposition leader of Britain, plans to visit the M.E. on a fact-finding tour. Whatever the "facts" may reveal, Britain will be inextricably involved in the future of the M.E. when Gog makes his way into the land (Ezek. 38:13). Mrs. Thatcher recently caused a controversy in Parliament when she publicly questioned Russia's intentions. According to the *Adelaide Advertiser*:

*"She accused Moscow of seeking world domination by the development of military strength far in excess of Russia's own defence needs. She denounced them for their involvement in Angola, and said they were rapidly acquiring the means to become the most powerful imperial nation the world has seen."*

A newspaper correspondent who closely followed the resultant controversy, claims that Mrs. Thatcher is among the more astute Western politicians, and that she is able clearly to see the real designs of Russia, which many in the Labour Party cannot.

It is rather significant, that if there were an election, and Labour lost, a woman would assume the head of the Government, and of the nation. The Psalms speak of "the daughter of Tyre" presenting the Lord "with a gift" as a token of submission (Ps. 45:12). This is in accordance with the action of the Queen of Sheba, who visited Solomon, and was overwhelmed with the glory of his realm. If prophecy requires it, well may the Queen or Mrs. Thatcher respond to the glory of Christ's reign with the words of the Queen of Sheba to Solomon:

*"It was a true report (through Gospel proclamation!) that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it; and, behold,*

*the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard" (1 Kings 10:6-7).*

Meanwhile, the words of Brother Thomas are true:

*"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."*

At present Whitehall is planning to clear up the Palestine problem with a scheme that will help the Palestinians without interfering with the Israelis. In this Britain is working with America, and plans to release details shortly.

**PEACE?**

Whilst *detente* is on the lips of many, wars continue to rage, and violence increase. Nevertheless, it is claimed that in one place peace is a fact. On the border of Israel and Egypt peace reigns, and the opposing forces even talk with each other! Significantly, Israeli foreign minister, Yigal Allon has officially called for talks with Jordanian officials and West Bank notables in "an effort to reach an interim peace agreement." See Ezekiel 38:11.

**POPULATION EXPLOSION** Israel's population now stands at 3,490,000, comprising 2,953,000 Jews and 537,000 Arabs and non-Jews. It is an amazing factor of Israel's revival that in spite of trouble, violence and war in the Middle East, the population of the country steadily advances. Isaiah predicts a population explosion that will cause Israel to demand wider borders in which to live—and those borders will be granted her according to the predictions of Ezekiel (Ch. 48), and Obadiah (19-21). Thus Israel is represented as saying: "The place is too strait for me; give place to me that I may dwell" (Isa. 40:20).

— W.J.M. (Woodville).

# LOVE & Doctrine

"Seeing ye have purified your souls in obeying the Truth through the Spirit unto unfeigned love (*phileo*) of the brethren, see that ye love (*agape*) one another with a pure heart fervently" (1 Pet. 2:22).

The most profound statement concerning Divine love is found in John 17, and particularly the last verse:

"I have declared unto them Thy name, and will declare it; that the love wherewith Thou hast loved me may be in them and I in them."

Having enjoyed that love, we are called upon to share it with others. Thus:

"He that loveth not his brother abideth in death" (1 John 3:14).

How inadequate our English language is with only one word for love. One commentator has written:

"Since love is the very essence of Christian life, it is necessary to understand what N.T. love means."

There are four Greek words for love: *Eros*, which expresses sexual passion, and which is not found in the New Testament; *Storge*, or family love; *Phileo*, a warm, affectionate, friendly love; and *Agape*, signifying divine love.

Trench says of *agape* that it is a word born within the bosom of revealed religion. It is expressive, therefore, of love begotten of the truth, and is translated both *love* and *charity* (1 Cor. 13).

This love finds its model in Yahweh Who causes the sun to rise on the evil and the good, and sends rain upon the just and unjust (Matt. 5:45). All mankind, whether good or evil, share Yahweh's gifts of natural blessings. Therefore *agape* is unconquerable, benevolent, undefeatable goodwill, continually in evidence in spite of wickedness.

It is the manifestation of a spirit that will never seek anything but the good of another, no matter what the other person does. For discipline and punishment when motivated by *agape* are designed for the good of those receiving them (Heb. 12:5-12). Therefore, *agape* is something quite different to the love we bear to our kith and kin. It is not something inbred in us, and which just happens.

*Agape* is an act of the will.

This true Christian love will extend help to those not normally liked. It will manifest itself in an attitude of extending good to another, no matter how one might feel emotionally towards him.

*Agape* is undefeatable. It is not an emotional outburst of the heart alone; it is not a set disposition of the will. It is the victory which "the spirit of Christ" enables us to win. It is an attitude towards all men that

## LOGOS

reproduces the attitude of Yahweh: forgiving and seeking the highest good even for an enemy.

It demands responsibility. Christ declared it is manifested "walking after his commandments" (2 John 6). In context with that statement, it will cause one to "abide in the doctrine of Christ," refusing "to bid God-speed to holders of false doctrine" or those who openly flout the law of Christ. It will avoid wrong friendships, including those of alien marriage.

The world at large calls for unity in Christendom. But it is a unity that cannot be endorsed by those who love God. Such a unity would bring us in close conformity with the fate that awaits those who "obey not the Gospel."

Let us be warned by Ecclesial history and Israel's history. Yahweh's attitude is the same today as it was in times past. Brother Roberts wrote:

"Paul thanked God for the brethren at Colosse because they 'brought forth fruit in love and faith in obedience to Christ.' What is there to be thankful for in brethren who not only manifest no love to all the saints but are 'lovers of their own selves' and interested only in other people for what they can get in this life? Give us brethren who love the saints as saints, and who can wake up to a disinterestedness extreme enough if necessary to lay down their lives for the brethren. This is the Apostolic standard, and no other standard is worth a moment's regard."

Paul had no thankfulness for those who because of their deeds, or their lukewarmness, constituted them enemies of the cross of Christ. Nevertheless he manifested love towards them, by clearly revealing the error of their ways, by excluding them from his company, and by warning them of divine judgment to come—that they might be delivered out of it.

We need Yahweh's forgiving love, and must be ready to extend it to others, for without His mercy we will never endure in the day of Judgment. But we must not presume upon it by ignoring the responsibility it entails on us. Let us study this word "love," and build into our lives the qualities it demands of us. Love will conquer every difficulty, will triumph over every setback.

— A. F. Milne (N.Z.)



## PERGAMOS

Site  
of  
Satan's  
Seat

### LOGOS TOUR OF BIBLE LANDS

Our previous article (see pp. 119-123) concluded as our coach of forty-four Christadelphians carried us swiftly and comfortably along the road from ancient Thyatira to Pergamos.

It thus took us past the ancient temple of Serapis, which later had been converted into the "Church of St. John," and later still, into a Mosque. So paganism gave way to paganised form of Christianity, and that, in turn, to Mahommedism.

This fact witnessed to the decline of the Ecclesia in Pergamos, and testified to the words of the Lord:

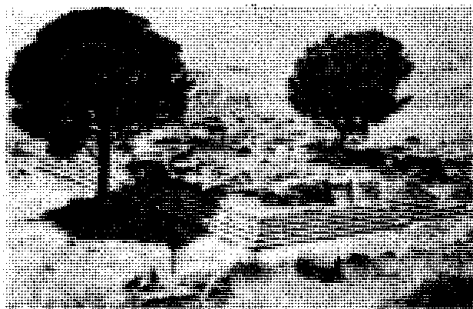
*"Thou hast them there that hold the doctrine of Balaam . . . and the doctrine of the Nicolaitanes, which thing I hate . . . Repent or I will fight against thee . . ."*

From this Temple - Church - Mosque we moved into the heart of the modern city. It is a town of narrow, winding streets, and multiplicity of Mosques. A narrow, steep track which proved difficult for the large coach to negotiate, leads to the Acropolis above, from whence a glorious view spread out before us. We could see the tiled roofs of the modern city, and the ancient ruins of the past. Pergamos is beautifully situated. It is established in one of the most extensive and luxuriant valleys of the fertile, coastal plain of Asia Minor. Just where the valley begins to open, two torrents: the rivers Selinus and Cetius, rush down from the northern hills to join the main river-Caicos, on its way to the ocean. The two streams isolate a ridge which rises abruptly at its northern extremity to a height of nearly one thousand feet, and slopes gently towards the south-east. At the foot of this rising (the Acropolis) nestles the modern town of Bergama (Pergamos). It is a picturesque place of red-tiled dwellings, above which rise the thin fingers of tall, whitewashed minarets. It is dominated by the rocky crest up which we were ascending, which is crowned with the broken ruins of ancient times, when the proud city of Pergamos was the headquarters of Rome in Asia, the main centre of Emperor-worship in the area, and acknowledged by Romans as "pre-eminent above all other towns of Asia."

The huge citadel-hill of Pergamum (the name signifies Tower or Fort) rises a thousand feet above the plain, and dominates the travel-

er's approach. The ruins of the ancient city comprise the most spectacular of archaeological sites in Turkey, and in view of the words of Christ in Revelation 2:12-17, justifies us lingering over them for a while, that we might have a clearer concept of the environment of the Ecclesia that once existed there.

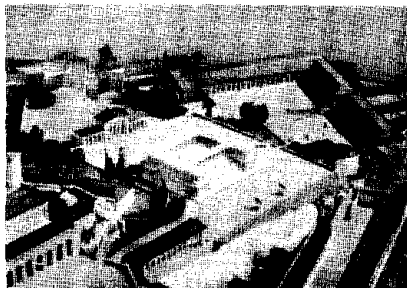
Emin, our guide, showed us all that remained of one of the most



Present-day ruins of the Great Altar At Pergamos

spectacular buildings of ancient times: the great altar of Zeus. Only the foundations remain today, but in ancient times it dominated the Acropolis. Emin claimed that this constituted the "satan's seat" of the Apocalypse (Rev. 2:13), but I demur from his conclusion. I believe the reference is to military and religious power of Rome which was established in Pergamos, and created a most difficult environment for the Ecclesia of those times.

A most imposing sight was the



Reconstruction Of The Acropolis Of Ancient Pergamos.

huge Greek theatre built on the steep sides of the mountain. Owing to its steepness, and its great height, this was one of the most imposing theatres to be seen anywhere. It could seat 10,000 people, and as we viewed it both from above and from the plain below, it must have dominated the ancient city. Ancient Pergamos was a city of pleasure, as well as of apostasy, and political prestige.

The city sponsored a concept of state religion. The first great temple of Rome and Augustus was erected here in 29 B.C. It was on the basis of this temple that Pergamos rested her proud claim to priority over her rivals in the "neocorate" or Emperor-worship of the times, and this underlines the warning words of the Lord to the Ecclesia of that city.

We moved around the crest of the Acropolis, examining the hard, dark, rough stone-work of the ancient ruins, admiring the scenery, viewing the huge, steep theatre, or purchasing from the nearby souvenir shop—according to our tastes.

Then we made our way to the valley below, to explore the Asklepios. This comprises the ruins of a huge religious hospital, dedicated to the worship of Asklepios and Hygieia, the god and goddess of healing. Asklepios bore the title saviour, and his emblem was the serpent. The serpent-motif occurs continually in the cult of the serpent-god of healing; and because of this, it persists as the symbol of medicine to the present day.



Askleion  
Pedestal  
(Pergamos)  
depicting the  
serpent emblem  
of this deity  
of healing

How significant!

But why should the serpent be used as a symbol of healing? Archaeologists have their theory, and I have mine! I listen to their's but prefer my own! Emin, the guide, explained the former, and I came in with mine as supplementary information! He declared that snakes were used in the nocturnal rites of the ancient Asklepios; and was the symbol of life restored. The god Asklepios is generally represented with a stick or a stock of a tree at his side, and a living serpent twining around the dead branch, the symbol of healing, or of life restored? My theory is that it goes back to the beginning, when the serpent said to Eve: "Thou shalt not surely die!" Therefore, it became the god of healing. Paul declared that men "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things" (Rom. 1:23). Among the latter was the serpent and because man in his stupidity stooped to worship the very creature that induced sin in the beginning, "God gave them up to uncleanness through the lusts of their own hearts."

The Asklepios of Pergamos was a world-famous centre of healing in ancient times, contributing to the



The live serpent  
around a dead  
stock—symbol  
of the god of  
healing

worship of Asklepios and Hygieia. Moreover there was a modernity about the methods of healing and worship that conforms to the present. They were based upon a form of nature cure, to which was added psychiatric treatment, similar to the emotionalism of those claiming to cure by the Holy Spirit today. Both auto-suggestion and moral encouragement played a great part in the cures. It was claimed that the Asklepleion of Pergamos never reported a failure, though sceptics on the other hand, claim that only those who had a good chance of recovering were admitted. If a patient went away and died, it was because he had not carried out the required cure correctly! So high in repute was it, that some of the Emperors of Rome sought its aid, among them being Marcus Aurelius.

We made our way along the ancient colonnaded path, called *The Sacred Way*, to where the ruins of the Asklepleion theatre are found. It was capable of holding some 3,500 people. As we had already seen, when exploring Epidaurus in Greece, a theatre was inevitably a part of the Asklepleion. Why? Because the plays presented therein induced a relaxed condition in the patient. He was entertained with flesh-pleasing pleasure to induce him to forget his worries, put him in a good humour, and assist him to enjoy himself. It was a form of escapism, relieving the patient of any tension. The modern counterpart is the television set in a modern rest home. For psychology played a great part in Pergamon.

One description states:

"Generally speaking, various methods used in physiotherapy at the Asklepleion are still applicable today. The most important of these were water and mud baths, massage, the use of medicinal herbs and the application of ointments. In addition, the drinking of sacred water, courses of abstention from

food and drink, colonic irritation and running barefoot in cold weather were prescribed. Auto-suggestion and incubation played important roles in the treatment. Judging by what we learn from the orator Aelius Aristeides (who stayed in Pergamos 13 years and recorded his experiences) the type of treatment was determined by the patient's dreams. Probably these were induced by means of suggestion. For this purpose, specially constructed sleeping-rooms were provided. Rites were held in the theatre, and the patients underwent treatment involving therapy accompanied by music."

We inspected some of these places. Emin told us that patients were given a bath after having been told that the god had decreed that if the bath filled with water, the patient would be cured. The patient thus underwent this "trial by water." One could understand his anxiety as he sat in the empty stone bath, awaiting the flow of water. At first he would see a mere trickle; gradually this would increase in volume, until, to his increasing excitement, he found himself covered with warm, comforting water, and was stimulated with the conviction that he would be cured.

From the bath, the patient was taken along a tunnel that led to a large circular building, called *The House Of Treatment*. The tunnel



Tunnel leading to House of Treatment — Pergamos

was about 100 feet long, and as we walked through it, Emin explained its use to us. It not merely added to the comfort of patients, providing a cover in winter, and a cooling system in summer, but was also used for the purpose of auto-suggestion, for as the patient moved through it, he heard sepulchral voices of hidden pagan priests, assuring him that he would be cured. *The Treatment House* contributed its part to the psychiatric cure. It was a large circular building divided into six (an appropriate number!) divisions. Here he received whatever treatment was thought necessary: massage, herbs, drugs to induce sleep and dreaming. Afterwards the patient was taken to the sleeping rooms, where he slept off the effect of the drug. Next morning he had to tell the priest what dreams he had had, and they, also, were interpreted as good omens.

How pagan, yet how modern, was the treatment. The emotionalism of Pentecostalism draws upon the same fleshly principles. The psychiatric treatment of modern times which dispenses with the authority and instruction of Yahweh finds its counterpart in the paganism of Pergamos "where satan dwelt." We need beware the impact of psychiatry upon Ecclesias. Modern education, modern theories of home discipline, child-care, permissiveness, all have their roots in such, and tend to taint life in all its forms. The Word of God is the infallible guide in practical issues of life as well as in doctrine. The truth is a way of life, and not merely a theory; and it stands opposed to the majority of psychiatric principles of today.

In Pergamos, cures were claimed, patients enjoyed "the experience" and so a resistance to the claims of the truth was developed. The reputation of the Asklepios and its serpent-god Asklepios grew apace, and all the world wondered

at the miracles! What a challenge the Apostles must have presented when, with a touch of the hand, they cured people who would have been turned away from the Asklepios of Pergamos! No wonder some were moved to listen to the message. How bitter would have been the opposition they would have experienced from the priests of the Asklepios who would find their influence waning. So Antipas, the Lord's faithful martyr in Pergamos was put to death, as error rose against truth.

Unfortunately the ecclesia became tainted with the environment in which it existed, so that today the forest of minarets in the modern town proclaim the temporary triumph of error, until the Lord returns.

We wandered among the extensive ruins of Pergamos meditating upon these things. How enduring is the Truth. We saw about us only evidences of decay and destruction. The minarets witness to the temporary triumph of error. But one day, the forgotten members of the Ecclesia in Pergamos shall rise from the dead, and with Antipas and his companions, will receive according to their sowing. Though the ecclesia is dead, individuals will rise to life eternal. Christ has warned the Ecclesia that if it did not repent he would fight against it (Rev. 2:16); but he encouraged the faithful minority that they would receive the tokens of approval and of immortality (v. 17).

We await the time when we shall meet the brethren of Pergamos. Meanwhile, we made our way to the coach, and as in the gathering dusk, it travelled towards Izmir, the group quietly discussed together the archaeological wonders seen that day, made more interesting and significant because for us they were based upon the Word of God.

— HPM.



Thought For Meditation

## Christ's Multitudinous Bride

Many beautiful figures are employed in the Scriptures to describe the close and affectionate relationship between Christ and his people, but there is none more beautiful than that of marriage. What is marriage? For an answer we must turn, not to the many unhappy alliance which obtain on all hands, but to God's ideal of the institution. God made "male and female" that they twain should be "one flesh" (Gen. 2:24; Matt. 19:4-5). Where this oneness – this divinely intended unity – exists, men nourish and cherish their wives; they love them as their own bodies (Eph. 5:28-29). Thus it is, says Paul, with Christ and the Ecclesia. He allowed himself to be cruelly slaughtered for her sake – he now yearns for her wellbeing, as the Scriptures teach. As we think upon the revealed mystery we feel that we miserably fail in our appreciation of Christ's love, of his deep-down fondness for us, and of the joy which little acts done in his name, and for his sake, must yield to him. But he doubtless bears with us. He knows well the deadening influences of sin which press so heavily upon all of us. Our deficiencies are not to last for ever. How often should we blush at our callous and unfeeling behaviour if we did but think, as we should, on this matter! O Lord, "Increase our faith," and forgive our shortcomings. Exaltation to spirit nature will right matters. The Kingdom of God will see a perfect (multitudinous) woman as we now behold in Christ a perfect man. Then will come the time for a complete antitype of human marriage, only in the antitype the excellencies will exceed the type as the light of the sun exceeds that of the moon. In the meantime, may our love towards the Lord increase.

– A. J.

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Editorial

# The Fall of Angola

*"The future movements of Russia are notable signs of the times, because they are predicted in the Scriptures of truth. The Russian Autocracy in its plenitude, and on the verge of dissolution, is the Image of Nebuchadnezzar standing upon the Mountains of Israel, ready to be smitten by the Stone. 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.' "*

The above, familiar, but significant words, from the Preface (p.xx) of *Elpis Israel* are in danger of being overlooked by those who are watching the signs of the times, because of the recent emphasis placed upon the economic problems of the West, and the decline of morals leading to conditions "as in the days of Noah and Lot."

But whilst it is wise to consider these issues, for they form part of a pattern illustrating the general fulfilment of prophecy, we cannot afford to overlook the rapid development of Russia in the political and international spheres.

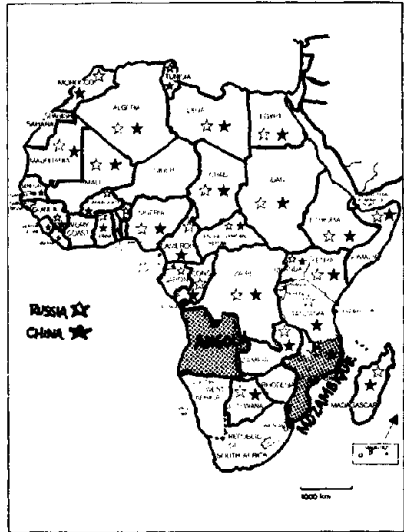
Whilst the West is reeling under the impact of the political, economic and moral chaos that has developed, Russia has exercised an iron control over its people at home, whilst extending her influence among nations abroad. Rigorous laws, carrying severe penalties, have been issued by the Soviet, clamping down upon pornography and drug peddling. Whilst the restrictions on tourism have been relaxed, tourists are subjected to close interrogation, and even search, in regard to these matters.

On the headquarters of the Communist Party in Budapest—as in other places—there is depicted the five-pointed Star of Communism. In Scripture, five is the number of grace; but not so in the Soviet! The guide will explain that

the five-pointed star represents the objective of Communism, to rule over the five main continents of the World: Asia, Europe, Africa, America and Australia. Not until that is done will the Star of Communism shine brightly in the darkness of the Gentile heavens!

So tourists are told! But we also realise, and can praise Yahweh for the great privilege that is ours to know it, that the star of Communism will be eclipsed by the Star of Jacob. Balaam, by inspiration of Yahweh, declared: "I see him, but not now; I behold him, but not nigh; there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of tumult" (Num.24:17—R.V.).

The fall of Angola, indicates that the point of the Star ominously pointing towards the African continent is shining more brightly. It has placed the West in a most embarrassing position, and threatens the future of both Rhodesia and South Africa. In fact, Angola is but a segment in the jigsaw puzzle of Africa that is coming more and more under Soviet influence. Since 1957 Chinese and Russian Communist influence has grown tremendously as the accompanying illustration shows. In 1957 the only Communist centre in Africa was the Soviet Consulate in South Africa. The stars in the sketch-map indicate the presence of embassies that have been set up since that time.



And the ominous significance of this as far as Rhodesia and South Africa are concerned, has been emphasised by the fall of Angola. Rhodesia, with its sparse population of only 300,000 whites is at the mercy of its neighbours. It is sandwiched between the Communist-dominated nations of Angola and Mozambique. Certainly, it can no longer afford the luxury of defying the Western Powers. For that matter, they, too, must make their peace with Rhodesia if it is to survive.

What of South Africa? In a population of 22m. there are only 4m. whites. Yet it spends twice as much as Australia on

defence, and has amassed a weight of armour, fire-power, naval and air power to more than cope with whatever the whole of black Africa could presently deploy against it. Its policy of apartheid has given it bad publicity abroad—quite unjustly so, we believe. It has done more for the black man than has Australia, in spite of criticism to the contrary. Its achievements in housing, education, and bringing Western technology to its backward populations compares favorably with what has been done elsewhere. Why, then, the adverse publicity? It is due in great degree to Communism propaganda. Yet in the Soviet, according to information issued by the *New China News Agency* of Hongkong, there are today “more than one million people detained in more than 1,000 concentration camps, being tortured physically and mentally by the Soviet authorities.”

Meanwhile, one thing is sure. Russia desires the Star of Communism to shine brightly over all of Africa. Then, as Douglas Wilkie wrote in the *Adelaide Advertiser*:

“The West must make a fateful choice. Either it must decide that it cannot afford to help defend a white-dominated South Africa, or that it cannot afford to let South Africa’s riches and strategic advantages fall into the hands of the new Soviet imperialists.”

The torment of Africa today is Communist inspired. Scripture predicts that the “frog-like” spirit of Communism will go forth to “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: 14). In the Apocalypse, references to the “earth” frequently relate to Europe, the area of the one-time Roman Empire, but the requirements of the prophecy, take in South Africa, and, for that matter, Australia as well. And who would claim that Communism has not infiltrated into Australia, to play its part in bringing about a state of perilous weakness and chaos!

Russia’s influence is increasing on the sea as well as on land. At the conclusion of World War 1, brethren challenged the exposition of *Elpis Israel* claiming that the Autocrat of Russia is the King of the North, on the grounds that Russia did not possess a navy of any consequence. Would they so reason today? The growth of Russian naval influence in the Indian Ocean, including the coast of Africa, is growing rapidly. And similar development is reported elsewhere.

What this all means to us is illustrated by the extract from *Elpis Israel* at the head of this article. The object of *Logos* is to awaken its readers to the significance of the times in which they are living. Our first concern must be the Kingdom of God. The signs of the times indicate that Christ is at the door, and we may be called to his presence at any moment. We cannot afford to be complacent about the

issues. We must put our house in order, as Hezekiah was commanded to do. We must open our eyes to the developing crisis about us, so that we will not be taken off-guard when the Lord doth come. What a privileged people we are, to be able to extract comfort from a situation that promises only trouble. We feel for the few brethren of Rhodesia in a time of threat such as the present; but we direct them, as we would direct all, to the prophetic Scriptures, that will reveal the true significance of the days in which we live, and the true comfort that the Word provides. As Brother Thomas wrote in *Epis Israel* concerning the revelation of the prophetic Word:

“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.”

Let us alert ourselves to these signs of the times, so that we are not taken unawares when the day of Christ’s coming finally arrives.

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## take stock —

Men in business take stock. Those who omit to do so incur great danger — they risk having to face ruin suddenly and unexpectedly. Brethren should take stock in their spiritual affairs. Disaster may be averted by so doing. Brethren are traders — they have all been entrusted with Christ’s goods. They are required to make headway — to buy, sell, and get gain. A time of reckoning is ahead — it must come (Matt. 25:14-30). Let us take stock, or, in other words, let us examine our standing in the Truth; To do so may save us a very unpleasant shock when the divine Auditor arrives. Are we going backwards or forwards? Where are we, say, in comparison with our position at the time of our baptism? Do we love the Truth more? Is our Bible-reading and our attendance at the meetings equally enjoyable? Is our knowledge of the Scriptures (the Apocalypse, to wit) greater? Are we stronger in our power of resistance in the matter of the world’s forbidden pleasures? Are we, in relation to our income, more liberal in our contributions to the various ecclesial funds? Are we more helpful in our meetings — better examples, and more enterprising and industrious? Has our longing for Christ’s return increased? Have we grown more like Christ in character? These, and such like, are the questions to occupy our minds in the exercise of self-examination. Now is the day for it. Let us not forget that a state of insolvency may be reached through carelessness, as well as through downright wrongdoing. Hence the many exhortations to be watchful and vigilant.

Exhortation  
to  
Faithfulness

# AN ENMITY THAT STEMS FROM

LOVE

*"I will put enmity between thee and the woman, and between thy seed and her seed," declared God to the serpent (Gen. 3:15). That enmity is manifested whenever the mind of the flesh contests an issue with the mind of the spirit (Romans 8:6-8). We must avoid the first and cultivate the second if we would please God (Romans 8:8). This involves the sacrifice of self, and the rejection of worldly friendships.*

### Mutual Antagonism

Men of the world hate godliness and the things of God. There are no terms too strong by which to express their contempt for them — "cant," "hypocrisy," "Pharisaism," "humbug," "slobber." Men of God love the things which excite the world's detestation. They obey Paul's command to Timothy: "Flee these things (love of money, foolish and hurtful things greatly prized in the world, etc.), and follow after righteousness, godliness, faith, love, patience." What communion, therefore, can possibly exist between men who love and men who hate what the word of God enjoins? Men who love what the Word of God enjoins can only have the friendship of those who hate it by hiding their love, or doing violence to it, or worse still, letting it go. It is treading dangerous ground to trim and mince matters to please worldly friends. In fact, it is utterly impossible for a friend of God to have worldly friends. If a man's friendship to God is a reality, the friend-

ship of the world for him will soon die, for the simple reasons already glanced at.

But let us come closer. The case of Christ settles all. If there were a case in which a son of God was likely to be recognised and loved by the world, it was surely in this — a man without fault, a man who went about doing good — a man whose words and works were of themselves sufficient to enchain the general wonder and admiration—who spake as never man spake, and used his wonderful power in deeds of blessing only. But how did his case work out? We know well. The symbols on the table tell us. "He was despised and rejected of men." The world did not love him. The world refused him. "*Me it hateth.*" Such is his own testimony; and to his disciples he gave this comfort: "If the world hate you, ye know that it hated me before it hated you." Why did the world hate Christ?

We discover the answer when we contemplate the leading mental attribute of Christ as exhibited in

his own recorded words. What was that? Was it not this — the fervent and constant recognition of God's existence and prerogatives? What more intense expression could he give to this than when he said, "My meat and my drink is to do the will of Him that sent me?" And again, "The zeal of thine house hath eaten me up." And again, "I am come down from heaven to do the will of Him that sent me." And again, "I have manifested Thy Name to the men whom Thou hast given me out of the world."

You cannot touch any part of Christ's life that has not God in it. As Paul said, "For me to live is Christ," so Christ might have said, "For me to live is God." The first commandment of all, according to him, is, to love God with all the heart. The God and Father of whom he thus spake is the God who spake to Moses and by all the prophets, — the God of Abraham, Isaac, and Jacob, — the personal God revealed from the beginning as the Creator, inhabiting eternity, dwelling on high, located in glory in the heavens, yet filling immensity by His spirit.

This is a very different God from the God of modern philosophical and moral discourse. He is not an abstraction, but a Being: not an impassive tendency, impersonal and latent in the universe, but a conscious Intelligence: not a principle, but a Person, a Majesty, A Father, the archetype of all personality.

The whole history of Israel has this personal God for its moving spring. The whole Mosaic Institution has this idea as its kernel — the *raison d'être* of its existence — the pivot of its operations. All its

appointments converge on this idea, that God is a personal Being to be worshipped and obeyed: a Majesty and a Holiness so ineffable as to demand the utmost abasement, the depest reverence in all approaches to Him. The God of Israel was the Father of the Lord Jesus; and with Christ, the Father was the one grand governing and overshadowing fact of the universe.

### Why The World Hated Christ

It is here where we understand the hatred shown to Christ by the world. Jesus defines its course in those words of his to the Father, "The world hath not known thee, but I have known thee." Here is the essence of the whole matter. The world knows not God; it is unbelieving of what He has revealed concerning himself; uninterested in the purpose he has formed and announced; and insubordinate towards the expression of His will. It is insubordinate to the point of rebellion. Nothing is so wilful as the human heart in unenlightenment. Paul expresses it strongly, but not too strongly, when he says, "The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be." Now the universal human mind is unenlightened. Consequently, it is at the mercy of all the impulses that naturally belong to the human organisation. These impulses make it rebellious against God, whom it knows not; and antagonistic to all who do know Him. It sympathises with those only who are in harmony with its own likes and dislikes. This is why it applauds those leaders who flatter it, and minister to it the ideas and principles that are pleasing to its prejudices. Christ

did not minister to those prejudices at all. He could not. "I testify of it," he said, "that the works thereof are evil." Therefore the world hated him.

Now, it is Christ himself who has said that what is true of him in this matter, is true also of his disciples. "Ye are not of the world, as I am not of the world. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I have spoken to you: the servant is not greater than his lord." This incompatibility between the world and the brethren of Christ is inevitable. It results from the nature of things. The characteristic of the brethren of Christ is the knowledge and love and service of God, as Jesus defines it: "This is eternal life, to know Thee, the only true God, and Jesus Christ, whom Thou hast sent." "He that doeth the will of my Father, the same is my brother, and sister, and mother." Such being the moral characteristics of the brethren of Christ, how is it possible that any friendship or sympathy can exist between them and a world, not only totally destitute of those affinities, but distinctly hostile to them?

It should be clearly understood that sonship of God is predicated upon separation from the world. Paul taught that only if brethren obeyed the command for separateness, would God condescend to incorporate them in His family: "Therefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:17-18). If we cultivate the friendship of the world we are in danger of exciting the "enmity of God" (James 4:4). It is an apostolic command that we "be not conformed to this world" (Rom. 12:2), and this command can only be obeyed by being carried into all our relations, as regards the spirit in which we act, and the objects for which we live. This will decide many questions for which there is no specific answer in the Scriptures — forms of entertainment as well as other things. The way to secure God's favour is to bring our minds into harmony with His by a permanent interest in His plans, aims, and principles, and this will only be achieved by a daily contact with these as exhibited in the Scriptures.

— R.R.

# CAST THY CARE ON GOD

*"O Lord! how happy should we be,  
If we could cast our care on Thee;  
If we from self could rest,  
And feel at heart that One above,  
In perfect wisdom, perfect love,—  
Is working for the best.*

*"How far from this our daily life!  
Ever disturbed by anxious strife,  
By sudden, wild alarms:  
Oh, could we but relinquish all  
Our earthly props, and simply fall  
On Thy almighty arms!"*



# Uzzah & Ucal

## —contrasts

*"Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath" — James 1:19.*

### Two Contrasting Characters

Under the letter "U," we have chosen to bring two men before you, because they are such utterly contrasting characters. Uzzah is well known to us, but not so Ucal. He is referred to only once, in Proverbs 30, where he is found in the company of another man, Ithiel. Perhaps he was his twin? In any case, they stood and listened to wonderful words spoken by the prophet Agur, son of Jakah.

Summed up, the contrast between Uzzah and Ucal is this: the first *acted*, the second *listened*. There is an important exhortation in this.

Uzzah, the son of Aminadab, lived at the time when the Ark of God was being transferred from one place to another. At one stage in its journey, it was in danger of falling, and Uzzah acted. We can almost see him suddenly dart out and put his hand on the swerving vehicle. His intentions were apparently good and sincere, for he was anxious that the Ark should not fall into danger.

But the fate of Uzzah is one that should make us pause and consider. If only Uzzah had *listened* in his younger days, what would he have heard? Surely the Law which

commanded that only those of the tribe of Levi should touch that revered object. Perhaps Uzzah had heard, but had forgotten: and so he came under the instant wrath of God, and partook of the same fate which had already overtaken more than sixty thousand and sixty of the men of Beth-Shemesh, who likewise had not listened, and had committed the crime of looking into the Ark.

### The Lesson Of Their Lives

What is the epitaph of men like Uzzah and those of Beth-Shemesh? Surely this, that God's justice should be respected, as well as His mercy sought. His mercy is ever available, but His word must be revered and honoured, His omnipotence acknowledged, in order to obtain it (Rom. 3:25-26).

Therefore it is indeed refreshing to turn from the grave of Uzzah, the man who acted, and consider Ucal who listened, and compare the contrast presented in the Word.

It almost appears as if God is saying, "See this solitary man named Ucal! I reveal his name and no more, because I desire to emphasise the greatest attribute of his character! He listened to words I put into the mouth of My holy prophet."

Of course, once a person hears,

it is his responsibility to act. How important, then, is this wonderful organ, the ear. We can open it to sound instruction or the reverse. Mother Eve opened her ear to the subtle voice of the serpent. So many have done similarly. I suggest that when you have finished reading this article, that you hearken to the words that Ucal listened to, by reading Proverbs 30. Notice that he heard Agur declare that "every word of God is pure" (v. 5). The idea is that of looking at a jar of honey — clear and transparent, a contrast to the fog by which many moderns cloud the words of God through their own intellectualism.

Because the word from God is pure, its very purity constitutes the shield which guards the faith of all who listen and act. What Ucal heard, caused him to beseech God to lead him in the perfect way of living (vv. 7-9). How full of wisdom are his requests:

*"Two things have I required of Thee;  
Deny me them not before I die;  
Remove far from me vanity and lies;  
Give me neither poverty nor riches;  
Feed me with food convenient for me,  
Lest I be full, and deny Thee, and say,  
Who is the Lord?  
Or lest I be poor, and steal,  
And take the name of my God in vain."*

Our lives would be simpler and happier if we made Ucal's ambition our own, praying for and seeking the same things. He wanted a sufficiency, just for today! He anticipated the Lord's prayer: "Give us each day, our daily bread."

This does not mean material bread only: it embraces the whole concept of life, both natural and spiritual. Thus it sorts out essentials from non-essentials.

Probably there has never been such an age when values and

priorities have become so mixed up than the present. The supreme ambition of many is solely that of *getting* — for its own sake. What a beautiful contrast Ucal reveals to such an attitude as that. He was content to stand and listen to divine wisdom. What an example! Should we not follow it!

Perhaps, at times, in our haste, we have used our hands, as did Uzzah, to put to right things we felt should have been altered. Yet, if we had but thought well beforehand, how different might have been our action. Indeed, it might be of value sometimes to listen to the instruction of others, rather than attempting always to air our knowledge. Sometimes silence is more eloquent than speech. Notice Ucal's conclusion:

*"If thou hast done foolishly in lifting up  
thyself,  
Or if thou hast thought evil,  
Lay thine hand upon thy mouth,  
Surely the churning of milk bringeth forth  
butter,  
And the wringing of the nose bringeth  
forth blood;  
So the forcing of wrath bringeth forth  
strife."*

There is something greater than words of wrath: it is patient forbearance, the giving place to wrath when we are tempted to hit back. When tried, think of Ucal, who stood and listened unto God in patience.

### The Example Of Christ

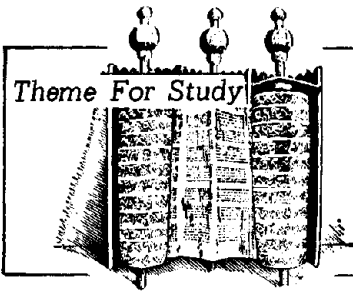
Surely after considering Uzzah and Ucal, we can see the Lord all the better. Consider his temptation in the wilderness. Three times he was asked to act; three times he refused the suggestions. What was the secret of his victory? His use of the organ of hearing! He listened

to the voice of His Father as it was heard from the pages of the Old Testament. More, he hearkened to heed, and so conquered the flesh.

In doing so, the Lord revealed the source and strength of his armour. Let us heed the example, and learn to listen to the words of

truth. Let us remain in the company of men like Ucal, asking nothing else than God's sufficiency as our personal allowance. Then we shall never go out seeking for manna, only to find none. We shall have ample for our needs.

— J. A. Swaish (Wales).



## Psalm 14: YAHWEH'S RESPONSE to the Universal Corruption of Mankind

*Last article gave the background to this Psalm: in this one we consider it verse by verse.*

The Psalm is divided into three parts:

1. The Prevailing Wickedness of Mankind and its Cause – Vv. 1-3.
2. Man's Depravity as shown in the oppression of God's people – and its Punishment – Vv. 4-6.
3. A Prayer for the Consummation of the Covenant – V. 7.

It is expressive, therefore, of folly (vv. 1-3), fear (vv. 4-6), and faith (v. 7).



1. Folly: The Prevailing Wickedness of Mankind And Its Cause – Vv. 1-3

*As David considers the folly of those who opposed the Divine will and purpose,*

*he observes in their attitude a repetition of the wickedness that resulted in the calamities of the Flood, the Confusion of Tongues, and the Destruction of Sodom. As Yahweh looked down from heaven and observed the prevailing wickedness on those occasions, so He does today.*

### VERSE 1

“The fool hath said in his heart, There is no God” – According to *The Companion Bible*, “God” should be Yahweh. In repudiating Yahweh, “the fool” is found in defiance of the divine covenant. The word “fool” is *nabal*, and it designates a stupid person whose stubbornness refuses to permit him to submit to the requirements of Yahweh's covenant, and therefore turns him into a wicked person. Nabal, the husband of Abigail, was a “fool,” as described by her to David (1 Sam. 25:25). Abner, though a brilliant commander, died as “a fool,” because, earlier, he had failed to recognise that Yahweh's

covenant demanded that David ascend the throne. Fleshly loyalties blinded his eyes to divine requirements, and he died "like a fool" at the hand of Joab (2 Sam. 3:33).

There are "fools" aplenty, both inside and outside the covenant people of God, whether Israel or the Ecclesia. Because of that, the Lord provided the parable of the "fool" (Luke 12:16-20). The "rich fool" (v. 16) became the self-centred fool (see the repetition of "I" and "my" — vv. 17-19); the self-centred fool became the ambitious fool (vv. 18-19); and the ambitious fool finally became the doomed fool (v. 20). The Lord's parable is not merely an indictment of believers who become spiritually bankrupt because they put great store in material wealth without being rich towards God; but also it is the parable of the world about us, which places its trust in material possessions and is doomed, despite its affluence.

In the Psalm "the fool" is said to make his boast *in his heart*. He does not openly repudiate Yahweh, but does so inwardly. His actions are more eloquent than his words. He may even go through all the motions of genuine worship, but there is not true feeling in it. By action, if not by profession, he is an atheist.

The Psalm represents the fool as saying: "*There is no God.*" The words in italics are not in the original. The "fool" is not boastfully denying the existence of God; in fact, he may theoretically accept His existence, but he refuses to be moved by His influence. There is no God for him. He refuses to submit to His requirements. In the terms of Psalm 10:4: "God is not in all his thoughts." Thus he reveals a practical atheism, whilst, at the same time, doctrinally subscribing to the belief in God. Cp. Psalm 73:11; Jer. 5:12; Zeph. 1:12; Rom. 1:28. As such, he is a proper fool!

"They are corrupt, they have done abominable works" — The Hebrew is more emphatic than the A.V. It reads: "They have become corrupt; they have done abominable deeds." The Psalmist refers to examples of the past in which men have manifested similar attitudes to those "fools" of his acquaintance, and have reaped the result of their folly. The world was "corrupted" in the days of Noah; his descendants "did abominable works" at Babel; there were not found sufficient righteous in Sodom in the days of Lot. In each case, Yahweh thoroughly investigated the circumstances (Gen. 6:3; 11:5; 18:21), and acted accordingly. The punishment manifested in the days of Noah, his descendants, and of Abraham, should teach "fools" that there is no future for them. If they persist in their attitude, they, too, will be punished.

"There is none that doeth good" — This is the beginning of Paul's quotation (Rom. 3:10-12). The statement is limited to "fools" as described, not to such as Noah who "walked with God" (Gen. 6:9). The former are described as following "the imagination of the thoughts of their heart" which was "evil continually."

## VERSE 2

"Yahweh looked down from heaven upon the children of men" — Yahweh is infinitely just and merciful. He takes careful note of the attitude of individuals, so as to properly discriminate between them. As Abraham learned, "He does not destroy the righteous with the wicked" (Gen. 18:23), for as Judge of all the earth, He does what is right (v. 25). At the time of the Flood, the Confusion of Tongues, and the destruction of Sodom, He first sent His angels to deliver any who stood aside from the prevailing wickedness. That assurance remains true to the present day: "The

foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity" (2 Tim. 2:19).

The word "men" is *adamim*, the plural of Adam, revealing that the seat of sin is human nature.

"To see if there were any that did understand and seek God" —

The R.V. margin renders "understand" as *deal wisely*. The verb denotes right action as well as correct understanding. In fact, the application of truth spells the difference between the wise man and the fool; Christ being witness. In his parable, the wise man hearkened and acted; the fool hearkened only to ignore (see Matt. 7:24-27). The word "God," in this line is *Elohim* in Hebrew, but, according to *The Companion Bible*, quoting the *Sopherim*, it was originally *Yahweh*.

#### VERSE 3

"They are all gone aside, they are all together become filthy" —

The Apostle Paul cites these verses to prove the universal depravity of mankind. Rotherham renders "filthy" as *tainted*. The Hebrew word *alach* signifies *to muddle, to turn sour like spoiled milk*.

2. Fear: Man's Depravity As Shown In The Oppression Of God's People — And Its Punishment — Vv. 4-6.

*The universal wickedness of man finds expression in his antagonism to those who seek God. But their folly will end in fear, for Yahweh will arise to assist His own, who take refuge in Him.*

#### VERSE 4

"Have all the workers of iniquity no knowledge?" — Their iniquity is not due to ignorance, therefore they are without excuse (Rom. 1:20). Yahweh's revelation of past judgments reveals that He does not look upon such actions with indifference.

Lacking knowledge, such workers of iniquity cannot distinguish between right from wrong.

"Who eat up My people as they eat bread" — They consume the righteous as they eat their daily bread: that is as their right, without thought (see Num. 14:9). Knowing that the righteous will not retaliate, they do not care.

"And call not upon Yahweh" — They completely ignore Him because, as far as they are concerned, they do not recognise His reality.

#### VERSE 5

"There they were in great fear" — David now speaks of the time when Yahweh moved for the vindication of His people. Suddenly fear takes hold of those previously given to folly. Examples of this are found in the circumstances of the Flood, the confusion of tongues, and the destruction of Sodom.

"For God is in the generation of the righteous" — In this line, according to *The Companion Bible*, "God" is *Yahweh*. He is in the generation of the righteous, even though deliverance may be delayed. Therefore, as the Lord taught, they "ought always to pray, and not to faint" (Luke 18:1-8).

#### VERSE 6

"Ye have shamed the counsel of the poor" — "Fools" ridicule faith and trust; they make a mock of men putting confidence in Yahweh, and ridicule such action. The word "poor" signifies the *afflicted* as in Psalm 9:12.

"Because Yahweh is his refuge" — The R.V. margin alters this to "but Yahweh is his refuge." In time of challenge and of trouble, there is infinite comfort in rolling one's problems on to Yahweh. One does not do so in vain, though patience may be necessary to await Yahweh to move.

### 3. Faith: A Prayer For The Consummation Of The Covenant – V.7.

*In his confidence in the reality of Yahweh, and his assurance that He will remain true to His covenant, David prays for its consummation.*

#### VERSE 7

“Oh that the salvation of Israel were come out of Zion” – This was all David’s desire. See 2 Sam. 23:50, the motivation of his life.

“When Yahweh bringeth back the captivity of His people” – David “being a prophet” (Acts 2:30), and realising from his study of the Scriptures, that Israel would be taken into captivity (Deut. 28:49-68), looked for the time when the nation would be restored to “a place of their own, and move no more” never again to be afflicted by “the children of wickedness” (2 Sam. 7:10). There will be no place for “fools” in that day.

“Jacob shall rejoice, and Israel shall be glad” – The Supplanter will become a *Prince with El*. The status of the nation shall be changed for ever; the transition from Jacob to Israel will be complete. As Jacob, the redeemed will rejoice in their deliverance; as Israel, they shall “be glad” in the revelation of their new status before God and man. The triumph of faith over folly will be complete; whilst fools will be consumed with fear.

### Subscription

Unlike Psalm 53 which reproduces Psalm 14 with certain, significant variations, this one was not given over to the public worship. It is not dedicated *To the chief Musician* as is Psalm 53. It was evidently reserved for David’s personal use, until amended, as in Psalm 53, and given over to the Temple worship.

This Psalm, therefore, may well have been one upon which David often meditated personally. It is well for us to do so also, and to clearly assess the great difference between folly and faith. There is a tendency to be led astray by the apparent prosperity of the wicked, as Asaph expressed it in Psalm 73. It was only when “he went into the sanctuary of God, and understood their end,” (Ps. 73:17), that he comprehended the flimsy foundation of their present prosperity, and the certainty of their end.

Evidently David constantly meditated upon that theme. We can follow his example with profit; and by private meditation as in public worship, clearly see and give expression to the folly of fools, and the certainty of their end.

– HPM.

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## HELPERS AND HINDERERS

“We have reaped a harvest of hatred and calumny at the hands of those we have been compelled to oppose. We have also experienced much of the sweetness of help and love at the hands of such as appreciate courageous and true-hearted well-doing in Christ. For both we give thanks to God and take courage, resolving, as heretofore, to work as in His sight, while it is called today, refusing to sleep as do others and inflexibly bent on the enterprise of saving ourselves from this untoward generation in the company of as many as will hear and obey the Word presented. (These words, from the pen of Brother R. Roberts, express the experience and determination of the Editor of *Logos*. We thank Yahweh for the privilege of labouring in His vineyard, and trust that these efforts might produce fruit to the glory of His Name in the Age to come ...

Editor).



# Communication

(In which the Editor holds converse with readers near and far)

## Apocalypse Epitomised

"I am 55 years of age and have been in the truth 36 years, but it is only recently that I got around to reading *Logos* through Brother Cherry. I am aware that adverse things have been said by some concerning *Logos* but as far as I am concerned it gives me what I need—the king of Christadelphianism into which I was baptised 36 years ago! What I am particularly writing about at this time is a copy of *The Apocalypse Epitomised*. Brother Cherry advises that this is out of print, and that no copies are available. I would like to know whether you are considering reprinting this—for I find among my friends at work and elsewhere, there is considerable interest in the *Apocalypse*. I therefore look forward to a re-issue of *Apocalypse Epitomised* and trust that it will be in the near future." — G.T. (Eng).

*(We are revising and re-writing the book, and have completed about 60 pp. of it to the present. To do this, we have re-studied the whole book with the aid of Eureka, and the assistance of the Greek text. The result has been to confirm the exposition of Brother Thomas beyond doubt in our mind, and to perceive a simplified form of the overall plan of the Apocalypse,*

*which, we believe, will assist readers grasping its message a little more. But it will be some months before it is published, as all this work has to be sandwiched in with more pressing labour. Still we will push ahead with it, and your letter stimulates us to that end.*

*As to adverse comment regarding the Magazine, received by you, do not let it unduly concern you. We try to forget it, and keep on with the work. Indeed, with some much to do, and so much to study in Yahweh's holy book, and so little time to do it all, we cannot afford the luxury of being concerned as to the mere "opinions" of some regarding our labour. On the other hand, if some (including yourself) have a legitimate criticism to offer regarding the work, or our attitude—we are ready to receive it. Some of our closest friends and supporters are the most forthright in their criticism when they believe circumstances warrant it—so be assured that we can take it as well as give it . . . Editor).*

## Psalmody

"In vol. 2 of *The Apostolic Advocate* pp. 246-259, John Thomas writes on Psalmody.

"After a discussion of the hymns of the day, he

says, 'I now advocate the Psalmody of which the Holy Spirit is the Author, in preference to all others whatsoever.' He says that he has determined to attempt the restoration of the ancient psalmody of the Body of Christ, and that 'when published, of which further notice will be given there will be prefixed to each psalm a prose summary of its contents, and at the end, as there may be need, explanations of obscure terms and allusions in the form of notes. I have completed seventy-two . . ."

"Now I should like to know whether this project did get off the ground, and if so, why Christadelphian of which he so obviously contends for in this article.

"It is interesting to see that the example given in the *Advocate* is Psalm 51, which is the very psalm in Hymn 1 of the Hymn Book. But the Psalm in Hymn 1 was taken from the Welsh Metrical Psalms, and was written before 1625. Surely Dr. Thomas would have winced at this?

"The Preface to the Hymn Book says, 'In addition to hymns and anthems previously in use many have been drawn from other sources, either in response to requests, or because the compilers themselves felt they were a worthy addition to our praise.' Don't you agree that the Doctor's

13 pp. in the *Advocate* make the loudest request of all?" — K.M. (Qld).

*(As far as we are aware, the project mentioned in "The Advocate" was never completed or published. Why? We do not know. However, it is one thing to set out psalms in poetical order; and it is another thing to compose music suitable to such, or even to adapt existing tunes to the translations suggested—and possibly Brother Thomas' attempt foundered on some such hidden rock. Early in the development of the Truth in the United Kingdom there was issued a Hymn Book from Dundee that included compositions of those who claimed to be followers of Brother Thomas, including some by the pen of George Dowie. In 1864, Brother Roberts commenced "The Ambassador" which later was renamed "The Christadelphian," and immediately commenced a series of articles on the Psalms, including a diversified version of them. In the same year, he issued a Hymn Book, and some years later commented upon the project in the following terms:*

"Our growth compelled several unpremeditated developments. A hymn book was one of them. The few who met together before we came to Birmingham had fallen into the use of a dozen or so hymn collected and stitched together by a worthy old man named Truman, who has since gone to his grave. These were millennial and fairly scriptural in character, but were so spoiled by the current theological taint as to be quite unfit for the use of enlightened believers of the Scriptures, as well as being too limited for regular

use. The necessity for a larger and more scriptural compilation pressed itself upon us, and our interest in this direction was stimulated by the advent among us of a musical family who led us in our singing with a flute, violin, and basso. We had no difficulty on the question of hymns in Scotland. There the versified psalms of David are bound up with the Bible at the end, and are in universal use alike among those who desire to sing with the understanding. But the Scotch version of the Psalms is almost unknown in England, and even the English version is a book by itself and not in general use. I set to work and made a collection from various sources (including the Scotch Psalms). The collection amounted in all perhaps to a hundred hymns, and was published under the title of *The Golden Harp*—a pretentious name for a very poor production but which most comfortably supplied our needs in that line for a few years."

*Our personal conviction is that the versified form of the Psalms are among the best of our hymns, and we do encourage their use. We do not think that Brother Thomas would have winced at their use, for he was not above using helps to the improvement of his worship from sources that could assist him. We are all in that category. Men such as Dr. Strong and Dr. Young can help us in the better understanding of the Word, and we use their assistance without endorsing their theology. To paraphrase the words of Paul, "we are debtors to the wise and to the unwise in such matters." However, we do feel that great care needs to be ex-*

*ercised in the use of hymns, for this is part of our worship in which every member can participate. We need to select hymns that are appropriate to the circumstances, and avoid those hymns that fail to properly express the truths that we would like to express to our God—of which, in our opinion, there are some in every hymn book that has been published. If space permitted, we could outline other interesting facets of the consideration of the Psalms as expressed by the pioneers, and the development of hymn-singing within the community. But others want to communicate with us. . . . Editor).*

#### Sick Unto Death

"Though separated many miles from you, we are drawn near by the blood of Christ. Therefore, your presence in my house, through *Logos* is very welcome. We need constant exhortation for the world about us is sick unto death. Moral standards are rapidly declining. Wickedness is being legalised today such as would carry the death penalty under the Law. The minds of the people are in the gutter, and they forage about in it for more and more garbage. It is good to read in your *Communication* section that you are not afraid to openly speak your mind on these matters. Moreover, there are those of us who still take great encouragement from your endeavour to uphold standards in Christ. Therefore, keep up the good work. Christ's coming is near; and, in his times, he will endorse a righteous rule over mankind that will be to the honour of God and the wellbeing of humanity." — J.Z. (USA).



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### The Holy Spirit & The Holy Spirit Gifts

"I wish to say how pleased I am to receive the four copies of Brother G. Pearce's book on the Holy Spirit. Three of these books were given to appreciative brethren, one being for use in the Ecclesial lending library. I also found the Herald helpful entitled *Where Christendom Has Failed*. I like the clear-cut direct approach of such a title - as well as the contents" - E.C.(Canada).

*(Brother Pearce's book is a helpful contribution to a controversial subject; one upon which brethren and sisters should be in no doubt. We recommend that it be obtained and studied by all interested in the vital subject of the Holy Spirit and its gifts . . . Ed.)*

### Postage Costs

"I suggest that you arrange for group distribution of *Logos* as far as possible. Ask the Librarian to arrange for an announcement from the platform that the Magazine is available, and let him work in conjunction with another brother appointed to see to its distribution. This would assist in postage costs" - A.D. (SA).

*(We agree that this would greatly assist to that end, and we would be pleased to work in with brethren who volunteer to see this is done. But it must be done conscientiously and meticulously. The announcement could be made, and readers could apply to the librarian for their copy; but then, the balance remaining, should be distributed - and not allow to gather dust on the*

*shelf. A reader may be absent from the meeting through ill-health or appointments elsewhere when the announcement is made; and those responsible should then deliver the copy by hand. Some such arrangement as this is already being carried out in some instances - and we will try and extend it . . . Ed.)*

### CHRISTADELPHIAN BIBLE SCHOOL August 7-14th, 1976 (God willing)

"I am enclosing details of our second Bible School, and I hope that you will be able to find space for a note about it in *Logos*. We are, incidentally, looking forward to seeing Bro. Rupert Taylor of Tasmania at the School, and he is to take one of the Optional Classes" - John Allfree (Lincs, England).

The School is scheduled to be held in Kesteven College, Stoke Rochford, Grantham. The Prospectus for the School states that "it is intended to be an oasis from everything worldly. It is to be a place for study, reflection, fellowship and healthy recreation.

Main sessions are set down as follows:

#### 1st Session:

"Christ in the Psalms"  
Teacher: Bro. H. Tennant.

#### 2nd Session:

"With Jesus Through the Gospels"  
Teacher: Bro. J. Harley.

#### 3rd Session:

"Christ's Mt. Olivet Prophecy"

Teacher: Bro. J. Allfree.

For further information and reservations write:

C. Mills,  
34 West Park Drive,  
Blackpool, LANCS, UK.

### Immodest Dress

"I have been in the Truth since 1923, and have tried to live in accordance with its precepts. I therefore appreciated the article in *Logos* relating to the manner in which women dress, or undress in these days, and it gave me courage to write to you. *Logos* is the only publication that has the intestinal fortitude to denounce such provocative dress. Unfortunately, we have some who have attended meetings in pantsuits and jeans, which is distressing to others, and surely is unbecoming. Sometimes, the trend is tolerated even by those who may vocally deplore it. I have observed a decline in deportment for some time, but know of few who can stand up to oppose it. Even our local papers denounce the general lack of decorum and the immodesty of women's dress. I know you are busy, but I would appreciate a word or two on this theme. . . M.K. (USA)

*(Your stand against these trends may do more good than you imagine; particularly if you are able to maintain your attitude without becoming embittered. Remember, dead fish float with the tide, but living fish struggle against it. From Paul's comment in 1 Timothy 2:9, it seems that there was a need in Apostolic days, as in our own, to maintain standards in dress. He writes: "In like manner also, that women adorn themselves in modest (lit. becoming) apparel, with shamefacedness (lit. with modesty, i.e. reserve), and sobriety (lit. sound in judgment) . . ." Let sisters answer these questions: Is your dress becoming the truth you espouse? Is it modest or*

provocative? Does it evince soundness of judgment in what is right? At the same time as we urge these questions on sisters, let brethren answer the questions: Do you subscribe to the Apostles comment (1 Cor. 11:14), that "if a man have long hair, it is a shame unto him?" Are you effeminate in your outlook? If so, consider the words of warning in 1 Cor. 6:9-10. Worldly habits and practises should be avoided by both brethren and sisters, and every encouragement given to those who are modest and restrained in their dress . . . . Ed.).

### May Christ Come Soon

We live in troublous times, and each of us needs to be on guard. The world's pressures are strong; and we need to build up a counter-pressure through the study of the Word, watching, and praying. We need the whole armour of faith to withstand the darts of evil. Meanwhile, we pray that the day of our dear Lord's return will soon dawn, and the time come when this troubled world will be ruled by a righteous ruler. Meanwhile, enclosed please find my remittance. We must keep this Magazine alive. It has been a great help to those who put their trust in Yahweh." — J.N. (Vic.).

*(We share your desire for Christ's coming. How privileged we are that we are able to look out upon a troubled world, and yet extract hope from the things we see. We have the assurance of Isaiah concerning the coming King: "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). This can*

only be said of him — not of other, fallible rulers . . . . Ed.).

### USA And Israel

"I have enclosed your slip and have added the postal code number. I think it would be a good idea to add it to my address on your Logos label. I do not want to miss a number of Logos, as I find it both timely and instructive. I particularly enjoy your comments on your travels to ancient, Bible lands.

"Enclosed is a poem about a Jew. It made me think of Paul's comments in Romans 11. If you think

proper to use it for some future copy of Logos (cp. Ps. 122:6; 102:16).

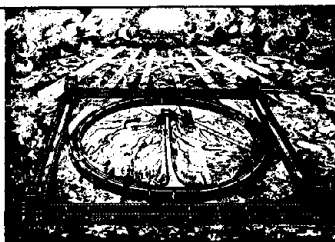
— B.L. (USA).

*(Thank you for your mail code number. We suggest all readers would do well to carefully check the address on their magazine labels, and correct any errors or omissions thereon. Correct addressing helps in despatch. If a wrongly addressed copy is returned to us from overseas, the cost to us of mailing that one undelivered copy out is 50c. So if you change your address, or if the address on the label needs correcting, please advise us immediately. Here is the poem:*

### THE JEW

Scattered by God's almighty hand,  
Afflicted and forlorn,  
Sad wanderers from their pleasant Land,  
Do Judah's children mourn;  
And e'en in "Christian countries," few  
Breathe the thoughts of pity for the Jew.  
Yet listen, Gentile, do you love  
The Bible's precious page?  
Then let your heart with kindness move  
To Israel's heritage;  
Who traced those lines of love for you?  
Each sacred writer was a Jew.  
And then as years and ages passed,  
And Nations rose and fell,  
Though clouds and darkness oft were cast  
O'er captive Israel  
The oracles of God for you  
Were kept in safety by the Jew.  
And when the great Redeemer came  
For guilty man to bleed,  
He did not take an angel's name,  
No, born of Abraham's seed,  
Jesus, who gave His life for you—  
The gentle Saviour — was a Jew.  
And though His own received Him not,  
And turned in pride away,  
Whence is the Gentile's happier lot?  
Are you more just than they?  
No! God in pity turned to you—  
Have you no pity for the Jew?  
Go, then, and bend your knee to pray  
For Israel's ancient race;  
Ask the dear Saviour every day  
To call them by His grace.  
Go, for a debt of love is due  
From Christian Gentiles to the Jew.

## 4. OBJECTIONS ANSWERED



A grasp of the Temple prophecies will help to clothe the future with reality, and thus strengthen faith. It will assist to understand better the nature of the Kingdom Christ will establish at his return, and the practical means devised for its internal organisation. But what system of interpretation is to be followed? That set forth by the late Brother Sulley has been subjected to attack, and in this article we answer some of the objections urged against it.

### Ezekiel's Tour Of Inspection

Ezekiel described how that he was taken to a gate on the wall of the city-like building (Ch. 40:3), where he saw a man with a measuring reed in his hand, who measured the end section of the foundation wall. The prophet was then conducted through the gate, and shown a pavement at the sides, with rooms erected upon it, forming a boundary outer court (Ch. 40:17). Because the outer wall is 500 reeds long, these adjacent courts must also be 500 reeds long (Ch. 42:15-20).

We notice that the "inner house" is measured first, this being the circular range of buildings surrounding the mountain. From here, Ezekiel was led to the gate in the eastern outer wall, to measure the outer walls (Ch. 43:1). The unit of measure is the *measuring reed*, mentioned seven times (Ezek. 40:3, 5; 42:16 (twice), 17, 18, 19). This precludes reducing the size of the Temple to 500 cubits. In fact, this great Temple will stand upon an

area of about 826 acres (334 hectares), nearly  $3\frac{1}{4}$  million square metres!

The measurements suggest a Temple of magnificent size and structure, calculated to grace the glory of the Age to come.

### The Site Of The Temple

Some have rejected Zion as the Temple site, and have substituted, a position further to the north, in Samaria. This is obviously erroneous, because those who shall inhabit that area in the future age must themselves "go up" to worship, which would not be the case if they were already at the Temple site. Jeremiah declared:

"For there shall yet be a day that the watchmen upon Mount Ephraim (in Samaria) shall cry, Arise ye, and let us go up to Zion, unto Yahweh our God" (Jer. 31:1-6).

Secondly, it is clear that Jerusalem has been chosen by God as the centre of worship for Israel, and that here He shall certainly set

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His name forever (1 Kings 9:3; Ps. 132:13-14). The Law shall emanate from Zion and Jerusalem, not from Samaria (Isa. 2:2-4). In fact, *Mount Zion* and the *Temple* are used as interchangeable terms in prophecy (Ps. 132:13; Isa. 18:7; Zech. 1:16).

### Jerusalem Built Upon Her Own Heap

Concerning Jerusalem, Jeremiah declares:

“... and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof” (Jer. 30:18).

Some have used this statement as a basis of their rejection of Brother Sulley's exposition. They claim that the residential city of Jerusalem in the future age will be the ancient city reconstructed upon its old site; and therefore conclude that the Temple must be limited to some 500 cubits square, as in ancient times.

But this verse is not describing residential Jerusalem, but the Temple-city of the Great King, the “Governor who shall approach unto Me, saith Yahweh” (v. 21).

Other prophecies reveal that Jerusalem is to be a Temple-city serviced by a residential city some miles to the south, to be then named *Yahweh Shammah* (Ezek. 48:35).

### A Temple And A City

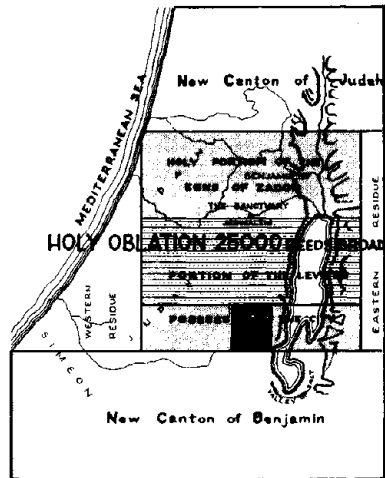
Ezekiel described the Holy Oblation as a great square, some 56 miles (90 kilometres) along each side, divided into three portions (Ch. 45).

The first portion (vv. 1-4) contains the Sanctuary (Temple); the

second portion (v.5), is for the Levites; and the third portion (v.6), contains the city.

Clearly, then, the Temple and City are not identical, nor are they even adjacent. They are separated by the Levites' territory which is ten thousand reeds wide (22 miles or 35 kilometres).

In Chapter 48, Ezekiel again, unmistakably, states that the Temple is separated from the city. In vv. 9-11 he describes the first portion of the oblation, within which is contained the Sanctuary or Temple (v. 8). The second, or middle portion of the Holy Square (vv. 13-14) is reserved for “the priests



the Levites.” The third, or southern portion (vv. 15-19) contains the city: “a profane place for the city.”

Thus the Temple and City cannot be identical, for the former is described as “holy,” and the latter as “profane.” However, these are relative terms, for in a real sense, the whole land, together with the people in it, are holy (Isa. 62:4,12). Nevertheless, in comparison with

the Temple, the residential city is "profane." In the Hebrew this is *chol* meaning, literally, *exposed*, or *common*, because the city is open to *public access*, whereas the Temple is not.

In this sense, the city is profane, and therefore removed from the Temple site. Indeed, it would be incongruous for the Temple of the future age to be within the metropolis of the city. Yahweh emphasises that there shall not be a repetition of ". . . their setting of their thresholds by My thresholds, and their post by My posts . . ." (Ezek. 43:8).

#### Are The Arches Architecturally Sound

Objectors to Brother Sulley's exposition have poured ridicule upon it by suggesting that he overlooked a serious architectural difficulty with his suggested eighty-five arches for each side of the outer Temple buildings. They point out that each wall is divided into ten segments (*cellae*), and that it must be spanned by seventy-four arches when one is subtracted for each gate, of which there are eleven. The problem is: How can 74 arches exactly span ten segments? It would mean that 7.4 arches are allotted to each section; and a building cannot have .4 of an arch!

But surely Brother Sulley, who spent a lifetime to this study, did not overlook this basic architectural fact? An examination of the evidence shows that he did not. By closely examining plates 1, 2, and 3 in his book, it is clear that he provided progressively varying sizes for each of the ten sections of the wall. The Temple he envisaged did not have an equal number of arches

in each section. He has drawn some with 5, 6, 7, 8, and 9 arches per section.

This is not only architecturally possible, but doctrinally appropriate as it suggests an enlargement of the sections (*cellae*) as the precincts of the Prince (the eastern wall) is approached. In any case, the claim that his drawings are architecturally unsound can be set aside with confidence.

#### The Eastern And Western Gates

It may be appropriate to make an observation at this point, with regard to the purpose of multiple gates on the east and west. The former may well remind visitors to the Temple each year, that the multitudinous Christ entered here (Ezek. 43:1-4). During the millennium, these gates are shut (Ezek. 44:2), to assure worshippers that never will they be breached by the nations with hostile intent. The Hebrew for *west* is *yam*, and also means *sea*. It is appropriate to our mind, that the western gates, facing the direction of the Mediterranean, should be closed, for that sea is a symbol of the nations (Isa. 57:20). The "beasts" of Daniel's vision rose out of "the great sea" to overwhelm Israel (Dan. 7:2); but there shall be no repetition of this in the day of Christ's glory!

#### Is The Circular Temple Mathematically Sound?

Brother Sulley also has been harshly criticised on the ground that his drawings of the circular Temple are not mathematically sound (see *The Temple Of Ezekiel's Prophecy*, 5th edition, p. 108).

The circular inner Temple is

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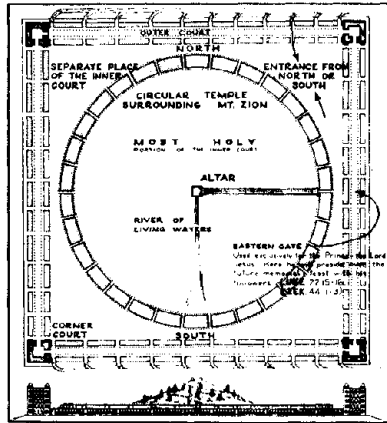
made up of many bays, each 16 cubits wide on the inner circumference (plate lx), totalling a circumference of 6224 cubits. This figure is obtained when we subtract the "covered openings" which split the circle into thirty segments (Ezek. 41:6), leaving a total measure of the segments themselves as 6224 cubits. From this it is computed that there must be 389 bays in the whole circular building ( $6224 - 16 = 389$ ).

But it is claimed by the critics that it is not possible to construct a thirty-segment structure from 389 bays, for  $389 - 30$  will not exactly divide ( $389 - 30 = 12.966$ ).

Did Brother Sulley carelessly overlook this? The answer is no. When this criticism was made to us some years ago, we took a strong magnifying glass, and closely examined Plate 3 of his plan. We were not surprised to find that he had drawn the segments of the circle with a progression in sizes, dividing them with differing numbers of bays.

Again, this is both mathematically and doctrinally sound. We personally accept an increase in size of the segments as they approach the eastern side which is nearest to the "prince's portion" or palace. In fact, the nearest of the segments

is only 100 cubits (60.8 metres) from Christ's dwelling (see Plate 3 "H")!



These are but a few of the many objections we have examined, but on no occasion have we found that Brother Sulley has overlooked these items. It is my personal conviction that his exposition is sound, and worthy of the close study and thought of all serious students of the Word. In our next article (God willing), we shall consider the borders of the land, and the remarkable manner in which the topography of Zion's hill will conform to the requirements of the prophecy.

— S. Snow (Vic).

### EDITOR'S NOTE.

We regret an unfortunate typographical error in a previous article in this series. In "Logos" p. 74 (no. 3), the statement under "step three," which reads: "based on six grains per finger," should read, "based on seven grains per finger." Again, on p. 101, in the citation from Bullinger, the sixth line reads: "as being given in cubits and reeds," but it should read, "as being given in cubits, not reeds."

*There come times when growth and ripening are much more important than sowing and planting. The cultivation of the rich graces and fruits of the Spirit may easily be much more acceptable to Christ than the exhibition of the truth theoretically to the stranger. Of course, it is best if both can be combined. —R.R.*

# *The Return to Mount Olivet*

*The judgment upon the household concluded, and the rejected banished from before the faces of the Cherubim into the outer darkness of a world that knows not God (Isa. 60:1), we now consider the process by which the second coming of the Lord will develop into his apocalypse when "every eye shall see Him."*

## **The Coming Drama On Olivet**

It is true of the Lord, as Zechariah declares, that "His feet shall stand upon the Mount of Olives" (Zech. 14:4). This will comprise the second stage of Christ's program: his coming from Sinai, the holy place or sanctuary of the Judgment throne (Ps. 68:15-17).

To the eyes of those who are in the vicinity of the Mount of Olives at the time, the Lord Jesus will have fulfilled the promise of the angels to the Apostles: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). He will make his way, in company with the saints, or "the angels of his power" from the heavenlies in Sinai to Jerusalem. These "angels" are the cherubim, who will march through the wilderness as the rainbowed angel of Revelation 10. Politically, he will "shake the earth, the heavens will drop at his presence."

The Lord Jesus, as the manifestation of Yahweh, will come "riding upon the heavens" (Yahweh's cherubic chariots), proclaiming with a

mighty voice: "Ascribe ye strength unto God, His excellency is over Israel, His strength is in the clouds" (Ps. 68:34). His "clouds," comprise the 144,000 droplets of the dew of herbs in the political heavens (Ps. 68:7-8; Isa. 26:19).

The process commences at Sinai, but is completed upon the Mount of Olives.

## **The March Of The Rainbowed Angel**

In *Eureka* vol. 2 under this heading, Brother Thomas very thoroughly expounds upon the work of Christ and his glorified brethren in subduing the nations.

In considering the theme, it is first of all necessary to clearly see how that the exodus of Israel from Egypt, some 3500 years ago, was but a dress-rehearsal, for a greater fulfilment yet to come to pass.

Secondly, we should carefully note that the Hebrew language does not define the past and future tenses as do other languages. For example, revisers have found it necessary to change Habakkuk 3:3 to the future tense, instead of the

past tense as in the A.V. The common version which reads: "God came from Teman," is rendered in the R.V. as *cometh*. Dr. Young, in his literal translation has *doth come*, while the LXX renders *shall come*.

The vision of Habakkuk, therefore, is undoubtedly prophetic, setting forth events that have yet to come to pass.

This is challenged today, even though those who do so recognise that they are sweeping aside expositions accepted by the brotherhood for over 130 years (see H. A. Whitaker in *The Last Days*).

### War Song For The Future

Habakkuk wrote a war song, inspired of God. It (see Hab. 3) proclaimed that God, *Eloah*, or the *Strong One*, shall come in from Teman, and the Holy One from Mount Paran.

The reference is to the Messiah, the *adorable one*. "His glory covereth the (political) heavens (the saints), and the earth (people) will be full of his praise" (v. 3).

By consultation of an Atlas, it will be perceived that Teman and Paran are both on the way from Sinai to Jerusalem.

The prophet declares that Christ's brightness "will be as the light" (v. 4), for he will constitute "the Sun of righteousness who will arise with healing in his beams" (Mal. 4:2). He has "beams coming out of his side" (mg), where once men pierced him, and "there will be the hiding of his power." Thus the world, at first, will not recognise his might, or acknowledge his identity.

Isaiah expresses the wonderment of some at his appearance. "Who is this that cometh from Edom, with garments from Bozrah?"

(Isa. 63:1). The answer is, "He that is glorious in his apparel." This draws our attention to Zechariah 3, which dramatises the changed garments that were given the Lord: from sin's flesh to spirit flesh.

So now he is seen "travelling in the greatness of his strength," implying that the saints, the glorified 144,000 are with him. Thus his voice is likened to that of "many waters" (Rev. 1:15), the voice of a multitude (Dan. 10:6). He is the multitudinous "one man," described as Yahweh's "fellow" (Zech. 13), as the manifestation of Yahweh of Armies (*Yahweh Tzvaoth*), making his way from Sinai, via Paran, Teman, Bozra in the land of Edom, to the Mount of Olives and Jerusalem.

Consider now the two war songs of Moses. Having brought Israel out of Egypt, as Yahweh's Messiah of 3500 years ago, and the nation having been baptised into him in the Red Sea (1 Cor. 10:1-2), he composes a grand song of victory: "I will sing unto *He Who Will Be*; for He hath triumphed gloriously." "Yahweh is (and will be) a Man of war."

The song records what God hath done in the past, and what He will yet do. Later, Moses composed his second commemorative and prophetic war song (Deut. 33). It comprises blessings upon the children of Israel, to be fulfilled by the greater than Moses (Deut. 18:18) when the fulness of Deuteronomy 33 comes to pass at the second advent of the Lord.

Yahweh, the *He Who Will Be*, manifested in Christ and the saints, will come from Sinai, will rise up from Seir, will shine forth from Mount Paran, and will come with



"ten thousand of His saints." From him, sang Moses, "will go forth a fiery law." Christ and the saints will be the administrators of this purging law to go forth from Zion, as his word from Jerusalem. Yea, "he loveth the people, and all his holy ones will be in his hand, they will sit at his feet, every one to receive Yahweh's words" (Deut. 33:3).

This will enable them to rule with the Lord as kings and priests in the earth (Rev. 5:9-10).

Brother Whitaker asks, Why is it that there should be such veiled reference to these truths which have been generally accepted by Christadelphians for 130 years? The answer is, to create a vision by

study. The lesson is provided in Israel. At first the people would not learn, and in the end they could not learn, for God placed a veil over their eyes (Isa. 6:9-10; 29:10-12; Matt. 12:9-15). It were the so-called "wise and prudent" among Israel who closed their eyes to the precious truths of Yahweh, and so the Lord turned to the babes. He declared: "Blessed are your eyes for they see, and your ears for they hear." And later: "He that hath ears to hear, let him hear what the spirit saith unto the Ecclesias." Let us open our eyes and hearken with our ears, and the vision will be made apparent to us.

— A. Pennington (Eng.).

*The Spirit Of God And The Baptism Thereof*

## General Summary

*This concludes Brother Thomas' treatment of this important subject. The articles have been slightly condensed to exclude irrelevant matter. We suggest that the reader should re-read the whole article again as the basis of a personal, analytical study of the work of the Holy Spirit, and its bestowal in Apostolic days. We are prepared to consider any problems that readers may have regarding this subject, or to give an explanation of any passage in the Scriptures.*

### **False Claims Of The Apostasy**

If the reader comprehends the spiritual constitution of the One Body in the apostolic age, he will scarcely be astonished at what he beholds in anti-christendom. The Laodicean apostasy of the third and fourth centuries was familiar

with, and almost an eye witness of, the apostolic constitution of the body of Christ. The gifts and the orders which went together, were as household words with its leaders. When the Spirit "spued them out of his mouth" by withdrawing spirit-baptism, they still retained the Scrip-

ture-phraseology in speaking of them, and claimed to be as much the holy orders as ever. But this is characteristic of apostacy and superstition. They retain and glorify the sign when the thing signified has passed away; talk glibly of spirit, and of its baptism, and of the gifts, and of the imposition of hands, and of the ministry, and of its holy orders, and of grace, and so forth; their mouths are full of these words, professionally and sanctimoniously intoned with grimace and uplifted hands in the utterances before the people, but the scriptural ideas the words represent they are wholly destitute of; their system is the rotten carcase of a once living man, who has been "prevailed against" by the treachery and violence of the satan. The Roman mother is the closest approximation to the original being in its organization, the craftiest counterfeit of all her harlot-daughters and abominations, commonly called "the names and denominations of Christendom." The holy order of Jezebel and her children are a lifeless skeleton; and differ from the genuine originals in this, that

1. They are not saints, but according to their own confession, "miserable sinners."
2. They are destitute of holy spirit; though full to overflowing of "the spirit that works in the children of disobedience."
3. They have neither divine wisdom nor knowledge; but they have substituted for these the thinking, and philosophy, and theological speculation of the flesh.
4. They have no gifts but what are common to all men who devote themselves to the study of the "imaginings and high things that exalt themselves against the knowledge of the Deity."
5. They can neither remove mountains, heal diseases, inwork powers, proph-

ecy, discern spirits, nor speak with and interpret tongues by inspiration; and consequently

6. They are neither apostles, prophets, evangelists, pastors, nor teachers; but ignorant pretenders to all these, and therefore children of Barnum their friend, and not of God.

#### Contrast Presented by The Saints

Then from the premisses before us the reader may perceive the utter impossibility of an apostolic organisation of the saints at this time. There are no *spirituals* among them as in the beginning. By "*spirituals*" is meant true believers distinguished from other believers by being baptized with Holy Spirit as proved by its manifestation. In a certain sense, all the saints are spiritual as opposed to carnal, in so far as the word dwells in them with all wisdom. What we would express may be comprehended by comparing a saint with an unenlightened sinner. The former understands the truth, loves it, rejoices in it, walks in it, and is therefore spiritual, or spiritually minded. The unenlightened sinner, be he "divine," "supervisor," "inventor," or "patentee," of human systems, crotchets, or institutions, is the reverse of all this. He is carnal, or carnally-minded — which is death; a mere "natural man who receives not the things of the Spirit of God, for they are foolishness unto him. Neither can he know, for they are spiritually discerned."

A congregation of saints may exist as the result of the word intellectually believed and obeyed. Such is a "perfect man," relatively to this imperfect state. There is no need of baptizing him with Holy Spirit for the confirmation of the word of reconciliation which was sufficiently confirmed for the pur-

pose of God when He co-operated with the apostles. Neither is there any necessity for holy orders for his edification, exhortation, and comfort. This any saint intelligent in Moses and the prophets can now do. All that he needs in this sphere is order, not orders.

A few unpretending, wise, and intelligent brethren, who have no by-ends and interests to promote other than the truth, are sufficient for the preservation of order, and the conducting of his affairs in the ecclesia. These are his five senses, which it does not require any special Spirit baptism to develop.

As to those without, as he is presumed to be intelligent in all his elements, these are entitled all of them according to the rules and regulations, to say "come," and to show men *how to come* to repentance and remission of sins, and to immortality in the kingdom of God. Thus, the means in existence are adequate for all the necessities congregationally; and for the taking out of those who remain yet unadded to the name designed to be for a people who shall execute judgment and establish righteousness in the earth.

— J. Thomas (condensed).

*On The Threshold of Christ's Coming*

# Family Responsibilities



*The signs that indicate Christ is at the door, also emphasise our responsibilities to the Truth. Christ's coming means for us the Judgment Seat, when we will be called to account in regard to many things apart from the manner in which we have held on to the doctrines of Truth. How have we used those blessings which have been bestowed upon us (cp. 1 Tim. 6:17-19)? Among the most precious of privileges given us of Yahweh is that of parenthood. How have we used it? Do we spoil this "heritage" given us of Him (Ps. 127:3)? This article has some significant questions to ask of young parents.*

## What Of Our Children?

The above question often comes to my mind when contemplating our calling away to the Judgment Seat. Abraham was granted special privileges because of his care in bringing up his household (Gen. 18:19), and surely we will receive

commendation if we follow in his footsteps. Therefore, let us give earnest heed to the way in which we guide and teach those young ones placed in our care. This applies, not only in regard to Sunday School instruction, and the daily reading of the Bible, but also

in firm but loving discipline to ensure their obedience to their elders.

I firmly believe that the eternal salvation of our children rests upon the manner in which we perform our duty in that regard. Consider the following Scriptures:

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

“Even a child is known by his doings, whether his work be pure, and whether it be right” (Prov. 20:11).

“Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shall deliver his soul from hell” (Prov. 23:13;14).

These words are not popular with the world of today, but they constitute the inspired advice of Yahweh. A child guided in wisdom's ways is more likely to be impressed with the things of God, and to be accepted as a mortal in the Kingdom of God (if the Lord comes before the age of decision is reached) with the possibility of attaining unto life eternal at the end of the millenium.

Then let us exercise care in our words and instruction.

#### Admonish Wisely

Some parents thoughtlessly rebuke their children by saying: “Don't let me see you do that again!” It is only natural that a child with any sense of obedience, or fear of punishment, will literally observe the warning, by only doing it when its parents are absent! On more than one occasion, I have heard teenagers state that they are not allowed to do a certain thing, and therefore they only do it when there is no fear of them being caught.

It is important to stress, not

only than an action should not be done, but the reason why it should be avoided. Let responsibility towards God be stressed, and clearly teach that nothing is hid from the eyes of Yahweh.

Fleshly psychology teaches that we should never say “don't” to a child: it is negative and repressive. On the contrary, the scriptures frequently command *Thou shalt not!* But can the Bible be classed as negative? By no means! Man's psychology is blind to the requirements and purpose of Yahweh. Of the Lord Jesus, it is declared: “He needeth not that any should testify of man: for he knew what was in man.” Let us follow the Word and not the instruction of flesh.

Time and again, Scripture warns us of how weak and erring is human nature. We need to guard against the flesh in ourselves, as well as in our children. Human nature is too prone to do “what is right in its own eyes,” forgetting “that it is not in man that walketh to direct his steps” (Jer. 10:23). Let those principles and precepts be well grounded in the minds of the very young, rather than waiting until they are older, and already set in waywardness and rebelliousness.

#### The Home Is The Place For Discipline

In the case of hopeless children, Israelitish parents were instructed to take them before the rulers and lay a charge that when proved would bring the extreme penalty (Deut. 21:20-21). They were to say: “This our son is stubborn and rebellious, he will not obey our voice.”

Did this law presume that parents then were lacking in love? By no means! A parent will

discipline his child in love. Moreover, for the sake of others in the family, it may be necessary to set an example by severely punishing one who is flagrant in his stubbornness and rebelliousness.

On the other hand, if such are allowed to get away with their attitude, others may be induced to follow.

How often do we hear (and, worse, the children hear) such a remark as: "I cannot do a thing with them," or "They will not do a thing I tell them!" Perhaps the blame rests with ourselves. Certainly such problems are accentuated in our day. Our children grow up in an atmosphere of rebelliousness against authority, fulfilling the prediction of Scripture that disobedience would prevail in the latter days.

We should bear this in mind, and make preparation to meet the challenge of the times at an early age. By the time a child is a few months' old, it should begin to understand parental control. This must be administered in love, within the home. I have heard a mother hopelessly say, "I will be glad when they go to school and be straightened out." Such an attitude evades love's personal duty and privilege. The parent who has hopes of his children being taken care of with Yahweh's blessing, must work to that end before school age. The schools will only establish a children in the innate sinfulness of flesh. They have given away all corrective methods for wrong doing. Moreover, what the world considers right or wrong should differ greatly from our concept of these moral issues. Our homes should reflect the influence of the word.

### Discipline In Love

The meetings are not the place to teach children obedience. Yet it is good for them to grow up familiar with our worship. Let them be quiet and disciplined therein. Disturbances such as crying (except when a child is not well), talking, fidgeting and so on, are wrong, and should not be permitted. Even babes can be taught by touch or some sign to observe quietness, but if the principle of obedience is not impressed in the home, how can it be expected elsewhere!

Respect for a parent from the tiny ones is a big step towards rendering such to Yahweh in later life. If there is no love and respect for parents who can be seen and heard, how can one expect any for Yahweh Who is not seen (1 John 4:20)?

To spoil a child will not win its respect or love. It is in opposition to the teaching of Scripture, and therefore wrong. It is really self-indulgence on our part, and should be put far from us for the sake of the children's future. The self-sacrificing love of a parent will firmly discipline for the child's present and future good.

Throughout the Word, pride is thoroughly condemned. Do not encourage it in your children; and avoid it in yourself. Pride can blind our eyes to our own children's failings, whilst causing us to recognise such failings very quickly in the children of others! We are to aim towards perfection (Eph. 4:13; 2 Tim. 3:17) or spiritual maturity, and pride can blind us to what is required.

As there was more than one way to worship idols, so there are many ways in which we can offer

our children on the altar of flesh. One of them is permitting them to follow worldly children in their ways, whilst hoping that they will leave these things behind as they develop in age. Wrong training can develop wrong habits that can take toll of the characters, and therefore the destinies, of our children. True, their past sins are washed away in baptism, but the effect of habit remains, and this can jeopardise their future. Therefore, training from the beginning, should be designed to assist our children to conquer the flesh as much as possible.

True love towards them is revealed in guiding them to a knowledge of the ever-living Yahweh, that they may accept the covenant

of truth in due time. If this is done from an early age, they will have a better understanding of what is required of them when they reach the age of acceptance. They will clearly realise that a good confession of faith and passing through the waters of baptism, is but the first steps towards salvation. They must walk the straight and narrow path which leads unto life eternal.

*"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever. Amen" (Jude 24-25).*

— D.E. (NSW).



## **CORRUPTION: A Sign of the Times**

*The unbridled violence manifested universally today, is symptomatic of a civilisation that is sick unto death. Corruption pervades the very fabric of society, and undermines its foundation. It brought Judea to the ruin of A.D.70. and the same conditions today, is hastening the collapse of society, as the Lord warned it would (Luke 21:25).*

*The prevalence of graft and pornography has turned the minds of men to accept twisted values of life. Graft has corrupted politics and industry so much as to become an accepted feature of commerce in big business. Pornography has changed morals so completely, that today, psychologists use it for therapeutic purposes: as a form of relaxation to which the flesh more readily responds.*

*Paul warned Timothy that the "last days" would prove to be "perilous times" for the brotherhood. We need to exercise care, lest the self confidence of the world rubs off on to us (1 Cor. 10:12). Paul exhorted that we should aim to avoid covetousness, to "be content with such things as we have received," placing*

*facith and confidence in Yahweh Who has promised "I will never leave thee, nor forsake thee" (Heb. 13:5). The modern world presents many opportunities of material advancement; we need to avoid these if they hinder our attendance at meetings, or the work of the Truth. We live at a time comparable to Noah's day when "all flesh had corrupted God's way," and the world hastened to the day of Judgment decreed. Let us, like Noah, stand aside from the prevailing folly, awaiting the coming of he who will "destroy those who would destroy (or corrupt) the earth" (Rev. 11:18). Even so, come Lord Jesus.*

**"BY PEACE HE  
WILL DESTROY  
MANY"**

US General Haig described the policy of detente as the "fine edge of disaster." He believes that NATO is being lulled into a false sense of security. He claimed that despite detente, Russia's military build-up "far exceeds the requirement of a purely defensive posture," and warned that "the enemy is moving." On the other side of the globe, Soviet leader, Mr. Brezhnev declared that the Kremlin would pursue its policy of detente with "redoubled energy." Thus Russia claims to seek peace, whilst building up the greatest war-machine in all history. This hypocritical attitude is in accordance with Daniel's prophecy that the policy of the northern power will be "to destroy many by peace" (Dan. 8:25). Paul warned that "when they shall say Peace and safety, then sudden destruction cometh upon them" (1 Thess. 5:3).

**"THEY TAKE  
A BRIBE"  
(AMOS 5:12).**

This is an age of cheats, as the world has recently been reminded. In a further set-back to the NATO alliance, allegations of huge payoffs to government officials and people in high places have been urged against Lockheed and similar companies. One journal says the issue "threatens to unseat a queen and topple a government." Allegations are made that officials of various countries received huge bribes in return for contracts purchasing aircraft from the US firm of Lockheed. Now defence officials wonder whether it was the bribe that determined the purchase, or the capabilities of the weapon obtained. How badly the world needs the presence of him of

whom it is written: "A king shall reign in righteousness" (Isa. 32:1). In his reign, moral issues will be clearly defined: "The vile person shall no more be called liberal, nor the churl said to be bountiful" (v. 5). Meanwhile, the state of the world is as described by the prophet: "Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil is accounted mad" (Isa. 59:14-15).

**POPULATION  
EXPLOSION**

Every seventh person in the world is an Indian!! India has 600 million people, and the nation is increasing at the rate of thirty babies born every minute! India's population growth is one of the most perplexing problems of modern times. Not only is it difficult to feed, cloth and educate these increasing masses, but it is also difficult to find a place for them in which to live! India is already overcrowded. What about Australia! If covetous eyes are not already cast towards this large, empty continent by land-hungry Asiatics, they shortly will turn in this direction. Ezekiel warns that "they that dwell carelessly in the isles shall not escape" (Ezek. 39). Christ's return is the only solution (cp. Mic. 4:4). May his coming be soon!

(I desire to thank readers who have sent cuttings and news items into me as the result of these articles. They have been deeply appreciated, and we would like the supply to continue and increase. Please mail them to Logos Publications, Post Office, West Beach, South Australia 5024).

—W.J.M. (Woodville)

# If I Could Only Know!

"Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before Thee, that hath come upon us . . ."  
(Neh. 9:32).

*If I could only surely know  
That all these things that try me so  
Were noticed by my Lord—  
The pain that cuts me like a knife  
The noise, the weariness, the strife,  
And all the nameless ills of life—  
What peace it would afford!  
What peace it would afford!*

*I wonder if He really shares  
In all these human cares,  
This mighty King of kings!—  
If He who guides through boundless space,  
Each radiant planet in its place,  
Can have the condescending grace,  
To mind these petty things?  
To mind these petty things?*

*It seems to me if sure of this,  
Blent with each ill would come such bliss  
That I might covet pain,  
And deem whatever brought to me  
The blessed thought of Deity,  
And sense of Christ's sweet sympathy,  
Not loss but richest gain.  
Not loss but richest gain.*

*Dear Lord, my heart shall no more doubt  
That Thou dost compass me about,  
With sympathy divine.  
The love for me once crucified  
Is not the love to leave my side  
But waiteth ever to divide  
Each smallest care of mine!  
Each smallest care of mine!*

*(Answer to the poetical thoughts above, forwarded to us by Sister S.W. of Victoria, is given in Isaiah 63:9: "In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old." What Yahweh did for Israel, He will do for us. "Draw nigh to God, and He will draw nigh to us" declared James (Ch. 4:8). Paul declared: "He hath said, I will never leave thee, nor forsake thee" (Heb. 13:5). Let us lean heavily on that assurance . . . Ed.)*



## **The Challenge Of Pilgrimage**

*To build upon rock is not easy. It requires determination and toil, the slaving away at the rock to provide a lasting foundation. But because it provides such a foundation, the hard and tiring labour is worth-while. In giving the parable of the house built on rock, the Lord revealed the need to do his commandments, even though it is not always pleasant to so do. That is the challenge of our pilgrimage. There are some who do not go anywhere unless they can obtain enjoyment; they have always open mouths in a mental sense. They will go where they can be entertained. They will visit people who are in health and prosperity. They will do kindness to the thankful and the good, invite friends able to invite them again. There are not many who visit where they can get no gratification beyond that which comes from obeying the commandments of Christ. There are not many who bestow their kindness upon the repulsive; who call to their feasts those who can give no recompense. Yet none others are Christ's true servants. In short, it is not sufficient to hear the truth and like it. There are many who sit and listen with pleasure to the exposition of the Word, to whom the words spoken to Ezekiel apply (Ch. 33:32): "Lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, and do them not!" Again: "With their mouth they shew much love, but their heart goeth after their covetousness—or personal desire. The person that is ready to hear Christ's words, but does them not (Matt. 7:26-27) is in this category. A true disciple will hear the word in order to apply it; and therefore, like Christ, he will become a living manifestation of the Truth believed by him. The application of truth is the real challenge of pilgrimage.*

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Editorial

# "A Great Earthquake"

"A great earthquake" is the Apocalyptic symbol for the French Revolution (Rev. 11:13). It resulted in the complete overthrow of the monarchy, and its replacement by an entirely new system of things. It erupted in blood and violence, but an entirely new system of order throughout the nations.

A similar but far greater political earthquake is approaching (Rev. 16:18; Hag. 2:6; Joel 3:16). If we would comprehend the sweeping changes to take place, let us consider again the effects of the French Revolution. It provides a miniature representation of what will transpire in the awful catastrophe to which the world is tending (read *Eureka* vol. 3, pp. 521-525). The political constitution of the world as we know it now will be destroyed by the fires of Armageddon and its aftermath. Well might the prophet exclaim of the outcome: "Alas, who shall live when God doeth this!" How important it is that we should clearly see the extent of the "times of trouble such as never was since there was a nation" that will shortly come upon the world (Dan. 12:1).

What can we do about it? We can make our calling and election sure. We can gather our children around us in the home and carefully instruct them in the holy oracles of Yahweh. We can become a cell of strength in the body-politic of the Ecclesia of which we are a member, and play our part in developing a healthy attitude to the things of God.

The brotherhood is plagued today with many distracting influences. There is false doctrine; there is the lowering of standards; there is the development of worldliness. Let us be on our guard regarding these trends and influences; and boldly stand up against the infiltration of them wherever possible. Above all else, let us give ourselves more completely to the study of the Word with the aid of the writings of the pioneers.

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, however, does not mean an everlasting changing of one's belief, as some urge who have wished to thrust their heresies upon us. To progress is to grow, develop, augment, not to destroy and to recommence. It means that we deepen our understanding, consolidate our belief. There can be no standing still in the Truth—we either improve or deteriorate. We must go on to maturity, or decline and perish. Let us take steps to ensure progress. This will come only by our increasing understanding of the Word; and to that end the writings of the pioneers can help as no other.

In view of the growing flood of evil, in view of the developing signs of the times, in view of the pressure of worldliness that rests so heavily upon the Brotherhood at this time, let us take heed. The words of Christ are urgent: "Look to yourselves that no man take thy crown."

# VICTORIOUS THOUGH OUTNUMBERED

(Reading Daniel 9)

*The friends of God are few and feeble in our day and generation. We must not be discouraged at this. In the purpose of God, His children will yet be a multitude that no man can number; but in the process of their preparation during all the ages that have elapsed since Adam went forth in sorrow out of Eden, it has seemed good to the wisdom of God to get only a few ready at a time, and to have the children of folly in the preponderant majority all the time—and that while His few children are in affliction, the numerous wicked should prosper.*

## Daniel in Babylon

Whilst wickedness abounds, the Truth is held by comparatively few. The depressing nature of such a situation is part of the trouble by which the children of God are developed and tried. Are we liable to be too much depressed by it sometimes? Let us exercise our reason, and we shall be strengthened.

There are many things upon which reason may act with this effect. Look at Daniel in Babylon. Babylon was great architecturally as no city has been since. It covered an area of something like 400 square miles. It was surrounded by a wall about 300 feet high, and 40 or 50 feet broad. The wall was surmounted by towers and pierced by gates at regular distances. Its interior was laid out in streets of great breadth and regularity—the houses well built, but not close one to another—leaving ground enough between for a year's tillage. The Euphrates went through the city,

and was lined with magnificent wharves on each side.

The population was immense, and comprised people from every country; for Babylon had been the conqueror of all kingdoms, and was the centre of all traffic and the headquarters of everything honourable and important in the earth. Behold the picture, then, of this wealthy, populous and powerful city; and consider Daniel—one old man in the midst of this busy mass of human life. How did God look upon one and upon the other? We know for He has told us.

Of Babylon He said:

**"I am against thee, O thou most proud. . . Thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge have perverted thee and thou hast said in thine heart, I am, and there is none beside me. Therefore shall evil come upon thee. . . Babylon shall become heaps, a dwelling place for dragons, an astonishment and a hissing without inhabitant" (Jer. 50:31; Isa. 47:10; Jer. 51:37).**

To Daniel He said:

"O man, greatly beloved, fear not; peace be unto thee . . . thou shalt stand in thy lot at the end of the days" (Dan. 10:19; 12:13).

Here, then, Babylon with its thriving population was nothing in the Divine estimation: while Daniel was "greatly beloved." Here is a study for us which we may find to yield lessons of comfort in our own situation when human glory spreads and vaunts itself so much, and nothing is so contemned as the hope which God has given us concerning Israel.

### Daniel: The Beloved of God

Why was this old man beloved while the stirring important inhabitants of Babylon were of no account? This also we may know quite plainly; for we are told: "From the first day that thou (Daniel) didst set *thine heart to understand* and to *chasten thyself before thy God*, thy words were heard" — Dan. 10:12. Could we have been in Babylon, we should have found Daniel as much an exception in this as those of a similar disposition are in the Gentile cities today. We should have found all the people engrossed as they are today with the matters of the passing moment. We should have found that nothing seemed so worthless in their eyes as any attempt to "set ourselves to understand" or to "chasten our hearts before God."

We can see the lesson plainly enough. Where is the glory of Babylon and her people now? "Hell (the grave) hath opened her mouth, and their glory and honour have descended into it." They sleep a perpetual sleep, not to wake (Jer. 51:39). They are as much passed, perished, and for-

gotten as the great creatures that once crashed through primeval forests, whose bones are occasionally found at a great depth. But Daniel is "written on high." To God, he lives, though dead. The moment is near for him to awake from that "sleep in the dust of the earth" in which he has been sweetly at rest for centuries; and from which he will emerge to take effectual part in earth's public affairs.

### How Daniel Honored God

We look at Daniel again as he appears in chapter 9. We want a full view, because it is the picture of a man greatly beloved. We find him in prayer. But we must note the occasion and the theme of his prayer. They have nothing in common with the loud prayer-sayings and shoutings of modern pulpitism. They are both related to matters as greatly in contempt with the theologies of our day as they were with the Babylonians of Daniel. Why did Daniel "set his face unto the Lord God, to seek by prayer and supplications, with fasting and sackcloth and ashes?" He tells us (v. 2): "I understood by books the number of the years whereof the word of the Lord came to Jeremiah the prophet, — that He would accomplish seventy years in the desolations of Jerusalem." The end of those years had come and, therefore, Daniel prays for the end of the desolations. But why should he be anxious for the end of the desolations? Why should he, like the apostles after him, be so earnestly asking, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6).

This opens up a history which Daniel himself glances at in his prayer; which is often rehearsed and alluded to throughout the Scriptures; which is very dear to all who "set themselves to understand" the work of God, like Daniel, and apart from which it is impossible to comprehend the drift of human life upon the earth. It is a history that goes back to the choice of Abraham, the increase of his posterity to a nation, their deliverance from Egypt and settlement in the Holy Land, and God's dealings with them while living there for a thousand years. It is the history of the work of God upon the earth—a work not broken off though apparently interrupted—a work of which the birth, death, and resurrection of Christ is a continuance, and which only reaches its completion when Christ returns again to the earth, and establishes the name of God among men in power and great glory.

From this work (a work among men and on the earth), immortal-soulism turns away the eyes of all people. Religious enthusiasm, originating in this corrupt spring, turns with disgust from the hope of Israel; while as to the irreligious, their affections are too much on earthly things to allow of their having any sympathy with the principles and objects of God's dealings with the race of Israel. The Daniels stand aside from both: they are deeply concerned in the whole story which still works itself out before their eyes. They see in it the supremest ends of life involved; the ultimate supremacy of God,

the ultimate well-being of man in the highest form.

### **Our Day Of Opportunity**

Is there no Babylon today? Are there no Daniels today? Are there not those who pray for the peace of Jerusalem in the midst of heedless communities of Gentiles? Who love her as David and Daniel loved her, though surrounded by the things dear to natural man? Whose hopes and hearts rise and fall with the waxing and waning signs of the Lord's returning favour? Our presence here this morning is an answer to these questions. The affairs and prospects of Israel are esteemed the veriest rubbish by the people among whom we dwell. We are regarded as harmless lunatics for the interest we take in the history and futurity of Israel and their land.

Beware of yielding to the "consensus" of unenlightened feeling and opinion. We know in whom we have believed. It is not for the sake of the stones of which Jerusalem is built; it is not because of the geography of the land once the land of the Canaanites; it is not on account of the qualities of the stiff-necked race of Israel's sons who "Roam the scorning world around;" it is not for any of these things that we feel our hearts glow with inexpressible anticipation when we turn our eyes to the desolations of Jerusalem. It is that God Himself has a purpose in an extensive and tangible manner by His wonderful works with Israel. His resurrection of Christ, His apostolic invitation to the world, the existence, preservation, and circulation of His Bible in the lands of the Gentiles, and the wonderful

fulfilment of His prophetic word.

Our confidence in the purpose is the confidence of a reason that cannot be overthrown. It is a confidence that will be justified by the realisation of all that we are looking for. The life of all men will end; the mightiest empire will pass away; the loftiest edifice of human power will crumble to the dust. But the purpose of God lives for ever. It cannot die. It depends not on human help or human memory. It will stand in quiet strength if a hundred great Babylons laugh to scorn the hopes that are built on it. It will be accomplished if not a single human heart believed it. Christ will come, though the fourteen hundred millions of earth's population should join in one voice to deny him. Jerusalem will rise from her ruins if every man should shout himself hoarse in opposing it. The Kingdom of God will come though all the kingdoms of the world unite, as they will, in war to prevent it. Christ will reign at the appointed time though there should not be a man in this generation to bid him welcome at his arrival.

### **Fellowshipping Daniel's Trials**

Looking at Daniel's lonely watch at Babylon, we gain strength. We claim him, not only as a brother in affliction but as a companion in hope. We are looking for the same things—he in the far east, we in the west; he in Babylon's day—the day of the head of gold and the eagle winged lion or first beast; we in the day of the iron and clay, and the fourth or Roman beast in its latter-day phase; he at the beginning of the vision; we at the end. He had to

look forward to a long reign of confusion and darkness; we look back to the Word of God fulfilled in all the particulars communicated to him. He had to resign himself to the prospect of the enemy's triumph for a period, the duration and bearings of which were just sufficiently definite to be dreadful for him to contemplate.

We have to rejoice that the night is nearly past, and are lifting up our heads in hope at the numerous tokens of the latter-day foreshown to him, but which he could not understand, as he said. Are we alone? So was he. Are we surrounded by multitudes who have not 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 was the experience of Daniel to whom the visions of God were shown. Let us not think that "some strange thing hath happened to 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. Its clear light shines with electric brilliance at the end of the prophetic programme

of the night imparted to Daniel. "At that time thy people shall be delivered." 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.

— R.R.

# The Holy Spirit:

## A DIVINE PERSON OR A DIVINE POWER?

The *Canberra Times* recently contained an advertisement by the Church of Christ which sought, by quotations from the New Testament, to justify its doctrine that the Holy Spirit is a Person, and is Deity.

The advertisement cited John 16:13 in which the Holy Spirit is referred to as "he", and Acts 13:2 as "I". Other references to the Holy Spirit are "he speaks" (1 Tim. 4:1), "he teaches" (John 14:26), "he forbids" (Acts 16:6), "he has knowledge" (1 Cor. 2:11) with four other similar quotations.

That the Holy Spirit is the power of God is made clear in Gen. 1:1-2: "In the beginning God created the heaven and the earth . . . And the spirit of God moved upon the face of the waters." In Jer. 51:15 we read "He hath made the earth by His power." In Isaiah 11:2, "The spirit of the Lord shall rest upon him." What the Holy Spirit does, God does.

Luke described the Holy Spirit as the power of God (Luke 1:35), and John 14:26 records the state-

ment of the Lord that "the Comforter (Holy Spirit) shall teach you all things."

Other instances of God using His divine power are, "As they ministered to the Lord and fasted, the Holy Spirit said separate me, Barnabus and Saul for the work whereunto I have called them" (Acts 13:2). Again: "For it seemed good to the Holy Spirit . . . to lay upon you no greater burden than these necessary things" (Acts 15:28).

The advertisement referred to above claimed that the Holy Spirit is Deity, i.e. within the Godhead. Let us examine this assertion, using the Bible as our guide, for in the words of John 8:32, "Ye shall know the truth and the truth shall make you free."

Consider the description of the Holy Spirit in Luke 1:35: "And the angel answered and said unto her (Mary) the Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called

the Son of God." It was the power of the Highest which "overshadowed" Mary. If the Holy Spirit were a Person within the Godhead, the Holy Spirit, not God would be the father of Jesus!

The two subjoined quotations reveal the incongruity of the claim made by the Church of Christ:

"Salvation to our God which sitteth upon the throne, and unto the Lamb" (Rev. 7:10).

"But he (Stephen) being full of the Holy Spirit, looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God" (Acts 7:55).

"The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (1 Cor. 11:3).

This last reference sets out the Divine order of gradation, but makes no mention of the Holy Spirit. If it were a person within the Godhead, it should have been listed in this order of priority.

Additional evidence that the Holy Spirit is the power of God is supplied by the undermentioned

quotations:

"And when he had said this, he (Jesus) breathed on them and saith unto them, receive ye the Holy Spirit" (John 20:22).

"Then laid they their hands on them and they received the Holy Spirit" (Acts 8:17).

"God giveth not the Spirit by measure unto him" (John 3:34).

This last reference teaches that the Holy Spirit was given without measure to the Lord. In trinitarian terms, this would mean that the First Person gave unto the Second Person, the Third Person of the Trinity, without measure!

The following references associate the Holy Spirit with the emblems named. These emblems represent divine Power, but do NOT represent a divine person:

John 3:5 as an emblem of WATER

Matt. 3:11 as an emblem of FIRE

Matt. 3:16 as the emblem of a DOVE

Acts 2:2 as an emblem of a MIGHTY WIND

Acts 2:3 as an emblem of CLOVEN TONGUES OF FIRE.

— V. H. K.

#### EDITORIAL NOTE

English grammar usually, though not inevitably, uses a neuter pronoun to describe a neuter noun; for example, a chair is described as "it." But even in English usage this rule is not invariably followed, for a boat can be described as "she." However, Greek provides for the personification of pronouns even more completely than does English, and many neuter nouns are thus personified in Scripture. However, if the Holy Spirit were a person, it should always be described with a personal pronoun, and the fact of the matter is, that it is not. A classic example is provided in Romans 8:16: "The Spirit *itself* beareth witness with our spirit . . ." The Greek *pneuma* is neuter gender, and the verse is correctly translated in the A.V. (see also v. 26). Recognising the incongruity of this if it be claimed that the Spirit is a person, the R.V. alters this to "the Spirit *himself*"—but it does so in complete violation of the Greek. Thus a translation is made to conform to a wrong doctrine.

#### FRANCE AND ITALY BLUSHING RED

Both France and Italy, suffering from internal political problems have found more and more people turning to Communism. Reports reveal that 54% of the population of France would vote for the left if an election were held now. In Italy, as one correspondent succinctly put it: "The major question occupying Italian political pundits . . . is no long 'if' the (Communist) party will take a formal role in the government but 'when' . . .

Both Italy and France are foremost Catholic countries. As the Russian philosophy continues to percolate through the populations of such peoples, the possibility of a Rome-Russia agreement becomes more obvious. The time is coming when the northern power will "cause (priest) craft to prosper in his hand" (Dan. 8:25), and will also "stand up against the prince of princes" only to be broken without hand. The fact that we see *trends* to that end indicates the near approach of the Lord Jesus.



# the lake of

Blue is the colour of heaven, Jeremiah 33:22 (Yam. 15:35, Dan. 22:12). For that reason I found of blue in your comments as symbol of righteousness. The reflection of heaven's blue earth can convey a similar thought to us.

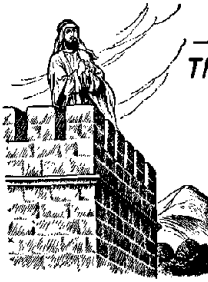
Recently, when we had cause to admire a beautiful lake, we stepped from pale aqua to a deep blue, cloudless, intensified by the sun. The water reflected the beautiful beauty of a new day upon the entire operations of the

Where the water was shallow it was pale, deepened, its colour was more intense and defined. Growth in the truth can cause us to "knowledge deepens, we will more readily reflect on the lake before us."

We noticed also how quickly the colour covered the blue of heaven, or how it darkened with sunset the lake causing the water to become blue. For external things can change our perception of heaven's glory. But when the storm and the wind dropped, the water of the lake returned with the light of the sun. So we are a source of righteousness (Mat. 4:21).

There is a time when we are the water of the lake, and a time when we are the reflection of the sky.

We revealed ourselves with the water of life to be as some in our hands, receding the chalice of life, keeping their eyes uplifted, on the alert for the living water of life, remaining alert of the truth who can challenge our faith.



The Vision Tarrieth Not

# THE IMPORTANCE OF prophecy

In "Eureka," Brother Thomas states that the prophecies of the Apocalypse were given to the end that the servants of Deity who are keeping their garments might be able to discern the signs of the times preceding the apocalypse of Christ; and the real nature of things extant in their several generations. Therefore, no believer understanding the prophecy could be seduced into fellowship with the political or clerical institutions of this world, because he would see them in all their native deformity and sin, and recognise that their end is near and certain. Consequently, the study of prophecy is important, for it alerts those who clearly grasp its message as to the significance of the times in which they live, and the urgent need of preparing for the return of the Lord in view of its imminence.

## The Need Of Vision

In the past, Yahweh has revealed His purpose to kings and rulers by dream and revelation. Examples of this are found in the dreams of Pharaoh interpreted through Joseph, and the dream of Nebuchadnezzar interpreted through Daniel. What is even of more significance to us personally, who are called to be rulers with the Lord Jesus, is that Yahweh has provided very detailed prophecies of present and future events, which can enable us to visualise the future, and intelligently watch the development of the signs of the times.

Yahweh has explained His purpose through Amos thus:

"Surely the Lord Yahweh will do

nothing, but He revealeth His secret unto His servants the prophets" (Amos 3:9).

In regard to that revelation, Solomon comments:

"It is the glory of God to conceal a thing; but the honour of kings is to search out a matter" (Prov. 25:2).

Do we appreciate the honour that is ours? Are we prepared to spend and be spent in time, concentration of thought, prayer and study to come to a true conception of what the Word is intended to reveal? Seeing we have been called to be Kings and Priests, it is our honour "to search out a matter." Are we searching the Word daily as did the Bereans of old? Or are we like the Hebrew believers of whom Paul wrote: "We have many things to say, and hard to be uttered, seeing ye

are dull of hearing." The expression signifies that they were *sluggish* hearers, who were self-satisfied with what they had learned. He continued: "Ye have need that one teach you again the oracles of God, and are become such as have need of milk and not of strong meat."

In these difficult days, when problems crowd in on every side, the Scriptures reveal that we have need of vision. Indeed, it declares: "Where there is no vision the people perish, but he that keepeth the law, happy is he" (Prov. 29:18). Now "perish" signifies *made naked*, reminding us of sin and shame as illustrated in both Genesis (Ch. 3:7-11), and Revelation where the Lord exhorts: "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).

But the word "perish" can also signify to *know no restraint*, so that we could read the statement: "Where there is no vision, the people know no restraint . . ." That is the present condition of the world; and the danger is that this environment may rub off on to Ecclesias in its midst. If we neglect the study of the Word in these "perilous times," the prophetic vision will become dim and blurred, and we will not so clearly recognise the need of keeping the law. In other words, we shall forget to show restraint.

That became the state of

Israel. Micah warned the people:

"Therefore night shall be unto you that ye shall not have vision, and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them" (Mic. 3:6).

How different is the attitude of Yahweh's true servants! They recognise their need of a vision to energise their faith which alone will ensure victory (1 John 5:4) and please the Father (Heb. 11:6). They "look unto Jesus the author and finisher of their faith, who for the joy set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2). The example of Christ illustrates that the cross must come before the crown, and that there is need of vision to successfully surmount the trials of the former to ultimately take hold of the glory of the latter.

In *Elpis Israel* Brother Thomas commented upon the importance of prophecy in the following words:

"This revelation is made that the Lord's 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 whilst consternation causes men's hearts to fail, they are courageous and rejoicing in perceiving the approach of the Kingdom of God."

Consider the attitude of men in whom Yahweh delighted. Daniel "mourned" because he could not understand the revelation given

him (Dan. 10:1-2); John "wept much" because the book shown him was sealed up so that it could not be read (Rev. 5:4). These men were not content merely to read the revelations given them, they desired to *understand* the purpose of Yahweh as revealed therein, in order that their faith might be strengthened thereby.

And surely, as we see the signs about us, we should be comparing what is taking place among the nations with what is recorded in the Word, that we might comprehend where we stand in the prophetic program. Daniel was told "the wise shall understand" (Dan. 12:10), and Christ pronounced a "blessing" upon those who correctly sought out the meaning of the Apocalypse given through

John (Rev. 1:3). In many places the Lord urged a watchful attitude upon his people who live contemporary with the signs we see today. "Take heed to yourselves" (Luke 21:34) was the admonition he directed to those living contemporary with the end. He warned that it would be a time of money-making, pleasure, and indifference to the requirements of the Truth. That is the environment in which we live today. The Word is an antidote to it, and therefore we are wise if we give ourselves to the personal, persistent and patient study of it, with the aid of the standard works of the Truth such as *Elpis Israel*, *Eureka*, and so forth. They, indeed, constitute books for today.

— H. Barber (Eng.)

*An Alphabet Of Bible Characters*

# VAGABONDS

*"A fugitive and a vagabond shalt thou be in the earth" (Gen. 4:12).*

## **Enmity**

Although our letter in the alphabet is among the last, we shall retrace our steps today and take a closer view of the firstborn of Adam and Eve. We have always felt that Cain has not received the attention that God would desire. We tend to think of him

only as the first murderer, and leave it at that. Second thoughts, however, reveal more intimate details of the man.

We first see Cain in his native environment: close to the earth; tilling, and planting, and sowing, and reaping. Striving to produce fruit from

what, not so long ago, had yielded harvests to the fullest degree. But now, alas, the curse has made the labour more difficult, and the harvest more sparse.

Not so far away is another man, Abel. He is busily engaged as a sheep farmer. In those happier days the brothers grew up in close proximity. Outwardly, they probably resembled each other, but inwardly, they were completely dissimilar.

This is not merely our theory, but is fact, recorded thousands of years later by John. "Cain," he wrote "was of that wicked one, and slew his brother." He asks the question, "Why?" and provides the answer, "Because his own works were evil, and his brother's righteous." As the brothers grew, they revealed how sadly true is God's statement to the serpent, that enmity would exist between the two seeds.

In the world of Cain, something more than seed planted in soil grew. A seed grew in his own mentality, that was once the property only of the serpent. It produced the fruit of envy, jealousy, hatred and murder: evil things in the mind of Cain.

In contrast to Cain, Abel was of that other seed. He cultivated the mind of the Spirit. What caused this? We are told that it was "by faith" (Heb. 11:4) that Abel offered a more acceptable sacrifice than Cain.

Then came the day of testing and of open mani-

festation. The two brothers offered sacrifices upon which their individual destinies were decided. Both offered what his mind taught was appropriate: Abel from his flock, Cain from his produce. The offering from Abel was accepted, but that of Cain was not.

Cain's first reaction was that which we would expect. His disappointment erupted in sullen, sulky anger which called forth God's instant rebuke. Cain was reminded of the reason for the rejection of his offering. We are sadly familiar with subsequent events when his anger erupted in murder, and we also know of the comparative mildness of the Divine sentence upon him. Under the later Law of Sinai, his life would have been forfeit, but now mercy was still available. Nevertheless, God showed His anger and disapproval in a terrible but appropriate manner. First Cain was from that day forth, to be a social outcast—"a fugitive and a vagabond," cursed by God and man. He was destined to wander aimlessly over the earth until death claimed him, manifesting to all that sin does not pay. But no man was permitted to hasten the day of Cain's death for God placed a special mark on him, and threatened a sevenfold vengeance on anyone killing the brother of righteous Abel.

Have we pondered as to what a different history might have been written in

Genesis, had God taken away Cain's life at the moment of his crime? There might possibly, have been no seed of the serpent; there might only have lived that Godly seed. Instead, the Almighty permitted Cain to live, to build his city, and, to build his family. They tested the integrity of the sons of God, many of whom unfortunately succumbed, and intermarried with the "daughters of men." The outcome of that union was disastrous. Even as Eve beguiled her mate, so these daughters of the serpent seed beguiled the true seed, and the Flood was the tragic consequence.

#### Exhortation

What is the lesson of Cain and Abel? Surely more than an object lesson concerning the evils of jealousy and anger! Can we not see here, at the dawn of history, that the record is intended to show how God views humanity? He views them in their two categories: Sons of God or Seed of the Serpent.

The latter are the seed of the serpent, vagabonds, outcasts, aimless wanderers who drift further and further away from their Maker. Like Cain, they build their cities and bestow upon them their names. They increase in

material possessions whilst they forfeit any hope of an eternal inheritance.

Not so the Godly seed. Like Abel they offer God their sacrifice. It is their lives as living sacrifices (Rom. 12:1). As "fellowcitizens with the saints, and of the Household of God," they live in joyful anticipation of the future, and of the eternal inheritance it will reveal.

After comparing Abel and Cain, can we not see the Author and Finisher of our faith a little clearer? Of Abel it is written that he, though dead, speaks to us. What does he say? Surely: "I am the type of the promised Seed that should come; I could offer only my lamb, in a blessed and simple faith, but He will do more, for he will offer himself."

Though the Lord Jesus, like Abel, was put to death by the seed of the serpent, we rejoice that, in that very act, he conquered death and removed the serpent's sting. The Emblems are his guarantee that the work he once began, he will finally finish, and the last enemy to be destroyed is death.

"Even so come, Lord Jesus."

— J. A. Swaish (Wales)

Anything which interferes with perfect readiness for the Lord's appearing is evil and harmful. Much of the world's doing is so utterly incongruous with the Lord's coming that even if the fact of that coming had not been long forgotten, the unreadiness would still be complete. Not that eating and drinking, marrying and giving in marriage necessarily prevent readiness; but, that seeking to live by bread alone, and putting social claims and considerations before the claims of God; putting time for eternity and the flesh for the Spirit and man for God, the world is proving how far from its thoughts is the Lord's approach. The man is best girl round with readiness who goes about his daily duty *because* the Lord will soon be here; and his light burns brightest who is busiest in life's true duties.



# Communication

(In which the Editor holds converse with readers near and far)

## Principles Of Prophecy

"E.R.M.'s articles on the Yom Kippur War were well worth reading. We are sure that those who heard the original addresses on which they were based at your Rathmines Bible School will long remember to watch and see the evidence by which God surrounds us in these last days. We live in outstanding days, in which the brotherhood should be on the alert for the Lord's coming. The Word of God enlightens and stimulates to that end, but, sadly, when we come down from the mountain we find a mad, mad world, and, sad to say, even some in the brotherhood who manifest a form of Godliness but deny its power. Faith, however, will turn obstacles into stepping-stones; the storms of life into opportunities to manifest unswerving fidelity to God, and to demonstrate our belief that "he is and will become a rewarder of those who diligently seek Him" (Heb. 11:6). Sad and strange as it may seem, the numbers of those who find no reason to plough up their fallow ground are increasing. Let us see to it that we do ploughing on our own account, and sow the good seed of the Kingdom as a witness to the power of God unto salvation through faith in the Lord Jesus." - A.B. (Eng.).

(Certainly these are

difficult days, and faith is challenged as it was in the days of Noah and of Lot. In the busy round of life, there is a tendency to push the things of God into the background. We must beware of this, and "look to ourselves" as well as notice the faults in others . . . . Ed.).

## More Women As Clerics

This is the headline of a newspaper cutting (supplied by P.M.-S.A.). It records that Mrs. McKay, a widow aged 58 had been inducted as church leader of the Baptist Union.

(This is but a further example of the manner in which churches defy the teaching of Scripture in bowing to the demands of modernists. See 1 Tim. 2:12 . . . . Ed.).

## "Every Eye Shall See Him"

"I have two passages I would like you to comment upon in *Logos*: Rev. 1:7; and Heb. 12:14. The first states that "every eye shall see him," the second declares: "Without holiness no man shall see the Lord." - H.H. (Qld).

(The Greek word "opso-mai," which is used as the future of "horao," is used in both passages. It signifies bodily sight, but with special reference to the mental discernment of the one viewing the object seen, so as to recognise

its true nature and character. Therefore the verb points to the result rather than to the mere act of vision. In Rev 1:7 it signifies that after the judgments of Armageddon, which shall bring mourning to all mankind, the Lord will be seen in such a way as to clearly discern who he is. The verse thus suggests the quickened spiritual discernment engendered by his appearing. Those who previously rejected him, will then mourn their past folly and sin, and accept him for what he is. In Hebrews 12:14, Paul points out that personal "holiness" (separation unto God) is necessary before believers will be able to bodily view the Lord in the age to come, so as to discern his true status: that of saviour and sovereign. . . . Ed.).

## Rising Costs

"I read today of rising costs in regard to *Logos*, and immediately forward my subscription. The magazine provides help and direction. It is a daily reminder of our high calling and responsibilities thereto, which we need now as never before. May its warning voice, and watchman-like call never cease, until we have no need for it because Christ has come. May Yahweh continue to bless this work!" - L.W.(SA)

(We recognise the need

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of faithful warning, and constant watching (Rev. 16:15). "Logos" is dedicated to that end, as well as providing a continuing voice to the pioneers in these closing days. Your encouragement is most stimulating. . . . Ed.).

### Yom Kippur War

"We enjoyed the series of articles on the Yom Kippur War very much. There is need for us to keep a watch on events, recognising that they proclaim the coming of the Lord. May Yahweh continue to bless your efforts, for I assure you that they provide much in the way of spiritual food, and help to uplift us in these very difficult and troublesome days."—J.D.R. (USA).

*(It seems quite evident that the Six Days War and the Yom Kippur War have very directly affected the course of events leading to the consummation decreed of Yahweh. We need to keep our attention alert to such matters, and so avoid the stricture of the Lord: "O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times" — Matt. 16:3. . . . Ed.).*

### Newspaper Articles

"I appreciate receiving *Herald Of The Coming Age* with *Logos*. I find it a great help, and have used it to prepare an article that I included in our country paper. The article caused some concern on the part of other readers, and I received requests for further literature. Would you please forward what copies you deem would be helpful, for which I enclose remittance. Right now I am writing concerning Russia and her

aims of world conquest" — R.B. (USA).

*(Copies of the "Herald" on this and other subjects have been mailed to you . . . . Ed.).*

### Subscription to Expositor.

"I am not sure whether I owe for *Expositor* or not. I believe that I have paid, but I do not want to miss copies." — L.R. (USA).

*(If you are receiving "Expositor" your account is paid as far as our records are concerned. But remember, "The Expositor" only appears bi-monthly, so that there is a delay between copies. Please keep that in mind before assuming that you are not receiving the magazine. . . . Ed.).*

### Youth Aliyah

"I notice that you intend to inspect some Youth Aliyah centres whilst in Israel, God willing. A friend of mine told me about a family, now living here, who complained about the treatment in these centres. They had visited Israel, and claimed that the best of the food etc., went to those in charge whilst the children were receiving very little food for kindness. I have been a very interested contributor to Youth Aliyah, and I am therefore delighted to read of your proposed visit. I intend to continue to contribute, even though the funds might thus be misused. That is their responsibility. My money is given as unto the Lord." — D.M. (NSW).

*(We have no personal interest in sponsoring Youth Aliyah, but we cannot understand the allegations made to you by your friend. If your friend cares to write me and provide specified information in support of the allegation, I will take it up with the authorities responsible. I*

*have personally visited and inspected many Youth Aliyah centres in Israel, and my observations are completely at variance with those suggested above. I have marvelled at the kindness and consideration given to the young people by Youth Aliyah—particularly in the early days of the State when many children were received who were brutalised by treatment at the hands of the Germans and others, so that they lacked the ability to mix with others, and treated with hostility those who desired to help them. They were won back by outstanding kindness and care on the part of Youth Aliyah — Editor).*

### Ways of Providence?

"Thank you for your letter on the occasion of my baptism. To tell you a little about myself, I read the Bible every day, and also give myself to prayer. I have found the way of life required by the truth a way of peace. I will further my studies by reading the books you have suggested in your letter. I find the Truth a vast change from my former way of life. I was born in Poland, and brought up in a Roman Catholic family, receiving religious instruction from a Roman Catholic priest. I came to Australia in 1950, and in 1965 was involved in a road accident that broke my left leg. After the accident I spent six months in hospital. I took a job, but my leg became worse, and finally I had to receive the invalid pension. I could not obtain a suitable job in my disabled condition. I met Christadelphians in 1973, and had Bible instructions from them in Melbourne. Finally I was baptised. I attend regularly the Sunday meetings, and the study classes during the week. After a life of trouble, I have found peace among a group



of people whom I have found to be both friendly and helpful."

— B.H. (Vic.)

(It is amazing how that different circumstances bring different folk to the acceptance of the Truth. Everyone experiences drama in life, that makes the most exciting novel commonplace in comparison. Unfortunately, all have not the gift of the pen to create for others the vividness of their experiences. But they are all recorded in the Book of Life to be revealed in due time. Yahweh has been good to you, as He has been to us all, in bringing you and us to a knowledge of the Truth, with the wonderful prospects of the future. Keep up your studies of the Word. By so doing your present excitement at having found the truth will be maintained, as your mind takes in the glorious principles and teaching of the Word — Editor).

### Guardian Angels?

"We are sorry that we are late with our subscription, but Canada has had a long postal strike. We would like your opinion regarding Believers and the angels. Is there such a thing as angelic protection for us?"

— H.A. (Canada)

(Unfortunately, Canada is not the only country plagued with postal strikes. Indeed, most countries, at present, are faced with delayed mails. Certainly, that is so as far as Australia is concerned. One time the Postal Department was the most efficient of Government departments, and its servants took pride in the speed and efficiency of their work. But that is no longer the case. So we forgive you for being a little late with your subscription (better late than never—you know!), if you will forgive us for being a little late with our delivery!

To answer your question properly, we would need to know more concerning what is in your mind. If you are enquiring as to whether angels are active in supervising our lives, the answer is Yes. But if by your question you are asking whether we have guardian angels who inevitably will protect us from the results of our own folly, the answer is No. There is such a thing as "tempting the Lord," and what this means was illustrated by the Lord. When the suggestion was made to him that he should throw himself down from the pinnacle of the Temple to demonstrate his Messiahship, on the teaching of Scripture that he would be afforded Divine protection (Ps. 91:11), he rejected the suggestion on the basis of the command, "Thou shalt not tempt Yahweh Thy God."

To "tempt" God in that sense, is to refuse to heed the ordinary laws of nature, so as to take undue risks. For example, if we persist in driving our automobile at an unsafe speed, we must not consider it a lack of divine supervision if we have a serious accident. If we squander the material resources that come our way, we must not blame God if they go astray. We need to remember that the laws of nature are divine laws, and if we flout them, most likely we will suffer the consequences.

Moreover, we must recognise that God will not do for us that which He has given us the ability to do for ourselves, though, if we seek His blessing, He will extend it. For example, He has given us the ability to understand His word, and He will help us to do so if we petition for that help in prayer. But He will not flash upon our minds an understanding of His word in the absence of our own patient, persistence, and painstaking study of it.

As we pray to God for such things, we must also provide the basis for His blessing, by attempting to do what we can.

However, we must also recognise that the angels are active agents on behalf of Yahweh and Christ, in guiding the destiny of nations, and supervising the lives of saints. They are described as ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14). Their influence and work are very real though we may not be conscious of this. Jacob came to recognise their labour in all the various vicissitudes of his amazing experiences, and called down the blessing of "the angel which redeemed him" upon his grandchildren (Gen. 48:16). There was a specific angel (Michael) placed over the affairs of Israel (Exod. 23:20-23), who is described as an archangel (Jude), and therefore had other angels under him to assist him in his work. He laboured, not only for the guidance of individuals, but also in regard to Israel's condition and state in connection with other nations (Dan. 10:13). There are certain angels who are deputed to overshadow the lives of the saints, called by the Lord as "their angels" (Matt. 18:10). They take heed and recall the actions of those in their care (cp. Ecc. 5:6; 1 Cor. 11:10), rejoicing at the repentance of sinners (Luke 15:7, 10), and doubtless sorrowing over those who refuse to do so. Christ will return in company of these angels (Matt. 16:27; Mark 8:38), and they will assist him in separating the wheat from the chaff (Matt. 13:39, 49), before both groups are presented to the Lord in their categories. The angels will be well qualified to do this, because throughout the ages, they have supervised the lives of those brought to judgment.

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*The angels thus form a wonderful link between us on earth, and the Father and the Son in heaven. This was dramatised to Jacob by the ladder that reached to heaven upon which he saw the angels ascending and descending.*

*Let us ever remember that the invisible eyes of heaven's host is directed towards us, and let us endeavour to do what Abraham was instructed to do: "Walk before Him (as though in His sight) and be perfect (mature)" (Gen. 17:1)—Editor.*

### Encouragement

"Please accept the enclosed cheque for your increased mailing expenses, and so forth. We deeply appreciate the labor of love that goes into producing *Logos*, *Expositor*, *Herald* and *Good Company*. They are a real source of pleasure and spiritual uplift to us. The verse by verse exposition of Genesis has been excellent. To magnify the Word of God is the ultimate in human endeavour. 'I will worship toward Thy holy temple, and praise Thy name for Thy lovingkindness and for Thy truth; for Thou hast magnified Thy word above Thy name' (Ps. 138:2)."

— T.O. (Ark. USA)

*(It has been a joy to prepare the Expositor, and we love to share the gems of the Word with others. Thank you for your donation. We appreciate the act of love, as well as the encouragement of your communication. See James 2:16 — Editor.)*

### Tongue of the Prophets

"Will you please forward a copy of the book *Tongue of the Prophets*, a biography of Eliezer Ben-Yehuda. I wrote to your local agent for a copy, but he informs me that he does not

have any supplies."

— D.M. (England).

*(Unfortunately we do not have any supplies either—though we have received several requests for the book. However, we have written to the agents in America, asking them to mail you a copy if they have one. They may send the account to us, in which case we will remit the money and charge you. On the other hand, they may mail the account to you, in which case, please pay direct to them — Editor.)*

### The Truth in Holland

"The ecclesias here, in The Hague and in Amersfoort, some 100 miles away, are growing, although slowly. We have a "younger generation" of five, with two more on the way. We have English brethren and sisters at Antwerp and Brussel, with whom we meet once a fortnight for the breaking of bread. We meet in Brussel, a three-hour car ride from The Hague. We try not to worry about the future, knowing that all is in the good hand of God our Father, but it is most certainly a very uncertain future, seen from this side of the globe. Our love is extended to you and your fellow-workers in the bonds of the covenant, and in the patient waiting for the return of our Lord and King. *Tot ziens!* as we say here—we shall see one another again, one day!"

— E. & D.S. (Holland).

*(The evil of this present doomed generation is apparent in every corner of the earth. It is heaping to itself a terrible time of judgment from the hands of the King at his return. We place our confidence in Yahweh, who "doth all things well." But with yourselves, we cannot help feeling deeply concerned at the trials that are coming*

*upon young people associated with the truth, in the allurements of the world that are constantly being placed before them. These are days comparable to those of Noah and Lot, and we cannot help recalling that the majority of the sons of God were swept away in the tide of wickedness that overwhelmed both civilisations. Let us "strengthen the things that remain," giving earnest heed and attention to these requirements in these difficult days of test and trial. May the Lord soon return to end the wickedness and elevate the good — Editor.)*

### Answers in Brief

*You and I would have been floundering in Egyptian darkness had it not been for the use made by God of the writers of "Elpis Israel," "Eureka" and "Christendom Astray." Brother Thomas and Brother Roberts were, without question, instruments in His hands for the public revival of the Truth. It was this conviction that actuated the Christadelphians of the 19th century, and it has been the waning of this conviction that has led to the laxity and muddle that prevails in some quarters today. Do not be blinded by the talk of some regarding the "palpable mistakes" of our pioneers. No one is asked to look upon them as infallible, but to estimate their importance and worth by what they accomplished.*

*It is necessary for us to stand apart from those who corrupt "the way of the Lord." Let us not be influenced by numbers. Only a few found "grace in the eyes of Yahweh" in the days of Noah—eight only were saved in the ark, whilst millions perished outside!*



## Behold: I Make All Things New

"And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful" (Rev. 21:5). The invitation to "Behold" emphasises the importance of carefully considering the Divine purpose to "make all things new." In an age of shifting values these words remain constant and immovable.

### The Declaration Of The Divine Purpose

The words quoted above, form portion of a vision recorded by John in Revelation 21:1—22:6. This vision recorded in this place, one of many contained in the Apocalypse is ruled off by the following concluding words:

"These sayings are faithful and true, and the Lord God of the holy prophets sent His angel to shew unto His servants the things which must shortly be done."

This is a similar message to that given through Amos:

"Surely the Lord Yahweh will do nothing, but He revealeth His secret unto His servants the prophets (or teachers)!"

From the very beginning, God has set forth His purpose, and so kept this promise. In accordance with such a revelation, Enoch proclaimed:

"The Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him."

Yes—the Lord will come! John records the Lord's promise: "Behold, I come quickly (suddenly, or unexpectedly) . . . ."

(Rev. 22:7). And what will he do when he comes? The answer is summed up in the words above: "Behold, I make all things new!" (Rev. 21:5).

What are the *all things* that are to be "made new?" The vision, beginning at Rev. 21:1 speaks of a "new heavens and a new earth," and in association therewith, a "new Jerusalem."

John is invited to view "the bride, the Lamb's wife" (Rev. 21:10), and in doing so he was shown "that great city, the holy Jerusalem, descending out of heaven from God."

The bride of Christ, comprising the immortalised saints, is then described in great detail. There follows a series of beautiful, awe-inspiring symbols portraying the dignity, glory, beauty, organisation and work of the children of God in the Age to come, culminating with the statement: "And they shall reign for ever and ever" (Rev. 22:5).

### First The End—Then The Road

The manner in which the Lord presents to us the symbolic pictures of the Apocalypse follows

the pattern used by the Creator from the beginning in describing His purpose to His children. He begins by stating the ultimate objective or purpose in view, and then goes back to show how it will be achieved. Consider the declaration of Genesis 1:26:

**“Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.”**

This great purpose of the Creator is reiterated in Psalm 8, as is demonstrated by Paul’s citation of it in Hebrews 2:5-10. The Apostle comments:

**“Thou has put all things in subjection under him. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him” (Heb. 2:8).**

Though “all things” are not yet brought into subjection, we do perceive that the Lord Jesus has been “crowned with glory and honour” (v. 9).

But as we know (for it is our hope) it does not end there. Paul reminds us that the Lord will “bring many sons to glory”—a glory that is pictured in its breadth, depth, and detail in the vision of the New Jerusalem.

Thus in Eden the angels proclaimed the purpose of God; but six thousand years will have passed away before its consummation. This same pattern, of proclaiming the end result first, is followed in the Apocalypse. The initial revelation to John conveyed him in spirit to the day of the Lord (Rev. 1:10). The rest of the book reveals how that great day will be reached.

## The Finality

The vision of Chapter 21 follows the same pattern. The first verse states:

**“And I saw a new heaven and a new earth, for the former heaven and the former earth were passed away; and there was no more sea.”**

It is a vision, not of the beginning of the Millennial Age, but of its completion. The rest of the vision, the last in the book, tells us how the Kingdom will be organised in order that the end thus described will be reached.

The finality described in the verse cited above, the climax to God’s purpose with the earth, is also described by Paul in his letter to the Corinthians:

**“Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule, authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death . . . . And when all things shall be subdued unto him (when the purpose of Gen. 1:26 is finally and fully accomplished) then shall the Son be subject unto Him that put all things under him, that God may be all in all . . . .” (1 Cor. 15:24-28).**

## Heaven, Earth And Sea

How do we know that Rev. 21:1 refers to this time when death has finally been destroyed, and God is all in all? Because we are told that there is “no more sea.” The “sea” is a symbol for nations in general:

**“The waters that thou sawest . . . . are peoples and multitudes, and nations, and tongues” (Rev. 17:15).**

A diversity of wicked nations are like “a troubled sea,” when it “cannot rest, whose waters cast up mire and dirt” (Isa. 57:20). The Apocalypse uses the symbol several times. In Rev. 15, the

nations are represented as "a sea of glass mingled with fire." It is "mingled with fire," because subjected to the discipline of the saints. They are represented as standing upon this sea, and singing the song of victory:

"They sing the song of Moses the servant of God, and the song of the Lamb, saying: Great and marvellous are Thy works, Lord God Almighty, just and true are Thy ways, Thou King of saints" (Rev. 15:3).

The song of victory! Victory over the enemies of God and of His saints—that is the song of Moses. Victory over sin and death—that is the song of the Lamb. The victory won, the sea becomes clear: as "a sea of glass like unto crystal" (Rev. 4:6).

A beautiful clear sea "as crystal." How has its beauty, its clarity been developed? From its rulers, as we would expect. Thus:

"And he showed 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 water of life! The word of God! Through those means, the nations of the world will learn righteousness. At that time, the hope of Israel will be a reality. Israel will reign over the whole earth. As a nation, it will be cleansed and purified, acknowledging the new covenant, and obeying the law of God. Peter declared:

"We, according to His promise, look for a new heavens and a new earth, wherein dwelleth righteousness:"

When Peter wrote his letter, to those scattered abroad, he was concerned, with them, regarding the imminent destruction of the "former heaven and earth" of his time: the Mosaic economy, which was finally destroyed in the great

overthrow of A.D.70. He recalled the promise made through Isaiah:

"For behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create . . . For behold I create Jerusalem a rejoicing, and her people a joy" (Isa. 65:17).

There is no doubt at all that the "new heavens" comprise the "New Jerusalem," whilst the "new earth" is her people Israel. Thus:

"I will rejoice in Jerusalem, and joy in My people."

But the "New Jerusalem" will rule not only over God's people Israel, the "new earth," but also over the "sea of nations," or the rest of humanity. Just as the Jews, the people of Israel, will be sorted out from the nations, recalled, regathered, refined, purified and tried (Zech. 13:9), so the nations will be similarly worked upon, and sorted back into seventy nations as they began, as described and listed in Genesis 10.

### **Palm Trees And Wells Of Water**

There is a lovely little cameo that pictures God's future purpose, recorded in Israel's history shortly after the "song of Moses," was triumphantly sung by the people. We read that afterwards:

"They came to Eilm (the place of the mighty ones), where were twelve wells of water, and seventy palm trees" (Exod. 15:27).

Twelve wells of water! How suggestive of Isaiah's words relating to Israel in the Kingdom:

"And in that day thou shalt say . . . Behold, God (mighty ones) is my salvation; I will trust, and not be afraid; for Yah Yahweh is my strength and my song; He also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation" (Isa. 12:2-3).

The song echoes the Song of Moses. Israel in triumph. And the seventy palm trees? The seventy nations of the world (cp. Deut. 32:8 with Deut. 10:22, and Gen. 10), watered by Israel, their saviour:

"Thus saith Yahweh of armies, in those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

The palm-trees symbolise the nations in the Age to come. That is why those "called out of the nations," who have obtained the victory, are described as standing before the Lamb, clothed with white robes, and with palms in their hands (Rev. 7:9). They will then rule the nations of the earth, out of whom they have been called one by one (cp. Rev. 10:11).

But at the end of the Millenium, those nations will disappear. They will be swallowed up in Israel. "For I am with thee, Israel, saith Yahweh, to save thee. Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee . . ." (Jer. 30:11).

Then, politically, "there will be no more sea."

### "All Things" Subject To The Saints

It is appropriate that the Lord should declare, "I make all things new," for he is the mediator of the new covenant. Both rulers and ruled will be new: righteous rulers and righteous people. God will be with men. He will be their God, and they will be His people. Because of this, there will be a new constitution in the earth. The immortalised saints, and not the

angels as at present (Heb. 2:5), will control all things. Even physical conditions will change in the "new world."

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatting together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox . . . They shall not hurt nor destroy . . . for the earth shall be full of the knowledge of Yahweh, as the waters cover the sea" (Isa. 11:6-9).

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing . . ." (Isa. 35).

"In the wilderness shall waters break out, and streams in the desert" (Isa. 35).

"There shall be no more thence an infant of days, nor an old man that hath not filled his days, for the child shall die an hundred years old" (Isa. 65).

"The plowman shall overtake the reaper, and the treader of grapes him that soweth seed" (Amos 9:13).

"There shall be an handful of corn in the earth on the tops of the mountains, the fruit thereof shall shake like Lebanon . . . Blessed be Yahweh Elohim, the mighty ones of Israel, Who only doeth wondrous things, and blessed be His glorious name for ever, and let the whole earth be filled with His glory: Amen and Amen" (Ps. 72:16-19).

At long last the purpose proclaimed in Genesis 1:26 will be fulfilled, and "all things" will be brought into subjection to the man Christ Jesus (personal and multitudinous).

"O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" (Rom. 11:33).

### The Promise Is To Him That Overcomes

In context with the proclamation of the Apocalypse that Christ "will make all things new," is the promise, "he that over-

cometh shall inherit all things" (Rev. 21:5). He shall become part of the "new Jerusalem" (Rev. 21:2), a bearer of the "new name" (Rev. 17:5; Isa. 62:2), a singer of the "new song" (Rev. 8:9; 14:3). All this stems from the "new covenant" which we must accept (Luke 22:20), and through which we become a "new creature, old things are passed away, behold, all things are become new."

How are we renewed? Paul answers:

"This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their minds. Ye have not so learned Christ, if so be that ye have heard him, and have been taught of him, as the truth is in Jesus, that ye put off concerning the former behaviour, the old man which is corrupt according to deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man, who after God is created in righteousness and true holiness. Therefore, putting away lying, speak every man truth with his neighbour; for we are members one of another. Be ye angry and sin not: let not the sun go down on your wrath; neither give place to the adversary . . ."

He sums the matter up by exhorting: "Be ye therefore followers of God, as dear children, and walk in love . . . see that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. 5:1,5).

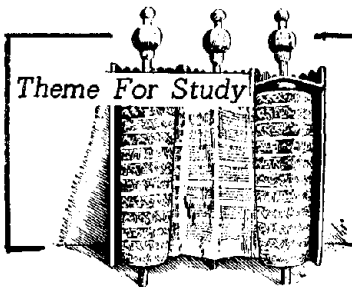
To the beloved Ecclesia of Philadelphia, Christ dictated a message:

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, new Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name" (Rev. 3:12).

No wonder John concluded the Revelation with his own subscription, "Come, Lord Jesus!" In echoing his prayer we conclude with the thrilling words of Isaiah:

"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

— E. Stallworthy (Holland)



## PSALM 15

### The True Citizen of Zion

*This Psalm answers the question as to who will dwell in the holy hill of Zion in the Age to come. The answer is, Those who conform to the terms of Christ's policy speech for Kingdom citizenship, outlined in his "Sermon on the Mount." The principles and requirements of that are set forth in this*

*Psalm, which therefore foreshadows the teaching of the Lord on that occasion.*

### Historical Background

The Psalmist asks the question: "Yahweh, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill?" What particular incident in his life would cause David to ask and answer such questions as those?

Surely it must have been the incident recorded in 2 Samuel 6:17:

"And they brought in the ark of Yahweh, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before Yahweh."

David was more than a king: he was a prophet, and as such recognised the typical significance of events that happened in his life. Peter made that abundantly clear when he proclaimed at Pentecost that the King foresaw the death and resurrection of his greater Son, and his ascension to the royal dignity upon his throne (Acts 2:29-30). David, therefore, must have comprehended the typical significance of his action in conveying the Ark to Zion, and placing it in the temporary tabernacle he provided for it before the Temple was built by his son.

It is obvious that the Ark was typical of Christ (cp. Heb. 9:12,24), and that its conveyance to Zion foreshadowed Christ's future glory in Zion as king-priest. But, as David knew (see 2 Samuel 23:1-5), when his greater Son reigns in glory from that significant Mount, there will be others with him. The question, therefore, was, Who shall dwell in Thy holy hill?

### Construction of the Psalm

There is a degree of propriety

in having this Psalm follow Psalm 14. Psalm 14 describes the typical man of the flesh who refuses to submit to Yahweh's requirements, whose very attitude is atheistic in its tendency. Psalm 15, on the other hand, describes the typical man of God, a true citizen of Zion, presenting a contrast to the man of the flesh.

Moreover, it completes the sub-section of Book One of the Psalms. In our article contained in *Logos* vol. 40, p. 342-346, we pointed out that the Book of Psalms is divided into five parts, answering to the sections of the Law as recorded in the five books of Moses. We also showed that each of these sections is further divisible into sub-sections.

Book One, comprises Psalms 1 to 41, and is itself divisible 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).

This final Psalm in section 2, provides a contrast to the world of wickedness considered in previous Psalms. Its dominant verse is v.5: "He that doeth these things shall never be moved."

The Psalm is divided into two parts:

- (1) The Positives of Godly Living (vv. 1-2);
- (2) The Negatives of Godly Living (vv. 3-5).

### Sermon On The Mount In Embryo

The Psalm provides an epitome of Christ's policy speech for Kingdom citizenship, frequently



described as the "Sermon on the Mount." Notice how that every aspect of Christ's discourse is briefly covered by the statements of this Psalm. The question as to who shall dwell in Yahweh's holy hill, is answered by its general summary known as the Beatitudes (Matt. 5:3-12). The answer, "He that walketh uprightly" (v. 2), has its counterpart in Matthew 5:13-16 where reference is made to "walking in the light." The statement of the same verse which makes reference to "worketh righteousness," is matched by Christ's requirement of a "righteousness that exceedeth that of the Pharisees" (Matt. 5:17-20). The reference to "speaking the truth in his heart" is expressed by the requirements insisted on by Christ as recorded in Matthew 5:21-6:34. Christ warned against heart hatred (Matt. 5:21-26), heart adultery (vv. 27-32). He insisted upon heart almsgiving (Matt. 6:1-4), heart prayer (vv. 5-15), heart fasting (vv. 16-18), heart treasure (vv. 19-21), heart service (vv. 22-24), heart confidence in Yahweh (vv. 25-34).

In verse 3, the Psalm sets forth a series of negatives. The Godly man "backbiteth not with his tongue," nor "doeth evil," nor "taketh up a reproach with his neighbour." And this matches up with the negatives of Matthew 7:1-5, "why beholdest thou the mote in thy brother's eye." The Psalm continues, "In whose eyes a vile person is contemned," and Christ taught: "By their fruits ye shall know them" (cp. Matt. 7:15-23). The Psalm speaks of the Godly man "swearing to his own hurt but changing not" (v. 4); and Christ, likewise, referred to the

integrity of the words of his disciples, whose conversation was "Yea, yea, Nay nay" (Matt. 5:33-37). The Psalm states that the Godly man puts not his money out to usury, nor takes reward against the innocent (v. 5), and Christ referred to the need for liberality in money matters, so that his followers willingly "give" to the needy with no thought of reward (Matt. 5:38-42). Finally, the Psalm sums up the need of Godliness in action: "He that doeth these things" (v.5), and Christ does likewise by giving the parable of the man who built his house upon a rock, and by describing that attitude as both "hearing and doing" the things commanded of him (Matt. 7:24-27).

Thus the Sermon is a development of the Psalm; so that the teaching of Christ, is foreshadowed in the sayings of David.

It is fittingly described as "A Psalm (*mizmor*) of David," i.e. *the Beloved*. We have commented upon the significance of this title on p. 115 of this volume.



#### 1. The Positives of Godly Living—vv.1-2.

Five positive characteristics of a true citizen of Zion are mentioned. They are (a)—abiding; (b)—dwelling; (c)—walking uprightly; (d)—working righteousness; (e)—speaking truth. Five is the number of grace; and these five principles lend themselves to graceful living.

#### VERSE 1

"Yahweh, who shall abide in Thy tabernacle?"—The question is tantamount to enquiring, Who is a true Israelite? The

previous Psalm revealed that "they are not all Israel, which are of Israel" (Rom. 9:6-8). Only those who follow the light will be found abiding in the Tabernacle of Yahweh (Ps. 43:3), and, as Psalm 87 reveals, even Gentiles can claim a spiritual relationship with Zion. The word "abide," as the margin shows, signifies *sojourn* in Hebrew, and to *sojourn* implies a temporary abode. This also is suggested by the use of the word *ohel* rendered "tabernacle." "Ohel", tent, is not a permanent shelter, but a "make-shift" dwelling. It was designed to be replaced by the Temple. The tabernacle in the wilderness, housing the Ark, was a type of the Ecclesia in its wanderings (see Heb. 9:11). Subsequently, the Ark was brought to Zion, from the temporary structure of a tent to the permanent erection of the temple; from the humiliation of a field to the glory of the Kingdom. In Psalm 132:13-14, David declared:

*"For Yahweh hath chosen Zion;  
He hath desired it for His habitation."*

Meanwhile, saints sojourn in the temporary structure of the Ecclesia, waiting for the permanent change that will take place at the coming of the Lord.

**"Who shall dwell in Thy holy hill?"**—To "dwell" is to remain permanently. Many find a temporary place in the Ecclesia; how many will attain unto the glory of the Kingdom? The Lord declared: "Many are called, but few are chosen" (Matt. 20:16). The question therefore signifies: Who are the true members of an Ecclesia, destined to find an abiding inheritance in the Kingdom.

Yahweh's holy hill is Zion. Through David, He declared (Ps. 132:14):

*"This is my rest for ever;  
Here will I dwell; for I have desired it."*

It will be in the holy hill of Zion that Christ will be proclaimed King before his assembled subjects (Ps. 2:6; Phil. 2:9-11).

The "house of prayer for all peoples" will be erected there, and in it the approved will be given "a name better than of sons and of daughters, even an everlasting name, that shall not be cut off" (Isa. 56:5-7). The summit of Mt. Zion will constitute the altar of the House of Prayer for all peoples, and is described as the "most holy" place (Ezek. 43:12). Ezekiel shows that only the immortal priests of the age to come will be permitted on its holy slopes (Ezek. 44:15-16).

### VERSE 3

**"He that walketh uprightly, and worketh righteousness"**—David first considers the positive attributes of Godliness. Those who ascend Zion in the age to come will be immortal priests, and their attitude was foreshadowed by the priests in Israel, who were required to dedicate their ears, hands, and feet to Yahweh, symbolic of hearing, working and walking in accordance with His teaching (Lev. 8:24). These principles are emphasized in this verse.

True priests (cp. 1 Pet. 2:9), walk uprightly. They set Yahweh before their eyes, and accept His revelation as the rule of their conduct.

They "work righteousness" for they give practical expression to the things believed. Peter used David's expression when drawing the attention of his listeners to the responsibilities of the Truth: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and *worketh righteousness*, is accepted with Him" (Acts 10:34-35).

**"And speaketh the truth in his heart"**—He is no hypocrite. His outward life is an expression of his inward conviction. In heart, where others cannot see, he still worships Yahweh. Whilst truth on the lips is important; Truth in the heart is all-important (see Ps. 51:6-7).

(To be continued).

### DIVINE COMPASSION (Isa. 49:15)

A mother's tender compassion towards her off-spring, the exquisite metaphor by which God illustrates His regard towards Zion and her sons! This is stronger even than Psalm 103:13, for a mother's yearning affection may be thought to exceed a father's pity. Both forms of speech are declarative of His mind with whom we have to do. What an absence of coldness and harshness in the disposition of the Lord God of Israel! In no manifestation of love will He be outdone by any of His creatures. There have been cases in which the mother has forgotten; but He never! It is said that the sons of Israel were wont, on their arms and hands, to make a representation of the temple by certain indelible stains. "Behold," saith God, "I have graven thee upon the palms of *my* hands." We can never be more interested than He Himself in all that relates to His purpose. What a guarantee is here of its final accomplishment, in the restoration of the kingdom to Israel, and the blessing of all the families of the earth, in Abraham and his seed!

Logos Tour of Bible Lands

# To Constantinople



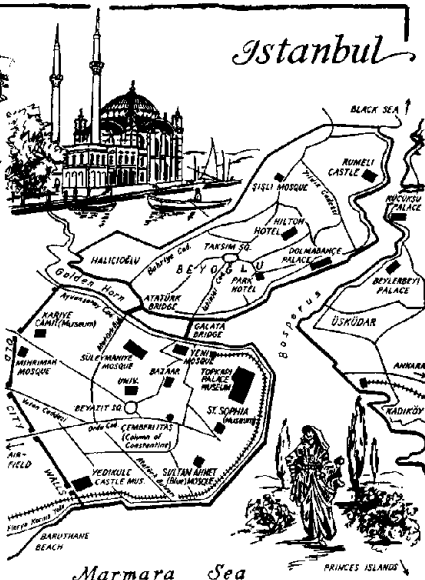
Istanbul

We were scheduled to fly from Izmir (Smyrna) to Constantinople. On our way to the airport, the representative of Messrs Egetur Ltd., our agents in Turkey who had provided outstanding service, gave each of us a souvenir of our visit: a gift-wrapped packet of Smyrnan figs together with a printed message of goodwill from his company. He gave a little speech on the coach, expressing his great pleasure at our company, and stating how sorry he was to have to bid us farewell. On behalf of the group, I responded in kind.

I suppose the representative had given similar speeches scores of times, but he said it as though he meant it, and in any case, it was a gracious way of ending the tour as far as both he and we were concerned. Thoughtful little acts on the part of us all can help smooth the difficult passages of life. We are Apostolically commanded to recall the privileges and benefits we receive from God and "in everything give thanks" (1 Thess. 5:18). The representative from Egetur built up goodwill because of his thoughtfulness and his pleasantness. Doubtless it was to him a matter of routine, and of business; but he may also have enjoyed our company. But with the privileges and benefits we derive from the Father, we have cause to always remember what He has done for us, and to express ourselves to Him in thanksgiving. It is pleasing to Him when we do that.

The air-terminal was packed. And, as in Turkey no seat-allocations are given to passengers, we had to obtain them as best we could. If a couple wants to sit together, best for one to hasten ahead and secure the seats, leaving it to the other to struggle along burdened down with all the hand-luggage! I secured good seats for Sister Mansfield and myself that way!!

The flight was only short. In less than an hour we were looking down



upon the huge city that is known both as Istanbul and Constantinople. It is straddled across the Bosphorus: one leg in Europe and the other in Asia.

We were met by a guide who was a contrast to the well-dressed, well-groomed, pleasant young man of Izmir. The guide in Constantinople was a dark unshaven young man, with longish hair, and slovenly appearance. Moreover, it soon became obvious that he was anxious to make hay whilst the sun shone, and that it would be necessary to firmly keep him in his place.

He took me aside, and observed that nothing had been organised for the evening. What about a visit to a night-club or two? he suggested. I could imagine the headlines in a certain contemporary magazine in Australia, if I had been prepared to agree to this! I declined the invitation, and told the guide that our evenings were fully occupied with meetings, and that we were a religious group.

He seemed surprised that a religious group did not take the opportunity of "seeing the sights," but shrugging his shoulders, took his place with me in the large coach, by which we were conveyed to the Büyük Keban Hotel. But where was

our luggage? It had been sent ahead and placed in the rooms. There were about 400 rooms in the hotel, and the luggage had been hopelessly scattered among the group instead of being left in the foyer for each one to identify. For example, there were four groups of Mansfields in the tour, and their luggage was completely mixed up! By the time this was all settled, and other complaints smoothed away, we were ready for lunch. A special long table had been reserved for us, which enabled the whole group to have it together.

Afterwards we assembled to commence our touring. But first one tourist had lost \$300 in traveller's cheques, and this had to be reported and further money obtained: a dear sister from Canada wanted my opinion upon postcards to mail back home; another elderly sister who proved to be more active on her feet than some of the younger members, wanted to know what part of Jerusalem we intended to visit that day!

All these problems were dealt with, and then we ushered the group outside to await the arrival of the coach.

Modern Istanbul is a tremendously interesting city: particularly to those interested in the prophecy of Daniel, or the Apocalypse. Originally, back in 657 B. C., it was given the name of Byzantium, after its founder Byzas. When Constantine came to power, however, he realised that the Roman Empire had grown to the point where it demanded a more central site than that of Rome to effectively govern it. He decided to build a capital city worthy of his glory, and selected the site of ancient Byzantium. His city took in part of Europe and part of Asia, and acted as a bridge to the Roman Empire. Constantinople became the head of the "dragon" power (Rev. 12), from the mouth of which, at the time of the end, would proceed the influence of the frog power of Communism (Rev. 16:13). Daniel speaks of the time when the king of the north (Russia) shall occupy Constantinople, join in confederacy with Catholicism, and lead his army down into the "glorious land" there to be defeated by the "Prince of princes" (Dan. 8:25).

He further states that "in the time of the end" the King of the North will "come against" Turkey, and shall "overflow and pass over" (Dan. 11:40). The Apocalypse predicted that it would be from Constantinople (the "dragon" power) that the papacy would receive power to implement its policies (Rev. 13:4); and the strong implication of Scripture is that when Russia occupies this city (as it will), Gog will re-enact the same policy, and provide political and military power for Catholicism to implement its policies.

I thought of these things as we waited for the coach, and took in the scene before us. I was quite excited in being in a place of such significance, and looked forward with anticipation to obtaining some impression of the city.

In the days of Justinian and Phocas, Constantinople was foremost in religious controversy. Indeed, it was given the name of *New Rome*, and as it, too, is built upon seven hills. This is quite a significant title. It became the headquarters of the Greek Catholic Church when the great division took place in the apostate church and it divided into eastern and western spheres of influence, answering to the two legs of the image. But in 1453, Constantinople fell to the Turks; and, overnight, the Greek Catholics were expelled, and people were offered the Koran or the Sword. Instantly recognising the *point* of that argument, many changed their allegiance from Greek Catholicism to the Moslem persuasion. The churches were turned into Mosques and the Greek Catholic hierarchy transferred the headquarters of their religion to Moscow—which became known as the *Third Rome* (and which likewise is built on seven hills!).

It is significant that ultimately, Russia will take Constantinople, and restore the religious interests of a pseudo-Christianity there, preparatory to descending down into the Middle East "to take a spoil and a prey."

Before that happens, however, our interest in tourism, or in world politics will give place to matters of pressing concern relating to our

personal standing at the Judgment Seat of Christ.

Somebody handed me a guide-book of Constantinople. Unless a guide-book is good it can be misleading. Some cheap books are not even properly translated into English, and hardly make sense. That was the case of the one handed to me. I quote an example of its contents. It is explaining legends regarding the Moslem conqueror Suleyman. It reads as follows, the mistakes are reproduced from the guide-book, and are not the result of faulty proof-reading on our part:

*"The second and more splendid legend belongs to the period of Hazreti Suleyman (Solomon), when he had governed all the nature, the birds, the wolfs etc. Only a person thought hisself forcer than Solomon, the king of Fendus, an island at the Ocean, named Sydon. Sydon said: I do not fear from Solomon, if he has soldiers.*

*I have too if he will be coming here we will settle down accounts. Solomon hearing this challenge once smiled then gave order: Demons and Fairies! wolfs, wild birds! go as a storm to Sydon, and demolish everything you will find at Fendus. The released army attacked like a black cloud to the island and destroyed everything."*

The same book described Turkish cooking in the same legible manner thus:

*"The Turkish meals are the most famous in the world due to are prepared by the Turkish Cooks who have all the possibilities with the delicious vegetables, meats and excellent various fishes of Marmara."*

Such clear, interesting explanations are bound to excite the interest of Tourists.

But here is the coach, and putting the book away, we took our place on board.

— HPM.



## WHY PEOPLE PERISH ?

*"Where there is no vision the people perish . . ."*  
(Prov. 29:18).

When the Lord gave John the vision of Revelation 16, and its attendant warning (v. 15), he repeated, in principle, the warning annunciated by his prototype, Solomon, one thousand years earlier. Solomon declared that "where there is no vision" people are made spiritually "naked" (see mg.); and Christ exhorted his brethren "to watch" lest they be found "naked." There is in Christ's words an encouragement to study prophecy, which is in marked contrast to the apathy frequently shown by some today towards this subject. We regret this, for we feel that it can lead to that state of "nakedness" to which the Lord makes reference. A virile faith is necessary in these difficult days of worldly pressure. Paul taught that "faith is a confident anticipation of things *hoped for*, a full persuasion of things not seen" (Heb. 11:1—Bro. Thomas' translation). Confidence in Yahweh's word will only be attained by a careful consideration of that which has gone before, forming a basis, as it does, for the culmination of the Divine purpose in the future. Adam and Eve lacked faith when they partook of the forbidden fruit, and as a result they were found both literally and spiritually

# A Pilgrim's

I am a pilgrim, a stranger,  
And often far from home,  
I pass through toil and danger,  
Where sinners may roam.

I meet with opposition,  
And trials on every hand,  
While publishing salvation,  
As Jesus gave command.

And while I am proclaiming  
Glad tidings from the Word,  
Some understand its meaning  
And start to serve the Lord;  
While others will reject it  
And turn their ears away,  
Although God's Holy Spirit  
Has plainly shown the way.

I teach that man is mortal,  
But this some will deny,  
And think such teaching sinful  
Although I tell them why;  
I turn to revelation,  
And there I find that man  
Was dust at his creation,  
And turns to dust again.

The serpent said in Eden,  
"Ye shall not surely die;"  
And men of every nation  
Believe the same old lie.  
Although God said to Adam  
That "Thou shalt surely die,"  
Yet few dare to believe Him,  
Or on His word rely.

Man, then is not immortal  
But patiently must strive  
To gain a life eternal  
Through Christ who makes alive.  
In him we have redemption  
And may be saved today,  
By seeking for salvation  
Through Christ, the living way.

Heb. 11:13

Heb. 11:9

1 Pet. 1:17

1 Pet. 2:11

2 Cor. 2:8-9

1 Pet. 1:7

Rom. 10:10

Mark 16:15

Rom. 10:15

Luke 2:10

Matt. 13:23

1 Cor. 5:6-7

John 8:48

2 Tim. 4:4

Eph. 6:17

1 Cor. 22:17.

1 Cor. 4:17

John 3:19

Luke 11:26

1 Thess. 3:1

2 Tim. 3:17

Gen. 2:7

Gen. 3:19

Ecc. 3:20

Gen. 3:1

Gen. 3:4

1 Tim. 4:2

John 8:44

Gen. 2:16

Gen. 2:17

John 5:40

Mark 7:13

1 Tim. 6:16

Rom. 2:7

John 6:53

John 3:16

1 Pet. 1:18

Mark 16:15

John 5:39

John 14:6

# Progress!

It has been man's opinion  
That when a good man dies  
He enters into heaven,  
Beyond the stars and skies;  
Yet there's no promise given  
That they shall thus receive  
A home with Christ in heaven  
Tho' many thus believe.

2 Tim. 2:18; 1 Cor. 15:12

The Saviour once ascended  
To dwell at God's right hand,  
When Gentile times have ended  
Descends to take command;  
He now is interceding  
On behalf of sinful man,  
But soon he'll finish pleading  
And come to earth again.

Mark 7:8  
Job 14:10  
John 3:13  
Acts 2:34  
John 13:33  
John 14:1-3  
John 7:33

Acts 1:11  
Heb. 1:3  
Luke 21:24  
Dan. 7:13  
1 John 2:1  
John 2:2  
Rev. 22:12  
1 Thess. 4:16

The promise is recorded  
That when he comes again  
The saints will be rewarded  
And in the Kingdom reign.  
They then will be immortal  
And roam the plains of light,  
But sinners death eternal  
Shall share in endless night.

Rom. 4:13  
Heb. 9:28  
Matt. 16:27  
Dan. 7:27  
1 Cor. 15:23  
Rev. 22:5  
Rom. 6:23  
Matt. 8:12

The times of restitution  
He then will usher in,  
And great lamentation  
His righteous reign begin.  
He comes to the Kingdom  
To rule on David's throne,  
The kingdom and Dominion  
Will grow as did the Stone

Acts 3:21  
Dan. 2:44  
Rev. 1:7  
Isa. 32:1  
Ezek. 21:25  
Luke 1:32  
Dan. 7:14  
Dan. 2:34-35

Tho' Israel has been scattered,  
Yet from the Word will be  
They surely will be gathered  
And to their land return,  
'Tis then the restoration  
Of Israel will take place,  
They are a chosen nation  
And of a royal race.

Isa. 22:1  
Isa. 34:16  
Ezek. 34:11-28  
Isa. 37:21-28  
Dan. 11:26  
Acts 3:21  
Deut. 10:15  
Exod. 19:6.

- E. A. M.

naked. Those today who may be beguiled into believing erroneous interpretations of prophecy, also face the danger of having the vision blurred, and so being found "naked" at Christ's return. On the other hand, a clear conception of prophecy will enable us to comprehend the importance of the days in which we live. To be ignorant of the times is fraught with danger (Hos. 4:6). Today we live in such an environment of moral wickedness as can rub off on the Brotherhood unless the greatest care is taken. If men such as David and Solomon can fail, what of ourselves? The exhortation of Paul to Timothy to "study" and to "rightly divide the word of truth" in order that he might "shun profane and vain babblings" which "eat as doth a canker" should be heeded by us (2 Tim. 2:15-16). Let us act upon the exhortation, and we will give a lead to our families and friends such as may lead them to being drawn by it to similar action. True leadership demands the intestinal fortitude to stand for truth against every form of attack. May Yahweh's compassion and mercy cover us according to our need as the Day of Judgment hastens nearer.

#### HOPELESSNESS AND DESPAIR

Because the modern world fails to provide the needs of humanity, a growing number of people are "ending it all" by suicide. In every country this modern disease, the effect of the virus of hopelessness and despair, is on the increase. Last year in Tokyo, 46 primary(!) and high school students killed themselves and another eight failed in the attempt. The US reports that with unemployment at 7.8 p.c., suicide is on the increase. England tells the same sad story. Coventry recorded an increase from 19 to 47 per year; due, it is believed, to unemployment.

In contrast to the aimlessness of so many people of the world, the Truth provides the basis of true pleasure and purpose. The blessings it provides are obtainable now as well as in the future. It enables one to set objectives clearly before him, and to aim to obtain them. In the words of Paul: "It has promise of the life that now is, and that which is to come." We should thank Yahweh for present blessings, whilst continuing to seek those that are to come.

#### A SECOND DEADSEA?

Underwater explorer James Cousteau believes that the Mediterranean could soon become a dead sea. Because of the physical corruption of the ecology of the sea, the expert believes that marine life will soon be non-existent in its waters. Because

the sea is almost enclosed, it takes about eighty years before the complete mass of water is rejuvenated. The sea is becoming more and more polluted because of that which is emptied into it. It has become a vast rubbish bin for the nations bordering its waters. Man is slowly destroying the natural resources of the planet. He is a "destroyer of the earth" (Rev. 11:18), requiring the righteous laws of Christ, that will legislate for all forms of life, to save man from himself.

#### VIOLENCE

Recently pooled reports from counselling groups and police departments throughout the world revealed a common factor increasing violence and vandalism in every country considered. In Sydney, Australia, a vigilante group patrols local suburbs to restore a semblance of law and order. When Christ likened the days of his return to those of Noah, he knew of the violent conditions evident at that time (Gen. 6:11). Paul referred to men as being "fierce, despisers of those that do good" as being a characteristic of the "last days" (2 Tim. 3:1-5). Such need the discipline that the Lord alone will be competent to administer when he comes "to shake terribly the earth" (Isa. 2:19,21).

—W. McAllister  
(Woodville)



## THE MIND OF CHRIST

*“Let this mind be in you, which was also in Christ Jesus”—Phil. 2:5.*

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

— A.J.

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Editorial

# The Property of God

A correspondent, H. F. (Adelaide) has asked us to reply to an article in *The Believer* entitled *Nehemiah: The Prince Of Ezekiel's Prophecy*. According to our correspondent, the author of said article "contends that from Ezekiel 43:18 to 48:35 concerns the restoration of Judah from the Babylonian captivity." He continues: "I am concerned, because *The Believer* article sets aside all that our pioneers, including Brother Sulley, wrote of these chapters," and he deplores "the host of conflicting opinions published during the last fifteen years setting forth new ideas concerning prophecy, and particularly the Apocalypse."

We have not seen the article referred to above, but will endeavour to do so, and examine the evidence. But brethren do well to be concerned at the manner in which the sound expositions of the pioneers are being set aside by brethren (some of them in prominent Ecclesial positions) in favour of new ideas which a careful consideration of Scriptural evidence will reveal to be unsound.

Many so-called "new" theories, are old theories dressed up to look new. They are drawn from clerical commentaries and pre-date the days of Brother Thomas. Some of them he considered and set aside, as his writings reveal. It is an amazing phenomenon to us that brethren will deprecate such expositions as *Elpis Israel* and *Eureka* to embrace theories that are demonstrably unsound—particularly in these days when so many events anticipated by Brother Thomas have come to pass.

What is the cause of it? A hankering after notoriety? A desire to impress by emphasising independence of thought? An inferiority complex that must assert itself by being different? Stubbornness to refuse to face up to the teaching of Scripture? Or merely shallowness of comprehension?

We do not profess to be able to reveal the motive. We know that we have studied "new" ideas of prophecy submitted to us only to reject them because they have failed to take account of all Scripture. We know, too, that there was a time in Israel when "children" (the immature) were permitted to rule (Isa. 3:4), and when "the child behaved himself proudly against the ancient, and the base against the honourable" (v. 5). We have evidence of that sort of attitude today, in the attempt made by some to debunk the "ancient and honourable" writings among us.

We do not advocate a slavish deference for the writings of Brother Thomas or any other; but remind readers that a tremendous responsibility

rests upon those who set aside a sound exposition of the Word for one that is unsound. And an even greater responsibility rests upon those who condone such teaching by publishing it. Such irresponsibility is undermining much of the effectiveness of our preaching and teaching today. We had the sad experience once of hearing a prominent brother declare that he had been praying for an Arab victory in the Six Days War, because he had come to a new understanding of the requirements of prophecy. Though his prayers were not answered in the way he desired, he continued to put forward his "new," and to us "unsound," expositions of the prophetic word.

Some remark: It is only prophecy! Prophecy is part of the divine revelation. It is the Word of God and should be treated with the care and reverence that God's Word demands. Three parts of Scripture are prophetic. The Gospel itself is a prophecy of coming changes when all nations shall be blessed (Gal. 3:8). If the trumpet gives an uncertain sound, who will prepare himself for the battle? Faith itself (see Heb. 11:6) is based upon a confidence of things hoped for, a full persuasion of things unseen. Therefore those who weaken the witness of prophecy by setting forth unsound expositions are performing a serious disservice to the Brotherhood.

We place the article in *The Believer* in that category, if what our correspondent claims sets forth the facts of the matter.

Let us remember that the Bible is sacred; it is God's property; and should be handled accordingly. James emphasises the solemn obligation resting upon teachers (James 3:1—"masters" should be rendered "teachers"—RV). Those who have ability to teach, or take upon themselves the responsibility to do so, will have to render solemn account. The Truth (including the prophetic word) has not been revealed by God for the gratification of self, a bone of contention, or to demonstrate the ability of flesh to expound. It has been given for His glory. Let those proclaiming the Truth remember this—both in lecturing, exhorting, expounding and debating. We know how the anger of Yahweh was manifested against false prophets in the past who "prophesied peace in His name," and we can appreciate how sad it must be for Christ to have his revelation (the Apocalypse) distorted until its meaning is completely hidden. Peter exhorted "if any man speak let him speak as the oracles of God" (1 Pet. 4:11). If he is in doubt as to what the "oracles of God" proclaim, let him keep silent rather than contend merely for the sake of a mental combat, or for the purpose of displaying personal ability.

By all means, refuse to accept the teaching of any, including our pioneers, if it is not in accordance with the Scriptures; but before we set aside expositions accepted by worthy brethren for one hundred years, let us carefully examine the reason for so doing. In that, the admonition of James is sound: "Let every man be swift to hear, slow to speak . . ."

Meanwhile, it is remarkable how that world events are gradually conforming to the very pattern set forth in *Elpis Israel* and *Eureka* on the basis of the prophetic Scripture.

# Our Reasonable Service

*Exhortation, based on Deuteronomy 26, given to the Woodville Ecclesia on the occasion of the return of members from a Logos overseas tour.*

## **Experiences of Travel**

In spite of the undoubted excitement and interest of travel, it is a greater joy to return back home to share the adventures experienced with those of like precious faith, and to strengthen one another's faith by mutual communication around the Word of God.

Those of us who have been on this tour have returned impressed with all that we have seen and heard. We have returned with greater conviction of the strength of our position as possessors of the Truth; with greater realisation that God guides the destiny of nations for the benefit of His saints; with greater knowledge that the hope that draws us together is tangible and true; with greater assurance that we are living in the shadow of Christ's coming and that we should prepare for that great event; with greater certainty that nothing else matters in comparison with gaining the Kingdom.

Our journeying has revealed the hand of God to us in many ways.

As we inspected the ruins of mighty Persepolis and other

centres of previous Gentile pomp and glory in Persia, we were reminded of how that Yahweh humbles nations when His purpose with them is fulfilled (Isa. 10:12-16). As we witnessed the revival of Israel, we recognised the vindication of His promise to faithful Abraham. In the materialism of Hongkong, we saw a demonstration of how the world has gone mad in its philosophy of "Let us eat, drink and be merry, for tomorrow we die!" On the other hand, in visiting the little communities of believers in Manila and Bayanbong, and laboring with them, we saw that Yahweh is still separating a people from Gentile darkness for His name.

We returned home, having seen clear signs of Christ's coming. We were brought face to face with world problems that defy solution apart from that revealed in the Word. The population explosion is causing concern in eastern countries; the wasteful squandering of natural resources and the consequent pollution of land, sea and air, spells disaster for civilisation. Preparations for war are proceeding apace. The "weak" are boasting "I am

strong" as Joel predicted they would (Joel 3). Violence is becoming a way of life: and armed guards with tommy guns at the ready are common in many countries of the east. Added to all this, there is the increase of vice and immorality, the impatient rejection of laws of restraint, the blatant repudiation of any sense of responsibility towards God. At the same time, economic problems are threatening to plunge nations into bankruptcy: and the insidious growth of Russian Communism is discernable in Persia, Hongkong, Italy, even Israel.

But the greatest sign of all is the miracle of Israel's revival, the marvel of her continuance as a nation, the amazing way in which the anticipations of the pioneers based upon Bible prophecy, have been vindicated by events in the Middle East. We rejoice that the signs proclaim that Christ is at the door.

### Christ's Warning

All the foregoing experiences of travel serve to underline the urgency of Christ's exhortation:

**"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 upon you unawares. For as a snare (a falling trap) shall it come on all them that dwell on the face of the whole earth" (Luke 21:34-35).**

The word "overcharged" is from the Greek *bareo*, and signifies to be weighed down, and hence to be drowsy through over-eating. Christ, therefore, would warn against over-indulgence in the pleasures or business of life. He did so because he foreknew that the environment in which saints would find themselves at the time of the end would provide

temptation to that end. The opportunities for both pleasure and the advancement of business are such that it is easy to become absorbed with them to the exclusion of the requirements of the truth. Christ warned:

**"Watch (keep awake! be on the alert) 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."**

What does the Truth require of saints?

The answer is dramatised in the chapter read today: Deuteronomy chapter 26.

The people of Israel were commanded that when they entered the land, they must offer the firstfruits of their harvest unto Yahweh, and at the same time follow a ritual which would cause them to recognise Yahweh as the Giver of every good and perfect gift, themselves as humbly dependent upon Him, and their consequent responsibilities towards Him and others.

Yahweh called upon His people:

(1)—To recognise the reality of His existence and goodness;

(2)—To respond to it in practical acts of service.

The chapter presents Yahweh as "the Giver of every good and perfect gift" (James 1:17). Notice the emphasis upon this in the following expressions (Deut. 26):

"Yahweh thy God *giveth* thee an inheritance" (v. 1).

"Thy land that Yahweh thy God *giveth* thee" (v. 2).

"The country which Yahweh sware . . . to *give* us" (v. 3).

"He hath *given* us this land" (v. 9).

"The land which Thou, O Yahweh, hast *given* us" (v. 15).

### Grace and Gratitude

What is the chapter telling us? That all things are from God's

bounty; and that His people are the recipients of His goodness.

The name *Yahweh* *THY El-ohim* occurs 229 times in Deuteronomy. It expresses the personal, exclusive relationship between Yahweh and His people. This was acknowledged by Israelites through the ritual required of them, as recorded in this chapter. Every Israelite had to acknowledge that the material blessings he received (and which were tokens of the goodness of the Gospel) were from God, and were not obtained through personal merit. Thus he was introduced to the doctrine of Grace; and then was called upon to respond by words and acts of Gratitude.

The true Israelite thus was taught to recognise and count his blessings, as we should also.

All that we have is from God: whether it be material or spiritual. We share the former with those in darkness (see Matt. 5:45); but the latter is our exclusive privilege. Let us ever bear in mind how great is our blessing in that regard.

Firstly, we are able to see beyond the present to the glorious future—whereas most people blunder in darkness.

Secondly, we are able to approach Yahweh as Father and Friend—whereas most are “without God in the world.”

Thirdly, we have an infallible and inexhaustible source of inexpressible comfort, in time of need, such as is denied most people.

Fourthly, we have a wonderful heritage which we, in turn, are able to pass on to our children.

Let us long ponder the blessings that are ours.

On tour, we visited countries where millions of people are enshrouded in hopeless darkness; where no light of truth has penetrated. Let us treasure the privilege that light has come to us. Let us clearly recognise the purpose of such revelation. Peter declared:

**“Ye are a chosen generation a royal priesthood, an holy nation, a purchased people: that ye should shew forth the praises (mg. virtues) of Him Who hath called you out of darkness into His marvellous light” (1 Peter 2:9).**

God has called us to manifest the divine virtues that are displayed in the character of the Lord Jesus Christ, who is described as “God manifest in flesh.”

### **Privilege Brings Responsibility**

The bestowal of grace demands a response of gratitude. This should be expressed not only in word, but in action.

Thus Israel was commanded to bring “the firstfruits of the land” as an offering to God (Deut. 26:2,10). In this, the people were taught to put God first in all their considerations and dealings. He was to be the First before self; before family; before business; before ambition.

But in placing God first, will not we, our families, our businesses, our ambitions suffer? Faith answers that they will not: and the experiences of life bear out the truth of the reply. I have found, and other brethren have found, that nothing is lost by placing God first in our lives. In fact, it is the secret of real success in all avenues of life. Israel was

reminded of this in the ritual declaration the people were called upon to make as they brought the first of their harvest as an offering to Yahweh:

**"A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous . . ."** (v. 5).

A great nation developed out of a man "ready to perish" because he put God first in his considerations. Is not this what Christ taught when he declared: "Seek ye first the kingdom of God and His righteousness, and all these things (the necessities of life) shall be added unto you" (Matt. 6:31-34)? It is a challenge to faith as to whether we are prepared to act upon this teaching.

Notice too, that the firstfruits of Israel had to be offered in a specific place. The people were instructed to "go unto the place which Yahweh thy God shall choose to place His name there" (v. 2).

What of today?

The Ecclesia is the place where, in these times, Yahweh has placed His name (Acts 15:14). It is there that we best can offer the "first" of our fruits before Him.

Therefore, we must see to it that we do not neglect ecclesial life. We might prefer the comfort of home on an evening when there is an Ecclesial study class; we might reason that we can read the Bible as effectively in private.

That may be true; but Yahweh would have us co-operate one with the other, that each might be stimulated by the action and attitude of his fellows. How great was the exhortation in Israel, when each one was seen con-

verging on a common centre, to offer the firstfruits before God; when each testified to the other of the goodness of God. We serve ourselves, our Brethren, and our God by doing similarly within the compass of the Ecclesial activities.

### **The Best Only Is Good Enough**

The ritual of offering the firstfruits of the harvest unto God, taught Israelites that religion must find practical expression in action, as well as being acknowledged in doctrine.

An act of worship is acceptable when it represents the best of what we are offering, whether it be heart, time, energy, or material resources.

True worship demands the sacrifice of self. We repudiate the doctrine of Christ as a substitutionary offering, and claim that he was representative of those he came to save. But how is that doctrine demonstrated in fact? Do we, whilst repudiating this false doctrine, act as though we have nothing to do but rely upon his mediation and intercession? To substitute his sacrifice entirely for our own?

We are called upon to crucify the lusts of the flesh that are opposed to the will of God (Gal. 5:24). Therefore we have something to offer: the sacrifice of self.

Israel was warned against appearing before Yahweh empty-handed—that is with worship that costs nothing in time, energy, or the sacrifice of self (Deut. 16:16). David, that man of faith, refused to offer unto God that "which cost him nothing" (2 Sam. 24:24). Let us learn the lesson of his example, and render unto God the firstfruits

of our labour in time, energy and resources given to the study of the Word, attendance at the meetings, Gospel proclamation activities, and contribution to the costs of the Ecclesia.

### Humility Necessary

But in making our offerings, we must do it in humility. This was taught to Israel by the formula the people were called upon to repeat when they came with the firstfruits of the land. They were commanded to recite:

**"A Syrian ready to perish was my father . . . ."** (Deut. 26:5-10).

True Israelites must not presume upon their relationship: they must learn to "humble themselves to walk with their God" (Micah 6:8—mg.). Our offerings, whether in time, energy, or money, are not expressions of our generosity, but an acknowledgement of our indebtedness to His goodness.

When they are presented in that way, we can "rejoice in every good thing" which we have received from God (Deut. 26:11). Indeed, rejoicing should be the key note of our lives. Paul exhorted the brethren with the words: "Rejoice in the Lord always; and again I say, Rejoice" (Phil. 4:4).

He was able to rejoice though he languished in a Roman prison, because faith enabled him to see beyond the walls to "him who is invisible" (Heb. 11:27).

And we too, have cause for rejoicing. There is our recognition of the goodness of God seen in the Gospel: there is the fellowship that we enjoy one with the other; there is the love that streams from the bonds of peace: there is the unity of outlook and endeavour

that is a feature of our mutual labours.

Of all people, we should be rejoicing. But the foundation of our joy is here, in the ecclesia, not in the world of darkness about.

### Thinking Of Others

In the provision of the law, outlined in this chapter, the needs of others were not overlooked. They were provided for in a special tithe taken up every third year which was distributed to "the Levite, the stranger, the fatherless and the widow" (Deut. 26:13).

The word "tithe" is from a Hebrew root signifying *tenth*. It is sometimes imagined that Israel was commanded to give a tenth to Yahweh of that which belonged to the people. In fact, Yahweh permitted the people to keep nine-tenths of what belonged to Him. All they had was His; and the same applies to us. But because of their need, He permitted them to retain nine-tenths, of what was actually His.

The tithe was related to the manna. Israel received a tenth part of an omer in the form of Manna (Exod. 18:36), and returned a tenth in the form of tithes. The tithes went to the work of the Truth (the Levites), and to the provision of others less fortunate. Israelites were taught that as they had been recipients of Divine love and care in the provision of their daily needs, they should extend the same consideration to others (Deut. 24:18-19). Such an attitude on our part will help us to qualify as the "children of the Father" who "maketh His sun to rise on the evil and on the good, and sendeth rain



on the just and unjust" (Matt. 5:45-48).

The ritual commanded Israel concluded with a prayer for the Divine blessing:

"Look down from Thy holy habitation, from heaven, and bless Thy people Israel, and the land which Thou hast given us" (Deut. 26:15).

Let the salt of such a prayer, savour our labours in His service.

### Application To Us

James seems to draw upon the provision of this chapter to press home an exhortation to the Ecclesia of his day. He makes reference to the Father of Lights as the "Giver of every good and perfect gift" (James 1:17), and emphasises that real faith will be manifested in action:

"Be ye doers of the word, and not hearers only, deceiving your own selves" (v. 22).

He likens a "hearer only" to one who briefly glances at a mirror, and takes no real heed of what is reflected therefrom. The "doer of the word," on the other hand, is one who applies its lessons, and in consequence "shall be blessed in his deed."

He summarises the requirements of religion thus:

"Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

That is faith in action, such as Deuteronomy 26 demanded of the Israelite. It is a practical application of the responsibilities attached to a recognition of God as the giver of every good and perfect gift. As such, it is part of that "service" which reason demands every true son and daughter of Yahweh should render unto Him (Rom. 12:1). — Editor.

Theme For Study

## PSALM 15

### THE TRUE CITIZEN OF ZION

*The exposition of this Psalm was commenced in our last number (pp. 247-250). We showed that the teaching of David therein synchronised with the teaching of the Lord in his discourse on the Mount. It comprises an epitome of Christ's policy speech for Kingdom citizenship. The Psalm sets forth positive and negative principles of Godliness. Our last article expounded upon the former; in this issue we complete our exposition of it by outlining the latter.*

2. **The Negatives Of Godly Living**—vv. 3-5.

*The negatives of Godliness are eight in number: (a)—no backbiting; (b)—no evil doing; (c)—no slandering; (d)—no condoning of sin; (e)—no going back on one's word; (f)—not given to usury; (g)—no*

*bribery; (h)—no vacillation. Eight is the number of circumcision, and these are eight natural attributes of the flesh that should be cut off.*

**VERSE 3**

"He that backbiteth not with his

**tongue**”—The Law specifically condemned the talcbearer (Lev. 19:16), and the Psalmist commended those who “keep their tongue from evil” (Ps. 34:12). James graphically describes the power of the tongue for evil, and shows that from that ever-bubbling fountain “proceedeth blessing and cursing” which things “ought not to be” (James 3:5-13). The same tongue that can eloquently expound the word for the gratification of the hearers, can also be used to destroy the reputation of others. This is a wicked evil, which a man of God should avoid. It is the first of the negatives. Let us learn to control the tongue, and we can control every attribute of our body. Backbiting is to bite when the back is turned. One writer has stated: “He is a knave, who would rob you of your good name; he is a coward that would speak of you in your absence what he dared not to do in your presence; but only an ill-conditioned dog will fly at and bite your back when your face is turned.” However, some so act, causing Paul to write: “Beware of dogs” (Phil. 3:2).

**“Nor doeth evil to his neighbour”**—

The Godly man not only “works righteousness” (v.2), but avoids “doing evil.” He not only avoids evil speaking, but also evil acting. A man might avoid openly speaking against another, but may secretly work for his evil. Not so the Godly man.

**“Nor taketh up a reproach against his neighbour”**—This suggests indulging in scandal; the taking up and carrying on a rumour that is to the hurt of another. Very often, the introduction, “Do you know what I have heard,” is the prelude to a murderous assault upon the good name of another. It is a common failing that creates a situation that the victim finds almost impossible to counter, and, generally, must bear in silence. The word “reproach” is *cherpah* in Hebrew, from a root *charaph* signifying to strip, make bare, or deprive of garments. From this word comes the Hebrew *choreph*, “the winter,” in which the fields are stripped of their clothing. He who takes up a reproach against his neighbour” sets out to strip him of his good character. He is no true citizen of Zion who does that! Let many in the Ecclesias today take care!

**VERSE 4**

**“In whose eyes a vile person is contemned”**—Notwithstanding his kindness and charity, the man of truth refuses to condone wickedness. He will not whitewash conduct that violates the law of Yahweh, but will recognise it for what it is, and condemn

it. But he will do so in love, seeking a cover for the sin that he may redeem his erring brother. In his attitude, he anticipates the way of life to be manifested in the Kingdom (Isa. 32:5).

**“But he honoureth them that fear Yahweh”**—He recognises that the “fear of Yahweh is the beginning of knowledge” (Prov. 1:7), and he honours those who manifest such reverence for Yahweh and His word.

**“He that sweareth to his own hurt, and changeth not”**—He is a man of complete integrity. He will not promise to perform a matter, and then withdraw because he sees that it is to his disadvantage. His word is his bond, and he carried out what he has agreed to do. God expects us to carry out our vows, and will require it of us if we do not do so (Ecc. 5:4-5). Therefore, let us be careful before we promise.

**VERSE 5**

**“He that putteth not out his money to usury”**—He scrupulously observes the requirements of Yahweh’s law in this regard (Exod. 22:25; Lev. 25:35-37). Under that law when an Israelite was in want, he was to be generously assisted without any charge of interest. The law only legislated in regard to loans for such a purpose; it was silent upon what should be done in regard to loans for business and other matters, and in the absence of law there is no transgression. The spirit of the law in regard to relieving those in dire want is expressed by the teaching of the Lord in Matthew 5:42: “Give to him that asketh thee, and from him that would borrow turn not thou away.” Again, the context signifies those in dire want. It does not mean that one should give to every person who wants to borrow money for any cause.

**“Nor taketh reward against the innocent”**—This means taking a bribe against a guiltless person. This is forbidden by the Law (Exod. 23:7-8; Deut. 16:19; 27:25), and is completely contrary to the spirit of Christ’s teaching.

**“He that doeth these things shall never be moved”**—There is no vacillation with the Godly man. He remains steadfast and dependable in the midst of changing conditions and circumstances (1 Cor. 15:58). He recognises the need not merely to listen to the words of Christ, but to perform them (cp. Matt. 7:24-27). He manifests in action the doctrines he believes in. As such, he becomes related to Zion in a very real way, for as Mount Zion shall never be moved, no more shall he (cp. Ps. 125:1). —HPM.

# Growing Older

A little more tired at the close of the day;  
A little less anxious to have our own way;  
A little less ready to scold and to blame;  
A little more care for a brother's good name.  
And so we are nearing the journey's end,  
Where time and eternity meet and blend.

A little less care for bonds of gold;  
A little more zest for days of old;  
A broader view and a saner mind;  
A little more love for all mankind.  
And so we are faring adown the way  
Whose end depends on resurrection day.

A little more love for the friends of youth;  
A little less zeal for established truth;  
A little more charity in our views;  
A little less thirst for the daily news.  
And so we are folding our tents away  
And passing in silence at close of day.

A little more leisure to sit and dream;  
A little more real the things now unseen;  
A little nearer to those ahead;  
With visions of those long loved and dead.  
And so we are passing where all must go,  
To the place the living may never know.

A little more laughter, a few more tears,  
And we shall have told our increasing years,  
That book is closed and the prayers are said,  
And we are part of the countless dead.

Thrice happy then if some soul can say:  
"I live because he has passed my way."

— A.V.B.

COUNTDOWN

to Armageddon



and the

Sinai

JUDGMENT

*“Yes, the Sinaitic Peninsular is large enough to contain the vast multitude that will be called to Judgment. It would hold all the people that ever lived upon the earth. You may think this incredible; but you can work it out. Find out how many square miles there are in the Sinaitic Peninsula; multiply this by the number of persons that could stand in a square mile, and you will be astonished at the total you will get. But, of course, this would be packed space, in which no one could get about. No fear of that in the comparatively small muster of the responsible to judgment” —R. Roberts, in “The Christadelphian” Vol. 32, p. 61.*

### **Those Called To Judgment**

Sinai is that tongue of land which separates Egypt from Saudi-Arabia, lying south of the land of Israel. Much of it is made up of a seventy-five mile range of mountains ideally situated for the judgment throne of the Lord.

The Peninsula was largely cleared of population during the 1967 Jewish-Arab war: and this could well have been designed of Yahweh in preparation for the judgment Assize of the future.

Matthew 16:7 declares that “the Son of Man shall come in the glory of His Father with his angels; then shall he reward every man (in the Truth) according to his works.” This promise is repeated in Rev. 22:12.

Why should the Lord be accompanied by angels? They are the “ministering spirits” who have overshadowed the development of the saints of God during the previous six millennial days; and who have beheld the face of the Father on their behalf.

Every saint has his own angel (Matt. 18:10). They have acted as advocates on the behalf of their charges, guiding and testing them. They doubtless will appear at the Judgment Seat to complete the process, and will act as counsel for the prosecution and defence. Whether we are acquitted or rejected, their testimony on our behalf will be unassailable. The rejected will stand trial at the same time as those who will be accepted. We reject the concept of immortal emergence from the grave, as put forward by some. The

claim that only those who are destined to live and reign with him come forth at the beginning of the Millenium, is false, as Scripture abundantly reveals. The parables of the Messiah prove that good and bad will both appear before Christ at his coming. Take a few examples:

There will be sheep; there will be goats.

There will be wheat; there will be tares.

There will be those who have used their talents; and those who have not.

There will be five wise; there will be five foolish.

There will be the accepted at the marriage of the Lamb; there will be the rejected who will be driven away.

Without question, all such pictures, drawn from the parables, relate to a time of the Judgment Seat. Daniel wrote that "many of them that sleep in the dust of the earth shall awake, some to everlasting life; and some to shame and everlasting contempt."

This statement is followed by an exhortation: "They that be wise (teachers) shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever" (Heb. "ad" or *eternity*).

### Two Main Classes

Why *five* wise and *five* foolish? Obviously not to divide those at the Judgment Seat into two exactly proportioned groups, for "many are called but few chosen." Five is the number that represents *grace*.

Yahweh's favour is bestowed on both good and bad, for each will have had equal opportunity for salvation, but whereas the wise will have availed themselves of the oil of grace, the rejected will have neglected it. In the prophecy of Rev. 20:15, it is said that they will be "cast into the lake of fire," for their names are not in the book of life."

What does the symbol represent? It is drawn from Daniel 7:11 which describes how that the unrepentant "goats" of the nations, headed by the Papal beast, will be given to "the burning flame." This refers to none other than the world at the time of Armageddon. Into that world of fire the rejected will be driven.

Brother Thomas takes Cain as an example of what happens to such. Because of disobedience, he was turned away from the tree of life, to wander the earth as a vagabond without hope and without God; to reflect upon his lost opportunities, and ultimately to return to the earth from whence he was taken. This will be the fate of those who are rejected by Christ at Sinai. Their final end comprises "the second death" of Rev. 20:6. This is in line with the words of rejection contained in Matthew 25:41.

"Depart from me ye cursed into everlasting fire prepared for the devil and his angels."

In like manner, the man without the wedding garment was cast into outer darkness. These are sobering thoughts, yet it is still called "today;" there is still opportunity to "make our calling and election sure" before Messiah comes to judge the quick and the dead. This requires that we walk "in the old paths wherein is the good way."

### A Hiding Place From The World

The gathering of the saints to Sinai is likened to a "hiding place" from the world. Isaiah predicted:

"Thy dead shall live, My (multitudinous) dead body shall arise; awake and sing ye that dwell in the dust for thy dew is as the dew of herbs (i.e. myriads of droplets of water), and the earth shall cast out her dead. Come My people, enter thou into thy chambers and shut thy doors about thee. Hide thyself, as it were for a little moment, until the indignation be overpast. For, behold, Yahweh (multitudinous—the 144,000 of ch. 7) cometh out of His place (at Sinai) to punish the inhabitants of the earth for their iniquity" (Isa. 26:19-21).

Meanwhile, Sinai will provide shelter from the storm until each saint, making up the number of the Rainbow Angel will have been commissioned to his own task in the war of the Great Day of God Almighty. By that time, Russia and her satellites will have descended through Israel into Egypt.

"He that dwelleth in the secret place, shall abide under the shadow of the Almighty," declares the Psalmist. He will be "a refuge and a fortress" to those who put their trust in Him. "He shall cover them with His wings, he shall not be afraid for the terror by night, nor the arrow that flieth by day. A thousand shall fall at his side, and ten thousand at his right hand, yet it shall not come near him" (Psa. 91).

Hidden away from the world in the seventy-five miles range of mountains at Sinai, the saints will learn of the end of the wicked, for from its heights they shall gaze down towards Egypt, and make preparations for its invasion.

Unfortunately, some modern thinkers among us have no respect for Christadelphian teaching over 130 years. They are prepared to remove the landmarks that mark out the steps by which the Rainbow Angel will move to conquer the world. We do well to look back to the writings of the pioneers. The nearer the source, the purer the stream. Present-day modernists only confuse issues, and turn the once pure stream into a polluted pool. Thus the vision is blurred and preparation for the Lord's imminent return is delayed. Such an attitude is fatal!

—A. Pennington (England).



# Communication

(In which the Editor holds converse with readers near and far)

## Donation To Youth Aliyah

Dear Mr. Mansfield,  
I hope this finds you well after your long trip abroad.

For the sake of good order, I am enclosing our official receipt for the \$1000 which you handed to me on behalf of the Christadelphian friends of Youth Aliyah, when we were together at the Israel Goldstein Youth Village in Jerusalem.

I was delighted to have met you again and hope to see you again in Israel in good health and spirits.

Sincerely yours, Shimon Schmidt (for Youth Aliyah).

(On behalf of readers of "Logos" who contributed to this cause, we were privileged to present cheques for \$1,000 and \$200 to Youth Aliyah and \$300 to Wizo, Israel, to support the work of rehabilitation in connection with Jewish youth in Israel. . . Editor).

## Russian Ambition Of World Conquest

The following printed brochure has been received from "Dobrus—Australia." This is the Democratic Organization of Ukrainians Formerly Persecuted by the Soviet Regime in Australia. The members claim to be "Ukrainian Former Political Prisoners and Victims of the Soviet Regime." The brochure includes a request to read it carefully. It claims that "the facts stated in it are true and are of the utmost importance to you, your country

and especially to the future of your children."

Certainly world politics today confirm Bible prophecy. The Ukrainians fear world domination on the part of Russia. The Soviet will attempt it, but will be frustrated in its ambitions by the advent of the Lord Jesus. Meanwhile, we have sent a copy of Russia's Policy In The Middle East—Does It Mean War? to this organization. If its members fear of Russia can be turned into reverential fear of Yahweh, it will be for them "the beginning of knowledge" (Prov. 1:7), through which a reliable tower of refuge can be obtained (Prov. 18:10).

## RUSSIAN POLICY TOWARDS THE REST OF THE WORLD

This policy, with its aspirations of conquest, was inherited by Russians through the marriage between the daughter of the last Byzantine Emperor and the Russian czar, Ivan the Third, in the year 1453.

"A new, third Rome, has been founded in the North, which lights the whole world like the Sun. This third Rome, will exist till the end of time, for it is the last. Moscow can have no successor. A fourth Rome is unimaginable." Thus wrote at that time a monk called Philotey to Ivan the Third.

The Russian czars, with the conquest of the Turanian peoples, added the Mongolian inheritance to the belief

in Moscow's vocation: The fusion of the Western and Eastern worlds. During the reign of the czars, the Russians conquered Eastern Europe and Asia as far as Japan. The people found on these territories were partly murdered, partly driven away or denationalised by forced Russification.

"The Almighty God, to whom we owe our being and crown, has enlightened our spirit and has permitted us to make known our complete agreement with his will, by which the Russian people are predestined one day to own the whole Europe"—said Russian czar Peter the Great in the year 1712.

This belief in their own predestination was and is entertained not by the leaders, but by the whole nation, chiefly intellectuals, who believe in it fanatically.

"The day will come when Russia will take the same place in Europe in ethics that she has attained in the political life. Russia for a long time lived in seclusion, but no matter, that which is great ripens in sequestration and quit. Russia is predestined that one day, after fabulous intellectual race, she should resolve the belaboured problems of the world"—wrote Peter Jacowlewich Chaadaev—an officer of the Russian army in the time of the Napoleonic War—1812.

Since these words and many like them have been uttered, the Russians have not

ceased for a single day to work towards the fulfilment of their supposedly God given predestination, i.e., to rule first over Europe, and then over the whole World.

*"We will bury you!"—shouted out Nikita Krushchev—head of the modern Russian Empire, the U.S.S.R., pounding his shoe against the top of the desk during his speech to the United Nations Assembly a few years ago.*

This Krushchev declaration, like most declarations produced by Russian diplomats and politicians has double meaning. For the Capitalist world it had to mean: We proletarians, under communist leadership, will bury you capitalists. But the real meaning of this shouting was: We Russians will bury you—the rest of the World.

That is what they are doing with Ukrainians, Polish, Hungarians, Baltic nations, White Rhutenians and many others today.

The Western World has witnessed and can witness today the goal of Russia, but have not joined hands against her in the past because her expansion was covered under the idea of Pan Slavism, and is not going to do it at the present time because it is well covered under the idea of Communism with its "World Proletarian Revolution."

Dobrus—Australia.

### Shall We Lay Down Our Sword?

Dear Brother Mansfield,

I have received your welcome letter regarding *Logos*, and thank you for the good you thought you were doing. Yes, I agree with you, I had been with you in the wilderness where R. Roberts led you and the Christadelphians ever since I was baptised into the Name. But it was not in the Name of our loving Saviour Jesus; for into his Name I have since been

baptised, and I must thank God for leading me from darkness into glorious light. What a change it is to see all things plainly! I thank you for your offer of help to discuss these things with me, but I believe now that before you can help me you would have to embrace the real truth yourself, and that requires that you remove the beam of Robert Roberts' dogma from your eyes, that you might see the truth clearly.

This leaves me in a position where I can help you, and my desire is to do just this, and help to deliver you from your condemned nature theory which is the foundation of sand upon which the Christadelphian house is built. The enclosed article will reveal this to you, and will also show how foolish is the reasoning of H. Finch in his endeavour to expose the teaching of the Nazarene fellowship. It reminds me of the teaching of the Pharisees, when they endeavoured to entangle Jesus in his teaching—an endeavour which certainly rebounded upon their heads. You know that he is held in high esteem by the Brisbane brethren.

Now my dear Brother, can you do better than he? The only way you could help me and gain the Kingdom, is to lay down your sword at the feet of a disciple of the Nazarene fellowship; and you shall shine forth in that great day"—V. C. R.

*(Some years ago, when the above correspondent accepted the Truth and emerged from the darkness of Roman Catholicism to embrace it, he sought our assistance—which was readily given—to answer the challenge of a priest who was endeavouring to bring him back to the fold. We took up the sword on his behalf, and though we were in South*

*land, entered into a debate with the priest by correspondence which, if it did not convince the priest that we had the truth, at least confirmed Reader V.C.R. in his new-found truth, and drove the Roman Catholic wolf from his door.*

*We continued to supply him with study notes calculated to strengthen him in the faith, and received many expressions of gratitude from him for the help received. But though one wolf had been effectively driven from the door, another apparently, now has entered who is more cunningly disguised as a lamb than the first, proclaiming the doctrine of the Nazarene Fellowship, setting forth the principle (apparently) that the flesh is so good that it can of its own will render perfect obedience unto God.*

*The duplicated circular enclosed with his letter comprised a poor attempt at ridiculing brethren, and failed to set forth a reasoned exposition of the false doctrine embraced by its author: E. Brady. This, indeed, seems the technique adopted by E. Brady in propagating his theory: a method that appeals to shallow minds, but has no impact upon those who prefer a reverential and thoughtful appeal to the Word. Many years ago, when we were in England, a copy of a booklet published by E. Brady and entitled "Too Good To Be New," was given us, and we were asked to reply to it in an address, which we did to the title: "Too Good To Be True" showing that the claim that the flesh is in a "very good" state is contrary to the Word and to fact. We suggest that if the theory be correct, let Reader V.C.R. or his mentors demonstrate it in action, by manifesting through obedience that the flesh is "very good." Where is the man (apart from the*



## LOGOS

Lord Jesus—and even he became a “curse for us”—Gal. 3) who has ever rendered perfect obedience to the Father? The doctrines of the Truth are related to facts not fantasies, and we deeply regret that Reader V.C.R. has fallen for a theory that is demonstrably false in that way.

And let those who have deprecated “Logos” because we have consistently opposed these false doctrines, observe in the current attitude of Reader V.C.R. the need of fearlessly opposing error wherever it rears its head. There is nothing personal in we are against those who pro-us so doing. We prefer not to do so, but we see a duty in the need. Paul told the Corinthians that they would be

saved “If they kept in memory what he preached unto them” (1 Cor. 15:2). He vigorously opposed the false apostles who proclaimed error in the brethren of Galatia that he would “they were even cut off which trouble you” (Gal. 5:12). When error is proclaimed in the name of the Lord, there is a need to “Cry aloud and spare not” (Isa. 58:1). If we fail to do so, the blood of such shall be required of us (Ezek. 33:6). We rejoice in the support of those who endorse the Truth; but we are against those who profess so doing. We prefer not to claim error whether in the Brotherhood or outside of it. We believe that the Judgment Seat of Christ will reveal that

some have been snatched as a “brand from the burning” because of the vigorous, forthright opposition to error—and we suggest that those who deprecate our attitude in that regard try to understand that these are not merely matters of life and death, but of eternal life and eternal death.

The letter of Reader V.C.R. is evidence of that: he sees it clearly himself. But we assure him that we do not intend to lay down our sword. We are prepared to discuss his present beliefs in the light of the teaching of “the sword of the spirit which is the word of God” if he desires . . . Editor).

Editor).



On the Mount of Olives, overlooking the Kidron Valley, and immediately after the Gethsemane, and the eastern wall of Jerusalem. The photo was taken during the recent

Logos tour of Bible lands, and immediately after the Gethsemane, and the eastern wall of Jerusalem. The photo outline of the possible changes in the future when the

earthquake predicted by Zechariah, and the Temple predicted by Ezekiel will change the entire background of the above scene. The man

on the extreme right with the beard is our Israeli guide: Elijah. He proved an excellent guide, but freely confessed that when it came to the Scriptures he was out of his depth in comparison with the group. From the archeological and historical point of view, however, he proved most helpful. He listened with thoughtful interest to the brief exposition of future changes in the Land as predicted in the Word.

### Russia And The Nations

"Russia and the Communists in general are doing their best to create as much trouble as they can in all parts of the world. Meanwhile Russia stands aloof with her armies, though making sure that others weaken themselves by the use of weapons she provides. Rhodesia and South Africa are in a dreadful position indeed; especially if they receive no help from Britain or USA. But the future is in the hands of the Father, Who will allow Russia to go so far and no further. Ultimately, Gog's forces will be brought to an end on the mountains of Israel. The time is perhaps not yet ripe for that; but our duty is clear: to watch and keep ourselves unspotted from the world. In view of prevailing conditions, this is difficult, as circumstances tend to draw us more and more into the world, and it is becoming increasingly difficult to keep apart. We need to remember that Christ is at the door, and that we must be ready to receive him when he, having received the Kingdom, returns to give reward to his servants, and to scatter those "who delight in war." Then will "peace flow like a river," and for that time we long." — L. J. G. (Eng.).

(Yes, there is a need to be on the alert for Christ's

coming, for there are many distractions that can cause us to lose sight of the urgency of the situation. Unfortunately, in many parts of the Christadelphian world, the study of prophecy is deprecated, which is a pity. Christ would have us "watch" (Rev. 16:15), and the study of the prophetic Word is the great illuminator in regard to the times. We believe that Ecclesias would do well to encourage the re-reading of "Elpis Israel" and particularly the third part dealing with prophecy. Let brethren do this in the manner its author recommends: with the Bible open, so that the references quoted may be thoughtfully considered. The fruits of such a study will be of greatest benefit. — Editor).

### Encouragement

"Please accept this small donation for my copy of your Magazine *Logos*. I, and the few sisters with me, enjoy it immensely. I say 'few,' for we are a very small Ecclesia with only eight at this morning's meeting. Most of us are elderly, though we live in hope of some younger ones moving into our area. I send greetings to you and your Ecclesia, and appreciate your labour in providing *Logos* each month." — D. M. (Canada).

(We derive great encouragement from such letters as yours. The knowledge that some, in difficult circumstances, often lonely and isolated, find help in their walk towards the Kingdom by the contents of "*Logos*," makes the agony of producing it worth while. Meanwhile, remember, that a little more waiting, a little more striving, a little more occupying in the work of the truth, and he will come and will remove loneliness and isolation, and fulfil every need. May he come soon . . . Editor).

### Our Name: "Christadelphian"

It is not the name you may take, but the belief you entertain, and the things you say, and the actions you perform, that will determine the Divine estimate of you. At the same time, names define things; things are known by their names, and wrong names would lead to the confusion of things. You would not like to be called a Mahometan, for example; nor a Roman Catholic; nor a Wesleyan; nor a Theosophist. Why? Because you object to the things signified by these titles. You naturally wish to be known by a name that will identify you with that which you actually are and own to. In our day, the original apostolic faith is known as *Christadelphian*, and the word itself expresses the relation which Christ declared arose out of obedient subjection to the faith. I cannot understand a man objecting to be known by that name unless he do not hold the apostolic faith, or unless he thinks the common run of "Christians" hold it, who do not; or unless he dislikes to be distinguished from his neighbours in the profession of the Apostolic faith, because of its practical inconvenience. While the acceptance of a particular name is not a condition of fellowship, it might be that the reasons for objecting to it would be a bar to fellowship. No doubt the divisions among those professing to be Christadelphians interfere a little with its expressiveness. We have to put up with this as a temporary inconvenience which will shortly be swallowed up, with a good many other evil things, by the revelation of the august Possessor of the Name above every name. — From an answer to a correspondent by Bro. R. Roberts.



The Vision Tarrieth Not

# prophecy and the present

*Revelation 16 provides a symbolic, prophetic outline of modern political developments and trends in Europe. It reveals how that the French Revolution (the "Great voice" of v. 1), and the wars of Napoleon (symbolised in vv. 2-11) would so change the constitution of modern Europe, as to provide for the emanation of three unclean spirits like frogs (the influence of Communism and Socialism which is so strong in our day) which would stir up such a spirit of unrest among the nations as to precipitate world war 3, leading to the judgment of Armageddon.*

## **Current National Trends**

The early verses of Revelation 16, symbolise events that, developing out of the anti-Catholicism of the French Revolution, culmina in the loss of temporal power by the Papacy, with the result that "his kingdom became full of darkness" (v. 11).

Then follows the outpouring of the sixth vial upon "the great river Euphrates," so that "the water thereof was dried up, that the way of the kings of the east might be prepared" (v. 12).

The purpose of the "drying up" is of greatest significance, and should not be overlooked. It shows that the waning of Euphratean power is a sign by which watchers would know that Christ's coming is imminent. We are familiar with the interpretation of the symbolic Euphrates as the Turkish Empire, and of the gradual decline of that

power over the past one hundred years. World War I saw it driven from Palestine, to make way for the return of the Jews. It also saw the collapse of the Turkish Empire, and its replacement with the Turkish Nation under Ataturk.

But still Turkey, as a nation, retains its independence, and the requirements of the prophecy above, as well as that of Daniel 11:40-45, necessitate its complete overthrow, and the occupation of Constantinople (Istanbul) by Russia.

When shall this take place? It may well be after we are taken away to Sinai for judgment. The exact point of Christ's return is not revealed, but, undoubtedly, it is during the period of the outpouring of the sixth vial (Rev. 16:12-16) which *has been proceeding for some time*. Let us discern the signs, therefore, and recognise that we are

living in the epoch of the Second Coming, and so make preparation accordingly.

The verse before us (Rev. 16:12) clearly proclaims this. It declares that the water of the political river Euphrates will be "dried up" that "the way of the kings of the east might be prepared."

Who are the "kings of the east"? As Brother Thomas has clearly and correctly shown in *Eureka*, the description "kings of the east" is literally *kings out of a sun's rising*. The Greek word *anatole* here rendered "east," is translated *Dayspring* in Luke 1:78. It is there used metaphorically of Christ as the one through whom light came into the world, to destroy the darkness that enveloped all people. It should also be applied to Christ here. Primarily, the word signifies *a rising as of the sun*.

In the verse before us, therefore, the "kings who are out of a sun's rising," relate to the glorified followers of the Lord Jesus, the "Sun of righteousness" who shall "arise with healing in his wings" (Mal. 4:2).

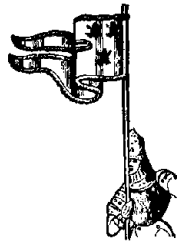
Two "suns" are mentioned in this chapter. The first one (v. 8) related to the Emperor of Austria: the Catholic political chief; and the one in the verse before us: to the Lord Jesus exercising royal authority. The first one was eclipsed and so plunged into darkness; the second one will illuminate the world with his glory (Rev. 18:1).

### A Warning To The Brotherhood

Having completed his description of the drying Euphrates, John records that he heard the sound of frogs from out of the marshy wastes such as would result naturally from such a happening. He wrote:

"And I saw three unclean spirits like frogs come out of the mouth of the Dragon, out of the mouth of the Beast, and out of the mouth of the false prophet" (v. 13).

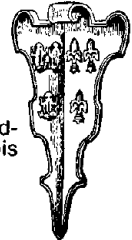
The heraldic symbol of the *people* of France in contrast to its royalty, was three frogs; whilst that of the royal house was three lilies. Pharamond, who reigned in Treves in 420 A.D., used the heraldic symbol in that way; as others did subsequently.



The Banner of Clovis.



This is the Olde Armys of France



Armorial Shield of Clovis.

For details of these heraldic illustrations, see "Elpis Israel" pp. 375-381.



Medal of a Frog found in the tomb of Childeric I.

The "three frogs," therefore, suggest the triumph of the people over the royalty of France, such as happened in the French Revolution. It produced the caption *Liberty, Fraternity and Equality* that has echoed around the world, and has inspired Communist and Socialist ideas, ever since. The spirit of Communism has incited discord, dissatisfaction and revolution, causing the political "seas and waves" to roar (Luke 21:25). It has undermined the existing order of things in many nations, and brought about changes of administration on all sides. Everywhere it has induced a spirit of licence, violence and war.

Consider the unsettling effect of French politics upon the international scene. For over fifty years, France has lacked a stable government, and by its vacillating policy has caused unrest and discord throughout Europe. This was particularly apparent during the regime of General De Gaulle.

John, however, saw the "three unclean spirits like frogs" emanate from the mouths of the dragon, the beast, and the false prophet. These symbols can be identified with Constantinople (dragon), Central Europe (beast), and Italy (false prophet). From these centres there has emerged Communist inspired policies that have and are "going forth unto the kings of the earth and of the whole world, gathering them to the battle of that great day of God Almighty" (v. 14).

This is preparatory to v. 16: "And he gathered them together into a place called in the Hebrew tongue Armageddon . . ."

Before this, during the outpouring of the 6th vial, Christ is to return. To those living contemporary to that time, he issues the exhortatory warning: "Behold I come as a thief. Blessed is he that watcheth (is awake) and keepeth his garments, lest he walk naked, and they see his shame."

The warning of the Lord should be heard throughout the Ecclesial world today. It is an appeal to us to re-dedicate ourselves to Yahweh and His word, that we might, to the best of our ability, manifest the qualities of Christ in our lives. If we fail to heed the warning, we will be found wanting, and as the Lord warns "they shall see our shame."

### Three Centre Of Intrigue

In Rev.16:13 we read of two

groups of nations, and of an ecclesiastical system, which will ultimately combine to form the image of Daniel 2, then to move down against Israel (Ezek. 38).

The first is referred to as "the dragon." This symbol has always represented the pagan systems of the world, centred, particularly, in Constantinople (Istanbul). When Russia occupies Constantinople, it will be in a position to represent the eastern leg of Daniel's image. Russia is the northern power (Dan. 11:40) which Israel really fears. In recent years, the Soviet has built up its military potential to such an extent that it more than matches that of America and Britain combined. This is particularly evident in regard to her naval potential. Russian ships are watching the seas of all the world for the first time in its history: a terrifying fact to the few thinking people in the world; but a great pointer to us of Christ's early return.

The second power referred to is styled "the beast." There are two aspects of "the beast." One is styled the "beast of the sea" (Rev. 13:1), the other, the "beast of the earth" (Rev. 13:11). Both relate to Rome. The former related to the Papacy when it was supported militarily by the military power of the Roman Empire centred in Constantinople, for we read that "the dragon gave him his power" (Rev. 13:2); the latter symbolised the Holy Roman Empire, with its military power established in Central Europe.

A religious controversy over the use of images broke out between the churches of Constantinople and Rome, and resulted in division. The church of Constantinople suppressed, and the church of Rome

supported their use, and the result was the formation of the Greek Orthodox Church in opposition to the Roman Catholic Church.

Rome, deserted by its eastern ally, turned to Pepin, the Emperor of the Franks, and to his son Charlemagne. Their conquests had established a powerful empire in Europe, and they extended their support to the Papacy. On Christmas Day 799, Pope Lea III crowned Charlemagne as Emperor, so endorsing his right to rule, and the union of church and state was made absolute. The Holy Roman Empire had come into existence, founded on the Imperialistic ambitions of Charlemagne. Later, this Empire developed into the Germanic Federation of States of Central Europe. Its symbol in Scripture is the "two horned beast of the earth" (Rev. 13:11): the two horns representing the dual power of church and state.

Today the Germanic influence is again rising in Europe, forming the latter-day beast of the earth. Chancellor Wille Brandt and Smidt have been making overtures to Eastern Germany and Russia, and, since the death of De Gaulle, have become more dominant in the Common Market than were the French in the past. We believe that this latter-day beast will continue to grow in strength, and will be based finally on ten nations in Europe, covering the same area of the "ten toe kingdoms" in the days of Charlemagne. This will exclude

Britain as we shall see later. Her presence in the Common Market will ultimately prove to her disadvantage, and will force her withdrawal, as we shall see.

The "beast" power of Revelation 16:13, therefore, represents a ten nation confederacy of European powers supporting the Ecclesiastical system of the false prophet, the Pope, with the Papacy reciprocating its support. In v. 14, these are described as "the kings of the earth."

There is yet a third group of nations styled "the world" (v. 14), and which we now call the West as opposed to the East. This comprises the English speaking world: Britain, America and their associate nations outside of Europe.

In the prophecy of Daniel 2, the great image that stood upon its feet of clay comprised the area of the four great Empires of Babylon, Persia, Greece and Rome. This will require the integration of Russia, the Beast of the Earth, and the False Prophet, at the time, or just after the appearance, of Christ to the saints. It is significant and exciting that those powers are moving more closely together at this time.

In a subsequent article we will consider the Western alliance of English speaking nations, destined to oppose the Russian confederacy when it moves south against Yahweh's land and people.

— H. Barber (Eng.).

The cause of Christ is the cause of honour, of love, of integrity, of justice, of goodness, and all excellence. It is the cause of everything that is morally beautiful, and pure-minded, and noble and lofty; and to these things we have to rise. We must attain them, or be left in the valley of death.

An Alphabet  
Of Bible Characters

# The Wonderful

*"His name shall be called Wonderful. . . ." (Isaiah 9:6).*

In predicting the coming of the Son of God, the prophet Isaiah describes him by five significant names. Though the full manifestation of them awaits the future, the Lord revealed aspects of those names at his first advent, and this month, we consider the title *Wonderful*. We do so, not in the light of the amazing, spectacular miracles he performed, but from the viewpoint of other *wondrous* aspects of his character which the Word reveals so richly in detail.

## **The Wonder Of His Youth**

In an art gallery in Bournemouth, England, there is a beautiful painting with the significant title: *Ano Domini*. It depicts the effect of the taxing of all the world by Augustus, which required that every one return to his or her hometown for the purpose of registration. The canvas shows a strange assortment of travellers on their way home. Some are presented riding on camels, rich with jewels, and displaying the pageantry of human pomp. Others are set forth in more humble garb. Towards the rear, the artist has pictured a donkey, led by a man, and with a woman riding thereon. It depicts Joseph and Mary making their way to Bethlehem.

At the time appointed, though unknown to the world at large, the

*wonder* happened, when a virgin gave birth to a son, the saviour of mankind. The Lord's birth was a thing of *wonder*: a medical miracle which happened once only, when, as the prophet Jeremiah predicted: "A woman shall compass a man."

As we consider the *wonder* of the man Jesus, try to forget his miracles, his exalted status, and consider some of the more "ordinary" events of his life. Consider the boy at the age of twelve years. What is he doing? Unique among other children of the same age, he is sitting in the Temple, gravely conversing with the Doctors of the Law. Later, when questioned by his mother, he replies: "How is it that ye sought me? Wist ye not that I must be about my Father's business?"

Is it not a thing of *wonder*, that a tender youth should be so conscious of his mission? But what followed is an action just as full of *wonder*. One would have imagined that Jesus would have felt a measure of personal exaltation or pride at his high status, and the prospect before him. But to his eternal credit, the Word reveals that even in that rich moment, Jesus never lost his sense of proportion. It is recorded that he returned home with Mary and Joseph, "and was subject unto them" (Luke 2:51).

Yes, he submitted to their guidance, and we can be sure that he grew up a model son in every way. What of those hidden eighteen years? Our imagination must supply most of the answers. Certain it is, that Jesus used them wisely in preparing for his public ministry. His mind absorbed the teaching of Scripture from Genesis to Malachi.

In his very submission, Jesus revealed himself as *The Wonderful*.

### The Wonder Of His Ministry

We speak of our frustrations—have we thought of the life of the Lord during those hidden years? Much poverty at home, much bickering among his people, much that might make him weep in despair. He saw about him an Israel estranged from its God, and he well knew the task before him: to try to lead the people back to God.

When the time arrived for his public ministry, Jesus was ready to give himself to it. First he was baptised. Have we thought of the *wonder* of that act? In submitting, Jesus demonstrated that he was baptised because he was righteous, and not like us who are baptised because we are sinners. "Thus it becometh us, to fulfil all righteousness," he declared.

I always consider the choosing of the Apostles a thing of *wonder*. Would we have chosen the type of men that Jesus selected? Yet each had the essential potential which the Lord developed (except in the case of Judas), so that time vindicated his choice of them. But, consider, would we have chosen Judas? Could we have endured his company for over three years, knowing that one day he would betray us with a kiss? Yes, this was a *wonderful*

thing that Jesus did; made possible only by God's strength.

Consider the *wonder* of his public life. Look at the man, not at his miracles. Would it not be true to say that he was the loneliest man who ever lived? To whom could he speak knowing that he would be accepted for whom he was? Not to Israel's leaders. They were busy laying "mind mines" which they hoped would explode and destroy his influence. Not to his disciples, for time and again they failed to understand him, particularly his constant talk of impending, sacrificial death. Jesus' life was one of loneliness among his fellow-men; yet he had an avenue of communication that we may well envy: he was able to converse with God as no other man before or since. Surely in this we discern that which is *Wonderful*.

Consider the nights spent in prayer. One brother has suggested that at each night's session, the Father revealed to him his teaching for the coming day, so that literally he never claimed any of his words as his own (John 12:49). In any case, this communication with the Father recharged the Lord's spiritual batteries, and in this we see another *wonder*. We see the very Son of the Highest, renewing his strength by drawing on God, returning each day fresh for the fray.

Yet, though his mind was so full of the important things of his mission, including the proclamation of the Gospel of the Kingdom, and preparation for his offering as Saviour of mankind; Jesus could, and did, find time to minister to the needs of individuals. He thought of others. Full well he knew the pit into which Peter would fall, and he



tried to prepare him for it: "I have prayed for thee, that thy faith fail not; when thou art converted, strengthen thy brethren." Then on the morning of the resurrection, when Jesus might be pardoned for forgetting all earthly matters, he did not forget to send a personal message to Peter, that he might be made aware of what had happened to his once stricken Lord (Mark 16:7). These are actions of true *wonder* in an altogether *wonderful* life.

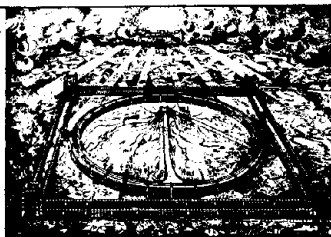
Meditation will reveal many

more items of *wonder* well calculated to strengthen us in moments of loneliness and frustration. We all touch human depths when we feel that even God has deserted us! But this is an illusion. When such moments come, let us hearken to the Lord's promise to the Apostles, and remember that we, too, have been given an anchor of the soul (Heb. 6:19). Thus to the Apostles he said: "Lo, I am with you always, even unto the end of the world."

—J. Alec Swaish (Wales)

### The Temple Of Ezekiel's Prophecy

## 4. TOPOGRAPHICAL PRECISION



*In a manner that is appropriate to the topography of Jerusalem, the great Temple of the Age to come, as deciphered through the labours of Brother Sulley, fits every need. This, in itself, is a confirmation of the veracity of the interpretation. Additional material and proofs are here advanced in support thereof. These should be considered in the light of the measurements supplied in Jeremiah 31:38-40.*

In our last article (pp. 211-214), we distinguished between the Temple City, or House of Prayer for all nations, and the residential city named Yahweh Shammah (Ezek. 48:14), which is 22 miles (35 kilometres) to the south. This residential city is virtually a "city of refuge" analogous to the Levite cities of old. These also had "suburbs" or places for cattle to graze around them (Num. 35:1-8),

as will the temple and city associated with the world worship of the Age to come (Ezek. 45:2; 48:15).

The nations will be invited to take refuge in the hope of Israel, and so, in a sense, they will shelter under the "name of Yahweh," as one seeks safety in "a strong tower" (Prov. 18:10). To such who accept the invitation, Yahweh Shammah will be as a city of refuge. In it,

preparation will be made for a visit to the Temple north of the city.

### Placement Of The Temple

When we consider the precision by which the mile square Temple neatly fits the present Jerusalem area, we obtain further confirmation that the propositions set forth by Brother Sulley on the basis of Ezekiel's specifications are sound. For ease of comprehension, we shall set forth the placing of the Temple in three stages.

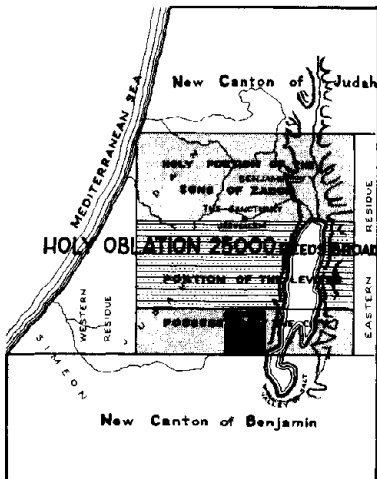
*Stage One.* We ask, In which section of the Holy Oblation Square (56.818 miles x 56.818 miles, or 91.42 kilometres x 91.42 kilometres) is the Temple to be placed? It must be in the northern section, because the Most Holy must be there (Ezek. 45:3—omit italics). If we place the bulk of the Temple in the northern section, but the double range of buildings on the southern side within the Levite (middle) section, all Scriptural requirements are met. This proposition satisfies Ezekiel 45:5, which requires that the twenty chambers be situated in

the Levites' section. It is fine, yet important details such as this, that set the seal of truth upon Brother Sulley's exposition.

*Stage Two.* Having positioned the Temple in the great square, we can now place the square upon the land, by placing the Temple exactly on Zion (Ps. 2:6; 102:21-22; 48:1, 2, 9; 132:13-14). We find that Ezekiel 48:10 is quite satisfied, which requires the Sanctuary (Heb. *miqdash*, "place set apart" or Temple) to be "in the midst" of the northern section, which is also the place of the Sons of Zadok, or the immortal saints.

Notice particularly that it is not required to be in the middle of this section, but in the *midst* of it. The Hebrew is *tavek*, from a root signifying *to sever*, or *to be amongst* (see Exod. 12:49 for a similar usage of the word). This is precisely as Brother Sulley has drawn it, and the arrangement leaves the main area of the northern section free for its intended purpose: that of houses for the Sons of Zadok (Ezek. 45:4), or the immortal saints.

If it be asked why immortal saints should need houses, we would refer the reader to Gen. 19:1-4, where a glimpse of the manner of the Elohim's dealings with mortal man is revealed. On that occasion, the Elohim accommodated themselves to the existing situation, acting in sympathy with the needs of Lot and his family. Although the angels preferred to remain in the open all night (v. 2), they consented to shelter under Lot's roof, to eat his food (v. 3), and to lay down till morning (v. 4, 15). In other words, to accommodate themselves to the circumstances of those about them. The



immortal saints shall do likewise in the Age to come, and so houses are provided for them (Ezek. 45:4—See also *The Visible Hand Of God* p. 70).

*Stage Three.* We now fit the Temple upon the site of old Jerusalem, i.e. upon Zion. And again we are delighted with the topographical fit and precision supplied by the Word. When giving talks upon this subject, I have found that this aspect of it also delights my audience. We take the measurements from Jeremiah 31:38-40.

“Behold, the days come, saith Yahweh, that the city shall be built to Yahweh from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto Yahweh; it shall not be plucked up, nor thrown down any more for ever.”

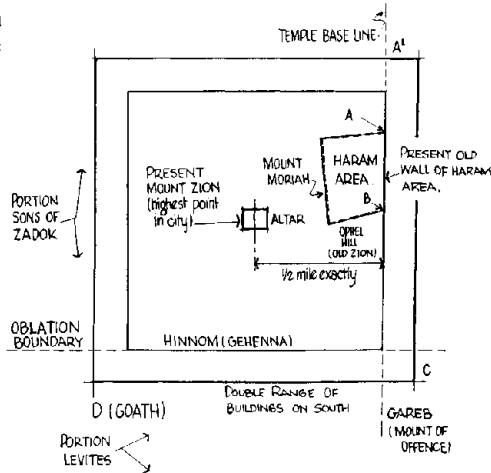
### Tracing The Temple Area

We will consider in turn each of these points of measurement.

*The Tower of Hananeel.* This was located on the north-eastern corner of the present Haram area: point A on the attached diagram. See *The Bible Cyclopaedia* (Lawson), vol. 2, p. 82; also *Ellicott's Commentary*.

*The Gate of the Corner.* This must be the gate at the corner of the Haram area, marked “B.”

*The Hill Gareb.* This is identified with the present Mount of Offence, to the south of the present city, and marked “C” on our diagram. At Gareb, we have reached the most southern point on our building base line; we have merely to extend the line back in a northerly direction for 500 reeds, to



give us our most northern point at “A.” We have now discovered one side of the Temple, providing a foundation for the rest.

The Temple is a square, and hence to find another side we draw a 500 reed-line at right angles to our base line. Continuing from “C” we can only draw in a westerly direction, because the valley of Hinnom must be included within the holy area (Jer. 31:40). This line takes us to point “D,” which would be the place, Goath (Jer. 31:39). An engraving in the *Bible Cyclopaedia*, vol. 2, p. 82, places Goath at this spot, adjacent to the Gaza road.

Having two sides of the square, it is a simple matter to draw in the other two, and we have a large mile-square enclosing the old city of Jerusalem. We summarise the measurements thus:

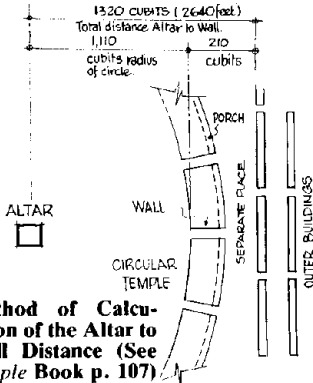
- Point A.*—The Tower of Hananeel, north-eastern Haram area, to—
- Point B.*—The Gate of the corner (i.e. corner of the Haram area), to—
- Point C.*—Gareb, which is intersected by extending the line. “Gareb” is the Mount of Offence, for the word signifies *Scabby* or *Itchy*, and this was a

leper area.

*Point D.*—This is 500 reeds from "C," Gareb, in a westerly direction. The word Goath is appropriate, for this is the border of the Temple area, where cattle will graze prior to being offered as sacrifices. It comes from a root signifying to *bellow* like cattle.

### Remarkable Confirmation

We next draw western and northern boundary walls to complete the square in accordance with Jeremiah's prophecy. This will comprise the Zion of the future, with the altar in the centre.



Method of Calculation of the Altar to Wall Distance (See *Temple Book p. 107*)

According to Brother Sulley's drawings, the distance from the altar to the inner side of the outer Temple buildings is 1320 cubits (2640 ft. or 802.56 metres). When we measure from this Mount Zion to the old wall in the Haram area (remembering this is the base-line mentioned by Jeremiah), we discover it is also exactly 1320 cubits. Though the coming earthquake (Zech. 14) will drastically change the terrain, even now, the measurements fit the area (see also *Hastings Dictionary of the Bible, vol. 2, p. 600, Map 4*).

We do not claim to positively establish the identity of every landmark given, but we do state

that Brother Sulley's suggestions not only fit the terrain, but cannot be proven wrong. We believe that the overall exposition is of such a remarkable concurrence, that there can be no doubt that his exposition is correct. Our own research on such difficult locations as "Gareb" have confirmed Brother Sulley's conclusions. For example, "Gareb" means *Scabby* (Strong). Gesenius compares it to a cognate Syriac word meaning *leprosy*. *Dummelow's Bible Commentary* states that it means *Leper's Hill*. It was close to the Valley of Hinnom, Gehennah, a place of refuse, and seems a natural place for the leper outcasts to congregate, as the "unclean" of Israel. It would seem quite fitting, therefore, for Brother Sulley to suggest that the Mount of Offence is the Hill Gareb (Jer. 31:39). The Mount of Offence has always had a tradition of uncleanness to the Jewish mind. For example, Solomon is supposed to have dedicated its high place to Chemosh and Molech (1 Kings 11:7—see *Hastings Dictionary of the Bible*). King Uzziah, who died a leper, was buried in the Kings' Gardens near the Mount of Offence according to Josephus. Thompson, in *The Land And The Book* describes a community of lepers east of the Zion Gate which is adjacent to Siloam area at the foot of this mount. The more closely we look, the more certain Brother Sulley's conclusion appears as sound and true.

All the uncleanness of the past, "the whole valley of dead bodies," shall be changed until it can be said that the whole site is "holy unto Yahweh" (Jer. 31:40). The mighty earthquake will shake the land, so that "mountains" of rubbish will

slide away (Zech. 14:10), and the carcasses of apostate kings shall be far removed (Ezek. 43:7, 9). Then shall pure offerings be made to Yahweh (Ezek. 44:30), and not to Molech (Jer. 32:35), and the fulness of Divine glory shall come to Zion.

The very majesty of the vision, and the magnificence of it is in keeping with the purpose of it. Israel shall be instructed to "measure the pattern," and in so doing will be compelled to contrast the triviality of their own matters, and so to "be ashamed of their

iniquities" (Ezek. 43:10).

Meanwhile, may the magnificence of the vision of Yahweh's House cause us to see our own burdens in their true perspective, and putting them aside, mentally dwell upon the glorious future, and so develop our faith "in things to come," as to keep us from perishing at the last:

*"Where there is no vision, the people perish: but he that keepeth the law, happy is he" (Prov. 29:18).*

— S. Snow (Vic.).

## No Room At the Inn

The King of kings was born in a manger because "there was no room at the inn."

Though plenty of lip-service is given to Christ in the world ever since that time, there is very little real room made for him. The Churches and Cathedrals reject both his teaching and his ways; and Christendom (so called) is astray from the Bible.

What of ourselves?

Jesus taught:

**"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23).**

Are we prepared to make room for Christ, or is there for him "no room" in our hearts? Do we crowd him out, or do we welcome his presence?

A good test, and one suggested by the reference above, is: Are we prepared to act as if he were present? Do we endeavour to "keep his words"? Do we so act as to ensure the love of the Father and of the Son?

We have no room for Christ when we fail to confess him before men.

We have no room for him when our thoughts, words and actions crowd out those he would like us to manifest.

We have no room for him if our affections are entirely set on this life and the pleasures of this evil world to the exclusion of his requirements.

The Master manifested an intensity of righteousness about which we think we know so much, but really know so little. Though we inevitably fall short of that righteousness, let us strive to be like him, finding room for him in our hearts, that he may find room for us when, as King of kings with full authority, he returns to establish his kingdom.

—A. F. M. (New Zealand)



**LIBERTY  
Turned  
To  
LICENCE**

1976 is the bi-centenary of two notable events: the founding of the American Republic, and the publication of Gibbon's "Decline And Fall Of The Roman Empire." The former was based upon the frog-inspired caption of "Liberty, Fraternity and Equality," and originally represented a standard of freedom found nowhere else. Unhappily, as the sixth vial draws to its close, this liberty has turned into licence, and violence and turmoil has characterised the domestic politics of the nation. The assassination of Presidents, and corruption of Governments have become common. Revelations of international intrigue, murder and graft, carried out by the clandestine C.I.A. organisation, or by big business have undermined the confidence of nations in the United States, and dimmed its image considerably. As to the publication of Gibbon's monumental work, it is worthy of reading to this day. Brother Thomas made great use of it in preparing "Eureka," and it serves to illustrate the working out of the prophecies of the Apocalypse. Gibbon clearly reveals the cause of the decline and fall of the Roman Empire; and it is significant that Western Civilisation is treading a similar path. The evils experienced by the Roman Empire, are being repeated today, and the world will suffer a similar fate.

Were it not for the return of Christ and the setting up of the Kingdom, the "cruel lord" (Isa. 19) from the north (Dan. 11:40-45) would stretch his harsh hands over all countries that have "lived at ease" (Ezek. 39), and bring them all under his Godless political philosophy. Meanwhile, the partial success attending his efforts, is causing the sea of nations to be whipped up into a raging storm by the contrary winds of political philosophy that sweeps down upon it. There is no stability in Governments, and leaders come and go with monotonous regularity. In such chaos, the perplexity of nations increases.

The Lord exhorted saints that when they should see such conditions, they were to "look up for their redemption draweth nigh" (Luke 21). Let us rejoice in the hope of our call. Out of tribulation comes glory; out of despair comes hope. That is the comfort we can gain from the Scriptures as we see the world in an inextricable snare of problems. In view of personal and national problems; in anticipation of the "joy set before us," let us fervently re-echo the prayer of John: "Even so, come Lord!"

#### **GROWING COMMUNISM INFLUENCE IN ITALY**

John declared that he saw the frog-like spirits of the sixth vial "working miracles" or signs. One of these is the rapid Com-

munistisation of Catholic Italy. A few years ago, the anticipation of Brother Thomas of a confederacy between Russia and Rome based upon such passages as Daniel 8:25, was rejected by many (even within the Brotherhood) as an impossibility. But "the

miracle" seems about to happen. Italy, with the largest Communist party outside of the Iron Curtain, is expected to have a Communist government very soon. One columnist declared: "It is hardly an exaggeration to say that the impending Italian elections represent a political event of *momentous importance*." He suggests that the result of Italy's elections may well influence other countries. "Will Italy's electors vote the Communists to power, and so set off a chain reaction that could spread in Western Europe?" he questions. Already Portugal has voted a Socialist government into power, and France may follow in 1978 if Italy's Government functions smoothly.

The outpouring of the Sixth Vial upon the political Euphrates in 1917, opened the way for Jews to return to their ancient homeland, and introduced to the world an inextricable political problem called *The Eastern Question or the Arab-Jew Problem*. This has involved all nations as the Arabs have used their wealth of oil to gain power. Brother Thomas claimed that the dragon, beast, and false prophet would become "so completely entangled in the complications created by the policy of the Frog-power" as to "involve the whole habitable in war" (*Elpis Israel* p. 382). Today, those three centres, involving Istanbul, Berlin and Rome, are becoming more completely dominated by Communism. However, Berlin may ultimately give way to Vienna as the headquarters for the "beast." Many politicians see the Common Market as an opportunity of creating a united Europe with one head of state. Some see it as the end of Europe's problems. With the building of new headquarters for the Common Market in Vienna, a remarkable situation is developing. Perhaps, once again, as in Brother Thomas' day, we may see a political centre in Austria, a religious one in Rome, and, with the occupation of Istanbul (Constantinople) by Russia, a military one based on that city. Events happening are both wonderful to see, and significant in their potential. They portend the near return of the Lord, who warned: "Behold, I come as a thief . . ."

### THE HOLY PLACE OF JERUSALEM

Recently in Jerusalem, a Roman Catholic priest, during a radio broadcast, declared that the Vatican "no longer insisted on internationalising Jerusalem." However, the priest obviously had said too much, as the Vatican responded by declaring that "the Holy See's stand on such subjects is well

known and has not changed in any way."

Brother Thomas had much to say regarding the "holy places" of Jerusalem, and the influence they could have in drawing a Russian-Rome confederacy down into the Middle East "to take a spoil and to take a prey." No doubt, when the Communist-Catholic confederacy takes place, as predicted in Daniel 8:25; 11:40-45, there may well be an agreement between the Military and Religious Dictators that the problem of the Holy Places of Jerusalem, now in the hands of Israel, should be resolved in favour of Rome and Russia. This would incite the Catholic Church to oppose Christ, and so bring about her destruction (Rev. 16:19; 17:14).

The internationalisation of Jerusalem could become a further point of controversy in the M.E. It is interesting to recall, that in 1947 when the establishment of the Jewish State was approved by UNO, it was also decreed that Jerusalem would be designated an "international city." The Jews accepted this proposition, but it was turned down by the Arabs, and Jerusalem was annexed by Jordan. But for that attitude on the part of the Arabs, Israel could not have seized Jerusalem in 1967, and the partial fulfilment of Luke 21:24 would not have been brought about.

### THE PRICE OF BOREDOM

In a rare show of wisdom, a Catholic theologian recently made the point that the world was "bored, and because it was bored it was in anguish . . . and the root of the boredom was a *loss of spiritual values*." Boredom was also a characteristic of Sodom (Ezek. 16:49), and it led to immorality and violence. A newspaper columnist, quoting the theologian's words, went on to say: "We are caught up in forces we barely understand—inflation, a revolt of the young, permissiveness, social violence and always the threat of war. We have lost most of the certainty we had only thirty years ago after the greatest war in history."

The modern environment of materialism and boredom can influence the attitude of young people in our Ecclesias and Sunday Schools. Let them not give way to the spirit of pride, idleness and indifference to responsibility that characterises life today. Let them hold modern boredom at bay by becoming busy in the study of the Word; busy in the extension of its teaching. Within the circle of the Ecclesia there is much of interest and activity in the "old fashioned"

principles of Bible study, Bible discussion, Bible proclamation—and we need to give our support to it. Satan (the flesh) usually finds mischief for idle hands to do. Let us avoid the temptation.

### THE WALK FROM BETHEL

Ownership of the West Bank region in Israel is proving a political snag to the Government, who would prefer to dispose of the problem. But many in Israel claim that the land properly belongs to them, and are agitating against the Government giving it up to the Palestinians. In April, 20,000 Israelis, campaigning against the policy of giving the land to the Arabs, marched twenty miles across the West Bank. They began their march from Bethel because there God commanded Abraham to "walk through the land, in the length of it and in the breadth of it, for I will give it unto you" (Gen. 13).

However, ownership of the land has been long ago determined. Ezekiel declared that this portion of land is to be allocated to the Holy Oblation, some to be occupied by saints and some by Levites. Ownership may be claimed by several groups before Christ returns, but when the time comes, his authority will be revealed and respected (Psa. 2:12; Zech. 8:1-7), and the land "given to them for whom it is prepared" (Mark 10:40).

Meanwhile, this agitation within Israel, and the troubles that have flared up in the Western Bank, and even among Christian Arabs, has been traced to Communist influence. In Israel, as elsewhere, it injects politics with an hallucinatory drug that induces a spirit of unrest, strife and turmoil.

John called it the "spirit of demons" (Rev. 16:14). Those described as being "possessed with demons" in the days of the Lord, manifested a form of lunacy. The nations today are "mad" as Jeremiah declared (Jer. 51:7), and need the healing hands of the Lord who by "casting out demons" at his first advent, revealed his ability to do so politically, at his second coming.

### CONCLUDING THOUGHT

We have God's promise of a protection from the troubles to come if we will strive to be upright (Isa. 26:20-21). The mode of entering into this shelter is made apparent by the parable of the Marriage Supper: "They that were ready went in with him to the marriage and the door was shut." The newspapers are describing, day by day, though quite unconsciously, exactly what the prophets have foretold. This they will continue to do until one day—which cannot be far distant—they will make known the God-appointed climax (undreamed of in their human philosophy): "Then the nations shall know that I am Yahweh, when I will be sanctified in you before their eyes" (Ezek. 38).

Let us therefore "sanctify ourselves through the word of Truth" (John 17:17) by a "patient continuance in well doing," seeking for glory and honour and immortality (Rom. 2:6), looking always to the Author and finisher of our faith, who is the greatest example we have for the future blessedness of our lives (Heb. 12:1-3).

—W. McAllister  
(Woodville)

The trouble of the present hour is great. The world's sky is all overhung with heavy clouds that refuse to disperse; and the ecclesial sky is of corresponding sombreness. Who shall say the trouble was not needed? The Lord is at the door, and many have taken upon them the profession of His Name, and a place among those who wait for Him from heaven, without an apostolic appreciation of the position. What has been the state of the community for time past? Has not a film been creeping over the spiritual eyesight? Has not mere sociability been taking the place of earnest fellowship? Has not a secularising tendency been slowly asserting itself and getting the upper hand of the new man in the ecclesias? Have not some begun to tire of Bible reading? Has there not been a going back to the false standards of the merely intellectual world from which we have been emancipated? Has not style been taking the place of truth, and literary taste supplanting the robust spiritual appetite that finds edification in stern facts rather than in pleasing fancies?

— R. R.



Thought For Meditation

## OUR EVIL ENVIRONMENT

The world in its morals sinks lower and lower. Since the war it has retrograded at such a pace that the Bible student is justified in concluding that its doom is very near. Men are talking loudly in terms of reproach and scorn of the conservatism of the Victorian era (a period most clean, compared with the present). The restrictions of that time they condemn as austere, narrow-minded, and tinged with cant and hypocrisy. They rejoice, too, at the passing of what they style the "abysmal gloom" of the old-fashioned Sunday. The clergy are partly responsible for all this declension. Many of these good-for-nothing ecclesiastics are arguing the innocency of Sunday sports, the ennobling character of the stage, and the harmlessness of a host of other things that would have horrified our grandparents. They say the world has its amusements, and counter attractions on the world's lines must be introduced into church affairs if religion is to prosper. Under this plea they arrange their "bright and breezy" services, with bands and solo music, and organise for the young whist-drives and smoking concerts. It is Israel's conduct over again. Instead of God, Mammon and Pleasure are worshipped, and their devotees increase more and more as the great day of reckoning draws near. Unfortunately, even some of the Sons of God follow the lead in these directions. It is not unknown for Christadelphians to advertise meetings that are designed to attract the world by guitar singing and the like. The Truth will make no real headway by so doing. Let Christadelphians open their eyes to the ungodly trend of these last days, "as in the times of Noah," and let them take care that they are not swept along by the beguiling and insidious rush to perdition.

# Our Relationship with the World

*In 2 Corinthians 6:15, Paul asks a very pertinent question: "What portion hath the believer with the unbeliever?" In the succeeding verses, he claims that our answer to that question in its practical application actually governs our relationship with the Father, and declares that our claim of Sonship may be cancelled out if our deeds do not conform to our doctrine.*

## **Paul's Penetrating Question**

Notwithstanding all that has been written on this question posed by Paul in 2 Corinthians 6:15, it is certain that if it were submitted to the individual members of any ecclesia, the answers would be far from unanimous.

That, partly, is because we live in an age of so-called liberty which often degenerates into licence; and frequently environment governs our thinking, and even our interpretation of Scripture.

Christ warned, that the day of his coming would witness a less steadfast holding of the Truth. He declared: "As it was in the days of Noah, so shall it be also in the days of the Son of man." How many listened to Noah's teaching? Few if any. The whole earth had corrupted God's way and it chose to remain corrupt for one hundred and twenty years, notwithstanding Noah's persevering endeavours to recall men to a sense of duty to their

Creator. God's long-suffering ended in the Deluge. How many of those destroyed in Noah's day were counted among the sons of God as possessing a form of godliness, whilst denying the power thereof? We are not told. One thing is certain: the line of demarcation between the sons of God and the rest of mankind became blurred, so that God repudiated both. The sons of God had failed to perceive that in certain relationships, the believer hath no portion with the unbeliever—and so both alike perished in the Flood.

Paul's question, therefore, is a matter of first-rate importance. He was very explicit in his instructions:

**"Be not unequally yoked with unbelievers; for what fellowship hath righteousness with iniquity? Or what communion hath light with darkness? Or what concord hath Christ with belial? Or what portion hath a believer with an unbeliever? Or what agreement hath the temple of God with idols? (2 Cor. 6:14-16).**

The warning is still needful today. It will be found, indeed, that our standing before God is largely determined by our attitude towards such worldly associations. The Truth lays hold of men and women in every sphere of life. It enters families, church congregations, political organisations, and social bodies of every sort: taking out a member here, and another there. The result of its operations is often just that condition of dis-peace that the Lord foresaw when he said: "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and a man's foes shall be they of his own household" (Matt. 10:34-36).

### **Why The Truth Creates Enmity**

Why should the entrance of the Truth arouse such enmity? The answer is, that in most cases, the members of the family, the church congregation, and the social body from which believers are "taken out" (Acts 15:14), are, themselves, professed believers in Christ. Naturally, they resent the implied contempt for their institutions when the believer separates therefrom. The hitherto placid family life is severely disturbed, and the Truth's convert is made to feel the force of the Lord's words quoted above. The friendships and associations made in the church, and other worldly organisations, entail a similar wrench, and those who once looked upon us with pleasure, now view us with doubt and often antagonism. The Lord realised that this would be the

case, and taught that it is part of the price one must pay for truth in an age when it is not universally acknowledged and respected as it will be one day. He declared: "Blessed are ye when men shall hate you, and shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice in that day, and leap for joy; for behold your reward is great in heaven" (Luke 6:22-23).

In the opposition thus experienced, the disciple fellowships the suffering of his Lord. Christ declared: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:8-19).

On the basis of these words, a believer who enjoys the friendship of the world, needs to take heed. If he is courting the world in that way, he may find that it involves an attitude of unfaithfulness to Yahweh. James warned his readers of this, teaching that the "friendship of the world" invited the "enmity of God" (James 4:4). Moreover, his words suggest that those to whom he was writing were actually ignorant of their real relationship to both the world and to God!

Discipleship for many means parting with much that has been held near and dear. The disciple must be prepared to "suffer the loss of all things" for Christ, if required (Phil. 3:8). His cross will not be lightened by the criticism or counsel of his former friends. He will be told that the attitude

he has adopted is contrary to the commands to "honour thy father and mother;" to "love one another;" to "do good to all men." He will be told that much for which he contends is "contrary to nature," and opposed to good citizenship, and the common welfare.

Indeed, such advice may sound reasonable. It is well calculated to cause the babe in Christ to waver. Especially when it comes from within the Body, from worldly-minded adherents. Paul had to warn the Corinthians brethren of certain "false apostles," who were "deceitful workers, transforming themselves into the apostles of Christ" (2 Cor. 11:13). He told the brethren that it is possible for satan (the world at large) to appear in the guise of "an angel of light." We all need constant reminding of the separateness from the world that service in the truth demands.

### The Demands Of The Truth

Experience in the Truth will reveal that there is no common meeting ground between its friends and those of the world. Being of the one class will rule out the possibility of participation in the other. It was the purpose of Apostolic preaching to take *out* of the nations a people for the Name (Acts 15:14), and one cannot be "out of" and "in," or "of," at the same time. Paul claimed that his preaching was an attempt to "open the eyes of the Gentiles that they might turn from darkness to light," and "from the power of satan (the flesh in all its manifestation) to God" (Acts 26:18). He commended the believers of Thessalonica because they had "turned to God" from their former way

of life (1 Thess. 1:9), even though it involved them in physical suffering from persecution (1 Thess. 2:14).

Many of those who "turned" were doubtless considered by their contemporaries before the "turning" as good, law-abiding citizens, but, according to the Lord Jesus, they were members of Satan's kingdom, or, as Paul styles them elsewhere, "servants of sin" (Rom. 6:17). As such they were "without Christ, alienated from the commonwealth of Israel, strangers from the covenants of promise, having no hope and without God in the world" (Eph. 2:12).

The Truth turns one from the power of darkness and death, to that of light, life and glory. He becomes "a child of god" (1 John 3:2), an "heir of God and joint-heir with Christ" (Rom. 8:17); a member of "an elect race, a royal priesthood, a holy nation, a people for God's own possession." The one, all-absorbing duty and privilege of such, is "to show forth the virtues of Him Who has called him out of darkness into His glorious light" (1 Pet. 2:9). He has enlisted for service to God as "a good soldier of Jesus Christ," for whom he must be prepared to suffer hardship if need be. He has been "crucified with Christ" that the body of sin might be overcome, so that he is no longer in bondage to sin. This requires separation from those things that offend, and a strict adherence to the commandments of Christ whom he must seek, above all else, to please.

Paul exhorted:

"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" (2 Tim. 2:4).

### Practical Application Of Principles

The answer to Paul's question, then, is surely plain.

The believer cannot ally himself with a world which he believes his Master will overthrow at his return. He cannot take part in its politics either national or municipal, "for all the fashion of it shall pass away."

He cannot "swear to defend the country" in which the days of his pilgrimage are spent, seeing that he has been bought by another King, even Christ Jesus, and seeks another polity, even the Kingdom of God.

He cannot take up arms in the army, navy, police force, or any branch of the world's defensive system seeing that as the servant of Jesus Christ, he must avoid violence, and that, not until Christ's kingdom is established will "his servants fight" (John 18:36).

He cannot, in any way, associate himself with the religious systems of this world "that abide not in the teaching of Christ" lest in so doing he becomes "partaker of their sins" (2 John 9:11; Rev. 18:4).

He cannot choose as his "helpmeet" one outside the order into which he has himself entered, for how could one, outside of Christ, assist, or "help" him in the fulfillment of his vow that "whatsoever he does, it will be to the glory of God?" (1 Cor. 10:31).

With the social bodies of this world he can have little in common—even though they might be designed for the moral betterment of the community—for only complete association with Christ will effect any lasting change. Like the people in

Noah's day, the thoughts of those governed by worldly interests are far removed from God and His truth. With such conflict of interests, with such lack of agreement, how could they walk together? (Amos 3:3).

The command of the Lord is clear: "Be ye not unequally yoked with unbelievers. Come out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and be to you a Father, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:17-18).

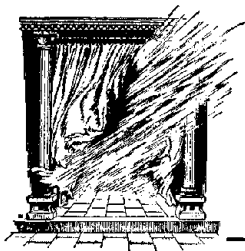
In this vital statement, Yahweh makes it clear that true sonship is predicated on action. We become His sons, not because we claim to be, but by demonstration of the fact in separation from the world about us. We view life from His standpoint; we govern our actions upon His requirements; we seek His pleasure. The words of the Almighty warn us that we are not sons but illegitimates if we fail to separate ourselves from the world to serve Him (Heb. 12:8).

Many claimed to be "sons of God" in the days of Noah, but they were destroyed in the Flood. God repudiated their claims of sonship, and they were destroyed with the world which they had loved so much. Christ warns that we live in a similar epoch. The signs indicate that the antitype will soon be revealed in the earth. The political, religious and social orders of humanity will be "destroyed by fire" in the judgment of Armageddon and its aftermath. Let us clearly assess our attitude to the world, that at the coming of the Lord, we will not be found con-

sorting with it in such a way as to demonstrate a friendship for it. For if that be the case, we will "receive of the plagues" that shall assuredly come upon a

world that not only "knows not God," but refuses to heed His message when it is plainly set before it.

— J. W.



**"THE VEIL,  
That is to say,  
HIS FLESH..."**

From birth, Jesus was both the Son of man, and Son of God. He was the Son of man by reason of being born of a human mother, named Mary. Through the law of heredity He inherited from His mother, namely, mortality. Mortality may briefly be defined as a sin-death physical constitution, or flesh and blood nature.

#### **Same Flesh And Blood**

The flesh of Christ was of the same physical substance as others, Heb. 2:14. The chemical properties of His blood were identical to those of all others. He came in the flesh (1 John 4:3), in the sense that He possessed the same flesh of sin that others possess, (Rom. 8:3). He was in all things made like unto His brethren, so that His physical nature was the same as those whom He came to redeem, (Heb. 2:17). He was tempted in all points like us by the impulses of sin in His members, yet without transgression, (Heb. 2:18). These physical features qualified Him to be a representative sin bearer for others. Being a Son of man qualified Him to represent man.

#### **Not A Mere Man**

If we were to stop here and say no more, or if we were to affirm that Christ was no different from other men in ANY RESPECT; or if we were to declare that Christ had nothing more than other men in His physical and mental makeup, we would be reducing the status of Christ to that of a mere man. We know that Christ was more than just a *mere* man. He was the Son of God, as well as the Son of man. Mary was his mother, God was his Father. Christ was begotten of God. His begetting was a divine act. It was a *miracle*. Nature could never have produced an individual comparable to Christ. It was the direct work of the Holy Spirit! He is the ONLY begotten Son of God, John 3:16.

He is unique, one of a kind. He is the first begotten Son of God, and the last to be begotten in this way, (Heb. 1:5; Rev. 1:11). There was both a human and a divine aspect of Christ. It was the divine begetting that made Him the Son of God, Luke 1:32. He was EMMANUEL: God with us, (Matt. 1:23) or God manifested in the

flesh, (1 Tim. 3:16). A child receives something from both parents. We know what He received from his mother. What divine qualities did He receive from His Father? Whatever He received from His Father as the result of His begetting by the Holy Spirit, must have manifested itself through the flesh of Christ, because, apart from the flesh, or body, He did not personally exist.

### **Divinely Superior**

We stress the likeness of Christ to His brethren when battling the doctrine of the Trinity, but we must not in doing so make Him a mere man. If there was a likeness, there was also a difference. This difference consisted of His superiority. He was divinely superior. David in Spirit called Him Lord, Psa. 110:1. He is our Lord and Master. What was there about begetting that made him divinely superior? Anything? Or nothing?

### **The Veil, His Flesh**

In Heb. 10:20 we have a statement that may enlighten us on this. There the writer refers to the veil of the tabernacle, and makes it signify the flesh of Christ. He speaks of "the veil, that is to say, his flesh." The veil was the curtain of the Mosaic tabernacle which separated the holy from the most holy compartment. The veil typified, or represented, the flesh of Christ at the time he gave himself as an offering for sin.

If we turn to Exod. 26:31 we find that the veil was a composite fabric. It was a composition of various colors and materials. The colors and materials used, tell us something about the flesh of Christ. There was blended in Christ all of the elements fore-

shadowed by the different colors and materials of the veil. It was the work of intricate and skillful design. In this we see that the flesh of Christ was divinely formed, and divinely handled, in such a way that God through it could accomplish his plan and purpose in bringing Him into existence (1 John 3:5).

It was to be of "blue and purple, and scarlet, and fine twined linen of cunning (or skilled) work: with cherubims shall it be made" (with cherub design skillfully embroidered, Berkeley Version). In the blue we see his heavenliness, his divine origin. He came down from heaven (John 3:13). "I came down from heaven" (John 6:38, 51). "I am from above," (John 8:23). These expressions refer to His divine begetting. In the purple we see royalty. He was to be a royal personage. When asked if he were a king, He replied, "To this end was I born," (John 18:37). In the scarlet we see Christ's relationship to sin, "He was made sin for us" (2 Cor. 5:21), in being given a physical constitution, or make-up of sin, and in being treated as a sinner. The fine twined linen speaks of righteousness (Rev. 19:8); a special righteousness skillfully wrought, or performed, under the direction of divine instruction. In the cherubic embroidery on the veil, we see the Divine Glory that was manifested by God through Him (John 1:14).

### **Specially Prepared**

To produce the personage foreshadowed by the veil, a divine begetting by the Holy Spirit was essential. No mere seedling of Adam could ever have fulfilled this

ritual prophecy. Only an individual especially prepared and fitted for his task by God, could accomplish what was signified.

There is a prophecy in the Psalms (139:13-16) concerning the conception of Christ in the womb of Mary. In the Rev. Std. Ver. we read, "For thou didst form my inward parts, thou didst knit me together in my mother's womb. I praise thee for thou art fearful and wonderful. Wonderful are thy works! Thou knowest me right well: my fame was not hid from thee, when I was made in secret, intricately wrought in the depths of the earth. (Earth in relation to God's dwelling place is referred to as "the depth," while heaven in relation to the earth is referred to as "the height above" Isa. 7:11). Thy eyes beheld my unformed substance; in thy book were written, everyone of them, the days that were formed for me, when as yet there was none of them."

### **The Finished Product**

The divine begetting was the beginning. In the veil we see the finished product. There was the forming, the shaping, and the finishing or polishing process in the formation of the character of Christ. *Without the basic ingredients there can be no finished product.* And the basic ingredients, or materials must be blended together correctly, and proportionately, if the desired result is achieved. So it was with Christ. In the forming of the flesh substance of Christ in the womb of Mary, something must have been done to make Christ divinely superior to others in being able to combat sin, and emerge victorious

over it. What was done? In what did his superiority over others consist? In what special way was he fitted for his struggle against the impulses of sin? He obviously possessed whatever was necessary to enable him to conquer sin by rendering perfect obedience, something others could not do.

### **The Mind Of Christ**

When we look at the members of the body of Christ such as feet, legs, arms, heart, and lungs we do not see them as being superior to the members of others. But when we come to the head and look at the seat of intelligence and thought, we see something greatly superior emanating therefrom. It was in his mental makeup that Christ was so divinely superior to others. He possessed a mental capacity that exceedingly surpassed that of all others. It has been said that the reason why some are naturally mentally superior to others, is because of the better natural arrangement of the molecules of the brain cells. A misplaced molecule can interfere with the brain's ability to think. Now in the case of Christ, where so much was to depend upon his mental capacity, (His ability to think and reason in harmony with the mind and will, and purpose of God), is it to be supposed that God would leave to chance arrangement, or emplacement of the molecules of the brain cells? Or would God in forming the brain (which is the organ of thought and reason) arrange the cells in such a manner that as a result, Christ would possess a divinely superior mind which would enable him to develop a sensitivity or consciousness, to-



ward God's law to the extent that it would be possible for him to avoid mistakes of ignorance, and other mistakes due to lack of sufficient knowledge? The formation of the brain of Christ, and its relation to his nervous system, required the skillful and unerring hand of God.

To avoid making mistakes due to ignorance, it would be imperative for Christ to be amply informed of God's requirements of him. This accumulated development of knowledge would have to start at a very early age, if he were to avoid the sins of youth. To build a knowledge equal to the requirement, would necessitate a mental capacity far superior to that possessed by anyone else of the human race.

There was also the factor of environment. This was positively necessary. He was instructed and taught the law of God in his home, and also he was instructed and taught God's way by his Father. So he was specially prepared for his task of overcoming sin, both hereditarily and environmentally; and also at his baptism he was anointed with the Holy Spirit without measure. He was from this point on a full manifestation of God in or through the flesh, and was qualified to offer himself as a perfect sacrifice.

### Was It Unfair?

It may be objected that if Christ were equipped with something in his struggle against sin that others do not have it would have disqualified Him from being a true representative for others, because it would have made him a different kind of person, thus making the contest an unfair one!

But it is to be borne in mind that there was no interference with the will, or desire, or freedom of choice for Christ. He was not forced, or compelled. It was a voluntary submission to the will of God. He was specially equipped and prepared for the task, but the choosing of that which was right was *his* responsibility. He knew just when a thought or act was about to become a sin, and was able to check it.

It was not so much the question of possessing something that others do not (though this was true), but rather the fact that he was divinely superior to all others. This superiority did not disqualify him. It was essential because he was called upon to perform a work that others could not do. His obedience had to be absolutely perfect. There could be no forgiveness for any of *his* mistakes. With us it is different.

If Christ had to be *exactly*, and *precisely* as we are, and in no respect different from us in order to be our representative sin bearer, then obviously, he *would have had to be a sinner*. This however *would* have disqualified him, because a sinner can neither redeem himself nor others. If the possession of something that others do not have (by reason of his divine begetting) would be an unfair advantage in helping him to overcome sin by rendering a perfect obedience to God's requirements, (because it would constitute a difference from us), then why wouldn't his being anointed with the Holy Spirit *without measure* at his baptism do likewise, seeing that none but he has experienced this? Why should something extra given to

him at his begetting tend to disqualify him as a representative, but something extra given him at his baptism would not? Why the one and not the other?

### **Choosing The Good, Refusing The Evil**

Apart from the mind, attitude, and disposition of Christ towards God's will, all of his ability would have counted for nothing. He was given the capability, but he had to do the choosing of the good, and the refusing of the evil. There was in him the blending of both the ability and the inexorable, or unyielding desire to render perfect obedience. The amazing part of the work of Christ was his unqualified, and unreserved acceptance of God's requirements of him! It was *this* that endeared him so to God. It was *this* that earned him the title of "BELOVED" Son. His attitude and desire was foreknown, and was foretold in a Psalm. "*I delight to do thy will, O my God: yea thy law is within my heart.*" (Psa. 40:8). He said, "*My meat is to do the will of Him that sent me, and to finish His work.*" (John 4:34). It was not a work of experiment. God foreknew the results, (Acts 15:18).

So he possessed both the ability, and the desire to perform the work that God had appointed him to do. His righteousness, developed through obedience, was his own. But he did not accomplish it however, on his own, or apart from God's help. It took the closest co-operation between himself and his Father to be successful in overcoming sin.

### **Obedience Required**

If God required perfect obedience from us as a condition of eternal life, we would all be eliminated. We render obedience to God, but only in the comparative not in the absolute sense. Our righteousness is only comparative, not absolute. No matter how much we may desire to render perfect obedience, we cannot, because we do not possess the ability to do so. We often lack the wisdom to choose what is right. We make mistakes, we require forgiveness, 1 John 1:8. Paul in writing to the Galatian believers tells them, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye CANNOT DO the things that ye would," (Gal. 5:17). And so it is.

Why then, it may be asked, does God command us not to sin, when it is not possible for us to entirely cease from it? It is only logical that God forbids us to sin. To do otherwise would be to permit sin. God never permits, or condones sin. It is never all right to sin. Every sin must be accounted for and forgiven by God, if we are to enter into the Kingdom. One unforgiven sin would bar our entrance into the kingdom.

### **What God Wants From Us**

God wants us to put forth our best effort to obey Him. We cannot render perfect obedience, no matter how much we may desire to do so. But we can reduce our sins to a minimum. And we can succeed in pleasing

Him to the point where He will forgive us our shortcomings and imperfections. We can render an acceptable degree of obedience, and we can be comparatively righteous. And this we *must*. If we *try* He will *help* us to succeed.

—John Hensley

From *The Christadelphian Tidings*

*An Alphabet Of Bible Characters.*

# "X" The Unknown Quantity

*"Let him that thinketh he standeth take heed lest he fall"*  
— *1 Corinthians 10:12.*

What Bible Name shall we use to illustrate this letter in the alphabet? There is so little in the Word under the letter *X*, that I decided on a statagem. When at school, *X* was always used to describe the unknown quantity. It was a most useful term, which often bridged some embarrassing gaps. Let us apply the letter in that way in the spiritual realm, as defining the "unknown quantity" in every man and woman. We each possess it, and when we open the Word, we find a fascinating display of it in the characters revealed therein. Sometimes it was to good; quite often it was to evil. Yet the Word has faithfully recorded each person in his or her slow development of character, to the end that we might be inspired, and warned: inspired to imitate the good, or warned to avoid the evil.

### **Examples To Avoid**

It is only natural that our first

character should be our progenitor—Adam. Look at him as he stands erect in Eden, made in God's Image. The highest and best of creation, at that moment his future was just a question mark. How would he react to his coming test? what strength of character would he reveal? how vulnerable would he be to trial or temptation? There is only one symbol to describe Adam at that moment: it is *X*, the unknown quantity.

God alone knew what his reactions would be, for we do not believe that angels were blessed with foreknowledge (cp. 1 Pet. 1:12). Then matters were permitted to develop—the man and his environment on the one hand; and the coming seduction by the serpent on the other. Yes, we now know who won the day, but who would deny that none could have devised a more fitting test of a man's character than the test set by God? So, that latent

unknown quantity developed, and finally manifested itself in open rebellion.

We pass to another man, Cain. Were we confronted with Cain and his brother Abel, would we be bold enough to forecast the future of each? Outwardly, there was little to distinguish them, but inwardly, there was much. Meanwhile, *X* must take over. Only future happenings would reveal the saint from the sinner. But now, as we reflect on the terrible sin of Cain, we see how that tiny seed of jealousy was a development of the lusts of the flesh aggravated as a result of the sin of Adam. May we suggest it was a visible evidence to all generations that the original "goodness" of man had begun to deteriorate. So the seed grew, and the character of Cain was manifested in his act of murder. "Every man is tempted when he is drawn away of his own lust and enticed." That which, hitherto, had been invisible and could only be defined as *X*, now revealed itself in murder.

### Example To Emulate

What a lovely contrast when we look at the father of the faithful. There he lived in ancient Ur, just one more inhabitant, in a large and busy city. Yet in the eyes of He who sees all, there was that wonderful *X*, waiting to be revealed and developed.

Abram had a common origin as Cain, but what a difference in the characters of the two men. Nevertheless, it took circumstances to reveal that difference. How strong, or weak, was Abra-

ham's faith? True to the pattern of mortals, we find the faith of Abraham was strongest when it was most needed. It was revealed for what it was when he left Ur to set out for he knew not where, when he walked three days with Isaac, knowing that at the end, he would be strong enough to bind his son to the altar and then slay him. Yet, side by side with such magnificent faith, we hear Abram instructing his wife: "Say thou art my sister!" Who shall not say that every human is a well of unexpected possibilities?

We glance at Noah: perhaps one of the finest characters in time. Undoubtedly one of the loneliest of men yet "he walked with God." In that exalted company he developed that strength of character which enabled him to accomplish the seemingly impossible. For year after year, with steadfast determination he witnessed to his faith before men. His was an active faith, the sincerity of which was tokened in the ark slowly erected even as he preached.

Noah truly revealed a wonderful example of *X*. How many men would have broken under the strain, but not Noah! How pleasing to God must his witness have been as the "unknown" aspects of his character developed like a lovely flower! So God rewarded him, for he and his family were the nucleus of the new world which emerged from the flood.

One more character from the old testament: David the shepherd boy. As we watch him tending the sheep, who could foretell his destiny? Yet God knew! Year after year, the

hitherto unknown aspects of his character were revealed as he responded to the warp and woof in his life. Sometimes it led him to the heights, as when he took Goliath's sword and cut off the head of the giant. Or when he successfully brought home the Ark, dancing before it with religious zeal. But *X* was to reveal other, less beautiful traits, as when he succumbed to temptation, and committed first adultery, and then murder. Let us note in passing that God did nothing about it for nine months. What were David's thoughts during that period of sinful gestation? The unknown quantity sometimes takes a man to the gates of hell, and during that sad epoch David was close to them more than once. But grace and virtue ultimately triumphed to bring him back to sanity. David was truly repentant, and God was proved right in recognising the unknown quantity of his character and proclaiming that he "was after His own heart."

Last of all, we come to the King of glory, and his very special quantity of *X*. He came as the seed promised in Eden, who would undo the harm done by Adam. Someone has said that a baby is just a bundle of possibilities. Look at the babe lying in a manger, 1975 years ago! What of his future? Is he just another baby? Just another tributary to Caesar, or—so much more? Thanks be unto God that He graciously wrote down many of those unknown quantities of His Son in the Psalms and Prophets: from childhood, to that day when Jesus cried, "It is finished."

Yet as we know, Jesus developed like other children, like

other men, but with this terrific difference: the business of his Father was his consuming ambition—all else was subject to that.

Easy words to say, but they take a lifetime to understand. Read again the four gospels in the light of *X*. Observe how that character unfolded from the age of twelve onwards; and recognise the Father's depth of love in giving us Jesus. Let us never take him for granted. Let us see him always in his marvellous uniqueness: "The express image of God's person, the effulgence of His glory."

Like Noah, Jesus was one of the loneliest of men, but he, too, "walked with God." Though, physically, men saw him walking in Galilee, mentally he had ascended into heaven and dwelt in the presence of God, where we, too, can aspire to be (see Col. 3:1-2).

How great are the heights to which a human being can rise, if only that being will grow in ever increasing intimacy with God. That same *X* now draws us together in rich fellowship. We may have never met each other in the flesh, yet we feel we know each other in the spirit, and this has been brought about by the slow development of that hitherto "unknown quantity" in us: the manifestation of Jesus Christ, the son of the Blessed, the Messiah of Israel.

To us, Jesus is no more an uncertain *X*. To us he is our personal Saviour, and to each of us he has promised that, as he now *is*, we can one day *become*, if we try to develop our characters in a daily imitation of his.

— J. A. Swaish (Wales).

# The Gazelle of the Bible



The lovely little Dorcas Gazelle is well adapted to conditions in the desert, feeding on the sparsest vegetation—a lesson for the 'dorcas' of this life.

In the RSV the Hebrew word *tsebi* is translated *gazelle* whereas in the AV it is *roe* or *roe*. This small antelope can still be found in Israel, Syria, Egypt and Arabia foraging in small groups. With the Fallow Deer and Nubian Ibex it would have provided a good deal of the meat in country areas as it was in the category of a clean beast under the Mosaic Law (Deut. 12:22).

These beautiful, wild creatures are synonymous with swiftness (2 Sam. 22:34), grace (Sol. 2:17), and gentleness (Prov. 5:19), and are referred to many times by Bible writers to depict these characteristics to discerning readers. Having observed their South African cousins, the Springboks, on a recent visit to that country, I can appreciate the descriptive quality of these delightful animals.

As the ecclesia of God, we would do well to emulate these characteristics now in preparation for our role as the Bride of Christ. Gentleness is named by Paul as one of the fruits of the Spirit (Gal. 5:22), and James tells us that it is part of the wisdom from above (Jas. 3:17). In both sexes of the species the whole form of the gazelle is graceful. The animal moves with perfect coordination. Peter exhorts

wives particularly to grace themselves with "the ornament of a meek and quiet spirit, which is in the sight of God of great price." (1 Pet. 3:4).

Sisters may find advantage in meditating upon the fact that the disciple mentioned in Acts 9 called Tabitha, (which is of Aramic derivation), is named Dorcas, meaning gazelle in Greek. As throughout Christadelphia we associate her name with sewing circles for the needy, let us endeavour to walk worthy of her memory by developing those aspects of character relating to her name.

David (2 Sam. 22:34), Isaiah (Isa. 58:14), and Habukkuk (Hab. 3:19) all quote from the Song of Moses which speaks of the time when Yahweh alone led Israel to walk sure-footedly on "the narrow paths" through the wilderness (Deut. 32:13). The Biblical record teaches us that the people of God always stumble and fall when they stray from their Shepherd.

Let us make Yahweh our Strength, and like the gentle Eland, (the only governable antelope), stay within the fold, praying that when the great Shepherd gathers us we will forever tread gloriously with him "upon the high places of the earth" (Amos 4:13).

Sis. Barbara Day, Cumberland.



# Communication

(In which the Editor holds converse with readers near and far)

## A Dangerous Doctrine

I would like to make a few observations on your editorial, *A Dangerous Doctrine*, which appeared in the January *Logos*. I think the root of the problem of the theory of the present possession of the Holy Spirit is much deeper than I understand from your article.

I understand that you were opposing a teaching which you thought was recent whereas it can be traced back at least 200 years. It was the motivating force of the 'religious revival' of the early 18th century and its effects are still with us today. A Methodist Hymn book records 'After the Pentecost that came to the Wesleys and their friends, the revival of singing in England became marked and general.' I do not think that this revival made claims of miracles working but it certainly made the claim which you oppose in the brotherhood today 'that Holy Spirit is a mysterious effluence received at Baptism which assists us to understand the Scriptures aright, and guides in the development of a character acceptable to God.' The Baptism of these 'revivalists' is however Baptism of the Spirit and not of water as your words mean.

As already quoted the effect of this revival in the early 18th century led to a

revival of singing in England and this led to the writing of many hymns a lot of which had overtones of the 'pentecostal' experience. Some of these are sung by Christadelphians and even when modified can be more dangerous than the written word. I do not know if you use the same Hymn book in Australia as we do here in England but if you do a glance through it will show the point I am trying to make. There are many hymns where the words imply that we can be guided externally to have a character acceptable to God. For instance, take hymn 111, where in the 5th versc it reads, *Take my will and make it thine*. We want our wills to be those of God but we have to do it ourselves not to leave it to God to do.

A more dangerous type of hymn, however, especially to those brought in from outside, is the one that has been modified to make it innocuous. As an example of this I would take Hymn 99. It will be noted that the authors are given as James Edmeston and compilers. To me this raises a question as to whether Christadelphians ought to modify other peoples hymns. Personally I do not think they ought but I will not pursue the matter here. Christadelphians could not, or perhaps it ought to be should not, have sung this

hymn in its original form. The first line of the third verse reads *Spirit of our God descending*, and so this was altered to *May thy grace on us descending*. However, once it is realised what the original was it is readily seen that the hymn is about the help we can receive from the Holy Spirit as in fact is implied by verse 1 which has in it at line 3 *guide us*. So although the really objectionable words have been altered, the theme of the hymn is still retained especially by those, who before they became Christadelphians, used to sing it in the original form. Such, if they had been well grounded in the Truth, would immediately think of their earlier beliefs and wonder why it was there. If they had not been well grounded would think Christadelphians believed the same as they did before they became Christadelphians!

I submit therefore that such Hymns, even if modified, can appear to give support to what you call *A Dangerous Doctrine*, as indeed it is. These hymns give a wrong idea about the work of the Holy Spirit for they are tantamount to asking for the Holy Spirit's help in the guidance of our character."

C.E.S. (Dorset, Eng.).

(We believe that hymn-singing is an important

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*function of our service. The words we utter are spoken to God; it is the one part of the service in which every member of the Ecclesia can audibly participate—therefore the greatest care should be exercised in the selection of hymns in order that each one may fully enter into that part of the meeting "singing with spirit and understanding"—Editor).*

### **Logos Tour In The Philippines**

Dear Brother Mansfield, Loving Greetings in the saving Name of the Master.

"I want to thank you for visiting the Philippines, and making that visit to Bayambang. I cannot fully tell you the impact it has had upon the hearts of the brothers and sisters. It continues to be the topic of conversation, and we hope you will visit us again.

"Enclosed are some photos which we would like

you to keep as souvenirs. Here I was asked by the Brethren to have an enlarged one prepared, which is now displayed upon the wall of our meeting place. It is a good reminder that although separated by thousands of kilometers, and though we differ from colour and culture, yet we are one, united, and full of love for each other.

"I was sorry that I was not able to personally bid



The Editor addressing the outdoor meeting arranged by the ecclesia at Bayambang. Brother Rodolfo Jimeno is acting as interpreter.



The above photo was also forwarded to us by Brother Jimeno. It depicts the Logos group on tour fraternising with the Philippino brethren at Bayambang, about 130 miles distant from Manila. The function was splendidly organised by the local Philippino brethren.



you goodbye after the meeting in Manila. Your arguments with those who challenged you during the question session were truly great. I wished it had continued longer.

"We continue to remember you all in our thoughts and prayers. Please make mention of us in your prayers. We need them, particularly now that the troublous, perilous, wicked times of the Gentiles are at their height, signifying that our Redeemer is near, yea, even at the door!"

"Your brother in the saving Name of the Lord Jesus Christ, Rodolfo Jimeno (Philippines).

*(The pleasure of visiting the brethren in the Philippines was all ours. Many of the touring group stated that it was a highlight in the tour. We commend you for the excellent arrangements which were so beautifully carried out. I was sorry not to be able to personally bid you farewell. My passport had been taken, and it was important that I obtain a duplicate that very afternoon—and hence had to hurry away from the meeting to the Embassy. As for another visit to the Philippines, and to Bayambang, we look forward to this during our tour next year, God willing. On that occasion, we will leave Manila for Bayambang the morning, so as to have more time with the Ecclesial members of the district. We are most sorry that we had to curtail our visit last time. —Editor).*

**Progress**

"You will be pleased to know that our heavenly Father has blessed our meeting most wonderfully. We commensed with only six members just over two years ago, and since that time, we have had nine

**Family Responsibilities**

"I would like to say how interesting, how well put and how well expressed I found the article in April's Logos entitled "Family Responsibilities." So on this vein I would like to draw your attention to a poem which came to my notice which reiterates those principles spoken of in the article.

*A Child*

*A child who lives with criticism learns to condemn  
A child who lives with hostility learns to fight  
A child who lives with ridicule learns to be shy  
A child who lives with shame learns to feel guilty  
A child who lives with tolerance learns to be patient  
A child who lives with encouragement learns confidence  
A child who lives with praise learns to appreciate  
A child who lives with fairness learns justice  
A child who lives with security learns to have faith  
A child who lives with approval learns to like himself  
A child who lives with acceptance and friendship,  
learns to give love and kindness in his life.*

This suggests that parents should be kind, firm and consistent in discipline, and that their attitude to the Truth should be enthusiastic and keen so as to act as an example to the child. Thus the child, brought up in kind, loving, and fair circumstances, and in a Godly environment, will reflect the influence of the home in later years.

"Another point of children which I would like to see discussed in Logos is what will happen to the children of the brethren after the judgment seat of Christ, both the children of brethren who are elevated to the right hand (made immortal) and the children of those rejected. This is a question which does come up among sisters from time to time.

"Thanking you for the excellent work, particularly the *Good Company* for the children.

M.B. (NSW)

*(We may attempt an article on this theme at a later date—Editor).*

baptisms; mostly from outside sources unconnected with relatives in the Truth. In this, the *Herald Of The Coming Age*, and similar publications, have played a part. On our part we would like to help Logos in any way we can; and are willing to help absorb your postage problems by re-posting any parcels to local readers, or by personal delivery. If it is more economical to put twelve copies of the magazine in one parcel, you could mail it to us, and we would arrange distribution here. — G.H. (Eng).

*(Postage rates in Australia are the highest in the world. It costs us about 20c. to mail a single copy of*

*"Logos" to a country outside of Australia, and even so, we are limited in the number of copies we can include in a single parcel. At present it would almost be possible, for us to air-lift "Logos" to England, and distribute it from convenient centres, at the same price as we pay for surface mail—and we are investigating what would be involved in so doing. Thank you for your offer to help. — Edit).*

**Remittance From Canada**

"We have renewed our subscription for Logos and trust that the manner in which we have done this is satisfactory to you. We do appreciate the trials and tribulations of editing, and

have appreciated the contents of the Magazine during the past volume. This world of sin and sadness, causes us to echo the closing prayer of the Bible: "Come Lord Jesus." Indeed, as we view conditions about us, we add the words: "Come quickly!" The political clouds of unrest and disquietude press heavily upon the world, emphasising the need of the presence of that one who, alone, will be competent to quell the storm, and calm the rough seas of Gentilism. May the Prince of Peace soon appear"—W.P. (Canada).

(Remittance from Canada or USA can be made by your personal cheque drawn in favour of Logos Publications. There is no problem in us negotiating payment of such forms of remittance; indeed, it is easier than even a money order. Thank you for your words of encouragement — Edit).

### World Wars In Prophecy

"I have a question that bothers me, and perhaps you can answer it. In view of the magnitude of World Wars I and II, why is there no mention of them in Scripture? Another question, I have not seen an article lately by Bro. Graham Pearce of England, and I am wondering if he is still alive? Finally, I want to thank you for Logos which I deeply appreciate, and particularly for the articles *Count Down To Armageddon*." — L.F. (USA).

(World War I opened the way for the Jews to return to Palestine. Britain, driving up from Egypt, occupied Jerusalem, and proclaimed the Balfour Declaration inviting Jews to establish a National Home in the land.

This was a notable fulfilment of Bible prophecy, and seems to be specifically referred to in Daniel 11:40: "The king of the south shall push at him." The term "king of the south" in this context implies a foreign power in occupation of Egypt, and the "him" referred to is the power in occupation of Constantinople or Istanbul. This section of the prophecy was fulfilled in World War I, and the final portion of the verse will be fulfilled in the future when Russia moves against the Middle East. Since World War I, Egypt has obtained independence, and, therefore, it is significant when referring to the latter-day invasion of the King of the North, or Russia, it is said to be against Egypt (cp. v. 42-43), and not against the "king of the south."

World War I also brought about the end of the Turkish Empire, though Turkey as a nation remains. Dictator Ataturk of Turkey reduced the power of the Sultan, and decreed the end of the Empire in favour of the Republic. Thus World War I brought about a significant "drying up" of the political Euphrates in accordance with the requirements of Rev. 16:12. Ultimately, Russia will occupy the whole of Turkey, and it will be brought into subjection to the power from the north, who will occupy Istanbul as a centre of his own influence (Dan. 8:25).

What of World War II? This war brought about the establishment of Israel as a nation, and the development of Russia as a world power. These are two notable developments of the "time of the end." Ezekiel predicted the order of the restoration as (1)—people; (2)—nation; (3)—monarchy of Israel (see Ezek. 37:21-22). The first was

brought about by the Balfour Declaration at the conclusion of World War I; the second resulted from conditions developed during World War II; and the third shall emerge as the result of World War III (Armageddon). In the Revelation, John declared: "I saw three unclean spirits like frogs" (Ch. 16:13). These spirits are described as universal in their influence, injecting a spirit of madness and belligerency into all nations. What does the symbol represent? It represents Communism, which is devilish in its influence, war-like in its manifestation, and universally troublous in its effect. Today it "goes forth to the kings of the earth and of the whole world, to gather them to battle." Every nation is effected by this daemonic spirit. Even the previously weak nations of Asia are proclaiming, "We are strong" (cp. Joel 3:10). Since when has Communism emerged as symbolically described by John? Since World War 2. Therefore these wars have brought to fruition events predicted by the prophets. In "Exposition of Daniel," brother Thomas wrote that he anticipated a war that would precede Armageddon, and play its part in reducing the nations to the point where the confederation of them under Russia, predicted in Ezekiel 38, could be brought about. World Wars 1 and 2 have done that, and as a result we see Israel a nation, Russia a world influence, and Europe divided into two answering to the feet of the Image (Dan.2). In other words, from these wars there have developed signs that speak eloquently of Christ's second coming. Let us heed the signs, and make ready for the return. —Editor)

A reader has asked that we reply to an article in *The Believer* which claims that Nehemiah is the Prince of Ezekiel's Temple prophecy. The article rejects the teaching that the vision seen by the prophet relates to the Kingdom, and claims that the Temple therein described is the one built by the Jews who returned from the Babylonish captivity. This is stated very dogmatically, thus:

**"Many of us have, because of their placing at the end of the book, believed that these chapters stand related to the Kingdom age. They do not."**

What reasoning is advanced for such dogmatic sweeping aside of Christadelphian teaching on this theme? Three arguments are advanced:

(1)—The last chapters of Ezekiel are mostly "a re-statement of the Mosaic Law," and therefore, presumably, cannot relate to the future.

(2)—The prince is shown preparing for himself and for all the people of the land a bullock for a sin offering, and that cannot relate to Christ.

(3)—Dan is allotted a portion of the land, whereas in Revelation 7, the tribe of Dan is excluded from any inheritance in the future age.

We are convinced that only the most superficial reader would be led astray by the reasoning of this article. However, if any doubt that the prophecy relates to the future, we suggest that a consideration of Brother Sulley's book: *The Temple Of Ezekiel's Prophecy*, will put their minds at rest.

We believe the subject is an important one. A clear conception of the Kingdom and of the worship that will unite the world as one, helps to clothe the future with reality, assists to brighten the vision before us, and makes more tangible "the joy set before us." It is when believers are plagued with doubts and confusion that the future appears intangible and unreal; and faith loses its power to transform. That is why we view with disfavour teaching that sets out to challenge principles of prophecy that have been established upon sound exposition. In some quarters it is becoming popular to challenge the tried positions of the pioneers, to call in question interpretations of prophecy that have stood the test of time, merely for the sake of the novelty of discussion, or perhaps to demonstrate an independence of mind, and to show that those advancing these "new" ideas (which are very often only old ideas re-hashed) are not held in bondage to the "traditional" viewpoint. In other words, they are advanced with no sense of responsibility to the Truth, and only result in weakening the Christadelphian platform of prophecy, by the divided and discordant claims that emanate therefrom.

There is nothing new about the theory of Ezekiel's Temple prophecy referred to above. It is similar to interpretations advanced by some clerical commentators, the authors of which have no conception of an earthly Kingdom of the future; let alone of a Temple, with the Lord

Jesus and the glorified redeemed presiding over the worship presented therein.

It is quite obvious that the people of Zerubbabel's day did not consider that the Temple they built was a fulfilment of the one seen by Ezekiel in vision. Where was "the very high mountain" with the Temple "like the frame of a city" (Ezek. 40:2)? Jerusalem, at present, is not "a very high mountain," and, in fact, is overshadowed by other mountains surrounding it. Where, in the days of Zerubbabel, or Nehemiah, were the vast pillars, spacious entrances, and glorious architecture that excited the interest of Ezekiel? They were non-existent!

Did waters issue forth "from under the threshold of the house," built by Zerubbabel, so wide and deep, that they were as "a river that could not be passed over, waters that were risen, waters to swim in, a river that could not be passed over" as required by the prophecy (Ezek. 47:5)? By no means. Instead, water had to be conveyed into the city, as the evidence of archaeology reveals. Did Nehemiah view a river of living water, flowing eastward and irrigating the deserts so that forests of remarkable trees providing herbs of healing quality, clothed its previous arid wastes (Ezek. 47:2,12)? Was the Dead Sea healed in the days of Nehemiah, enabling fishermen to cast their nets at En-ge-di (Ezek. 47:10)? If any fishermen, in a mistaken conception of Ezekiel's prophecy such as is advanced in the suggested theory, had attempted to fish at En-ge-di, he would have done so in vain, and to the amusement of his fellows! Was the tribe of Dan allocated a portion of land "on the border of Damascus northward" as required by Ezekiel 48:1? We are convinced that Sanballat, if he were alive, would "laugh to scorn" the idea (see Neh. 2:19).

So we could go on and on, advancing aspects of the vision seen by Ezekiel which have never, to this day, been revealed in the earth. The world had never seen a temple of such magnitude and glory, or such transformation of the Middle East, or such restoration of the tribes of Israel as are described within the compass of the prophet's concluding eight chapters. And certainly, as we have commented above, the people of Zerubbabel's day did not see in the Temple they erected the glory described by Ezekiel, for when the foundations of it were laid, the ancient among them who recalled the glory of Solomon's Temple, and saw the comparative poverty of the new building, commenced to weep (Ezra 3:12). Haggai the prophet had to encourage them with the exhortation that Yahweh would "take pleasure in it," even though it was not great in glory, as that of the future age will be (Hag. 2:6-7). That fact caused the Spirit to proclaim through Haggai in prophetic promise: "The glory of this latter house (the Temple of the Age to Come) will be greater than the former (Solomon's Temple), for I will fill this house (the Temple of the future) with glory, saith Yahweh of hosts" (Hag. 2:7-9).

Let us briefly look at the three "proofs" advanced in support of the claim that Nehemiah was the prince referred to by Ezekiel, as claimed in the article referred to above.

### **A Re-statement of the Mosaic Law?**

It is suggested that the last chapters of Ezekiel's prophecy are "mostly

a re-statement of the Mosaic Law," and as such, cannot apply to the future. We have seen, however, that Ezekiel's vision depicted such changes in the land as have never yet been revealed. As to the ordinances of worship, whilst there are obvious connections between the enactments of the Temple and those of the Mosaic law, there are also important differences. For example, in Ezekiel's Temple, the altar is placed in the most holy (Ezek. 43:12), which varies considerably from its position in the Tabernacle and Temples of the past. Again, the ritual by which the altar was cleansed under the Law, varies from the instruction given to Ezekiel. Other significant amendments of the Mosaic law in relation to the Temple of the future are revealed by a careful reading of "the law and the prophets." They will provide necessary changes for the needs of a world-wide theocracy and Temple worship. However, as both Moses and Malachi (the author and finisher of the Old Testament) proclaim, the Law will provide a basis for the worship of the future age. Moses predicted, that in the Kingdom of the future, the people of Israel shall "return and obey the voice of Yahweh, and do all His commandments *which I command thee this day*" (Deut. 30:8); and Malachi, referring to the same epoch, reveals that the people will be called upon "to remember the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments" (Mal. 4:4). The Lord "magnified the law and made it honourable" (Isa. 42:21) by his perfect obedience to its requirements, and as such, it will form the basis of the law of the future age (Isa. 2:2-4). Part of that law which shall then go forth from Zion to all the world, will call upon all nations to "keep the feast of tabernacles" (Zech. 14:16), which requires the offering of sacrifices.

### **The Prince Offering For Himself**

Because the Prince is depicted as "offering for himself," Christadelphian exposition of the Temple, as set forth from the beginning of the Movement, is set aside by the article we are examining in favour of an impossible theory. Did not the Lord, in the past, as prince (cp. Isa. 55:4), offer for himself and for his people when "through death he destroyed him that hath the power of death, even the devil" (Heb. 2:14)? Paul answers in the affirmative, claiming that he did this once for all (Heb. 7:27). He taught that the shepherd of the sheep was, himself, "brought again from the dead . . . through the blood of the everlasting covenant" (Heb. 13:20), which, of course, is his own blood. If the Lord was brought from the dead through his own blood-offering, he benefited from his own blood-shedding, a principle, apparently, which the author of the article we are considering fails to understand. Indeed, it is only through the victory that the Lord then won, that the Temple of the future will be built. Therefore, why not commemorate the fact, by dramatically portraying it in the way described? We see it as an extremely wise provision, designed to teach a most salutary lesson to every mortal who will present himself for worship. It will graphically reveal that the Prince who will be seen "in all his beauty" (Isa. 33:17) only attained to his exalted position through personal sacrifice of self. Did not Christ promise his apostles that he would eat and drink the tokens of his covenant with them again when the Kingdom will be established? What do they represent? They

memorialise his own offering, from which he himself benefited, whilst providing the means of redemption for his followers.

The memorials of bread and wine will be used by the Lord when in communion with the glorified redeemed. They will recall the self-sacrificing means whereby they then will have attained unto their honoured state (Rev. 5:9-10). On the other hand, the public offering of an animal sacrifice will teach mortals in the Kingdom, the principles of redemption that they can obtain through the Prince. It will remind them that the way to life eternal is through sacrificial death, and that the shepherd-prince (see Ezek. 34:23-24) has led the way for them to follow.

### Dan In The Kingdom

The writer of the *Believer* article evidently does not believe that the tribe of Dan will be granted an inheritance in the Kingdom. His theory, of course, cannot be sustained if Ezekiel's prophecy is to be interpreted as relating to the future: hence his rejection of that concept. For, in his last chapter, Ezekiel carefully sets out the order and inheritance of each tribe, including that of Dan. Can the author show that at any stage in history Dan inherited the land allocated to it by Ezekiel? He cannot! At no stage, and certainly not in the days of Nehemiah when the Samaritans were still a powerful force north of Jerusalem, have the twelve tribes been granted such inheritances as are enumerated here! When has there existed seven northern tribes with inheritances of identical size, as Ezekiel's prophecy requires, and five similar cantonments in the south, divided by an holy oblation in the centre? At no time! When has there ever been a city built with the significant name of *Yahweh Shammah* as required in the concluding verse of Ezekiel's prophecy? Never! So the prophecy as a whole remains as yet unfulfilled.

Why does the author of the article we are considering reject Dan from among the tribes of the future? Because, he claims, that Dan proved rebellious in the past (but what tribe did not?), and that it is missing from the tribes listed in Rev. 7. But Rev. 7 does not relate to Israel after the flesh, but to the Israel of God (Gal. 6:16): the saints who are "sealed in the forehead," whose symbolic number is 144,000, and who are defined as "the redeemed from the earth" (Rev. 14:1-4).

In misinterpreting both the prophecy of Ezekiel and that of John, the author is led to dispute a cardinal teaching of the prophets, the apostles, and the Lord Jesus Christ, namely, that all twelve tribes will be restored; for he finds no place in the future for Dan. But did not the Lord promise the Apostles that they would judge "the twelve tribes of Israel" (Matt. 19:28)? Did not Paul write, that he desired that brethren would not be "ignorant of this mystery, lest they become wise in their own conceits" that blindness in part is happened to Israel *until* the time when the Deliverer would appear to put away ungodliness, so that "all Israel shall be saved" (Rom. 11:26)? Is the sin of Dan so great that the Lord's offering is not adequate to put it away? Is not the future of Dan guaranteed by the prophetic blessings of Jacob (Gen. 49:16), and Moses (Deut. 33:22)?

The fact is, that a misinterpretation of prophecy has led to the disputing of a doctrine—that all tribes will be restored

### Was Nehemiah The Prince?

In advancing Nehemiah as "the prince" of Ezekiel's prophecy, the author, apparently, has failed to see where this will lead him. For the prince is described as exercising the functions of the high priest: *offering sacrifices on behalf of himself and the people*. Did Nehemiah do that? He did not, for otherwise, he would have broken the law. Nehemiah was not a priest, as the narrative reveals; and there was needed a "change of the law" for a man of Judah to assume position of high priest (Heb. 7:12). That change of the law having been effected, the Lord Jesus, as the Prince of Judah, will act as high priest, as foreseen by Ezekiel, Zechariah, Paul and others, for "he shall be a priest upon his throne" (Zech. 6:13), answering to the requirements of Ezekiel's Temple prophecy.

It is true, as the author points out, that the title of prince, as used by Ezekiel, is derived from the Hebrew *nasi'* and signifies *one who has been lifted up*. Surely that is a title most appropriate for the Lord Jesus Christ, who, indeed, has been lifted up, or exalted, above all flesh. However, it is also a factor, apparently ignored by the author, that Ezekiel uses the title frequently to describe the political leader, or ruler, of a nation, and particularly the ruler of the age to come. Consider the title in the following significant context:

"Thou, profane wicked prince (*nasi'*) of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord Yahweh: Remove the diadem (the high priest's mitre), and take off the crown (the insignia of the kings), this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it (the Davidic theocracy—both in its priestly and its civil functions) and it shall be no more, until he come whose right it is; and I will give it him" (Ezek. 21:25-27).

Here Ezekiel predicts the coming of a prince (*nasi'*) or *one exalted*, who will combine the office of priest and ruler. Obviously, when Ezekiel uses the same title of the ruler in his Temple prophecy as he does for the coming one "whose right it is," and refers to him offering sacrifices as well as ruling, he makes reference to the Lord Jesus who will combine in his person and position the joint functions of priest and king.

Indeed, Ezekiel uses the title several times for the Lord Jesus Christ as ruling monarch over the restored Israel of the future age:

"I, Yahweh, will be their God, and My servant David (the Beloved, or Christ—see Matt. 3:17) a prince (*nasi'*) among them" (Ezek. 34:24).

"They shall dwell in the land that I have given unto Jacob My servant, and they shall dwell therein . . . for ever; and My servant David shall be their prince (*nasi'*) for ever . . . I will place them, and multiply them, and will set My sanctuary in the midst of them for evermore (Ezek. 37:25-26).

What sanctuary is referred to? Obviously the one to be erected in the future, and not that destroyed by the Romans in A.D. 70. Notice then, the identical language used by Ezekiel in his temple prophecy. In chapter 48, which treats of the allocation of land to the restored twelve tribes (including Dan), the statement is made: "And the sanctuary shall be in the midst of it" (v. 8). Clearly the reference is back to the Scripture cited above.

Having shown that the reigning prince on David's throne was to be deposed until the coming of one "whose right it is" (Ezek. 21:27), having declared that he would be the one good shepherd of Israel (Ezek. 34:22-24), and then identified him as "My servant the Beloved" (Ezek. 37:25-26) who would reign over the nation at a time when the sanc-

tuary would be established for ever, would Ezekiel imagine that the Temple and the Prince that he immediately moves on to describe related to Nehemiah (who resided in the land for but a short period), and a Temple in which the glory was lacking, and which was ultimately ignominiously destroyed? It does violence to sound Scripture exegesis to suggest it.

How can Nehemiah and the second Temple fit into the following description?

**"He said unto me, Son of man, the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel for ever, and My holy name, shall the house of Israel no more defile" (Ezek. 43:7).**

The future alone will reveal that state of thing.

### The Prince Divine

Ezekiel clearly reveals the prince to be divine. Consider these instructions:

**"Then said Yahweh unto me: This (eastern) gate shall be shut, it shall not be opened, and no man shall enter in by it; because Yahweh, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the prince; the prince, he shall sit in it to eat bread before Yahweh . . . ."**

Rotherham renders "Yahweh the God of Israel hath entered in by it" in the present tense: *doth enter in by it!* In what manner did Yahweh Elohim enter the eastern gate in the days of Nehemiah? In no way! How will He do so in the future? As manifested in the multitudinous company of the Redeemed, who will bear His name (Rev. 3:12), His glory (Rom. 5:1-2), will rule on His behalf over all the earth (Zech. 14:9), and will acknowledge the Lord Jesus as "prince among them."

The instructions prohibit "man" from entering by the gate, whilst reserving it for the prince. Obviously, then, the prince is not of flesh. The use of the term *man* in this place suggests that no mortal, no matter how exalted (thus the use of the term *ish* rather than *adam*), will be permitted to use that gate. Moreover, the prince is said to "sit before Yahweh to eat bread," the very thing that the Lord promised the Apostles he would do in their company in the Age to come (Matt. 26:29), and by which he will fulfil the promise of Luke 12:37.

No wonder Ezekiel prostrated himself in the excess of his feelings as he gazed upon the vision of glory that was opened to him. No wonder he was told to "mark well, and behold with thine eyes, and hear with thine ears all that he heard proclaimed" (v. 5). We do well to do likewise. The study of prophecy is an important element of true worship. The bulk of the Bible is prophetic in teaching; the Gosepl itself is prophetic in promise (Gal. 3:8), and the clearer we comprehend it, the brighter will be the vision. On the other hand, where there is no brightness of vision, there is danger of people going astray (Prov. 29:18). Let us take heed. There are attempts to deprecate the study of prophecy within the brotherhood today; and those who give their support to this, are performing a grave disservice to the community.

Logos views the study of prophecy as a valuable aid to spiritual development. It is significant, that of all the books of the Bible, outstanding blessings are pronounced upon those who read with understanding the *Prophecy of Daniel* (see Dan. 12:10), and the *Book of Revelation* (Rev. 1:3). Let us prayerfully give ourselves to the consideration of such Scriptures, that the blessings may be ours.



# confess...one to another

*"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" James 5:16.*

This statement is one of the important links in a chain of ideals that James uses in his discourse upon prayer, and its impact in the life and worship of individuals. This chain binds the believer to his God, for it requires not only the actual confession of faults to another, but a deeper knowledge and understanding of the situations and principles that leads the believer to, and beyond, that position of "having to confess his faults one to another."

James opens up a vast treasure of reasoning upon this personal matter, and brings to light that wondrous love of God, such as no essay as this could properly portray in words alone. He continues in explanation of his advice:

**"Brethren, if any of you do err from the truth and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death and shall hide a multitude of sins."**

Notice the emphasis on sin! A recognition of this is the foundation of true worship. John says:

**"If we say we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us sins, and to cleanse us from all unrighteousness."**

Notice, now, the value of confession! It generates forgiveness, then cleansing. When our sin is acknowledged and forgiven, we walk "in light," fellowshipping one with another, and "the blood of Jesus Christ (the Son of Light) cleanses us from sin." John terms this sin, "unrighteousness"—and seeing that the Scripture declares, "There is none righteous; no not one!" how important the words of James to seek redemption by "confessing your faults one to another, and praying one for another." Real confession of faults between each other requires both honesty and humility. This is true also of faithful prayer. For, both he who confesses his faults, and he who offers prayer for another, must recognise the need of constant awareness of the inability of flesh to display complete righteousness; and the acknowledgement that *only* God exhibits perfect righteousness, having done this through the provision of His Son, "Jesus Christ, the Righteous."

Confession of faults brings relief. It shows confidence in God, Who is "very pitiful and of tender mercy." That confidence must be

seen in a sincere consideration amongst brethren and sisters in their need of each other. Its out-working will provide a measure of comfort in a situation where one is at fault with another. But, unfortunately, sometimes those who are considered to have a fault, are not comforted, helped and directed to the confidence of God—but are estranged by severe judgment, such as Job received from his "friends."

How important is the comfort of understanding between brethren and sisters, instilling confidence in us all to be able, when necessary, to confess our faults before one another; or, to having the privilege of helping our companions by mutual prayer.

The Psalmist said: "Blessed is he whose transgression is covered." This covering provides access to the fellowship of Divine love. Fellowship extends to our fellow-brethren and is manifested in the sharing and caring for the joys, sorrows, burdens, challenges, problems, and faults in life. The involvements we share with one another, as the close working-parts of the Christ-body, should make us realize the importance of understanding the thoughts and motives behind the reasoning and actions of each member with whom we associate. The open-heartedness of confession and fellowship with one another provides the basis for the moulding of

God's character upon us, that we might attain the greatest spiritual benefit: life eternal.

We must trust each other, recognising that we all have the greatest difficulty to overcome: our flesh itself! Abraham, David, Job, Paul—all were great, spiritually-minded men, and yet they viewed themselves at times as sinners before God—and they confessed it!

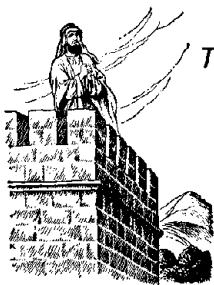
When a believer has the courage to acknowledge faults, confessing them to another, as James exhorts, he should not be condemned, rejected or despised; but encouraged in his endeavour to "Seek the kingdom of God, and His righteousness."

The Truth calls upon us to be humble in our personal relationships with each other, that God may shine through us, enabling us to help our fellows to overcome weaknesses, as we must also, by longsuffering, patience, reading of God's Word, prayer and encouragement—so keeping alive the vision of future glory, and sustaining each other in love and comfort, for Christ's sake. Ultimately, we shall be healed of weaknesses, frustrations, problems, and mortality, being changed to bear the Divine character and glory in grand association with God's own Son: Jesus Christ, the Righteous.

K. Monterola (Woodville)

#### BE NOT DISCOURAGED

*The friends of God are few and feeble in our day and generation. We must not be discouraged at this. In the purpose of God, His children will yet be a multitude which no man can number; but in the process of their preparation during all the ages that have elapsed since Adam went forth in sorrow out of Eden, it has seemed good to the wisdom of God to get only a few ready at a time—and that while His children are in affliction, the numerous wicked shall prosper.—R. R.*



The Vision Tarrieth Not

# LATTER DAY TYRE and TARSHISH

The English-Speaking World

*When the Gogian host moves down into the Middle East, it will be challenged by Tarshish and associated powers. The English-speaking world will consolidate its strength to oppose the Russian confederacy. This requires that Britain must leave the Common Market.*

## The Latter-day Tarshish

As Britain has declined in prestige, wealth and military potential, many are suggesting that she is not the Tarshish power of Ezekiel 38. Again, some have thought that America would supplant Britain in that regard, but since Watergate, the States have also declined in world prestige.

However, when the time is ripe, we are confident that Britain will assume the M.E. role required of her by Bible prophecy. In that regard, it is significant that Ezekiel 38:13 declares: "The merchants of Tarshish, with all the young lions thereof, shall say, Art thou come to take a spoil? . . ." This statement requires each nation to declare on its own account, its opposition to the Gogian invasion. If the British Empire existed as in its greatness, that would not have been the case; for then a declaration of war on the part of England automatically involved her colonies. Today, however, the Empire is broken up into independent nations (though tied together by a common outlook, interests and language), requiring each one to independently

declare war, as the prophecy requires.

Foremost in protesting is Tarshish, the "merchant" power. Can Britain still be identified as Tarshish? Undoubtedly it can. London continues to be the nerve centre of world shipping; and Britain is still a foremost merchant power. Moreover, indications are that she will improve her position in that regard, and the fulfilment of the prophecy is still sufficiently in the future to provide time for such development. We need to remember that the drama of Ezekiel 38 will not unfold until Christ is in the earth.

It should be noted, however, that whilst Tarshish and her associates protest against the Russian invasion, Ezekiel implies that they do little more. They will lack the power to prevent the invasion, so that the northern power will "enter into the countries, and shall overflow and pass over" (Dan. 11:40). It is significant, that Daniel mentions its "many ships" which shall be deployed along the eastern Mediterranean, to guard

the invader's land troops as they sweep down the coastal plains of Israel. Today Russian naval power is adequate for the purpose. The remarkable growth of the Soviet navy is a feature of modern world strategy: her vessels are found on all oceans, presenting potential threats to nations far and near.

However, it will not be Tarshish and her associates that will destroy Russia, but Christ and the saints. As "tidings out of the north and east" trouble the northern power, and cause Gog to withdraw his main forces from Egypt to Jerusalem, Christ and the immortalised saints will move out from Sinai, and occupying Egypt also will drive north via Bozrah to suddenly and unexpectedly appear before Jerusalem (Zech. 14:1-7). The power of Gog will be broken, and Christ will issue an ultimatum to all nations to submit to his rule.

The Tarshish powers will be among the first to do so (Isa. 60:9). Possibly the latter-day preaching of the Truth, which has been mainly concentrated in the English speaking world, may contribute to that end.

### **Tarshish: A Trading Power**

The Scriptures refer to a latter-day maritime merchant power in the following terms:

"Surely the isles shall wait for me, and the ships of Tarshish first, to bring My sons from far, their silver and gold with them, unto the name of Yahweh thy God, and to the Holy One of Israel, because He has glorified thee (Zion)" (Isa. 60:9-12).

"The daughter of Tyre shall be there with a gift, even the rich among the people shall entreat Thy favour" (Ps. 45).

"The kings of Tarshish and of the isles shall bring presents" (Ps. 72:10).

"Her merchandise and her hire shall be holiness to Yahweh; it shall not be treasured or laid up; for her merchandise shall be for them that dwell before

Yahweh, to eat sufficiently, and for durable clothing" (Isa. 23:18).

These references show that there will be a latter-day Tarshish, that will co-operate with Christ in bringing back the Jews from all over the world, that will submit to the King with a gift, that will bring presents to him, and whose merchandise and hire ultimately will be holiness to Yahweh; a power that will protect the Jews in the land from the attack of Gogue.

The English-speaking nations answer to the prophetic requirements of Tarshish and her associates. This means that ultimately Britain must leave the Common Market, and strengthen her links with America and the other associated nations.

What of Sheba and Dedan? Sheba was located by the straits of Babelmandeb, not far from Aden. Dedan is north of Sheba towards the Persian Gulf. Both are Arab nations, and the prophecy indicates that at the time of Gog's descent upon the land, the Arabs will no longer be looking to Russia for help. Thoroughly disillusioned, they will see in the Gogian invasion, if it should succeed, an end of all hopes of independence. It will be in their interests, therefore, to oppose the Russian attack.

### **Ancient And Latter-day Tyre**

Bible prophecy concerns both ancient and latter-day Tyre. Historic Tyre was a Phoenician sea-port, north of Sidon on the Mediterranean coast. From that centre, the Phoenicians traded with the world. They sailed as far west as Cornwall in Britain, where they traded for tin (Ezek. 27:12). Archaeological evidence suggests that they travelled as far west as America, whilst their ships also opened a trade route

around the Cape of Good Hope, and east to India. Isaiah addressed the great merchant port and city thus:

"Who hath taken this counsel against Tyre, the crowning city (the city that giveth crowns) whose merchants are princes, whose traffickers are the honourable of the earth!" (Isa. 23:8).

The Phoenicians were merchant-seamen, and they tried to keep their tradelines secret. In *Peoples, Seas and Ships*, Zvi Herman comments:

"The Phoenicians worked in metal and exported these products too. But to obtain the raw material, copper and tin, their ships had to make long voyages, to Spain and north-west England."

Again:

"The Phoenicians plied this trade (tin from Cornwall) alone, keeping their route from Gades hidden from all men. When the Romans shadowed one of their skippers, in order to discover their destination, the skipper deliberately cast up his vessel on to a sandbank. Having lured his pursuers to their destruction which he had likewise courted for himself, he saved his own life, and received back on public account the value of the cargo which he had sacrificed."

Tyre, however, defied Nebuchadnezzar, and was subjected to a disastrous siege of thirteen years, that brought extreme suffering to the people. When the Tyrians realised that they could no longer resist, they transferred all their wealth and belongings to an island just off the coast, and abandoned their original site which was then occupied by Nebuchadnezzar.

On their island fortress, Tyrian power rose again. They built two harbours, one north and one south, with a breakwater nearly two miles long; and with their powerful navy they continued to maintain their independence. They were finally reduced by Alexander the Great, who built a causeway from the mainland to the island for the purpose bringing an end to their

arrogance, and punishing them for their wickedness (see Ezek. chaps. 26,27,28; Isa. 23:1).

The Tyrian ships were called *Ships of Tarshish* (Isa. 23:1), and when Tyre fell, the decree went forth; "Pass ye over to Tarshish; howl, ye habitants of the isle" (v. 6). Thus, over the course of centuries, merchantile maritime power moved from Tyre to Carthage, to Alexandria, to Venice, to Lisbon, to Holland, and finally, to Britain.

Britain retains it to this day, for despite her decline in naval power, she still exercises tremendous influence in merchantile marine world trade.

### Britain Opposed By The Papacy

Like the island-fortress of Tyre, Britain's insular position, together with her control of the seas, has enabled her to maintain her independence time and again. In 1870, Lord Beaconsfield (Disraeli) warned the nation that Rome and Germany were organising for its overthrow. Addressing the people, he declared: "Your empire, your liberties are at this moment in more danger than when Napoleon's army of observation was encamped at Boulogne."

It is significant, that Rome co-operated with Germany in World War 2, to overthrow the citadels of Protestantism: Britain and America. Cardinal Manning is reported to have said: "We must bend and break the will of an imperial race. *England can only be reunited to Christianity by submission to the living authority of the vicar of Christ.*"

Agreeable to this Jesuitical purpose, Triesteske, the German political commentator, wrote: "The next great struggle of the Germans will be the combat for the annihilation of England."

Once we are in a state of efficiency and power to command for a short time the North Sea, we will deal a swift blow at the heart, and make an end of the British Empire. We have reckoned with France. The reckoning with England will be the longest and most difficult. Britain must be destroyed."

The military might of Germany and Italy provided means for the overthrow of Britain that the powerful and astute secret societies of Papal Rome, believed they could use to that end. This common interest of the Papacy and Central Europe provides a fruitful seedbed for the future emergence of the latter-day *Beast of the earth* as portrayed graphically in the Apocalypse:

"And the ten horns (final regrouped Common Market) which thou sawest are ten kings which have received no kingdom as yet; but receive power as kings one hour (thirty years) with the beast . . . These have one mind (a common purpose) and shall give their power and strength (authority) unto the beast."

Though Britain has been, and will be, greatly humbled, she will not be destroyed. With all her faults, she is still a Protestant

country, and noted for her constitutional government, freedom of speech and of the press, and still gives support to the Jews. She will be punished for her sins, and purged of her wickedness, to find an honored place in the work of restoration under Christ (Isa. 60:9).

On the other hand, the Papacy is modern Antichrist. This system for 1260 years has been persecuting the saints. She lost her temporal power in 1870, but had this partly restored to her by the Concordat signed by Mussolini and Pope Pius XI in 1929, during the period of Fascist dominance of Italy. It is significant that whereas the Historic interpretation of the Apocalypse clearly reveals the Antichrist pattern of the Papacy, the Jesuits formulated a futuristic interpretation of that prophecy which claims that the manifestation of the latter-day Antichrist is yet to be revealed. Unfortunately, some within the Brotherhood have endorsed such an interpretation, with the result that the full measure of papal-dom's wickedness is not always recognised or acknowledged.

— H. Barber (Eng.).

#### "IN THE BEGINNING"

The purpose of Yahweh may be summarized, or encapsulated, in the Hebrew titles of the first five books of the Bible. As is not widely known, many of the titles in our English Bibles are based upon the Greek Septuagint; they bear little or no resemblance to the Hebrew titles. Consider the summary below:

| English title  | Hebrew title       | Translation               |
|----------------|--------------------|---------------------------|
| 1. Genesis     | "Bereshith"        | "In the beginning"        |
| 2. Exodus      | "Ve-elleh shemoth" | "These (are) the names"   |
| 3. Leviticus   | "Vayyikra"         | "He (i.e. Yahweh) called" |
| 4. Numbers     | "Be-midbar"        | "In the wilderness"       |
| 5. Deuteronomy | "Haddebarim"       | "These (are) the words"   |

In each of the above cases, the Hebrew title is the first words or phrase of the book—which serves as the keynote of its message. In carrying the observation one step further, we notice that the five phrases or titles, taken in order, also provide a message. Almost as poetry, they speak eloquently of the Deity and His comprehensive purpose, as Creator, Lawgiver, and Saviour of the world:

*"In the beginning these were the names which Yahweh called.  
In the wilderness these were the words which Yahweh spake."*

—Bro. George Brooker, U. S. A.



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## Coping With Affluence

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*We live in an affluent society which is polluted by immorality and disrupted by violence. A society which, though it has to hand the means to satisfy its wants, yet fails to discover true contentment or real happiness. Instead, dissatisfaction is rife, and "much" demands "more." Why is that? Because men generally lack the discipline of the Truth. Where the Truth controls, even affluence is not a danger. Abraham, Job, Joseph of Arimathea were all men of affluence, but also men of faith. Their faith enabled them to view affluence aright and set things in their proper priorities. They were able to use their material wealth in such a way as to glorify God (1 Tim. 6:17). But the world about us is not like that. It is intent only upon satisfying self, and therefore has become "corrupt before God," and "filled with violence."*

*The Lord obviously referred to these conditions when he warned his disciples against too close an involvement with the world. He knew that the Ecclesia necessarily dwells in the world, but emphasised that it must not be of the world. He urged upon his followers to "take heed" and to "watch." The parables of the evil servant, the ten virgins, the talents, as well as his comments relating to the development of conditions as they existed in the days of Noah and of Lot, underline the dangers facing Ecclesias today.*

*"The love of money is the root of all evil." When affluence governs a man it robs him of enthusiasm and vigour for the truth. He places confidence in material gain, rather than in Christ. He becomes blind to the reality of sin, whilst he increases in pride and arrogance. The Laodiceans declined to that state, though the appeal of Christ indicated that they had not entirely degenerated beyond recovery. The lessons derived from the Lord's messages to the Ecclesias can be applied by ourselves. We do not have to succumb to the environment in which we find ourselves; nor do Ecclesias have to remain in the conditions in which they may be found. Given determination, dedication and faith and we can gain the victory over the world in spite of its power (1 Jhn. 5:4). Faith to see beyond the dazzle of materialism, determination to "overcome" the trials that face us, and dedication to the worship of Yahweh, are the ingredients for an antidote that will overcome the dangers of today. "He that hath an ear, let him hear what the Spirit saith unto the Ecclesias" (Rev. 3:22).*

### **RUSSIAN PEACE**

Australian Prime Minister Fraser, in warning the nation of the massive Soviet naval build up in the Indian Ocean, called upon US to follow suit, and so offset any Soviet imbalance. The Kremlin responded by

attacking Mr. Fraser's statement as being "militaristic hullabaloo." It claimed that he was acting against *detente*, and "against the prevailing sentiments in international life ... against the interests of Australia and all peace-loving peoples!"

Paradoxically, Mr. Brezhnev also

warned the West that his interpretation of *detente* allows the Soviet to vigorously implement the revolutionary principles of communism, or to intervene in any conflicts as may seem necessary. *Detente* was a way of being able to approach one another without "cold-war" overtones, he claimed.

Russian designs, are fully in accordance with Ezekiel's prophecy of the latter days. They herald a "time of trouble such as never was since there was a nation" (Dan.12:1). We are greatly privileged to be able to see beyond that time to the ultimate glory. Let us, like Paul, "look at the things which are not seen" by the world (2Cor.4:18), and thus clearly perceive "the joy set before us."

### SUPERGIANT WITH CLAY FEET

That is the title given to Russia by political commentator, C. L. Sulzberger (Paris) writing concerning the Soviet Union's military potential. He claims that it has become "the world's strongest military power," spending more than any other nation on armaments. "Washington reckons Moscow has more than twice the number of U.S. armed forces, more than four times as many tanks, more than two and a half times the megatonnage of nuclear warheads, a larger fleet and is pushing hard on laser weapons."

Moreover, the Soviet is now a world power. "What remains indisputable—confirmed by Soviet gains in Somalia, India and North Vietnam, and emphatically reconfirmed by events in Angola—is that the militarised Russian state is now a global power with no need for inhibition vis-a-vis any rivals on any continent or sea." It speaks of Communist growth in western Europe: "Now the Communists of Western Europe are suddenly proclaiming a kind of Marxist Protestant movement, championed by the vitally important Italian and French parties and by the potentially key Spanish party." However, a weakness is manifested, in that Russian Communism is being

challenged in Peking, Belgrade, Tirana and Bucharest. The article thus concludes: "When the latter is added to (the Soviet's) glaring weakness in agriculture and technology, the combination indicates that no matter how immense the Russian giant has become, *it still has clay feet.*"

This is an amazing statement in view of the description of Nebuchadnezzar's image. Nevertheless it is true. Whatever power flesh may seem to manifest, whether socially, politically or ecclesiastically, it invariably has clay feet: there is no permanency in what it proposes: it will all be supplanted by the Kingdom of God in due course.

### USSR, EGYPT & THE WEST

During the regime of Nasser, when Egypt entered the Soviet orbit, and became a Soviet client state, *Logos* maintained, on the basis of Dan. 11:40-45, that circumstances would force Egypt to alter its policy, ultimately causing Russia to invade it. This is in accordance with Brother Thomas' exposition in *Elpis Israel* which requires Egypt to turn to the West, and so incite the Russian move. Latest reports are in accordance with this prediction. They speak of extensive diplomatic drives to form a new Arab bloc against the U.S. and Egypt by the Soviets. Daniel saw the day when Russia will sweep down through the M.E., and Egypt will not "escape" (Dan. 11:42).

We thank reader A. Johnson of New Jersey for an interesting account contained in *The Philadelphia Inquirer* of the diplomatic drama that emerged as Sadat changed sides. This is recorded in a book entitled *The Road To Ramadan*. It claims that for five years, Sadat had been working to break Egyptian ties with the Soviet, and cast in his lot with the West. The culminating point was his ejection of about 21,000 Soviet military "advisers" from Egypt, some of them combat pilots. Once again, the predictions of the prophets, have proved more reliable than the proclaimed policies of flesh.

The Revelator saw the unclean spirits like frogs going forth to all the world and "working miracles" or signs (Rev. 16:14). Those "signs" herald the Lord's coming. What has the world to offer us? Only frustration and depression. Soon it will be enmeshed in "a time of trouble such as never was," when Daniel and all the faithful will stand in their lot.

The Lord declared: "Blessed is he that watcheth." Paul wrote that he comes to reward those "who love his appearing" (2 Tim. 4:8). Is that our attitude? We live in a time of trial, when the very affluence of the times, can dull our minds to their prophetic significance, and apathy can destroy our zeal for the work of the Lord. At the same time, these very circumstances constitute a challenge and an opportunity for us to demonstrate our interest and fidelity to the Truth. Let our watchword be *Maran-atha*—"Our Lord cometh" (1 Cor. 16:22).

—W. J. M. (Woodville).



## TRIUMPHING OVER ENVIRONMENT

*The environment of Corinth was depraved, but it did not succeed in corrupting Paul. For over eighteen months he remained in it without being affected by its immoral and defiling influence. Why did he succeed whereas so many others failed? The question is more than interesting, seeing that so many in our day fall victims to Gentile environment. The apostle's safety was certainly not due to any superiority of nature (1 Cor. 9:27), nor to any divine protection which is not available to us, for God will provide a way of escape for all who desire it (1 Cor. 10:13). Nor was it due to any blindness on his part as to the allurements of his unrighteous contemporaries. Then what was the cause of his immunity? Shall we say that it was the result of a strong resolution to be faithful, which he made at the commencement of his probation, coupled with his great wish to reach the kingdom? Partly, but this will not wholly explain the matter. Demas, the Apostle's once companion, made this resolution, and also hoped to reach the kingdom, but allowed the attractions of this present world to conquer him (2 Tim. 4:10). Therefore, we ask again the question, what was the cause of Paul's immunity from the corrupting influences of wicked Corinth? But more than that, we ask, why should his sojourn in such a place have made him (as his writing shows that it did) a better and more perfect man? Are we not right in saying that it was the way in which he voluntarily, studiously and unceasingly kept himself engrossed in the work of the Truth? All his arrangements were carried through with that in view. There is no better spiritual antidote to the fatal allurements of the flesh than a good, honest application of the mind to the calls of the gospel. A high standard was Paul's and safety in our respective Corinth depends upon our efforts to reach that standard. In that regard, a negative attitude to the problem will not ensure success. It is not sufficient to intend to avoid evil—we must apply ourselves to doing what is right. The enthusiastic application of ourselves to the work of the Truth will assist us to overcome the evil environment of these closing days, and ensure for us greater success in our walk to the Kingdom.*

*Editorial*

## THE REAL SIGNIFICANCE OF THE ENTEUBI RESCUE

Israel, which seems to have a genius for accomplishing the unusual, has done it again during the past month, in its daring rescue of the hostages held by the Arab hijackers with the connivance of the Ugandan authorities.

Enough has been written in the Media in describing what took place, without adding to it here. Nevertheless, the location of the rescue added a little to the Editor's interest in the incident, in that some years back, on a tour that included South Africa, his plane had to make a forced landing—and did so at the Entebbi airport! As the plane had to await the arrival of replacement parts, the stay became longer than comfortable. Entebbi is on the equator, and unless facilities have been improved since the Editor's forced visit, he has full sympathy for those compelled to remain at such a place.

Our interest, however, is not so much in the local details of the incident, but in the prophetic import of it. For it does have an application to prophecy. In Isaiah 43:9, Yahweh calls all nations to view what He has done for Israel, and He directs their attention to the people, advancing them as His witnesses (v. 10). Verse 12 states:

**"I have declared the future, and have saved the nation in times of danger, and I have shown that I am God . . . therefore you are My witnesses saith Yahweh, that I am God (EI or power)" (Amplified Version).**

Incidents such as the recent rescue of hostages bring prominently before all nations the fact that Israel is a nation; and a nation to stay. They may not recognise the real significance of Israel's revival, though it is prominently revealed in the Word, but it should be evident to us. It testifies that "the set time to favour Zion" has almost arrived, for "when Yahweh shall build up Zion, He shall appear in His glory" (Ps. 102:13, 16). This, as the Psalmist continued to say: "shall be written for the generation to come" (v. 18)—the present generation. As such, it is, according to Paul, a token of the impending resurrection (Rom. 11:15).

These are facts that should be clearly recognised by us; familiarity with the subject should not cause us to take it for granted.

The stubborn obduracy of the Arabs in their opposition to Israel, therefore, is performing the same valuable service as did Pharaoh's obstinate refusal to let God's people go. His very opposition brought

home to people everywhere that the deliverance was divinely accomplished: "The people (Heb. *amim* Gentile powers) shall hear and be afraid" (Exod. 15:14; Deut. 2:25; 11:25). If Pharaoh had agreed with Moses' original reasonable request: leave of absence to go three days' journey in the wilderness, the marvel of the Deliverance would not have been impressed upon mankind, and the purpose of God would not have been so clearly advanced. Forty years later, Rahab could say: "We have heard how Yahweh dried up the water of the Red Sea for you, when ye came out of Egypt . . ." so that the marvel of the miracle comprised an element in her salvation, and in the coming of the Messiah (see Matt. 1:5).

Today, such incidents as the rescue of the hostages, bring prominently before mankind the fact of Israel's existence, and therefore the reality of Yahweh's purpose. It is left to us to interpret these matters for the general public. They provide grand opportunities to press home the Gospel message, whilst bringing before the attention of believers the significance of the times in which we live. Some of the public may be induced by such facts to consider the Scriptural evidence we have to offer; and though they may not embrace the Truth, they may be prepared for the coming of the Lord to the extent that they may accept him when he appears, and so enter the Kingdom as mortals with the hope of eternal life at the conclusion of the Millenium.

In any case, our duty is clear. In these Noahic days when signs abound testifying to the end of the epoch, to draw attention to that fact, and so testify against a world that is sinking more and more into the depths of darkness and despair.

—Editor.

### NOW IS THE DAY OF OPPORTUNITY

In 1967 the Ecclesia was alerted by one of the most significant historical developments in relation to the "hope of Israel." Daniel's prophecy of the 2,300 days, or "evening-morning" (see margin) period concerning the cleansing of the sanctuary (Dan. 8:14) seemed fulfilled, with the occupation of Jerusalem by the Jews, after 1,900 years of dispersion.

Brother Thomas, writing about this significant time-period of prophecy, declared: "Let it be observed, that this does not teach that the avenging of the holy is to commence immediately the last of the 2,400 (2,300) evening-morning is finished. It only gives us to understand that when that period is passed, the next series of events in relation to the Holy Land shall be the manifestation of things necessary to wrest it from the Gentiles, and avenge it in their overthrow" (*Exposition of Daniel* p. 29).

These "next series of events" were seen by the Apostle John as the "spirit of demons" (Rev. 16:14) which eventually will bring Russia down into Israel, where, at last, Christ will consummate the complete avenging of the Sanctuary.

Today, in European developments, the work of the angels under the direction of the Lord Jesus Christ is apparent on all sides. For one thing, the spirit of Communism is sweeping the Continent, which could ultimately force Britain out of the Common Market. Obviously, the time of the end is upon us. The day of opportunity is nearing its close for the world and for the ecclesia. All who are agonising in the battle against the flesh look forward to the release of that day, as did Isaiah who proclaimed: "O Yahweh, we have waited for thee; the desire of our soul is to Thy name, and to the remembrance of Thee . . . when Thy judgments are in the earth, the inhabitants of the world will learn righteousness."

—W. McAllister (Woodville)

*Exhortation To Faithfulness*

## **The Inevitability**

## **of Judgment**



*“For we must all appear before the Judgment Seat of Christ; that every one may receive the thing in body, according to that he hath done, whether good or bad”  
(2 Cor. 5:10).*

### **The Gathering**

The words above, written by the Apostle Paul, are emphatic and thought-provoking. We need to ponder them, in order that we may consider the theme of judgment with the same assurance. The nature of the subject demands the effort. Nothing will exempt us from appearing at Christ's tribunal. We may escape death; but the judgment we cannot escape. “We must all appear.”

What a gathering it will be! Many will be included in it who will have been in their graves for ages; some will be there who have tasted death but a short time before; some will have escaped death altogether: who will be living at Christ's return. Young and old, rich and poor, educated and illiterate, worthy and unworthy, will be included in the vast assemblage. And the object of the gathering is judgment—to hear Christ publicly express his mind as to who of us are fit, and who are not fit, to live for ever! How terribly solemn, yet how glorious, will be the occasion! How heart-breaking for some, and how heart-rejoicing for others! What

tears of despair and tears of joy will be shed! What terrible disappointments, and happy surprises. “Depart, ye cursed,” are the words to fall on many poor ears, and “Come, ye blessed” on many others. To which of these words will it be our lot to listen?

Is it wrong to discuss the question? Surely not, or the Spirit would not have supplied us with so much information and given us so many graphic pictures of what will then occur. Is it a mistake to anticipate a “Well done?” The Scriptures do not say so. But we must be careful—we must not forget that this verdict will depend entirely on a wise use of the days which make up our little life. Now is the time of probation, and we shall have no second chance.

### **The Verdict**

What does God require from His children? An all-round obedience. All His commands are equally binding. There is to be no picking and choosing—no careflessness in one direction, and carelessness in another. There must be a genuine endeavour to fulfil God's will in ways disagreeable as well as agreeable.

Covetousness has to be eschewed, but evil speaking quite as much so. We have to be honest, but also chaste. Let us take care lest our good points blind our eyes to our bad ones. We are not safe—not acceptable to God—unless we show a general all-round thoroughness, avoiding exceptions and reservations.

This thought will bear unlimited amplification. To take one or two illustrations. No amount of zeal and activity in the public proclamation of the Truth will exempt us from the obligation of enlightening and rearing our own children in the fear of God. No amount of warm love and amiability towards the brethren at the meetings will excuse coldness and churlishness with our own kith and kin at home. No amount of time spent at committee meetings will justify neglect of our daily readings. God's law is very searching; it leaves no corner of our mental nature untouched. It takes away all ground for spiritual swagger. Great is the man who can discern his own weaknesses, and has pluck enough to grapple with them. Turning these thoughts towards ourselves, how do we stand?

Assuming that we are striving to do God's will, shall we fear to confront Christ? It is possible to do so unnecessarily. It has been argued that the uncertainty of Christ's verdict, coupled with the terrible pictures which the Scriptures give of the rejected, warrant fear. This is an unfortunate mistake. It is far from Christ's wish that we should dread his presence. Bible revelation is intended to inspire

earnest, truth-loving men with confidence. Let us look at a few of the many Bible promises and assurances: "They shall never perish," "They shall be mine," "He shall change our vile body," "When he shall appear we shall be like him," "When Christ, who is our life, shall appear, then shall we also appear with him in glory." Of what value are such promises and assurances if the friends of Christ are going to shiver at the prospect of seeing him? Under no circumstances can this fearing be acceptable to Christ.

### The Exhortation

As to uncertainty concerning the judgment verdict, this is a fault resting with ourselves, and is remediable. If it is a question of not knowing whether we keep all Christ's commandments, then let us give greater study of the book of his law. Is it anxiety lest we keep not sufficiently these commandments? Let us set the mind at rest by remembering that Christ will cast off no one whose life is characterised by a desire to know and to do his will, however feeble and imperfect the result. "Thou Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee" (Ps. 86:5). It is only the idle, non-effort-making, wilful sinner that the Scriptures deprive of hope. Let us cheer up in the matter of the coming of Christ. To the humble and fearful heart God says: "Be strong, fear not." Misgivings means the loss of strength—strength which no one can afford to lose in the struggle for life.

"Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh."

# THE TWO HINGED LEGS OF EUROPE

*In Isaiah 21:11, the question is asked: Watchman, what of the night? The answer is given: The morning cometh, and also the night. How can morning and night come at once? Events happening in the world witness to the impending night of Gentile power, and the approaching dawn of Zion's glad morning. The following article is calculated to arouse us from sleep.*

I write concerning three significantly linked signs of the times, which should encourage us to be prepared and ready to meet the Lord.

## **1. Russia's Sinews Fully Developed For Advance in Europe**

Brother Thomas, in *Elpis Israel*, sees Daniel 11:40 as applying to the conquest of Europe by Russia, as well as the final "drying up" of the depleted political Euphrates (Turkey). Consider the fact that before Russia can do this, she must develop the three main sinews of war represented in Daniel 11:40—

"*Chariots.*" For several years, Russia has maintained supremacy in tanks over the Western powers. She had 40,000 as against 9,000 in USA and 6,000 by Nato.

"*Horsemen.*" The man-power of the Red Army is the largest in the world. There are 4,000,000 men under arms in USSR against 2,000,000 in USA and 3,000,000 in China.

"*Ships.*" Recent reports have confirmed that Russia now has the most modern and largest navy in the world, with supremacy in the Eastern Mediterranean, Indian Ocean and parts of the Atlantic.

The claims above are from figures published in *Newsweek* (17/3/75), *Daily Telegraph* (8/6/73), *Economist* (25/11/72), *West Australia* (27/7/73, 11/4/75), *Daily News* (22/4/74), etc.

Daniel warns us that these preparations are in order to "overflow" (*overwhelm*—Rotherham) the nations. The northern power shall move down (*rush*—Rotherham) with the velocity of a cyclone to devastate and destroy countries in its path.

## **2. Vatican-Kremlin Concordat Soon To Be Proclaimed**

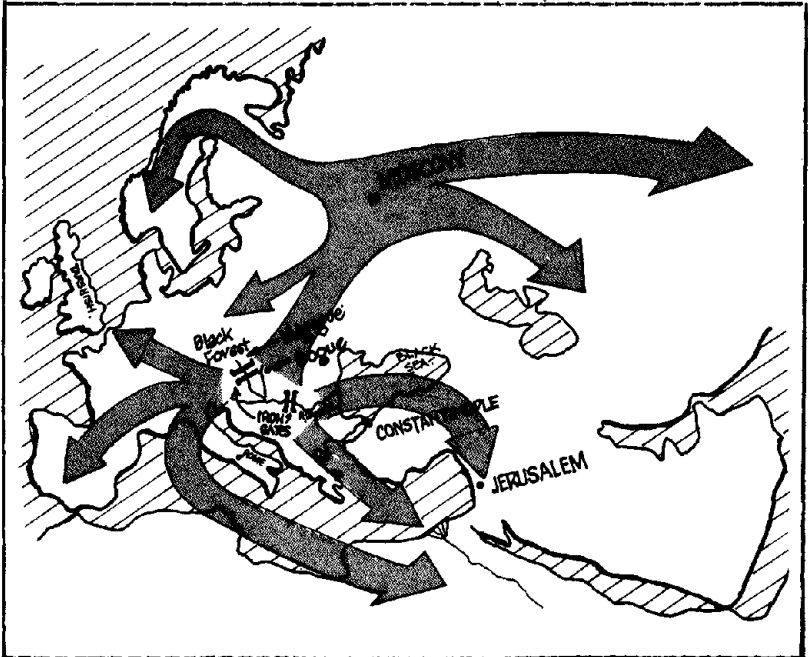
On ABC news (15/12/75) it was reported that there was an important meeting between the Pope (the false prophet—Rev. 16),

and his eastern brother, the Patriarch of the Graeco-Russian Church. In confirmation of the erasure of any stigma of excommunication towards the east (as took place ten years ago), the eastern Patriarch bent the knee to "kiss the foot" of the Pope, whilst the Pope, in an unprecedented show of fraternity, also hastened to do the same on the feet of the eastern prelate.

Thus the "eyes and mouth of blasphemy" of the "little horn" of the beast is attempting to unite the division, and so unite as one, "the band of iron (Rome) and brass (Greece)" by which Babylon the Great will enable the Image to stand on its two feet (Dan. 4:15). Daniel 8:25 reveals that the Russian power of Gog and Magog will plant its "stronghold" in Constantinople, prior to sweeping down through Israel to obtain "the precious things of Egypt," as a prelude to world domination. A development to that end is indicated by the third sign:

### 3. The Impending Fall of Yugoslavia Will Establish The Supremacy Of Russia Over Europe

Intelligence sources confirm that Yugoslavia has completely mobilised its forces against an anticipated attack from Russia through the "strategically vital Iron Gates" (*Intelligence Digest* 1/12/75). This is of great prophetic significance, as the word "Iron" would amply signify (Daniel 2:42).



The "Iron Gate" is a narrow defile, less than a mile wide, where the Danube strikes the passage through the meeting point of the Carpathian and Balkan Mountain Arcs. Another "Iron Gate" is situated a few miles to the North in Hungary ("Magyar," or ancient *Magog*). Both gates are natural gaps in the formidable mountain chains east of Belgrade, the capital of Yugoslavia. Between the two Iron Gates, there is a mountain citadel called "Gugu" (ancient Gogue?) also in the territory of Magyar, or *Magog*. Both of these iron gates, which significantly breach the mountain chain represent *the two hinge joints of the iron legs of Nebuchadnezzar's image*.

The importance of these "iron gates" as the dual "joints" of Europe are indicated by their special inclusion in the Treaty of Versailles (June 1919—Articles 1, 22, 331, 347 etc). The Treaty appointed that they should be administered by an "international commission."

These "gates" open the way to the Danube, and to the great Danube "fault" that stretches around the alpine arc to Rome. The Danube is the most important river of Europe. A river is a symbol of power, and the straddling of that river by the power which will pour its mighty army through the "iron gate" will lead to the domination of Western Europe by Gog (Ezek. 38). Gog, as the power of the Danube, shall be the "chief" overlord of the land he straddles, namely, Europe. He shall be the "one at the top," of both the citadel of Gugu (Gogue?), and of the dales of Magya (Magog). He shall control the two iron legs of the image seen by Nebuchadnezzar, and shall stretch out those "legs" so as to be "a guard" to the territory involved from Lisbon to Tehran. Significantly, the Danube has its source in the "Black Forest," and its mouth in the "Black Sea," emphasising the dark, cruel, godless heart of Gog. He shall establish his power over the ten toes of Europe from the Atlantic to the Pacific; and then, as an eagle with outstretched wings, will be poised over the Middle East and Yahweh's land. But there he will "come to his end and none shall help him."

For believers who see beyond this impending time of trouble, it is an epoch of anticipation. Such need to erect their heads, recognising the importance of the times, and of the imminence of the Lord's return. They should be able to discern "the sweet smelling myrrh upon the handles of the lock." They should be awake, with latch undone and ready to receive him who comes. Their hearts should be beating with excitement at the prospect of meeting him whose "countenance is as Lebanon, excellent as the cedars," and who comes with eternal life for those who have an "ear to hear and a desire to perform" the will of our heavenly Father. —D.H. (W.A.)

There is something to fear in the awful greatness of the unmeasured power of God: but the comforting words "Fear not" remind us that this great power is allied with a kindness as tender as that of a father for his children. God is love, as well as a consuming fire.



## Lessons From Nature

*In this age of mechanical transport, walking is becoming a lost art. Nevertheless it is a most healthful and profitable occupation—particularly when combined with meditation on the truth. The Law taught Israelites to enjoy talking on the things of God whilst engaged in "walking by the way" (Deut. 6:7). Such can help us "walk in newness of life" (Rom. 6:14).*

# Exercise

Sister Roberts recommends a short walk every day. Such can be most profitable. Particularly if the mind is turned from the environment of the world in which so many of our waking hours are spent, to concentrate upon the things of God. It is spiritually refreshing, in the lunch break at work, to ponder upon the Word of God for a few moments. It is like an oasis of living water, providing strength to continue on through the wilderness towards the Kingdom of God.

Sister Roberts recommends that the housewife leave her home for a few minutes brisk walk every day. She writes: "Let her try the experiment, and she will find growing upon her the power to minister to and bless others, instead of being a sufferer in want of being ministered unto."

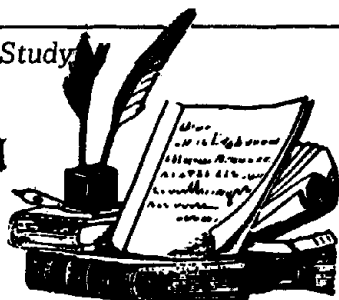
God's glorious creation will assist us at such times. The warmth of the sun's rays will invigorate the body and lighten our hearts; and remind us of the Sun of Righteousness beaming life and immortality upon his brethren, now asleep or toiling to overcome the flesh (Mal. 4:1-2). The clouds driven across the sky, and which appear so vast, are likened by Nahum to the dust of Yahweh's feet (Nah. 1:3), and by Paul to the witnesses of faith (Heb. 12:1). As the sun lights upon the clouds it touches them with outstanding brilliance. So also with ourselves. When the Sun of righteousness dwells in us, we radiate light and joy to our fellow pilgrims. Our thoughts are turned to the day when, by God's grace, and through His word shining in us, we shall shed light to the peoples of the earth.

We are attracted to birds flying swiftly, chirping happily, as they move from tree to tree. Was our mind filled with care? "Behold the fowls of the air . . . your Father feedeth them. Are ye not much better than they?" (Matt. 6:26). Such simple, lovely illustrations of divine grace can be taught to the youngest of toddlers. The trees, with towering branches and sturdy trunks, providing shelter and shade, or the delicate markings in their leaves, speaking of the wisdom of the Creator.

After such a walk we can return to our labours greatly stimulated in determination to set our priorities right. We shall see the relative unimportance of the things of the flesh, and the need to walk in faith, as well as in wisdom and happiness, towards the Kingdom of God.

—D. Hall (Brighton Ecclesia).

# Psalm 16



## YAHWEH: The Psalmist's Portion in Life and His Deliverer Out of Death

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*David in adversity is taunted by his enemies to seek other gods as apparently the God of Israel has forsaken him (1 Sam. 26:19). In response, he proclaims his complete trust in Yahweh, Whose portion and cup he is prepared to accept, and his utter dedication to Him in worship, in spite of what it may entail. This Psalm beautifully and consistently traces down to its final consequences what is meant when a man commits himself fully into the hands of God, and abides in Him. It expresses hope and comfort such as the lonely and the sufferer in every age can obtain in such circumstances.*

### **Its Place In The Psalter**

In an introductory article to our study on the Psalms (see *Logos* vol. 40, pp. 342-346), we drew attention to the way in which the Psalter is divisible into five separate books, answering to the five books of the Pentateuch. Of those divisions, Book One, comprising Psalms 1—41, can be linked with Genesis, for preeminently it deals with man. In turn, it can be sectionised 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—Psalm 16-41.

The Psalms in section one describe in order the ideal set before man (Ps. 1), his rebelliousness (Ps. 2), his striving against sin (Ps. 3), and so on until Psalm 8 reveals that victory

will be only as the result of conquest—a battle won by the Lord Jesus Christ, the Son of Man against the forces of sin (Heb. 2:14).

The second section describes the man of the earth (referred to specifically in Ps. 10:18), in his conflict with those who seek to emulate the Son of Man (cp. Ps. 9:4-9; 10:2-16; 11:6-7; 12:1-5 etc.). But, again, the section concludes on a note of triumph, for it reveals the ultimate destiny and glory of the true citizen of Zion (Ps. 15).

Psalm 16, therefore, commences the third section of Book One. In this section, the Man Christ Jesus is prominently-brought before us. It exhibits him in suffering (Ps. 16), in prayer (Ps. 17), in deliverance (Ps. 18). It predicts the extension of the Gospel message

(Ps. 19), the attitude of those who embrace it (Ps. 20), their joy in his exaltation (Ps. 21). It makes reference to him as sacrifice (Ps. 22), as shepherd (Ps. 23), as sovereign (Ps. 24). It concludes by describing the Lord as the perfect burnt offering (Ps. 40), and again ends on a note of triumph (cp. Ps. 41:12).

Throughout these Psalms, David is revealed as a prophet (Acts 2:30), anticipating the coming of the one who would reveal the channel of deliverance from oppressors in life, and from death itself, to manifest the glory of Yahweh on earth.

### Historical Background

The Psalm is by David. It is described as *Michtam of David*. What is meant by the use of this term? It is said that absolute certainty cannot be claimed for its meaning, and some have chosen to render it as *A mystery poem*. But there does not appear anything particularly mysterious about the wording of the *Michtam* Psalms.

Thirtle in *The Titles Of The Psalms* states: "The term *Michtam* seems best explained by a *personal* or *private* prayer or meditation. The first person singular of the pronoun is very prominent in this psalm (i.e. Ps. 16).

The A. V. and R. V. render the word in their respective margins as *golden* deriving it from *kethem*, "gold." Gold is a precious metal, the symbol of a tried faith, and is something that is hidden away in a safe place, only to be displayed on special occasions. Applying this thought to the Psalm, it suggests that the title indicates a personal experience, in which the one concerned has exhibited faith; incidents

that are very precious, and are stored away in the memory for private meditation, or displayed publicly in order that others may likewise emulate the example given. As such, the title *A Golden Psalm* is appropriate.

However, according to *Strong's Analytical Concordance*, the word is from *Katham*, "to cut in, or engrave." The word occurs in Jer. 2:22: "Thine iniquity is *graven* before me." When words are engraven upon stone, or are cut unto some other hard surface, they are recorded permanently. A *Michtam* Psalm therefore, records impressions that are permanent: experiences that are engraven upon the memory to be recalled from time to time. Bullinger, in *The Companion Bible* states:

"This word is found in the *superscription* of six Psalms (16, 56, 57, 58, 59, 60). All are by David. The last five form a group by themselves.

"The *Michtam* Psalms are all pervaded by the common characteristic of being *Personal*, *Direct*, and more or less *Private*.

"The reference is to David's Son and David's Lord; and especially to His death and resurrection; or to a deliverance from imminent danger, or death, or even from the grave itself. See Pss. 16:10, 11; 56:13; 57:3; 58:10-11; 59:16; 60:5, 12. It is David, who 'being a prophet' (Acts 2:25-31), knew that God 'would raise up Messiah to sit on His throne.' Hence this is the truth *engraven* in the first of these *Michtam* Psalms (16)."

The Psalm expresses David's confidence in Yahweh in spite of dangers that threatened him (v. 1). He declared that Yahweh is his "portion and cup" (v. 5), and though troubles might beset him for a time, and even bring him to the grave, his faith could see beyond the darkness that surrounded him, to the glory beyond the resurrection (v. 9).

Thus David the prophet saw beyond death itself to everlasting life.

Some, under pressure of tribulation, may be induced to turn from God. Indeed, some urged David to do so; but, as a man of faith, he gave his answer to such advice. He declared that those who prove unfaithful in such circumstances only multiply sorrow to themselves; for they deny themselves the help and comfort that Yahweh can provide in time of need. David proclaimed his determination to remain constant in worship (v. 4). His confidence in Yahweh was absolute, and adversity would not move him (v. 8).

What circumstances in David's life caused him to compose this Psalm? Those recorded in 1 Samuel 26 provide an answer. Saul, intent upon destroying David, gathered a force of three thousand chosen men, and moved south to the hill of Hachilah. But under cover of night, the intrepid David and Abishai made their way to the encampment of Saul. Finding the sentries asleep, they crept to where the king was lying, and though sparing his life, took with them his spear.

It was a grand opportunity for David to rid himself of his enemy. Indeed, Abishai pressed him to do so, offering to plunge the spear into the heart of Saul himself. He urged David to grant him permission to slay Saul on the grounds that obviously God had delivered his enemy into his hands for that purpose (1 Sam. 26:8). It was a very persuasive and compelling piece of reasoning. But David withheld his hand. Human nature urged him to strike; another voice said, forbear! Twice David might have slain Saul, and twice he spared his life. Why? It is revealed in this interview between Abishai and David. Abishai des-

cribed Saul as "*Thine enemy;*" David described him as "*Yahweh's anointed.*" Both men looked upon Saul from different perspectives. Abishai spake from the viewpoint of flesh—seeing only the removal of an obstacle to power; David was moved by considerations more profound and spiritual. He recognised a divine appointment, which Yahweh, Himself, must cancel out in His own time.

His attitude manifested a high-light in his character. It resulted in a temporary reconciliation between David and Saul, leading to a statement and an explanation that forms a basis for the Psalm before us. To Saul, David declared:

"If Yahweh have stirred thee up against me, let Him accept an offering; but if they be the children of men, cursed be they before Yahweh; for they have driven me out this day from abiding in the inheritance of Yahweh, saying, Go, serve other gods" (v. 19).

David complained that enemies at the court of Saul had driven him from Yahweh's inheritance, and urged him to serve other gods. His answer is provided in Psalm 16. Though driven from the centre of national worship, he placed his confidence in Yahweh Whom he describes as "the portion of his inheritance, and of his cup" (Ps. 16:5). Who would maintain his cause. As for the suggestion that he should go and serve other gods, he repudiated it, declaring that such a reaction to trials would result only in multiplying sorrows (Ps. 16:4). The Psalm before us, therefore, records the innermost thoughts and feelings of David at this time.

Saul, now thoroughly ashamed of himself, invited David to return with him, confessing that he had "played the fool, and had erred exceedingly" (1 Sam. 26:21). But David refused the

invitation. He realised that Saul's repentance would not last for long; and at the same time, he proclaimed his confidence in Yahweh:

"Yahweh render to every man his righteousness and his faithfulness . . . let my life be much set in the eyes of Yahweh, and let Him deliver me out of all tribulation" (vv. 23-24).

An echo of this is found in the first line of the Psalm:

*Preserve me, O God (El); for in Thee do I put my trust.*

Driven from his proper inheritance by man, and faced with the prospects of death (see 1 Sam. 27:1), David proclaimed that Yahweh was his portion in life, and would become his Deliverer out of death. This is similar to the heading given the Psalm in the American Revised Version, and it clearly states the theme that runs throughout it.

### Prophetic Application

The Psalm is clearly Messianic, and is cited by both Peter and Paul in that relationship. Indeed, in his address on the day of Pentecost, Peter made powerful use of it to show that prophecy required the death and resurrection of the Lord. He reasoned that David's words: "His soul would not be left in hell; neither would Yahweh's Holy One see corruption" (Ps. 16:10), could not apply to their author, for, in fact, he did remain in the tomb and experienced corruption. He drew attention to the sepulchre of the king, then displayed in Jerusalem, as evidence of the fact (Acts 2:29).

That being the case, David obviously spake as a prophet, so that these expressions of the Psalm referred to "the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption" (Acts 2:31).

Paul, likewise, in his address

to the Jews of Antioch, drew heavily upon this Psalm to show that Scripture required the death and resurrection of Messiah (Acts 13:35-38). Therefore, to Jews at home and to Jews abroad, the powerful testimony of this Psalm was drawn upon effectively by these two foremost Apostles of the Lord.

The Psalm, therefore, is prophetic, concentrating attention upon the man Christ Jesus. It reveals that David's hope was centred in the coming of the one promised from the very beginning (Gen. 3:15), in anticipation of which he could say:

*"Therefore my heart is glad, and my glory rejoiceth;  
My flesh also shall rest in hope."*

### Dominant Divine Title

The Psalm opens with the use of the title *El*, expressive of divine power, of Yahweh's ability to effect the preservation of His saints which the Psalmist sought. From that vantage point of *Power* there is constant reference to the covenant name of *Yahweh*. That Name is the guarantee of all David's hopes. In the Psalm it is placed in contrast to the "names" of the false gods that some were urging David to worship (Ps. 16:4), but which he refused even to utter.

The name *Yahweh* is prophetic of the divine purpose, and sets forth the prospect of good things to come. There are four good things specifically enumerated in the Psalm which the covenant Name guarantees for the approved. They are the divine Portion (v. 5); the divine Path; the divine Presence; and the divine Pleasure (v. 11).

### General Theme

The Psalm can be divided into three parts:

1. Prayer—vv. 1-5.

a. The benefits of true worship — vv. 1-2;

b. The bitterness of false worship — vv. 3-4.

3. Praise — vv. 5-8.

3. Prospect — vv. 9-11.

To summarise: the Psalm depicts David under trial, but expressing his confidence in God as the Source of greatest good, his rejoicing in hope of eternal

life, and his joy as he anticipates the glory awaiting him through a resurrection from the dead.

A dominant verse, expressive of the theme is v. 5:

*Yahweh is the portion of mine inheritance and of my cup.*

— H. P. M.

# Idolatry

*"They bartered away the true God ....."*

In calling attention to the gross evils of pagan Rome, which were so like modern Babylon, Paul wrote: "They bartered away the true God for a false one, and have offered reverence and worship to created things instead of to the Creator, Who is blessed for ever. Amen." (Rom. 1:25 NEB).

Idolatry was the downfall of Israel. In the beginning, the people failed to destroy the Canaanites, and were soon found following their ways, and inter-marrying their sons and daughters. This brought in "pernicious ways" and false doctrines that soon undermined the truth.

The command prohibiting the making of images, was wisely based on the knowledge of man's weakness and desire to worship something he could see and handle. The brasen serpent, typifying sin-bitten flesh, was a means of temporary salvation when looked upon in faith, but became an idol, *Nehushtan*, or a piece of brass, when "the created thing" became an object of worship, instead of a divine appointment for man's deliverance.

Almost exactly, the same thing happened to the cross.

Originally it was a means of salvation, sacrifice and exhibition of God's righteousness in the lifting up of His son "as the serpent was lifted up in the wilderness," but wrongly used, it became a source of idol-worship for millions. Indeed, the "mark of the beast in forehead and hands" became a source of condemnation and eternal death, as John declares in Rev. 14:9. Once again, the created thing was worshipped more than the Creator; and that which was appointed as a means towards eternal life (Christ was made a curse for us in hanging on a tree—Gal. 3:13), became a way of death and destruction, because of man's perversion.

Who would have thought the faithful Ecclesia in Rome would grow into the hateful Apostasy of today! Idolatry can be found in many, unexpected places, and in many ways, including that of "covetousness," a modern form of idolatry (Col. 3:5).

Let us maintain our separateness in word, faith, doctrine and practise from all forms of activity, including those of modern Christendom that could lead us into idolatry.

—A.M.



# Communication

(In which the Editor holds converse with readers near and far)

## In Competition With Satan

"In these last days, few indeed seem to be interested in the truth. We have had thirteen contacts through advertising, most of whom show only a passing curiosity. We have had three contacts through personal approach, and these show much interest, but all as yet are only in the very early stages. It seems that one of the greatest difficulties in gospel proclamation is to encourage people to read for themselves; and in that regard we are in competition with the coloured satan in the corner of the living room—the square eyed monster which by courtesy is given the name of Television. Unfortunately, the influence of its philosophy is seen even in the brotherhood: brethren with long hair, rock-hymning their way to heaven on their guitars! At the same time, the writings of the pioneers remain on the shelf because some advocate that they are now out of date, and have been replaced by new "opinions"—E.H. (NSW).

(Colour-television is a very seductive form of "entertainment" that introduces the world into the heart of the home, often in its most violent and immoral forms. Far better to exclude it and its time-consuming temptation — particularly where young children are concerned. Meanwhile, the Truth is in competition with all forms of worldliness, but we

need not be discouraged because of lack of interest. As far as we know, Noah made no converts, but he was commended because he continued to attempt to do so, and by his persistence "condemned the world, and became heir of the righteousness which is by faith" (Heb. 11:7). Portion of his preaching involved revealing the world for what it was; and as we, in these closing days of the Gentiles, live in times comparable to his, we can do no better than to emulate his efforts. We agree with you that "long-haired Christadelphians" do not set forth a good example. In that regard, Paul's words appear plain enough: "If a man have long hair, it is a shame unto him" (1 Cor. 11:14). But we must confess that we do not know what you mean when you mention "brethren . . . rock-hymning their way to heaven on their guitars." We should hope that this is not the case, and that your observation is somewhat extreme.—Edit).

## Sobering Time Periods

"Greetings in the Covenant Name. The enclosed money is to pay for the following Magazines: Logos, Christadelphian Expositor, Herald of the Coming Age, Good Company. We are deeply grateful for the contents of these publications. Particularly do I find comfort and stimulation through the exhortative

contents. Our prayer is for your fruitful work in the Truth. I have just read the excellent article: "Significant Time Periods of Prophecy." It is very sobering" — T.O. (USA).

(The many "signs" of the end of the age give added point and significance to the warning words of the Lord to this generation of Christadelphians: "Behold I come as a thief; blessed is he that . . ." (Rev. 16:15). In addition, the mathematical indications are that Christ is at the door. A note of urgency should characterise our meetings and our magazines because of that. In the days of the Lord's first advent, many were awaiting his coming, having studied the words and time-periods of Daniel. We believe that it is important to give consideration to these matters today, as we stand on the threshold of his second advent . . . Editor).

## Hold Fast Thine Integrity

"One of the reasons why mortal governments fail is that there are not enough men of integrity among them, and they lack divine wisdom.

"Moses was advised by his father-in-law to choose "men of truth hating covetousness" (Exod. 18:21) who could help him in the administration of the nation. These are qualifications we must develop as aspirants for world ruler-

ship in God's new order: "Princes who will rule with judgment."

"Webster's unabridged dictionary gives the real meaning of integrity as: "The entire unimpaired state of anything, particularly of the mind; moral soundness or purity, incorruptness; uprightness; honesty." Integrity comprehends the whole moral character, but has special reference to uprightness in mutual dealings. David prayed: "Let integrity and uprightness preserve me" (Ps. 25:21).

"Like all spiritual values, these qualities cannot be divorced from the ethics of Christ. If we follow him we must develop integrity in all things. Yahweh's truth cannot be bent for friend or foe. Thus we find Job holding fast his integrity under the most trying conditions, and emerging as gold tried in the fire. The "end of the Lord" justified him as a supreme "man of integrity" who in life and in death bore witness to the truth." —A.F. (NZ).

*(A spirit of madness has taken possession of the world's leaders, so that they do not act wisely, and the nations blunder in a morass of evil that threatens to submerge them. Jeremiah described the nations as "mad" (Jer. 51:7), whilst the Revelator saw them possessed by the "spirit of demons" that induces a form of lunacy (Rev. 16:14). We live in that environment, but must take steps to avoid its influence if we would be among the rulers of the age to come. Christ, certainly, will select "men of truth hating covetousness" for that purpose, because "covetousness"—which is so wide-spread today—is really a form of Self-worship, and as such is accounted as "idolatry"—see Col. 3:5—Edit.)*

### Time To Lift Up The Voice

"We are encouraged by your firm use of the Spirit's sword in your Editorial. Christ's true soldiers are called upon to be 'faithful unto death.'

"At the risk of sounding somewhat tiresome and repetitious, we have got to cry aloud like a trumpet whether people hear or forebear.

"This was forcibly brought home to us recently when listening to an interview between a BBC commentator, and the exiled Russian author, A. Solzhenitsyn. This man confirmed the claim that Russia is geared for war in such a way that there could be no turning back. His comments confirmed our belief, and the Scriptural teaching on Russia's latter-day destiny as outlined in Ezekiel 38. He inferred that the West was doomed because of an almost total disappearance of a firm moral front, and claimed that an older generation had abdicated its responsibility in that regard. The small amount of righteousness that might have saved the body politic from destruction has gone. So he claimed. What a lesson for us! Let us hold on to the Truth as established by our pioneers, and to which so many faithful men and women have given their best endeavours, and never give in to the evils of this permissive age."

A.F. (NZ).

*(These are days "like unto those of Noah and Lot." They are also days when prophecy is clearly being fulfilled. As such,*

*we need to proclaim that Christ is at the door, and point to the signs indicative of this. "As in the days of Noah," few will heed the message—but our responsibility thereto is without doubt. Noah's preaching "condemned the world," but saved his own household. Faithful, forthright proclamation of the prophetic Gospel involves warning the world and the Brotherhood as to where they stand. By so doing, some might be saved. See Jude 3,4. . . —Editor).*

### Engouragement

"Enclosed is a cheque for \$15 for renewal Logos and two copies of Expositor for 1976.

"If the price of the Expositor has been raised put a note inside my next Logos, and I will reimburse you, as I receive great help from it.

"I know you sometimes feel discouraged, but please know that unspoken thanks are truly there each time one of your magazines arrive."

R. A. (Texas).

*(Thank you for your encouragement. We have derived great pleasure and profit from preparing the matter for the Expositor, and are delighted to share this with readers—Editor).*

### Warning

"I am enjoying very much your series on the Psalms. How rich they are in their spiritual depth and prophetic forecasts can be seen by the frequent allusions and references from these 'Songs of Zion' made by the Lord Jesus and his Apostles. I have also been amazed at the frequency with which the



Proverbs are cited in the New Testament. This, also, might make a good study.

"We are glad that you are holding firm the basic standards of the Truth. Our greatest enemy today is the foe within our midst, as Paul warned the Ephesian brethren in their day. There are those who would dilute the teaching of the Lord to make it more palatable to those without. There are those who foster dissension and disunity amongst us. There are those who, by innuendo and false reports, weaken the hands of those who, are striving to further the work of spreading the Gospel message of salvation. And there are those who are swayed by the hearing of rumours, but who never bother to verify them. Against all of these we must arm ourselves. The truth is not ours to do with as we please; it is the Lord's, and we are merely the recipients of His grace. We have this wonderful treasure in weak, earthen vessels, but we must never forget that we are not greater than the bearers of His grace, called to this service by one who loved us, and gave his life for us."

E.T. (Conn. USA).

### Co-operation

"Thank you for your kind words of commendation in the Communication pages of *Logos*. You mention a 'few baptisms' resulting as from our advertising *Christendom Astray*; but there have only been two that I know of; and those have resulted through the help of others. Nevertheless, I

do receive a number of interesting letters which show that the work is worth while. I would also like to mention how grateful I am to the brethren and sisters of the Florida, Seminol Ecclesia who provide the funds for the cost of the advertising by a monthly collection. The Ecclesia also pays for the cost of the books. This with one or two private donations enables the work to continue. The part that saddens me is the reluctance of those who show such interest to go through the waters of baptism. I have been writing to several for several years. I do not push baptism, but do mention it from time to time."

T.H. (Flor. USA).

*(Paul wrote to the Corinthians to say that he was not sent to baptise, but to preach the Gospel (1 Cor. 1:17). Our work is to do it just that, and to do it persistently and enthusiastically without becoming discouraged. Noah preached and preached—but no converts are recorded. Nevertheless, he received commendation for so doing. In these Noahic days, we need to emulate his example. We commend you for your persistence, and your Ecclesia for us co-operation in this great work. For it is a great work, whatever opinion the world may have about it.—Editor).*

### Israel's Hope

"Although I have never written to you before, yet you have frequently been in our thoughts and prayers that Yahweh may richly bless your valuable work in the Truth.

"How needful the return of Christ is, in view of the countless horrors which are disgracing the earth today! The world powers with all their supremacy cannot unravel its manifold problems — only Christ can do that!

"Three months ago, I read an article in *Newsweek* on the establishment of Israel on May 14, 1948; but at the same time, there came into my hand a cartoon showing Israel surrounded by enemies, recalling the words of Zechariah 14: 'I will gather all nations against Jerusalem for battle.'

"Whilst a large body of world opinion is against Israel, we must realise that we must expect to see Israel in that state as the end approaches. As history makes it clear that the Jews were rescued by God from their slavery in Egypt, so Bible prophecy makes it clear also, that God, and God alone, will rescue His chosen people from the present threat of extinction (Isaiah 11:11, 12, 16).

"Our prayer is 'even so, come Lord Jesus'."

A.Z.T. (Sth Africa)

*(Thank you for your letter. We are glad that you have broken the silence, and written to us. It is always a pleasure to hear from readers. As to the condition of Israel, the time will come when it will be declared: 'All thy lovers have forgotten thee; they seek thee not' (Jer. 30:14). This shall be at the 'time of Jacob's trouble,' out of which, however, 'he shall be saved' (v. 7). Before that, the extremity of their state will be such, that, in despair, they will say, 'Our bones*

are dried, and our hope is lost; we are cut off for our parts' (Ezek. 37:11), but then Paul adds his comment, 'The Deliverer shall come from Zion and turn away ungodliness from Jacob' (Rom. 11:26). You mention the deliverance of Israel under Moses, and it is appropriate that you should do so, for the prophet Isaiah, in the reference you quote (Isa. 11:11) links the deliverance of the past with that of the future. What was the condition of the people when delivered in the past? It was a time when the people despaired, and even Moses doubted (cp. Exod. 5:23). At such a time as that, Yahweh declared: 'Now shalt thou see what I will do . . .' (Exod. 6:1). *World events show that Christ is at the door; we commend you for your interest in the subject of prophecy—Editor.*

### The Voice Of The Pioneers

"In forwarding my subscription to *Logos*, I want to say how pleased I am to find in its pages the words and spirit of the pioneers of the Truth. I endorse your warning against trying to change the old ways. Such works as *Eureka*, *Elpis Israel* etc. do not need changing, though we do! The pioneers struggled against the apostasy in their day, and we need to do the same today. Meanwhile, the time is short; there is much work to be done. 'To the law and to the testimony' should be our motto for the coming twelve months."

R.K. (Lancs, England)

(Over forty years ago, "Logos" was commenced and its policy made pro-

vision for the continuing voice of the pioneers to sound forth from its pages. We see no need to change that policy today. Such writings as "Eureka" and "Elpis Israel" not only are sound in exposition, but express the Truth in a vigorous and virile manner that can move their readers to similar enthusiasm. It is Apostolically commanded that 'the elders who rule well' should be 'counted worthy of double honour, especially they who labour in the word and doctrine' (1 Tim. 5:17). *Who has laboured more assiduously in those avenues during these last days? Let us pay them the honour of reading what they have to say with Bible at our right hand—such as they would have advocated—Editor.*

### The Promised Inheritance

"The land promised to Abraham was from the river of Egypt (the Nile) to the great river Euphrates. I would like a map drawn to show the extent of the land promised"

B.L. (Ark, USA).

(This subject is expounded by Bro. H. Sulley in his excellent work "The Temple of Ezekiel's Prophecy." Ezekiel 48 shows that all the tribes are to be revived, and will be granted

individual allotments in the land of promise. We have reproduced a map showing the approximate borders of the promised inheritance—Editor).

### Preaching the Word in California

"I would like to thank you for *Logos* which I receive regularly. My wife and I were introduced to the Truth by the excellent presentation of the Gospel by Bro. M. Stewart over Station KCOY Santa Maria, California, under the theme: *This is your Bible!* Since then, we have spent many happy hours reading the stimulating expositions of Brethren Thomas and Roberts.

"We have particularly thrilled to *Eureka* and *Elpis Israel*. And now we look forward in faith to that glorious day when the promises made to Abraham, Isaac and Jacob will be fulfilled, and Yahweh's glory will be vindicated in the earth. May the Lord bless you and your staff to keep the word of Truth flowing"

C.A.S. (Calif, USA)

(Thus in the various ways it is proclaimed, the Truth still claims a few here and there for the Kingdom. May the divine blessing rest on such labours—Editor).

### Duty

Let the others scoff and scorn

We are called to be reborn,

Sorrowfully, they'll walk away,

While believers win the day.

Oh! what wrath our Lord to those

Who has filled this earth with woes;

Hurting, scorning others so,

When the Lord they too should know.

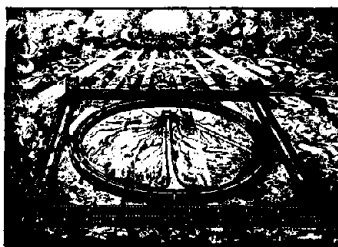
Oh! what joy to know His name,

Oh! what peace we all can claim

In walking in the path of Truth,

That leads us upward from our youth.

— From Sis. L. M. (Qld).



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# Christ as Prince~Priest

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*Following our Editorial last issue, a correspondent (Bro. S. Snow, of Melbourne) submits the following article which claims that a contemporary of Ezekiel infallibly identified the Prince referred to in his Temple prophecy.*

Who is the Prince who receives such prominence in the vision of the Kingdom shown to Ezekiel? Those who prefer categorical answers to their questions, will find the direct answer to this question in the information communicated to a contemporary of Ezekiel forty years after the vision shown to himself.

Ezekiel was shown the Prince-vision in the twenty-fifth year of the captivity (chapter 40:1). He was told to declare that he saw to the house of Israel (verse 4). We must assume that he did as he was told, and that the prophecy, when reduced to writing, would be attentively studied by all in Israel who were of a faithful mind, among whom was Daniel, whom we find as a student of Jeremiah (Dan. 9:2).

Among this class it would naturally be a matter of enquiry—Who is the Prince so prominent in this vision by Ezekiel? It is no extravagant speculation that this would be among them a moot question. Daniel would desire to know, if he had not already, as is probable, made up his mind in

the light of Jer. 30:21. In this connection, the communication made to himself about forty years after the date of Ezekiel's vision, appears as a direct settlement of the question.

He had prayed, "in the first year of Darius, the son of Ahasuerus, of the seed of the Medes," about forty years after Ezekiel's "five-and-twentieth year of our captivity," for the taking away of Israel's sins, and the return of God's favour. The answer was the message by Gabriel concerning "the seventy weeks" (of years) which were to end with the crucifixion of Christ, who would "finish the transgression, make an end of sins, make reconciliation for iniquity." "Know therefore and understand," were the angel's words, "that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seventy weeks." Why should the Messiah be described here as "the Prince" except that the question who the Prince was had been for forty years in agitation among the faithful, ever since the

publication of Ezekiel's prophecy? Whatever may have been the reason, here is a divine settlement of the question: Messiah is "The Prince." The Prince is the Messiah.

### Based On The Davidic Covenant

This conclusion is necessitated by the royal covenant of the kingdom—the covenant made with David concerning the throne which was supplementary to that made with Abraham concerning the land.

God promised a son to David who should sit on his throne for ever (2 Sam. 7:13; Psa. 89:35-36; Acts 2:30). God fulfilled this promise in raising up Jesus, as Paul told the Jewish congregation in the synagogue of Antioch (Acts 13:23). Peter by the Spirit, declared on the day of Pentecost that David himself was aware that the promised son would be the Messiah: David "being a prophet, knew that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne" (Acts 2:29-30).

This being beyond question, we have to realize how entirely the Messiahship was an affair of *Kingship in the position originally occupied by David*. The Messiah was to be a sufferer; he was to be a priest; he was to be a saviour: he was to be a conqueror. But these were but adjuncts, as we might call them, to the office and function of the Messiahship. The Messiahship itself in its foundation character is *rooted in the throne of David*.

"Of the fruit of thy body will I set upon thy throne" (Psa. 132:11). "The Prince of Peace .... on the throne of David, and upon his kingdom" (Isa. 9:6). "The Lord God shall give unto him (Jesus) the throne of his father David" (Luke 1:32). This is the everlasting covenant which David declares to be "all my salvation and all my desire" (2 Sam. 23:5); and the things involved therein are "the sure mercies of David" which God proposes to extend to every perishing, thirsting son of Adam who will accept them on His terms (Isa. 55:3).

### The Many-sided Glory Of Christ

Then we have to notice that it is in no ornamental, or sentimental, or honorary, or figurative, or spiritual sense that Christ is to occupy David's throne. He will be a King on that throne in the place where it was formerly established and for the purpose for which David occupied it. David reigned (2 Sam. 8:15); Christ will reign (Isa. 32:1; Rev. 11:15). David executed justice and judgment (1 Chron. 18:14); Christ will execute justice and righteousness in the land (Jer. 33:15). David made war (2 Sam. 22:35); Christ will make war (Rev. 19:11-15).

The throne of David was *a visible institution*. Any theory that puts Jesus in the place of the angel of the covenant or the glory of the Shechinah or the divine presence in the sanctuary would exclude him from the throne of David. These all pertained to David's God, but were none of them David's

throne. While Christ is David's Lord and God (as he was to Thomas—John 20:28), we must not forget that he is also David's son, and will *sit on David's throne*.

It is one of the peculiar glories of Christ that he blends in himself many things that were never before combined: he is both God and man; the king and his son: the priest and the sacrifice: the Ruler and the servant; the Alpha and the Omega, the beginning and the ending: the first and the last. We must by no means exclude him from the occupancy of David's throne. In this position, he will be "ruler in Israel," as testified in Micah 5:2; he will reign in righteousness (Isa. 32:1); he will be visible in his beauty (Isa. 33:17). Kings and princes will come from afar to do him homage (Psa. 45:12; 72:11).

### Christ's Coming Prominence

At his manifestation, even some who know him not will enquire about the wounds in his hands (Zech. 13:6). Others will claim his recognition on the ground of a previous acquaintance, saying, "We have eaten and drunk in thy presence, and thou hast taught in our streets" (Luke 13:26). His relation to all the affairs of his kingdom will be as real and practical as was his relation to the affairs of his humiliation and sacrifice. He will not be in the background in the day of his glory: "Every eye shall see him."

In his hands, the throne of David will be established for ever. Read Psalm 45 for the

picture of his kingly glory. "Life, length of days for ever and ever." "There was given him dominion, and glory, and a kingdom .... his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:14).

### Christ's Melchizedek Priesthood

But there is one feature of his position that did not appertain to David. David was not a priest, though in his typical capacity he even offered sacrifices, "girt with a linen ephod" (2 Sam. 6:14,18; 24:18,25). But of Christ, his son and everlasting successor, it is written, "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek" (Psa. 110:4; Heb. 7:17). This priesthood of Melchizedek combined both the kingly and sacerdotal elements, and was divinely conferred on Melchizedek, and not by law of heredity. He was made priest not because of "father or mother," but because of his appointment by God. Christ is a priest after this order and not after the order of Aaron, which was constituted by birth and bounded by a limitation of age. Christ, in being after this order, is therefore a priestly prince or a princely priest, which is a perfect fulness of character. How glorious a head for Israel and mankind—a man to whom God has not only given all the authoritative and executive power of a temporal prince in matters of law and property, but whom He has also invested with the tender character of an Intercessory

Friend in things pertaining to God—and all this, after a suffering life in which “he loved righteousness, and hated iniquity.” “Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.”

He is the priest-prince of the age to come. His name as prince is of frequent occurrence: “The Prince of the kings of the earth” (Rev. 1:5). “The Prince of Peace” (Isa. 9:6). “Messiah, the Prince” (Dan. 9:25). “The Prince of Life” (Acts 3:15). “A Prince and a Saviour” (Acts 5:31).

“Messiah the Prince” in the day of his glory by reason of his Melchizedek character is “a priest upon his throne.” This is expressly testified in Zechariah. “The man whose name is THE BRANCH....He shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne” (Zech. 6:12-13).

### **Christ Alone Can Fill The Office**

That “the Prince” should be the Son of God is necessitated by the office assigned to him: he is to approach to the Lord and “make reconciliation for the house of Israel” (Ezek. 45:17). Who could fill this part in the day of Christ but Christ himself? This question is suggested by God Himself in the word by Jeremiah: “I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an outcast, saying, This is Zion, whom no man seeketh after....And their nobles shall be of themselves,

and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord” (Jer. 30:17,21). Here is emphasis placed upon the fact that the governor of Israel under the restored regime should draw near to God in the capacity of a mediator. It is noted as a matter of surprise that a governor “proceeding from the midst of Israel” should be qualified for such an honourable place. It was a way of calling attention beforehand to the fact that such a one must be provided by God Himself. That Jesus is this governor is made certain by Micah’s prophecy applied apostolically to Christ: “Out of thee (Bethlehem) shall come a Governor that shall rule my people Israel” (Matt. 2:6; Micah 5:2). When we learn that his governor is the Word made flesh—“the power of the Highest manifested in the seed of David—we see the answer to the question, “Who is this that engaged his heart to approach unto me?” It is one who is worthy, and who alone is worthy: “My beloved Son, in whom I am well pleased” (Matt. 3:17). “Holy harmless, undefiled, separate from sinners” (Heb. 7:26). “My servant, whom I uphold; Mine elect, in whom My soul delighteth. I have put My spirit upon him; he shall bring forth judgment to the Gentiles....He shall not fail nor be discouraged till he have set judgment in the earth; and the isles shall wait for his law” (Isa. 42:1-4).

At present (“a great high

priest") he is "passed into the heavens;" but his own promise, and the many times revealed purpose of God, is that he will come again in the sense and manner of his departure (John 14:3,28; Dan. 7:13; Acts 1:11). He remains as and where he is "until the times of restitution of

all things which God hath spoken by the prophets" when "God shall send him" (Acts 3:19-21). He is coming to sit on the throne of David, and to be a priest upon his throne (Isa. 9:6; Zech. 6:13). Who could be the Prince-Priest but he?

—R.R.

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### *An Alphabet Of Bible Characters*

**yahweh**  
THE MEMORIAL NAME

*"O Yahweh, we wait for Thee; Thy memorial name is the desire of our soul" — Isa. 26:8 (RSV)*

When we recall that the Rabbis use a special pen when writing the Name of the Almighty, we are not unmindful of the solemn nature of our enquiry. We recognise, too, how ambitious is the attempt to write upon it. Zophar asked: "Canst thou by searching find out God?" (Job 11:7). He implied that we will not. Yet we recall the words of the Lord in his prayer: "This is life eternal to know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

But how great is our desire to know the Almighty? Are we content to acknowledge His existence, as Someone above: remote and inaccessible? Or are we bent on getting to know Him more intimately. If the latter, we may well begin our enquiry by recalling the encouragement of

James: "Draw nigh to God, and He will draw nigh to you" (James 4:8).

But where shall we begin our search? If we enquire of nature, she may witness to eternal power and wisdom, but will remain dumb concerning the divine character and purpose. The revelation of God will be found only in the place where He has been pleased to manifest Himself: that is, in His Word to us. That Word expresses the very mind of God in print; and as we study it, we become deeply impressed with "the depth of the riches both of the wisdom and knowledge of God" revealed therein (Rom. 11:33).

So vast is this, that we must mark our enquiry under separate heads, or we shall be lost in the immensity of the Divine infinity. We therefore limit our consider-

ation to four heads: (1)—His justice; (2)—His mercy; (3)—His truth; (4)—His love.

### Four Aspects Of Divine Manifestation

First, His justice. Supreme in might, God is likewise supreme in justice. From the days of Eden onwards, man must recognise justice to be one of the prime attributes of his Maker. From the moment when man was given the tenancy of this planet, and rebelled against God's law, God made it abundantly clear that His justice must be upheld. Death was the penalty for sin, and from Eden down, the edict has not changed: "The soul that sinneth, it must die." Man must bow in worship, and obey his Maker, and forswear all other gods. Blazoned across the pages of history is imbedded the fact that God is just; His law is perfect; His will is absolute.

But it is not blind justice, nor is it vengeful. Rather is it most wonderful and understanding justice, because we soon begin to see that it is blended with the second attribute mentioned above: Divine mercy.

How many times has Genesis 3:15 been quoted to support this fact? Here is displayed the mercy of the Almighty. At the moment when it was revealed that man had defiled the goodness of God's creation, out of apparent failure, God brought success. So, shining far back as Eden we see mercy arched over creation like a Divine rainbow, with its promise of forgiveness and glory. Truly, God's justice is proper; but His mercy is a thing of transcending wonder.

Yahweh's mercy shines forth greatest when viewed on the background of the third aspect of Himself mentioned above: His Truth. Therein we learn "the truth" about ourselves, our origin, our nature and destiny, the future of nations and the planet on which they dwell. Pilate asked, What is truth? It was personified in the one standing before him, whom he subsequently dismissed to be crucified.

Here was the mainspring of that reservoir of Divine energy, the motivation of the Divine purpose, and the manifestation of Divine love. Love, as a driving dynamo, is revealed in a thousand ways in the Word, but never greater than when manifested in the Son. So dazzling is the Light, so infinite the splendour of the great Increate, that flesh cannot approach thereunto, and the only way in which it was possible to draw men unto Yahweh was by revealing Himself in a Redeemer, the Lord Jesus Christ. Comprehending this, and we can utter a fervent *Amen* to the statement: "God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

In the Son we see a manifestation of the Father: the same foreshadowed revelation of Himself as exhibited from the beginning of time. What can we say about the justice of the Lord Jesus? Or about his mercy? Or about his truth? Or about his love? As we read the Gospels we see a mirror reflecting the glory of the Father in justice, mercy, truth and love.



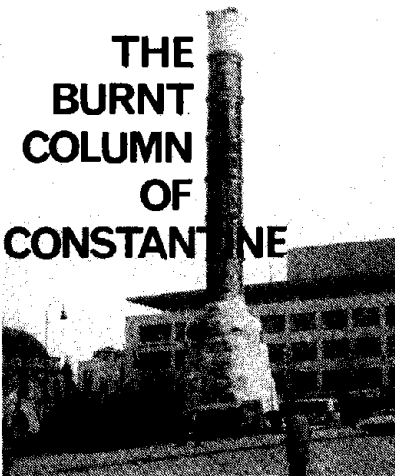
Try to analyse the love of Christ. Write down on paper what it means to you; and you will see what I am humbly trying to express. Alas, today, the love of Christ means so little to most; so much to so few. Yet those few, in comprehending his love, respect his justice, rest on his mercy, and delight in his truth. In looking at the Lord they hear him saying: "He that hath seen

me hath seen the Father."

Can we, by searching, find God? We see Yahweh revealed in the Word, and manifested in the Lord Jesus. He is the mirror of the Divine reflection. In looking, we may, at first, view the reflection but "darkly." But let this not depress us; the more we keep looking, the clearer we shall see.

— J. Alec Swaish (Wales).

### *Logos Tour of Bible Lands*



(Continued from Page 253)

We apologise for the non-appearance of these notes in recent issues of *Logos*. They have been crushed out by more important matter. They would be crushed out altogether, if the Editor had his way, because we get a little tired of writing them up. However, readers seem to find them interesting, so we proceed on our leisurely way, condensing the experiences of several tours into the one account.

In our last instalment we were filled with excitement as we commenced our tour of Istanbul, the modern name for ancient Constantinople. Istanbul is the one remaining spot in Europe still under Turkish control. It, however, is destined to be swallowed up of Russia when the

time for the complete "drying up" of the political Euphrates arrives. God will occupy the city, and establish it as a centre of government. From Istanbul, he will confederate Europe under his control, and will move down into the Middle East.

With Constantinople's dramatic past, and even more dramatic future in mind, we commenced our tour of the city with greatest interest. Leaving our hotel, we drove under an archway, into some of the most ancient sections of the city. The roads were narrow (about 25 feet across) and winding. They were fronted on each side with small wooden houses, which open out on the street, devoid of lawns or gardens. There were rows upon rows of them, and whilst they were quaint and picturesque to look at, I should imagine that they would not be very pleasant to live in. Indeed, they were a hazard. Should a fire break out in one of these little, narrow streets, the result could well be tragic.

We drew up in front of a very elaborate building. It was the Mosque of Suleiman the Magnificent, reputed to be one of the most elegant of the ancient buildings of Istanbul. Suleiman succeeded his father Selim, as Sultan of Turkey in 1520, and his reign is notable as being one of the most glorious in Turkish history. In the terms of Rev. 9:14-15, he caused the political Euphrates to overflow its banks more than any other monarch. During his reign, Turkey added Belgrave, Budapest, Temesvar, Rhodes, Tabriz, Baghdad, Nakshivan and Rivan, Aden and Algiers to its already extensive possessions, as the Empire reached the apex of its power. Suleiman was known as a law-giver, reforming and improving the administration of the country. In religious matters, he manifested a

measure of toleration towards other religions, which contrasted with the extreme bigotry of some of his predecessors.

We made our way into the courtyard of the huge, beautifully constructed building Outside, a number of men were washing their feet in "holy" water preparatory to entering the building for the purpose of worship. They did not seem to mind the large group of tourists who stood and photographed them. I generally feel a little awkward at such times, feeling that such action is an intrusion of their privacy; but the Moslems did not seem to mind. They shared the entrance with a group of beggars who importunated us in their misery; and with young boys who cheerfully tried to extract money from us by the sale of postcards or colour slides.

The place of worship inside the building is huge; reputed to be capable of holding 3500 worshippers at once. There were not very many in there when we visited it, however, and those who were present did not seem to mind us satisfying our curiosity by wandering around. Some sat crossed-legged on the ground, with their faces towards Mecca, impervious to the groups of tourists which shared the place with them. Others, dressed in the wide, baggy trousers that some of the Turks use, were lined up in front. At the call of prayer, they all bowed in unison, their faces almost touching the ground, then straightening up again as a group. Women were in the pews at the entrance of the Mosque, and therefore separated from the men. They, too, were at their devotions, but did not bow in prayer, as did their men folk.

In addition to being places of worship, Mosques also are used as places of education. Groups of children were present, and were seated on the carpeted floor in a semi-circle around their mentors.

The architecture of the Mosque was magnificent. It was dominated by a huge central dome, supported by four massive pillars, ornamented with colourful mosaics. The guide told us a curious story about it. He claimed that no spiders have ever been found in the building, the reason being, that when it was constructed, the yokes of ostrich eggs were mixed with the cement! As a scientific fact, I cannot vouch for this!

We drove through the centre of Constantinople, and our attention was

drawn to an ugly, tall pillar standing boldly upright in the middle of a street. This was the Column of Constantine. It was erected there by the Emperor himself, who is called by the Apostasy: "The first Christian Emperor." I suggested to the group that it would be worth a photo, and as it was hardly possible for the large coach to stop for long in the busy street, I promised to explain the significance of it later. Some took a photo from the windows of the coach, but one member of the group, Bro. Ron Hill, as usual persistent in his endeavours, sought a vantage point in the middle of a road, along which busy traffic swirled. Here he obtained his photo.

The fire-blackened pillar of Constantine is a high pillar standing in what was originally the Forum of Constantine. When erected it supported a statue of the Emperor in the guise of Apollo, the sun god, crowned by a halo of seven rays. But during the reign of Justinian, it was seriously damaged by fire. A revolt had broken out in the city, and during the disturbance there had been great conflagrations, with the result that nearly all the public buildings had been destroyed. Constantine's column had suffered, and the statue that topped it, and which identified him with Apollo, was destroyed. Only the fire-blackened base remained, as we saw it on our tour.

The significance of the column I explained that evening during the course of our meeting in the hotel. Referring to the manner in which Constantine used the growing influence of so-called Christianity to further his cause for world power, John in Revelation 12:1 declared: "I saw a woman clothed with the sun. . . ." In *Eureka*, Brother Thomas writes:

"The woman, or Laodicean Community, could not have been invested with a more appropriate symbol than 'the sun,' expressive of the imperial embrace, as well as of the particular emperor by whom she would be patronised. Gibbon informs us that Constantine had a particular veneration for Apollo, or the sun, to which Julian alludes in his orations. His words are, 'The devotion of Constantine was more particularly directed to the genius of the sun, the Apollo of Greek and Roman mythology; and he was pleased to be represented with the symbols of the god of light and poetry. The unerring shafts of that deity, and brightness of his eyes, his laurel wreath,

immortal beauty, and elegant accomplishments, seem to point him out as the patron of a young hero. The altars of Apollo were crowned with the votive offerings of Constantine; and the credulous multitude were taught to believe, that the emperor was permitted to behold with mortal eyes the visible majesty of that tutelary deity; and that either waking or in vision, he was pleased with the auspicious omens of a long and victorious reign. The sun was universally celebrated as the invincible guide and protector of Constantine; and the pagans might reasonably expect that the insulted god would pursue with unrelenting vengeance the impiety of his ungrateful favourite in his becoming a Laodicean Catholic. Diocletian had chosen Jupiter, and Maximian, Hercules; but Constantine preferred the sun before all the gods of his fathers, as his guardian and protecting deity. When, therefore, Constantine came to occupy the Roman throne, and was manifested as Supreme Bishop of the Catholic Church, this Laodicean community might fitly be said to have been 'invested with the sun.'

The black, fire-damaged, ugly column before us, robbed of its statue on top with its symbol of Apollo, demonstrated how completely such suns can be put out!! Perhaps, during the riots in the days of Justinian, the Catholics were incensed at the sight of the so-called "first Christian Emperor," associated with the pagan god Apollo, and deliberately destroyed it. Who knows?

Another unique sight attracted us in the busy street. We saw a man leading a huge bear. In payment of a coin, he would urge the bear to dance and perform. The bear would walk about on two legs, with a rod in its paw, performing quite intelligently. It was



rather significant to see a bear performing in Constantinople, for, with Daniel's prophecy in mind (Dan. 11:40-45), we anticipate the day, and that not far off, when the Russian bear will perform in the streets of the city, though not at the bidding of a Turk!

—HPM

## WAR INEVITABLE

Recently, the Governor of South Australia, Sir Mark Oliphant, a retired nuclear physicist warned that "the third world war is inevitable." He declared that nuclear weapons were becoming common and cheap enough for many nations to purchase because the US and Soviet Union are making them readily available. The word-picture he painted in the realistic one which Joel saw in vision would be in evidence when Christ returns. The call goes forth to Gentiles to "prepare war," to "beat their plowshares into swords, and their pruning hooks into spears." Already, weak nations are boasting, "I am strong" (Joel 3:9-10), and preparations for war are going on apace. The Governor claimed that "there are fools controlling some countries," which accords with the comment of Jeremiah on the basis of prophecy: "Surely the nations are mad" (Jer. 51). He went on to say that it was beyond the ability of the UNO to take such action as could stop such a war. Such statements warn us that Christ is at the door. He comes to judge both the ecclesia and the world. We are exhorted to "be diligent that we may be found of him in peace without spot and blameless." Therefore, Peter adds, "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness" (2 Pet. 3:14,17).

—W.M.



*The Vision Tarrieth Not*

# **Britain: Strengthened For Destiny**



*History reveals how remarkably Britain has been helped and protected from annihilation many times, and so preserved for a work that Providence has designed for her in the latter days. That work is not yet completed; and though for a moment, Britain is enmeshed in the European Common Market, events will sever her connection therefrom. She then shall stand aloof, continentally distrusted and proscribed, in company with the rest of the English-speaking world, to oppose Gog in the land of Israel.*

## **The Guiding Hand of Providence**

British history reveals how that the nation has been helped and protected from annihilation many times, and in remarkable ways. Take, for example of the Spanish Armada in July 1588. Philip 11 of Spain gathered together an enormous fleet which was described as the *Invincible Armada* with the intention of invading England. About 130 vessels—some huge men-of-war, others strange old galleys rowed by oars—with 20,000 soldiers on board, moved up the English Channel in a great crescent, seven miles across, to conquer the Protestant England of Queen Elizabeth, and make it Roman Catholic once more, as it had been under her sister Queen Mary 1. This queen, who died in 1588, had married Philip of Spain

in 1554, and he had then been given the title, without any powers, of King of England.

Now his *Invincible Armada* was on its way to claim his "right." But the destiny of nations is not the "right of kings" to decide, but that of Yahweh, God of Israel.



**ARMADA WITHIN HAIL OF ENGLAND**

Advancing in a great crescent formation, the ships of the Spanish Armada are here seen sweeping up the English Channel. In the foreground is one of the great sailing galleys, in which men pulling on long oars assisted the wind in driving the ship through the water.

And He had decreed a different destiny for Britain than that designed by Philip of Spain.

Meanwhile, fear swept Britain at his approach. At the time, British naval power was only developing; and her real defence was not in her men-of-war, but in the barrier of the sea itself.

However, the British, under Francis Drake, out-manoeuved the Spanish vessels, and gained an initial victory. But the final defeat for the Armada was at the hands of God. A tremendous storm suddenly broke, and the Spanish ships were driven before the wind, to the north of Scotland. Fierce gales dashed many of them on the rocky coasts of Scotland and Ireland, and only 54 of the ships returned home.



British Museum

**THE ARMADA MEDAL**

Struck in 1588, it bears the name of Yahweh in Hebrew characters, and the Latin words *Flavit et dissipati sunt* ("He blew and they were scattered")

This victory consolidated England as a Protestant country, led to her being recognised as a foremost naval power, helped the Dutch to win independence, and broke Spain's sea power for ever.

Other examples of God's

protective providence in guiding destiny are revealed in British history.

There was the notable deliverance of the army of the late Sir John French, at the battle of Ypres in the 1914-18 war. When it seemed as if the German cavalry would decimate the British forces, it was suddenly held up, and the attack diverted to a different direction. No one can account for this extraordinary fact, but it saved the British forces, and helped to preserve British independence.

Similar amazing incidents occurred in the Second World War. At the height of Hitler's power, Britain was separated from his forces by only twenty-two miles of water at its nearest point, and yet escaped invasion. At Dunkirk, she was on the point of losing her entire army, and yet escaped. How? Unusual weather conditions permitted a flotilla of "little ships," from rowing boats to small steamships, to take off from the English coast and bring back a few soldiers at a time, until a considerable force was preserved, to maintain the war.

It was an amazing and unaccountable victory. At the time, the powerful German war machine had ravaged twenty-three countries from the Atlantic Ocean to the borders of Russia; and from the Arctic Sea to the Mediterranean. Hitler was supreme in Europe. One writer stated:

"Not since the days when the Roman Empire was at its height has one man ruled such vast portions of Europe and the Mediterranean. If any age has seen the resurrection of the Roman Empire in

terms of its territorial conquests and military might, it is the Third Reich of Hitler and his satellites. The entire continent was directly or indirectly under German control."

Whilst the Nazi regime, supreme and unchallenged in Europe, ruled with unparalleled brutality, Britain, almost on the German doorstep, escaped.

Why? Mr. Churchill expressed a truth when he declared: "I sometimes have a feeling, in fact a very strong feeling, that some guiding Hand has interfered."

With that we can agree, recalling the words of Daniel: "The Most High ruleth in the kingdom of men" (Daniel 4:17).

### British Accomplishments

Despite Britain's recent decline commercially, she still has her future role to carry out as prophesied. As modern Tarsish, she will take her place in the Middle East when the time arrives.

History reveals, how that when the time was ripe, Britain carried out the role outlined for her in the purpose of God, as indicated in prophecy.

At the time of the French Revolution, when Napoleon was scourging Europe, and threatening Egypt and Russia, British naval power reached full development. The victories of Hood, Howe, Bridport and Nelson won for her the title *Britannia rules the waves*.

Napoleon, dominant in Europe, found himself blockaded from the sea, so that sea-trade ceased, and the sea became stagnant, as far as the countries dominated by him were concern-

ed. Revelation 16:3 was fulfilled: "And the second angel poured out his vial upon the sea, and it became as the blood of a corpse, and every living soul died in the sea."

Britain rose to the need in a time of crisis.

In 1895, Dr. Herzl wrote his pamphlet *The Jewish State*. In it he wrote:

"We are a people—one people . . . In countries where we have lived for centuries we are still cried down as strangers, and often by those whose ancestors were not yet domiciled in the land where Jews had already made experience of suffering."

Again:

"Distress binds us together, and, thus united, we suddenly discover our strength. Yes, we are strong enough to form a State, and a model State. We possess all human and material resources necessary for the purpose."

Today Israel is a State; Herzl's vision is a reality. But how was it brought about? By the very means predicted by Brother Thomas in *Elpis Israel* (p. 441): by help of Britain.

Prior to the publication of *The Jewish State*, and the calling of the first Zionist Congress in 1897, the Jewish Prime Minister, Disraeli (also known as Lord Beaconsfield), purchased 44% of shares in the Suez Canal, and so drew Britain into the politics of the Middle East. His action was strongly castigated at the time, but it ultimately proved to be a long-sighted policy, bringing Britain greater wealth and influence, and drawing her inexorably into the area of the land of promise. Disraeli had greatly modified the previous attitude of Britain towards Jews. In 1858 he had secured the right of Jews to

enter Parliament, and generally had removed many barriers that were previously erected against them.

All this was preparatory to Britain assisting the Jews to establish their national home in Palestine. Prior to World War 1, whilst Turkey still dominated the Middle East, Britain manifested a sympathetic interest to the future of the Jewish people, and, at the turn of the century, had openly supported them in efforts for their rehabilitation.

Then came World War 1. Britain was short of certain chemicals for the manufacture of explosives, and particularly Acetone. Mr. Lloyd George, the then Prime Minister, had heard of a Jewish chemist, whose name was Weizmann, whom, he was told, may be able to assist him. Weizmann agreed to do so, and was successful in his search. A grateful Government enquired as to what reward he would like, and he is reputed to have said, "None, but the right for my people to return to their land." The Balfour Declaration followed, and later Britain received a Mandate from the League of Nations for the purpose of establishing a National Home for the Jews in Palestine.

Thus by natural means, the prophecies of God's word commenced to be fulfilled, in a way that is wonderful to those who are educated therein.

True it is that difficulties mounted for Britain as Arab-Jew antagonism grew, and she did not always honour her mandate. But even this is in accordance with what was required, and was

anticipated by Brother Thomas. He wrote that "the protection of the shadowing-power (Britain) would seem to have been inefficient."

Thus Britain, for a time has been compelled to withdraw from the Middle East. Nevertheless, events will draw her back there again, as Prophecy requires. Isaiah declares:

**"Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them unto the name of Yahweh thy God, and to the Holy One of Israel, because He hath glorified thee."**

Despite the growth of shipping on the part of other nations, the English-speaking world still retains the greatest tonnage by far. Recently the chairman of Lloyd's Register commented:

**"So far from Britain slipping, I think the British shipping industry is in a stronger position now than it has been for many years."**

Another authority claimed:

**"The British merchant fleet today is probably the most modern and efficient in the world."**

### **Britain's Developing Resources**

Whilst Britain has undeniably declined in some aspects of power, we have been looking for incidents that could arrest this, and enable Britain to be able to fulfil her role as indicated by Ezekiel (ch. 38). In October 1973, just before the Yom Kippur war, it was announced that Oil had been found off the shores of Great Britain; and it was assessed that she would be self-sufficient in oil by 1980. Later on it was reported that new seams of coal had been found in the north-west of England,

which, if mined, would be more valuable than the oil.

Already the British economy is strengthening, and with these new sources of wealth and independence providing means of further recovery, the nation will be in a position to oppose Gog in company with the rest of the English-speaking world, when he makes his attack upon the Middle East.

We conclude, therefore, that the latter-day Tarshish is Britain. It is an island power (Psa. 72:10);

a maritime power (Isa. 60:9); a merchant power (Ezek. 38:13). Traditionally it favours the Jew; and politically and militarily would have to oppose Russia gaining control of the Middle East.

At present she is a member of the European Common Market; but this is clearly exceptional to her historic position of insularity. We plan to give some further thought to this anomalous position in our next article.

—H. Barber (England)

### ANGEL' FOOD

*What is the "angel's food" referred to in Psalm 78:25?*

The passage in question describes this "angels' food" as "corn of heaven." It is a reference to the manna which God rained down upon Israel in the wilderness. The descriptions employed suggest that angels eat as well as men. We know for a fact that they have partaken sometimes of human hospitality, as in the case when Abraham entertained three of them with fresh-cooked calf, and fresh-baked cakes, and butter and milk (Gen. 18). And added to this we know also that those who are to be made their equals in the possession of immortality will "eat and drink" again at the table of their immortal head in the Kingdom of God. We also know that Christ partook of refreshment during the forty days that he continued with his disciples after his resurrection. Evidently eating is an institution both in the mortal and immortal states; but what is a matter of necessity in the case of flesh and blood, may be a pure social luxury in the perfected family of God. We hope to find out all about it some day.

### EURO-COMMUNISM

In Europe, apparently, the iron claws of the Soviet bear are being somewhat relaxed, and other Communist countries are permitting a more autonomous control of their ideology. This is a far cry from the days of 1968 when Hungary was ruthlessly crushed when it opposed Russia. Recently, in what was described as "a shockingly heretical statement," the Spanish Communist leader declared: "For years, Moscow was our Rome. We regarded the October Revolution as our Christmas. Today we have grown up. More and more we lose the character of a church."

The world, and Europe, may be taken off guard by the apparent soft-line approach of Russia, but those educated in Bible prophecy recognise the signs. Seen in the light of Scripture, the Soviet ploy is nothing more than the "craft" of Dan. 8:25 that induces a state of careless but false "security" on the part of nations (see Rotherham translation). This will trap Europe in the vice of Russian communism. Meanwhile, the nations are slowly sinking in the mire (Dan. 2:43), being drawn there by the croaking of the Communistic frog-like spirits.

—W. M.



Thought For Meditation

## this revolutionary age

We live in revolutionary times. Men everywhere are desperate in their attempts to avenge and remedy their grievances, real and imaginary. Regardless of God's will, abuse, misrepresentation, slander, violence, are all employed towards the achievement of desired ends. The evil grows, and it will grow till the Noachic climax is reached (Gen. 6:13; Luke 17:26). There is need for us to be careful, lest we, in our private and ecclesial life, take on the turbulent spirit of our environment. Too frequently are there among us signs of the prevailing methods, and a want of the disposition of Christ. No liar, no villifier, no riotous or ferocious man—no man lacking Christ's mind—will find himself among the elect at the Judgment (Gal. 5:20; Rom. 8:9). Our duty in this time of probation is to deport ourselves as Christ did. His life was characterized by gentleness and lamb-like-inoffensiveness (Matt. 12:20; 1 Pet. 2:21-23). Paul followed his Master's example as he tells us (1 Cor. 4:12-13), and begs of us to keep his ways and doings in view (Phil. 3:17; 4:9). Nothing will safeguard us against the popular sin but an incessant pondering of apostolic teaching. "Be gentle unto all men" (2 Tim. 2:24); "Be no brawlers" (Titus 3:2); "Bless them that persecute you; bless and curse not" (Rom. 12:14); "Study to be quiet" (1 Thess. 4:11). Let us heed our instructions, though to the world they appear silly and unmanly. Rather than that our meeting should be thrown into a state of unprofitable turmoil, let us endure hard speeches and put up with much. Let us be quick to acknowledge and apologise for any wrong things we may have spoken in mistake or haste; and with an iron hand let us control any weakness we may possess, such as temper, jealousy, self-esteem, yea, and even irritating mannerisms. If we do not, we may rue it in the day that is approaching.

—A.J.

## WHAT SHOULD BE DONE AT THIS CRISIS?

*World conditions and the permissive environment that is our daily experience present a serious challenge to those who seek for eternal life in the Age to come. What attitude what form of service, should be rendered under such conditions? This exhortation provides practical suggestions for the consideration of readers.*

### **If Given to Exhortation**

One of the two main purposes for which we assemble together on Sunday mornings is to exhort one another. What is exhortation? It does not consist of a discourse on the First Principles of the Truth. While it is true that we need to be reminded of these things, it is also true that there is a time and place for everything. There are two ways at least by which we can keep our minds fresh in the First Principles, viz., our daily readings—the source from which all our knowledge of the Truth springs—and the lectures. The latter although primarily for preaching the Truth to the stranger, also serve the very useful and necessary purpose of recharging our minds with the elementary truths on which our faith is built. It is said that it is our duty to attend the lectures to support the speaker, but it is even more important for us to attend for the purpose of keeping our minds fresh in the First Principles. Emphasis on the first idea is dangerous in that it suggests that our attendance is

sufficient as if by being present we have performed our duty, whereas our duty includes also that we give an attentive hearing to the words of the speaker in spite of the fact that we think we “know it all backwards.”

Again, Sunday morning is not the time for an exposition of the deep things of God. Even if the readings for the day should include a portion from, say, the Apocalypse, this is not the time to enter into a discussion of such things. There are the various Bible Classes for this purpose, also the works of Brother Thomas and Brother Roberts which can be studied in private. Let us make sure that we make full use of these helps to further our understanding of the Word. Also let the speakers remember that this is the object of the Bible Classes. There is a tendency for lectures, Bible Classes, and Sunday morning exhortations to degenerate to a common level that is “neither fish, flesh, fowl nor good red herring.”

Neither is Sunday morning the time to air personal grievances. If we have anything against

another, Christ has set out the proper procedure in Matt. 18:15. Alas, how rarely is it taken! Go to the one concerned privately, do not spread the matter around, do not rely on others seeing to it, it is the personal responsibility of each. How do you know that others have tackled the matter in the right way? How do you know that you are not the one person who can get the attentive ear of the one concerned? To deal with these matters privately as instructed by Christ will often get results, but to deal with them publicly in an exhortation will only arouse resentment. That does not mean that we should go to the other extreme, and like the sermons of the clergy, utter tame platitudes designed to please those who are listening, and make them feel how good they are. Paul makes it quite clear that the type of exhortation he had in mind was not composed of platitudes when he speaks of "stirring up." We are all apt to get into a sort of spiritual slumber, and this will be made worse if the time set aside for exhortation is used to administer a sort of spiritual lullaby. No, we must be stirred up effectively, if necessary jolted out of our spiritual coma. That is why Paul tells us to "suffer the word of exhortation." If we were only to be told things that tickle our fancy there would be no need to tell us to suffer it, but if it performs its proper work of rudely awakening us from time to time, if like a nasty medicine it is unpleasant to take, if it makes us suddenly realise things we would rather hide from ourselves, then it requires courage, determination, and above all a genuine desire to please God, for us to take it

without resentment. Paul said "Exhort one another. . . and so much the more as ye see the day approaching." Surely Paul was ministering to us today when he wrote those words. Was there ever a time when the saints could see the day of the Lord approaching more clearly? Ever since Christ went away all things have been working towards his return, and there have been signs discernible to the eye of faith that the hand of God was still active in the earth, but never has there been such an abundance of signs as we have seen in our lifetime and are seeing today. Signs not vaguely connected with the return, but the very signs that the saints have been looking for ever since Christ went away. The signs that are linked directly with his return. Let us each think back to the time when we first came into the Truth, and try to remember the state of the political horizon then. Think back to the conclusion of the last war, or even to only twelve months ago. The developments that we have seen should be sufficient to give us an absolutely unshakeable faith so that we can stand steadfast no matter what trials come upon us, and yet it is curious that Paul should have said, "so much the more as ye see the day (of the Lord) approaching." One might have expected exhortation to be less necessary as the signs started to tell that Christ is at the door. But Paul knew human nature. So did Jesus. He said, "If they believe not Moses and the prophets, they will not be persuaded though one rose from the dead." The state of affairs when Christ returns is clearly shown by his words, "When the Son of Man cometh

shall he find faith on the earth?"

We meet here this morning as one of the smaller ecclesias. We could be members of a large ecclesia (where some of us have friends in large numbers). Why deny ourselves that association? We do it for Christ's sake; because the work of God would be spread out; and because our association together in this place strengthens our proclamation of the Word, and the particular ecclesia of which we are a member. Numbers are no criterion of the virility of a meeting; on the other hand, lack of numbers is no criterion of it either. The strength of our witness to the world, and of our labour in the Truth is governed by our individual attitude to the Word, and our co-operation with each other to that end. Christ's messages to the Ecclesias teach that an Ecclesia small in number, as was that of Philadelphia which had "a little strength" can be more powerful than a large Ecclesia like Sardis, which had a name of liveliness, but was spiritually "dead." An ecclesia is as strong as its members. Let them give themselves to the study and application of the Word, and to fervent prayer, and to determined faith, and it will prosper in the sight of God no matter how it may be viewed by its contemporaries.

#### **Co-operating to the Common Good**

What of Gospel proclamation efforts? Is there anything wrong with our methods here? This is a question that merits careful enquiry. We know that we may expect a falling away and lack of interest to develop as the return of Christ comes ever nearer. But are we sure that lack of activity

on our part is not partly the cause? Do we seize every opportunity to present the Truth to those in darkness? Are we active enough in our distribution of the Truth's literature? Is there some other way in which we could attempt to introduce the Truth? The answers to these questions depends upon the initiative of each one of us. It is not enough to say, "Let the Ecclesia do it." Collectively and individually we form the Ecclesia, and it is for each of us to pull his or her weight. Perhaps we are pulling our weight. If we are, well and good, but a little self-examination is required from time to time to make sure that we are. If we are doing all we can, then it rests with God whether or not our efforts are crowned with success. Let us not slacken our efforts for one moment, for whether the people will hear or not we are doing a work that is well-pleasing to God, and which, we shall find, is treasure laid up in God's keeping for the ages to come.

#### **Discovering Pleasure in the Truth**

In every ecclesia there will be some strong and some weak, and as Paul tells us, it is the duty of the strong to help the weak. Spiritual weakness should not be confused with bodily weakness. Many a healthy youngster is to be found in a very sad state spiritually, while in many a frail body is to be found a mind filled with things of the Truth, so that in the midst of his or her infirmities we find an inspiring example and an influence for good on all with whom he or she comes in contact. No, our spiritual well being has no connection with sickness or health, age or youth, or with

anything except the way we regulate our lives in the Truth. This was brought home rather strikingly the other day by two remarks made by two people—remarks so different that they made one meditate on the causes that were behind them. One remark was, "I have never been so happy in my life as I have been since I have known and obeyed the Truth." A very understandable sentiment. Just what one might expect of one who after groping in the dark—dissatisfied with the Churches and yet not reconciled to atheism—had come to a knowledge of the Truth, and is now fully persuaded of the reality and certainty of these things, and has settled down to regulate life from now on to the requirements of Christ. This remark would not have stood out but for another remark made by someone else which was, "I have been more unhappy since I have been in the Truth than ever before in my life." It seems remarkable that the same Truth can have such totally opposite effects on people, but here we have evidence that it does. It is such a serious matter that a little reflection on the probable causes seems to be called for. We are forbidden to judge or hold inquests on anyone—that is Christ's prerogative—but we can make sure that we are not doing any of those things that lead to unhappiness in the Truth and eventually even to renouncing it.

What then are the things likely to lead to unhappiness and discontent in the Truth? Obviously the immediate cause is lack of faith. As Paul wrote, "If in this life only we have hope in Christ, we are of all men most miserable. Let us eat and drink

for tomorrow we die." But how does this lack of faith come about? Is it our fault if we succumb to it, or is it something beyond our control? There can be no doubt about it—it is not beyond our control. Faith comes by hearing, and hearing by the Word of God. Conversely, lack of faith comes by not hearing, by not giving attention to a reading of the Bible, and of those books on the Truth that contain instruction and exhortation. Neglect of the meetings is another potent cause of lukewarmness in the Truth. The weekly breaking of bread was designed for the very purpose of helping us to keep in memory the things belonging to our Faith.

### Separating from Worldly Friends

One of the worst influences for evil that we can possibly hang around our necks is to have friends outside the Truth. The command relating to this important matter is not given to us because it is hard to keep, or irksome to those of a friendly nature, but because it is vital to our spiritual wellbeing that we always maintain that line of separation in all our dealings with the world. Consider the words of Paul in 2 Cor. 6:14-18:

**"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will**

receive you, And I will be a Father unto you, and ye shall be My sons and daughters saith the Lord Almighty."

We should never read this passage without reflecting on our lives with a view to seeing whether we come up to the standard set here by Paul. If we find we fall short, and do not pull ourselves up, it will not be God who will suffer, it will not be Christ, it will be ourselves. There is trial and temptation enough without our taking on more and heavier burdens that may easily result in our falling by the way-side. If the way of faithfulness is hard, we have the promise of help from God, but we cannot reasonably expect that help if the cause of our downfall is the burden we have heaped upon ourselves through wilful disobedience of the command to be separate.

The causes of not maintaining the separateness from the world to which the Truth calls us may be twofold. Firstly, we may be ashamed of Christ, or frightened of the consequences of our Faith being known to those around us. Secondly, it may be that we are unwilling to make the sacrifice of the pleasures and comradeship of the world. In the first case we know the fate that awaits those who are ashamed of Christ. But how foolish to be ashamed of Christ, the one who has invited us to join Him in the age to come in the rulership of the world. Shall we be ashamed to be associated with Him then? Of course not! Why then should we be ashamed of Him now? The only possible explanation is lack of faith. So if we detect ourselves drifting in that direction it is time to pull up—to

make the effort to regain our first love and conviction, to make sure our daily readings are not neglected, to study the word and meditate upon it. If we are living the Truth as we should, we are bound to be different from those around, and it is bound to excite remark. Let us be ready for this—it is our opportunity for a little sowing of the seed. To come to the second reason for not maintaining the line of demarcation between ourselves and the world, viz., an unwillingness to cut ourselves off from the pleasures of this life. This may at first be thoughtlessness—a desire to appear "a good fellow" to those around—a weakness for the pleasures of this life. Have you ever played with a magnet and noticed that the nearer it approaches a piece of steel, the stronger is the attraction between them until there comes a point where the pull overcomes all resistance and the two come together with a snap? So it is with us and the world. We all have natures that are strongly attracted to the things of this life, in spite of ourselves, and the closer we allow ourselves to come to these things the stronger is the attraction until there comes a point when all resistance is overcome, the Truth is left behind and forgotten, the gospel of the Kingdom of God fades into insignificance, even the fear of the judgment seat is lost, and another has let the wonderful opportunity of eternal life, and the joys of the Kingdom, slip from his grasp.

Do not let us be so foolish as to run such a risk. Backsliding starts in a small way, but grows

rapidly. At first it is easy to stop, later it is difficult, and if not checked, in the end impossible. "No man having put his hand to the plough, and looking back, is fit for the Kingdom of God." Behind are the world and the things of the world, in front, straight ahead, is the Kingdom, let us not stop or even hesitate, until we get there. It cannot be much further now. Do not let us be so foolish as to run the risk of

failure when we are so near to the end, just because we want to give this present life a more important place than it deserves. Let us keep things in their true perspective. Let us beware lest things near to us in this life are distorted by their nearness. The thing that really matters is our eternal well-being, and if we keep our eyes fixed on this we shall not be disappointed on the day of judgment.

### THE BLESSING AND CURSING OF THE COVENANT

*"I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction"* (Zech. 1:15).

Why does the Lord afflict those who persecute Israel? The answer is, Because of the covenant made with Abraham: "I will curse him that curseth thee." The Gentiles have no right to lay unhallowed hands on God's possessions, whether land or people. The fact that the latter are sometimes as wicked as their persecutors does not alter His purpose with them, any more than their failure to keep His laws will prevent Him ultimately filling the earth with His glory. "The Lord hath sworn and will not repent," nor can His word fail.

Political parties are overthrown for this reason. The pro-Arab and pro-Israel elements in the Australian Labour party are cases in point.

In his remarkable book *Eshkol of Israel* (Eshkol was one time Israel's Prime Minister), Terence Prittie, on p. 34, quotes the words of Laharamne, private secretary of Napoleon III. He suggested that the Jews should buy the land back from Turkey, for, at the time, France would have liked to have done the work that was prophetically assigned to Britain.

He declared: "A great calling is reserved for the Jews: to be a living channel of communication between three continents. You shall be the bearers of civilisation to peoples who are still inexperienced, and their teachers in European sciences. . . . You shall be the mediators between Europe and for Asia. You will come to the land of your fathers decorated with the crown of age-long martyrdom, and there, finally, you will be completely healed of all your ills. Your capital will again bring the wide stretches of barren land under cultivation. Your labour and industry will once more turn the ancient soil into fruitful valleys, reclaiming it from the encroaching sands of the desert, and the world will again pay its homage to the oldest of all peoples."

All this in 1860! How much did this contemporary of Brother Thomas know of the truth?

Speaking of today, Prettie writes: "Arab hostility, Arab instability, Palestine intransigence, and Soviet infiltration are four of the principal negative factors in the Middle East situation." Fortunately for our good cheer, and Israel's future wellbeing, the Lord's coming is certain, and the rest glorious.

—A.M.

# foundation of true happiness

"Most happy is the man who walketh not in the  
counsel of the ungodly" (Psalm 1)

*Blessings from God shall ever be  
On him who walks aright,  
Who heedeth not the godless talk  
Of those who walk by sight;  
Who standeth not in way of those  
Whom law of sin doth guide,  
Nor in the house of scornful fools  
Doth enter to abide —*

*But, rather, in Yah's holy law  
Doth show intense delight —  
Herein doth love to meditate  
By daytime and by night.*

*He shall be like a spreading tree,  
By running waters fed,  
Whose season's fruit will never fail,  
Nor healing leaves be dead.*

*Then shielded from all evil storms,  
And blest by sun and rain,  
Whate'er he sets his hand unto  
Shall not be done in vain.*

*Not so the sowers to the flesh,  
Devoid of Godly mind—  
Like worthless chaff which men despise,  
And scatter to the wind.*

*When summoned to the Judgment Seat,  
With those who right have done,  
They'll gain the prize: Eternal Life;  
God's gift through His dear Son.*

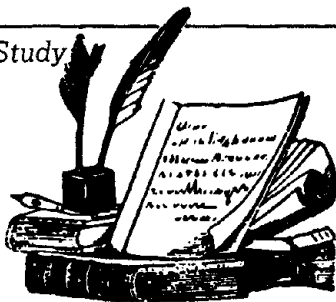
*For Yahweh sees and doth approve  
All those who walk by faith,  
But such as disobey His word  
Shall perish, as He saith.*

—J.A.



# Psalm

## 16



# YAHWEH:

## The Psalmist's Portion in Life and His Deliverer Out of Death

This Psalm was introduced in our last issue (see pp. 330-334), and we conclude our treatment of it by the following verse by verse notes.

### 1. Prayer to Yahweh—vv. 1-5

*Fleeing from Saul, David had been taunted with the prospect that Yahweh had forsaken him, and, therefore, he should throw in his lot with other gods. In answer, he turned to God in prayer, expressing his confidence both in the benefits of true worship (vv. 1-2), and the bitterness that is the lot of those who give way to false worship (vv. 3-4).*

#### VERSE 1

**"Preserve men, O God: for in Thee do I put my trust"**—Under threat of Saul, David sought the help and refuge of God. Though surrounded by enemies, his confidence was in *El*, the God of strength and power. That, too, characterised the attitude of the Lord. The American R. V. renders the latter part of the line as: *for in thee do I take refuge* (see note Ps. 7:1).

#### VERSE 2

**"O my soul, thou hast said unto Yahweh, Thou art my Lord"**—The English R. V. renders this: *I have said*, rather than "O my soul," as though the Psalmist holds colloquy with himself. The title "Lord" is *Adonai* in Hebrew, implying that the Psalmist addressed Yahweh as His servant. However, according to *The Companion Bible* this title was originally the name Yahweh, in which case, the Psalmist identified himself with the Covenant, Family Name of God.

**"My goodness extendeth not to thee"**—The Hebrew expresses it as "I have no goodness apart from Thee." The "goodness of God" is an expression frequently used in Scripture, particularly for the hope of the Gospel, which was "all David's desire." Thus, in Ps. 31:19: "How great is Thy goodness, which Thou

hast laid up for them that fear Thee." Paul exhorted: "Behold the goodness and severity of God: . . . toward thee goodness, if thou continue in His goodness" (Rom. 11:22). Hence the hope of the Gospel is expressive of the "goodness of Yahweh." See reference to this *goodness* in the following Scriptures: Exod. 18:9; 33:19; Num. 10:29; Ps. 27:13; 65:4; 68:10; 145:7; Isa. 63:7; Jer. 31:12, 14; 33:9; Zech. 9:17. Yahweh's grace or favour, manifested in the daily blessings received from Him, as well as the spiritual benefits revealed in the Word, are expressive of His goodness. The Psalmist saw Yahweh as the "Giver of every good and perfect gift" (James 1:17).

#### VERSE 3

**"But to the saints that are in the earth"**—The A. V. is obviously clumsy here, and is better rendered as the R. V.: "As for the saints that are in the earth." The term *saints* relates to *holy* or *separated ones*, and, therefore, to those who are set aside for Yahweh's use, and so manifest His characteristics. Such are found in "the earth," a term that is frequently used to define the Land of Promise, and hence, in Israel. Though David was persecuted by Saul, he realised that there were those in the land who remained loyal to Yahweh, though separated for a time from David. A minority of similar "saints" were hidden in the land in the days of the Lord, the antitypical David of this Psalm. Rotherham renders "earth" (Heb. *erets*) as *his own land*.

**"And to the excellent, in whom is all my delight"**—This line also, is appropriately changed by the R. V. to read: "They are the excellent in whom is all my delight." Rotherham, following the

Septuagint, attributes the "delight" to Yahweh:

*It (goodness) belongeth unto the Holy one,*

*Whom in His own land Yahweh ennobleth,*

*In whom is all His delight.*

Whatever reading is accepted, the conclusion remains the same. The Psalmist divides his contemporaries into two classes: (1)—Those from whom he must seek refuge, which he finds in Yahweh; and (2)—Those separated ones, who experience the divine goodness, and in whom either Yahweh or the Psalmist, or both, find delight. They comprise the excellent, or the noble in the earth, "of whom the world was not worthy" (Heb. 11:38). The world manifested its attitude towards such by persecuting them (v. 37), as the Psalmist, and the Lord Jesus were also persecuted. David found his delight in Godly men and things (2 Sam. 23:5).

#### VERSE 4

**"Their sorrows shall be multiplied that hasten after another god"**—The R.V. renders this: "That change *Yahweh* for another god." This was David's answer to the suggestion that was made to him when he was persecuted by Saul, that he should seek other gods (1 Sam. 26:19). There is no satisfaction in so doing; in fact, such action will only multiply sorrow. David had a strong aversion to sin, or association with sinners, as is shown by the expressions of Psalm 1. He recognised that true worship provides a real foundation for true happiness.

**"Their drink offerings of blood will I not offer"**—He refused to identify himself with their action in any way, and had no fellowship with such workers of iniquity (1 Cor. 10:20-21).

**"Nor take up their names into my lips"**—His abhorrence of those who turn from the true worship of Yahweh was such, that he refused even to utter their names. He completely repudiated them and their philosophy.

#### 2. Praise of Yahweh—vv. 5-8.

*The prayer merges into praise, as the Psalmist gives expression to the great blessings derived from serving Him. He praises Him in the name of Yahweh his Portion.*

#### VERSE 5

**"Yahweh is the portion of mine inheritance and of my cup"**—Similar words were spoken by David when he fled from the persecution of Saul (1 Sam. 26:19).

They expressed his choice of Yahweh as his inheritance, and his readiness to drink of the cup offered him irrespective as to its contents; for "cup" expresses portion or condition (Ps. 11:6), as well as one's thirst for God (Ps. 42:2). At the time, David had been driven from his inheritance by Saul, and was drinking deeply of the bitterness of life. In faith, however, he was prepared to accept that state, confident that, in His own time, Yahweh would deliver him from his enemies, and elevate him according to His promise. In the meantime, his praise of God under the title *Yahweh my Portion* is significant. It emphasises the priestly aspect of David's call. The priests and levites were given no earthly inheritance, for Yahweh was their portion (Num. 18:20; Deut. 10:9; 18:1). As a priestly nation, Yahweh was Israel's portion spiritually (Exod. 19:6; Jer. 10:16), as He was also that of individuals who accepted Him in that way (Ps. 73:26; 119:57; 142:5). The Israelite who took upon himself the vow of the Nazarite accepted Yahweh as his portion, and, for the period of his vow, became as a priest of Israel. David, therefore, spake as king-priest, and in type anticipated the Lord's willingness to drink of the cup offered him (John 18:11).

**"Thou maintainest my lot"**—The Hebrew is *gowral*, and signifies the pebble by which the lot was determined (see Rev. 2:17). In the beginning, the division of the land was decided by lot (Num. 26:55). However, there was nothing of chance in such a selection; for the lot was governed by God. The use of the lot showed that no Israelite had exclusive right to any part of the land, for his inheritance was determined by Yahweh, as the great Disposer (see Isa. 17:14; Acts 8:21). In the N.T. *inheritance* and *lot* are synonymous terms. See Acts 26:18; Col. 1:12; Eph. 1:14, 18. As David's lot or inheritance was given him of Yahweh, he looked to Him to maintain it.

#### VERSE 6

**"The lines are fallen unto me in pleasant places"**—The *lines* relate to that portion of the inheritance measured out for David, or Christ. Despite the persecution both suffered, they acknowledged that their measured inheritance was pleasant. They were able to speak thus in spite of unpleasant circumstances because their spiritual vision took in "the joy set before them" (Heb. 12:1-2). Note v. 11.

**"Yea, I have a goodly heritage"**—Cp. Ps. 27:4.

## VERSE 7

**"I will bless Yahweh, Who hath given me counsel"**—He acknowledges the wisdom of Yahweh's instruction.

**"My reins also instruct me in the night season"**—"Reins" is old English for *kidneys*. To the Hebrew, the kidneys were the organ of emotion (see note Ps. 7:9). As a function of the body, they separate poison from the nutritive portion of food and expel it from the body. Properly working kidneys are essential to health, and for that reason, and to denote that a true Israelite should always be moved in accordance with Yahweh's will, the kidneys of sacrifices were always offered on the altar. The expression of the Psalmist means that in the quietness of the night, when free from the distracting influences of the day, he meditated upon his experiences, emotions and motives, and was instructed thereby. As he pondered the way of God, his conscience dictated his action.

## VERSE 8

**"I have set Yahweh always before me"**—The Psalm is quoted by Peter as prophetic of Christ (Acts 2:25-28). Indeed, Peter claims that David wrote as "a prophet." Nevertheless, David typed the Lord in the things he now expresses. His spiritual vision constantly brought Yahweh in view; he "walked before Him" and aimed at perfection (Gen 17:1), to which, however, the Lord alone attained. In doing so, he typed the Lord who was ever conscious of the presence of his Father, and of the joy that He had set before him (Heb. 12:2).

**"Because He is at my right hand, I shall not be moved"**—Objects at one's right hand are the more easily grasped, and are more readily accessible for help. The right hand is the position of strength. Yahweh was ever at the right hand of the Psalmist (Ps. 73:23, 26; 109:31; 121:5), and of the Lord (John 16:32) to help.

(3)—Prospect: in view of Divine help—vv. 9-11.

*In view of divine help in the past, and in spite of pressing problems in the present, the Psalmist views the future with confidence.*

## VERSE 9

**"Therefore my heart is glad, and my glory rejoices"**—To the Hebrew, the heart was the seat of rational thought, so that when he determined upon an action, it was described as "presuming in his

heart to do so" (Est. 7:5). Exercising the mind upon the things of God rejoiced the heart of the Psalmist, and led him to give expression to it with the voice. His "glory" rejoiced. The Septuagint gives it as his *tongue* doing so, and Peter does also (Acts 2:26), for this organ of the body is capable of expressing glory to its Creator (see the expression used in that way: Ps. 30:12. Cp. Ps. 57:9; James 3:5-9).

**"My flesh also shall rest in hope"**—The Hebrew is, *Shall dwell confidently* (see mg. and R.V.). Christ confidently gave himself up to death, knowing that he would certainly rise from the grave (John 10:17-18). Those "in Christ" can also rest in hope, for they, also, shall be awakened out of the sleep of death (1 Thess. 4:14; Job 14:14-15; 19:26-27; Isa. 26:19; Dan. 12:1-2). How can David use the expression "my flesh" if the statement relates to Christ? In two ways. Firstly, David wrote as "a prophet" (Acts 2:30), and therefore it is the Spirit that saith: "My flesh shall rest in hope." Secondly, David could utter such words on his own account, for the Christ was "his flesh." Yahweh promised him: "I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom" (2 Sam. 7:12). Christ was "made of the seed of David according to the flesh" (Rom. 1:2).

**"Neither wilt thou suffer thine Holy One to see corruption"**—Peter's comment (Acts 2:24, 30-35) claims that David was writing as a prophet, and the fulfillment is seen in the risen Lord. How devastating this argument is to so-called *Jehovah's Witnesses*. They claim that the body of the Lord that went into the tomb, never came out alive, but that a different body was given the Christ! But Peter declares that David referred to the flesh of the Lord that went into the tomb as being subjected to a resurrection: "of the fruit of his loins, according to the flesh, He would raise up Christ to sit on His throne; he seeing this before spake of the resurrection of Christ" (Acts 2:30-31). The "fruit of David's loins, according to the flesh," does not describe an intangible "spirit" such as they teach, but a real, tangible, visible body: the very body that was crucified and was placed in the tomb. Peter's words, moreover, show how completely David foresaw the death and resurrection of his glorious seed, as being the way to his own resurrection and glorification.

**VERSE 10**

**"For Thou wilt not leave my soul in hell"**—The grave loses its sting for the faithful; particularly since the Lord rose therefrom.

**VERSE 11**

**"Thou wilt show me the path of life"**—The "path of life," denotes resurrection to life eternal. David clearly saw that this would only be possible through the death and resurrection of the Christ. In so doing he typed Christ who saw sacrifice as a means of salvation, and death as a door to deliverance.

**"In Thy presence is fulness of joy"**—Peter further states that David spake of the resurrection of Christ and his ascen-

sion to the right hand of God in glory (Acts 2:31-33). This was "the fulness of joy set before" the Lord (Heb. 12:2) to which David now gives expression in the Psalm.

**"At Thy right hand there are pleasures for evermore"**—Christ ascended to this position, as Peter also declared (Acts 2:33). As such, he assumed the position of Advocate (1 John 2:1-2), the status of power and authority (1 Peter 3:22), and so is able to provide for the redemption of his house, and the ultimate subjection of the nations. Thus the sufferings of the present time are not worthy to be compared with the pleasures of the future which shall extend through the age to come for evermore.

This Psalm illustrates how that David never wilted under the conditions of adversity to which he was subjected, but at such times, brought into view the concrete blessings received from *Yahweh his Portion*. By meditation upon the hope of his calling in Christ, out of weakness he was made strong, and so gained the victory over self. Christ did likewise, so that both provide an example for all who follow.

—HPM.



**"AS A  
THIEF!"**

*Political signs indicate that Christ is at the door. As children of light, it is expected of us that we should be fully alive to the situation so that that day should not overtake us as a thief (1 Thess. 5:4). Nevertheless, the implications of Scripture are that among those who should be earnestly watching, there will be some, at least, who will be saying: "My lord delayeth his coming" (Luke 12:45). Christ warned that he will come upon both the household (Luke 12:37-39) and the world (Rev. 16:15) as a thief, with the possibility of taking them unawares. How important to be on the watch, as he exhorts! How encouraging, in this age of depression and evil, to be able to "lift up our heads" realising that "our redemption draweth nigh," as he invites us so to do! The frustrations of life and the strivings against the flesh we experience now will be over; our efforts to form part of "a people prepared for the Lord," will receive its reward. For those "who look for him," and "who love his appearing," the Lord will "appear the second time*

without sin unto salvation" (2 Tim. 4:8; Heb. 9:28). How comforting it is to know that Yahweh is full of compassion and mercy, and is "not willing that any should perish." With that assurance we cry, "How long?" adding, "Come, Lord Jesus" (Rev. 22:20).

**THE MOUTH OF THE BEAST** Vienna has been conspicuous in the past as the headquarters of the Holy Roman Empire. Therefore, in view of the prophecy of Rev. 16:14, which refers to a "frog-like spirit" proceeding out of the mouth of the Beast, it is extremely significant that once again the city is becoming of political importance. Brother R. Hopper, of Perth, W.A., supplies the information that Austria is spending \$700m to construct a United Nations' headquarters in Vienna. It is expected to be ready by

1980. This coincides with talk within the EEC (Common Market) as to the desirability of appointing a single President over a "United Europe." Such a union is anticipated in the words of Rev. 17:12; "The ten horns which thou sawest are ten kings. . . which receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast." In *Eureka* vol. 3, p. 564, Brother Thomas writes: "The working of these four powers, the French, Ottoman, Austrian, and Papal, in their political transactions with 'the kings of the earth, and of the whole habitable,' contemporaneously with the 'dried up' condition of the Turkish power is the great sign manifested in the heaven, that the Son of man is about stealthily to come in; and to resume the mission interrupted by his assumption to the right hand of Power." Again on pp. 552/553 he writes: "A mouth is apocalyptically a symbol of government, through which the political organisation of which it is the executive, gives expression as to its policy. In this remarkable text (Rev. 16:13) three such mouths are indicated.

The mouth of the beast is identical with the mouth of the Beast of the Earth (The Holy Roman Empire). . . This mouth has been for a long time enthroned in Vienna. . ."

The judgement of the fourth and fifth vials (Rev. 16) brought the beast to a temporary end in the overthrow of the Holy Roman Empire by Napoleon. However, the statement of Rev. 17:12-14 shows that it is to be revived in a new form, to be finally overthrown by the Lord. Present developments in Vienna, therefore, are of great interest and significance.

**CONFIDENT ISRAEL** During a recent interview in Australia, General Dayan was quoted as claiming that "Israel can go it alone." In other words, Israel does not need America, or any other power, to help fight its wars. Ezekiel saw that Israel would be "confident" in the land (Ezekiel 38:11) prior to the invasion by Russia. This confidence, however, will



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be humbled and Israel's eyes opened to the truth (Rom. 11:25), by the apocalypse of the Lord in glory and power, and then "thou shall know that I am Yahweh your God" (Ezek. 39:28).

### **RUSSIA'S SHIPS**

Again Russia has demonstrated her determination to out-manoeuvre the fleets of the Western nations. In a "feverish" armaments' building program, Russia has recently commissioned a totally new-concept aircraft carrier. A fraction of the size of Western aircraft carriers, the Soviet-built ship can navigate the Suez Canal, quickly transporting planes and men from the Mediterranean to the Indian Oceans. Daniel saw in vision the king of the north rapidly invading the Middle-East countries "with many ships." Today we have the visible evidence of his 2,500 year old prophecy gradually coming to pass.



The Kiev in the Bosphorus: A cruise through Suez?

### **THE OLD LION AWAKENS**

By his understanding of the Scriptures, Bro. Thomas anticipated that ultimately

political conflicts in Europe would cause Russia at the head of a European confederacy to invade the Middle-East. In *Elpis Israel*, he writes: "It is necessary, therefore that some other ingredient be introduced into the mess, in order the course of *events may be directed into an eastern channel*, by which the crisis may be transferred from Europe to the Holy Land. This political element is found in the commercial interests of Britain in India" (p. 438)

Although much of modern European history could not have been envisaged by Bro. Thomas, nevertheless events in general, are following the pattern he anticipated, "When Russia makes its grand move for the building up of its image-empire," as far as Europe is concerned, Britain will find her position in the Common Market untenable, and will be compelled to withdraw. This would force a closer alliance with her previous colonies. Russia now has one of the largest fleets in the Indian Ocean, which, in the event of hostilities, would challenge the supremacy of the Western navies in that area. Prominent military men in England are calling for a united Western front to meet the "common danger." It is not without significance, therefore, that England's queen visited America during the bi-centennial celebrations of that country. Meanwhile, Russia's rise in naval power is of prophetic significance. It constitutes another important sign indicating the imminence of Christ's return.

### **Conclusion**

The signs clearly show that Christ's coming is nigh. Therefore it is important that we guard against being lulled into apathy by the vanities of this world, and that we develop an enthusiasm for the Word. This requires that we study it objectively. To that end, the expositions of Brother Thomas can greatly assist. They are not only sound doctrine, but induce a virility in attitude. They also teach us to watch. As a service to Logos readers, we would appreciate correspondents forwarding news snippets and comments of the evidence of fulfilling Bible prophecy. In prospect, we are "the eyes of Yahweh which run to and fro through the whole earth." Let us manifest an interest in Bible prophecy, and in the light of its fulfilment, encourage one another in our daily walk as we see the end of Gentile times approaching.

W. McAllister (Woodville).

(The correspondence suggested above can be directed to Bro. W. McAllister, c/- Logos Publications . . . Ed.)



# Communication

(In which the Editor holds converse with readers near and far)

## Problem

"Could you please tell me what Paul means in 1 Thess. 5:23 when he refers to the preservation of the spirit, soul and body; and what is the difference between 'soul' and 'spirit' in Luke 1:46-47?"

—K. M. (Qld).

("Spirit" is frequently used for moral qualities (see Rom. 8:15; 1 Cor. 4:21; 2 Cor. 4:13; 1 Pet. 3:4) or attitude of mind—"blessed are the poor in spirit" or humble in demeanour, "for theirs is the kingdom of heaven" (Matt. 5:3). "Soul" is used often for life (Mark 8:35-38). Therefore, the threefold description of 1 Thess 5:23 relates to character, or attitude of mind, life or activity, and body. Combined, they make the whole person. However, "soul" is frequently used to describe the body, such as "eight souls were saved" (1 Pet. 3:20—including Ham who later grievously sinned). Mary uses the term in that relationship in Luke 1:46. She magnified her God in being and in feeling—Editor).

## The Desert Shall Blossom As The Rose

"In response to your request for newscuttings relating to Scripture, I submit the enclosed extract from the Daily Ex-

press relating to the planting of a forest in the Arabian desert.

"Isaiah declares 'The desert shall blossom as the rose' (Isa. 35:1-2), but whereas the Sheik is prepared to pay £1,000,000, Isaiah declares that the purpose of God will be fulfilled 'without money and without price' (Isa. 55:1-2).

"The man who won the contract, and is taking up the challenge to make the desert blossom is said to be the head of one of 'Britain's top six landscapers' (see Rev. 13:18). The report claims that it will take three years (another significant number) to plant the forest, and that it will be watered from underground springs. To my mind, the news-item was interesting and significant."

S. W. (Wales).

(The news-cutting claims that "an oil-rich sheik anxious to bring a touch of green to his barren desert has turned to Britain . . . and bought a forest. The trees will be mainly cedars and acacias, and will be set out in 13 big plantations, in the shimmering sands of Abu Dhabi in the Persian Gulf." Whether or not the project will succeed, the future will reveal—if we have three years left before the Lord's return. But, in any case, the

prediction of Scripture will be vindicated, and the Arabian deserts will one day flourish with growth of trees and verdure. The time will come when Isaiah 21:13 will be fulfilled: "In the forest, in Arabia shall ye lodge, O ye travelling companies (Bedouin) of Dedanites" (R.V.). The prophecy implies a great change in both people and country. The former, once "travelling companies" or Bedouin will be established in settled lodging places, and the arid "shimmering sands" of the Arabian desert will be noted for its "forests." These are only two of the vast areas of transformation that shall take place at Messiah's return —Editor).

## Literature Required

"I greet you in the love of the Truth. My name is Dave Singh, and I am the new library steward for the Amsterdam Ecclesia in Guyana, South America, having taken over this position from Bro. Ashraf Ali. I find we are in need of literature for distribution in this year of witness, and am hopeful that you may be able to assist in that direction. Unfortunately, we are not in a position, at present to pay for this literature, though I have listed the books we require. After six years of association with the things of the Truth I have

recently been baptised. I do trust that you can assist us with this literature" — D.S. (Guyana, South America).

(On behalf of "Logos" readers a quantity of literature as requested by Bro. Singh has been sent him, and we have arranged for regular supplies of "Herald Of The Coming Age" to be mailed to him. We pass on his thanks to readers whose generous donations make such gifts possible—Editor).

### Merchant Marine Power

"We phoned Lloyd's Shipping of London yesterday, and they gave me these figures of the world's shipping tonnage as at 1 July 1975:

|              |            |
|--------------|------------|
| Liberia..... | 65,820,000 |
| Japan.....   | 39,740,000 |
| Britain..... | 33,151,000 |
| Norway.....  | 26,154,000 |
| Greece.....  | 22,527,000 |
| USSR.....    | 19,236,000 |
| USA.....     | 14,587,000 |

The tonnage for Liberia is most surprising. Apparently ships of many nationalities register there, so that it is called a *Flag of Convenience*. Apparently, by so registering, money is saved."—H.B. (England).

(These figures were supplied by Bro. Barber to illustrate the strength of the British merchant marine power, and we queried the tonnage accredited to the tiny African nation of Liberia. The confirmation and explanation is supplied above. This could mean that a great deal of British merchant marine is registered under the *Flag of Liberia*, suggesting that Britain (as modern Tarshish) still leads the world in merchant shipping. Certainly, if the shipping of the English speaking world is joined together, it

would greatly exceed that of any other nation. It is amazing the influence that the tiny isle of Britain has exercised in the past, continues to do so in the present, and will most certainly do so in the future—Isa. 60:9—Editor).

### South Africa And Israel

"I thought the attached extracts from *The South African Digest* may be of interest to your readers. One confirms South Africa's longstanding sympathy towards Israel, dating from the time of Jan Smuts and his support of Zionism to the present day when a recent accord has been concluded on important economic and cultural exchanges. In the statement made therein, in which Yediot Ahronot, of Israel states: . . . although we have repaid South Africa's steadfastness with disservice . . . South Africa has not changed its friendly attitude, and the time has not yet come to reveal what South Africa has done for us' there is a great deal hidden, and we should be grateful to South Africa for her support of Israel—the best alliance any country can make and one which carries with it God's approbation, 'he that blest thee, I will bless . . ."

"Regarding the vexing question of racial equality, we know that Yahweh only recognises 'one race' and 'one family,' and only those who are baptised into the saving Name of our Lord Jesus Christ can become 'equal members.' —A.E.K. (N.Z.).

(Without being drawn into political issues that are beyond our ken, and from which it is imperative that we remain aloof (2 Cor. 6:17), we agree

that according to our personal observations of conditions within that nation, much of the criticism levelled against South Africa is biased and unwarranted. We are convinced that the recent riots were Communist inspired, and are illustrative of the working of the frog-like spirits 'going forth to all the world' stirring the nations to battle (Rev. 16:14). We have personally inspected some of the efforts made by the South African Government on behalf of the Africans, and they are far superior to the efforts made in this country on behalf of the Aborigines. The cry of "one man one vote" as applicable to South Africa is surely ridiculous, for it would abandon the nation to people politically unqualified to rule it. These are facts which an investigation of the circumstance will endorse, and can be stated with confidence, without endorsing everything that the Government of Mr. Vorster has done. As Christadelphians "taken out of the Gentiles, a people for the Name" (Acts 15:14), it is essential that we stand aside from any involvement of political issues. As you observe, in Christ there is "neither Jew nor Greek, but all one" Gal. 3:28). But even "in Christ," you know, we are not all "equal members."

In Apostolic days there was a gradation of order and authority (1 Cor. 12:28), and, in measure, that applies today. We need to give "honour where honour is due," being subject to one another, and respecting and submitting to those who advance the Scripture for our learning and admoni-



tion. Christ's parable of the talents, varying amounts of which were distributed "to every man according to his several ability" (Matt. 25:15) teaches that all are not equal in that sense. In another parable, the Lord taught that "to whom much is given, of him shall be much required" (Luke 12:48). I am sure you recognise this, but I take the opportunity of stressing it, particularly in these times when the theories of Communism and Socialism tend to reduce everything to an easy familiarity, and destroy that respect for authority, even the Authority of Yahweh, that is a feature of the Truth—Editor).

#### Postal Problems

"Your letter was sent to us for verification of Mr. & Mrs. Brierley's address and further action.

"You are quite correct, this address is valid, and the item should have been delivered, coded or not.

"Victoria informs us that a relief employee, unfamiliar with the area probably handled the letter carried south on that particular day. He would have endorsed it *no such address* because he could not locate it, and since we do not normally give directory service to printed matter, our Directory Unit clerk automatically stamped it *return to*. We have forwarded the item to Mr. & Mrs. Brierley under separate cover. Please accept our apology for someone's plain stupidity!"—E.H.S., Postal Code Co-ordinator, Vancouver, Canada.

(We receive quite an amount of mail returned to us as undeliverable—particularly from USA

and Canada. We therefore would ask readers to carefully check the address on their labels, and advise us if it is incorrect in any particular. If it is lacking its proper postal code please supply us with it. The history of the above communication is this: (1)—We received copy of "Logos" returned to us marked "No such address." (2)—We knew that there was such an address, because we have actually enjoyed the hospitality of those concerned. (3)—We wrote the Director of the Canadian Post in Ottawa, Ontario, enquiring why the article should be so returned to us, marked in that manner. (4)—The above is the reply received.

Unfortunately, in these days of Gentile decline, there has been found a marked deterioration in mail service, and such acts of carelessness are all too common. Please assist us to render you better service by correctly sending us your address, and, in the case of the periodicals, by checking that the labels are addressed correctly—Editor).

#### A Lofty Objective

"Once again I have pleasure in making this contribution to Logos. My hope is that it will continue to present the Truth in all its forthrightness, in a sober, dignified manner, as becometh those moved by the Word of God, without fear or favour, but with a singleness of eye to the honour and glory of our God. This was exemplified in a past generation of believers, but which appears to be sadly lacking in some cases today. There appears to be developing, in the accepted style of

today, a free and easy manner, with lack of true reverence, in the approach to everything. We need to remember that our God is a great God, the Sovereign Power of the universe, whilst also being a merciful God Whose wondrous grace is manifested in all directions. Perhaps a few reflections of these matters will not come amiss in this terrible Noahic age in which we live."—H.M. (Warley, Eng.).

(In due consideration of the warning words of the Lord that the epoch of his coming would be characterised by days comparable to those of Noah and Lot, "Logos" strives to set forth the obligations of the Truth in a straightforward manner with a desire not to condemn, but to warn and appeal. This is appreciated in some quarters but bitterly resented in others. We are encouraged by the former, and regret the latter. We have personal enmity for none, but seek to help in whatsoever direction we can. Often our efforts are misunderstood, but we remember that we are accountable to the Lord in the Day of Decision for all that we say and do now. That, indeed, is a sobering thought—Editor).

#### Expositor Volume 2

"Please send me seven copies of the *Story Of The Bible* bound when they are available; also the same of *The Christadelphian Expositor* volume 2."—C.W. (Canada).

(We regret that we cannot supply either books at present. Due to increased demand for copies of the "Expositor" after we commenced Volume 2, we were unable to reserve

sufficient copies for binding. We remind you that Volume 4 of "The Expositor" is now about to commence. We recommend that you order sufficient for your needs in case the same occurs during the course of this volume—Editor).

#### From Israel Goldstein Youth Village (Jerusalem)

"Please accept our many grateful expressions of thanks for the very generous gift of \$200 which you, and the Christadelphian group, extended to the children of the Israel Goldstein Youth Village, Jerusalem.

"It was indeed heart-warming and most gratifying to meet and host such fine friends of Israel. We are sincerely grateful for your friendship and kind assistance of our project and our children.

"Our student population has this year reached the unprecedented figure of over 760 children. Half of them live on the grounds in our ten dormitory buildings, and the remaining half commute daily to and from their Jerusalem homes.

"The bulk of our children are new immigrants to Israel, sponsored by the Youth Aliyah Department. We also have a group of Israeli children from economically deprived or socially disadvantaged homes.

"We find that this mixture of cultures, languages, backgrounds and societies result in producing the all-round, secure and confident graduate. Our new immigrants come from thirty-one different countries throughout the world, and are speakers of over fifteen different languages. The majority of our new im-

migrants are of course from the various parts of Russia.

"Thank you again for your avid interest in our country and our children. We are hoping to greet you once more on your next trip to Israel! Yours sincerely, Z.S. (Jerusalem).

*(Whilst on tour in Israel, we were entertained at the Israel Goldstein Youth Village, in Jerusalem. It was our great pleasure, on behalf of readers of "Logos" to present cheques for \$1,000 to the Director of Youth Aliyah, \$200 to the Youth Village mentioned above, and \$300 to Wizo. The money from these cheques, as indicated above, assist in the rehabilitation of Jewish children from all over the world, and is a token of our interest in the future of Israel, and our love for the fathers of the nation. We recall that Israel is "beloved for the fathers' sake" (Rom. 11: 30), and we share with Yahweh His interest in their ultimate welfare. We invite readers to contribute to a further fund to be personally presented, God willing, on the occasion of our visit next year—Editor).*

#### The Truth In Nigeria

"Grace and peace to you in Jesus Name. I have received your kind letter of 1st June, and thank you for its contents, whilst expressing gratitude for the gift of *Herald Of The Coming Age*.

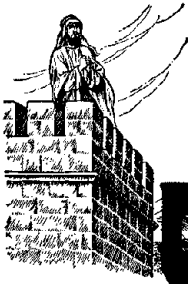
"I have written to brother Daniel Okoronkno at Ibadan, and I have forwarded some quantities of *Herald Of The Coming Age* to him and to others as well. Since it will be more convenient and easier, as you say, for you in distributing to

other centres through me, may I request that more quantities be sent here in order to be able to cope with the demands. I have given you the addresses of the various ecclesias, and would appreciate these being printed on the *Herald*. Again I thank you."—E.M.E. (Nigeria).

*(We have been forwarding, on behalf of "Logos" readers, supplies of "Herald Of The Coming Age" with Nigerian addresses on the cover, free of charge. This has been done through Bro. Eze for that purpose. This has resulted in a heavier demand for "Heralds" and we will, accordingly, increase the supply to him. We appreciate the generous donations of readers that make such gestures financially possible, and pass on to them the thanks of the Nigerian brethren, as indicated above—Editor).*

#### Lack of Ability (Answer)

Do not be unduly cast down at the lack of speaking ability in your brethren. God chose Moses who was not eloquent and was of slow tongue, and passed over his more gifted elder brother. Amongst the qualifications of overseers and deacons, eloquent speech is not named (1 Tim. 3; Tit. 1). Character is insisted upon - men who rule themselves, and who conduct their home affairs with wisdom and uprightness. The placing of rhetoricians of unproved behaviour where men experienced in the Word and exemplary in conduct were required has been the undoing of many an ecclesia.



The Vision Tarrieth Not

# Britain and the Common Market

*“Now, there has never yet existed a single dominion, contemporary with the toe-kingdoms, and of course comprehending them in its jurisdiction, which could claim to be represented by Nebuchadnezzar’s image. In order, then, to prepare for the catastrophe, the image which is now in antagonistic parts, must be confederated; in other words, a dominion must arise before the setting up of the kingdom of God, which shall rule over the toe-kingdoms, and the Turkish and Persian territories, till it meets the British Power in the East. The description of the dream says that the feet were smitten; and ‘then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together’. . . I shall be able to show, from other parts of the prophetic word, that the power destined to play the conspicuous part indicated above is Russia; that it will dominate all the ten kingdoms, subdue Turkey, and incorporate Persia into its empire; but that when it has reached its zenith, it will in turn be precipitated into the abyss, and its dominion suppressed for a thousand years. When I come to unfold these things, the reader will see why Britain is not included in the ten toes. She is reserved of God to antagonise Russia, as she did France, when all Europe was prostrate at the feet of ‘Napoleon le Grand’ . . .”*

— Elpis Israel pp. 327-328.

## The Current Position

In the beginning of this series, we pointed out that the powers symbolised in Revelation 16:13, from whence emerge the froglike spirits that will disturb the nations in the latter days, will also combine to complete the Image of Daniel 2.

This would require ten nations giving allegiance to the Papacy, on the arena once forming the now defunct Holy Roman Empire. We read:

**“And the ten horns which thou sawest are ten kings which have received no kingdom as yet, but receive power as**

**kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful”** (Rev. 17:12-14).

At present there are only nine nations in the Common Market, as follows: Belgium, Holland, Luxemburg, Italy, Germany, France, Ireland, Denmark, Britain.

Of these, Britain and Ireland at least, will have to withdraw, with Spain, Portugal, and others joining to form the latter-day

ten-toe nations of Europe. The confederacy will comprise a latter-day Beast of the earth, supporting the Papacy, and giving allegiance to Russia in Turkey. When that happens, the modern term, *the West*, will be limited to Tarshish and her associates: the English speaking world.

### **Britain Must Leave The Common Market**

Let us consider some of the reasons why Britain must leave the Common Market.

(1)—Historically, when the Roman Empire was divided into ten nations during the period of the first four trumpets of the Apocalypse by the hordes that came down from the north, the Saxons and Danes from Scandinavia and Germania invaded Britannia in A.D. 449. But instead of forming "one horn," they founded seven kingdoms styled Kent, Essex, Sussex, Wessex, Easr Anglia, Mercia and Northumberland. These were called the Saxon Heptarchy, and were not one of the ten horns of the Beast of the Sea, or Daniel's fourth beast.

(2)—Britain being an island away from the European Continent is not a country of the Mediterranean Sea.

(3)—Britain is not a Roman Catholic country. In an earlier age she was subjected to attack by the German Catholics because of that reason; and today is committing spiritual fornication with Catholicism in joining the EEC because of advantage of trade and defence (see Rev. 17:2).

(4)—If Britain remained in the

Common Market she would form part of the latter-day Beast System, to be confederated ultimately with Russia. It is obvious from Rev. 17:12-13 that the ten horns give their authority to the beast for an Apocalyptic hour, or thirty years.

Concerning the ten horns, we read: "These shall make war with the Lamb, and the Lamb shall overcome them" (Rev. 17:14). Again, of Babylon the Great: "Her sins have reached unto heaven, and God has remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she has filled, fill to her double" (Rev. 18:5-6).

Now these punishments, however meted out, are to come on the Papal influence that remains after Rome itself has been destroyed by earthquake; that is, on the ten horn system of Europe. As bad as Britain might be, she has not completely identified herself with the Catholic Apostacy, nor with the brutal persecution of Protestants as the European nations have. Therefore, she is not involved in these particular punishments, that shall come upon the European confederacy, at the time of Christ's return.

(5)—Britain being the latter-day Tarshish will have to take her position in prophecy in opposing the Russian Gogian host when it invades Israel according to Ezek. 38:13. This, alone, demands her ultimate withdrawal from the European Common Market, for it will be dominated by Russia.

### **British Conflict In The Common Market**

Already Britain is in conflict with other nations in the Common Market. This involves disputes over (a) oil, (b) agricultural politics, (c) competition in the automobile industry.

(a)—There has been conflict in the Common Market in regard to oil. Britain being the only country of the nine that has this commodity, treats the marketing of it from a different viewpoint to that of the other members. She has been accused of failing to treat the matter as a fully fledged member of the EEC should. Other forms of mining, such as tin, coal and gold are being revived in Britain, providing avenues of increasing wealth.

(b)—Owing to the Common Market agricultural policy, milk producers in Britain have failed to make sufficient profit, with the result that there has been a serious decline in the milk producing industry. This has forced governmental action to support it. The current EEC policy is such that butter is sold to Russia at a lower price than it is sold to England!

(c)—There has been severe competition in the motor-car industry, requiring special advertising with the caption *Buy British*. Employment has been adversely affected by the unrestrained entrance of European cars into England.

It can be seen, therefore, that Britain's entry into the Common Market has not added to the stability of the nation. It has not accomplished what the politicians anticipated it would. Bible

prophecy indicates that it will result in further embarrassment as time moves towards the latter-day culmination of the Divine purpose.

### **Conclusion**

In this series of articles, we have endeavoured to show that Britain is the antitypical Tyrian power, Tarshish; that she will be found isolated from a Russian confederated Europe; that, in consequence, she will be compelled finally, to leave the Common Market.

When that happens, she will find herself in much closer co-operation with her one-time colonies. There are indications of this already, brought about by the election of conservative governments in Australia and New Zealand.

Meanwhile, it is our wisdom to keep watch upon the developing political crisis. The signs indicate that the consummation of the age is almost upon us. Amos reminds us that Yahweh will "do nothing, but He revealeth His secret unto His servants the prophets" (Amos 3:7). Christ exhorts: "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).

The secret of Yahweh, revealed unto the prophets, can be understood by us, if we study His word. And by that means, we will become equipped to "watch" with understanding. What an honour! What a privilege! What a responsibility! But this only comes from rightly interpreting the Word delivered into our hands. The expositions

of Brother Thomas can assist us in that regard.

Christ's exhortation from Rev. 16:15 warns us to "watch"—to *keep awake!* We have to watch the signs of the times; but we also need to watch ourselves. Flesh is evil, and can lead us astray. There is a need to develop Christ-like characteristics into our lives. The urgency of doing this, as expressed by Christ's exhortation, is further emphasized by the following words of *The*

*Apocalypse*, which speak of the gathering of nations to Armageddon. The signs of this are apparent today, testifying that the return of the Master is at hand; at the very door.

May Yahweh bless us in our understanding of His word, that our feet may firmly tread in His paths. We echo the prayer of John: *Come, Lord Jesus.*

— H. Barber (Eng.).

(Completed)

### *An Alphabet Of Bible Characters*

To conclude this series of articles, we have chosen to keep company with three familiar Bible characters.

zedekiah  
zacchaeus  
zacharias

*"Draw nigh to God, and He will draw nigh to you"—James 4:8.*

#### *Zedekiah—The Doomed*

The first is Zedekiah. We need not spend much time with "that profane, wicked king whose day soon came." A truly lamentable figure was that man! Our main interest lies in the fact that after his death, the Davidic diadem of royalty was removed by God, to grace no other head until the rightful owner, Messiah, appears "whose right it is." Yes, Christ will surely wear the crown, and in prospect of that time, our faith and patience quietly wait.

Meanwhile, Zedekiah is a symbol of the depths of sin into which the nation had sunk; for the king was but a reflection of Judah.

#### *Zacchaeus—The Saved*

We turn with relief to the second person named, for here we are in much better company. We are familiar with the incident of his meeting with the Lord; but have we stopped to consider the circumstances?

Jesus came to Jericho, a city which was synonymous with death. Yet, even here, there dwelt a man in whose heart lay the seed of eternal life. Zacchaeus was a rich publican, who did not permit his wealth to prevent him fulfilling his strong desire to see Jesus. Even his smallness of stature was no barrier to his determination. So he climbed the sycamore tree.

The scene beautifully illus-

trates the principle that if we seek the Lord with all our hearts, we will surely find Him. The searching eye of the Lord Jesus discovered Zacchaeus hidden among the leaves of the large tree, and what joy to our friend when he heard the gracious invitation: Make haste and come down, for today I must abide at thy house.

The point here might be missed, unless we recall that Jericho was the headquarters of the palatial homes of the chief scribes and Pharisees. But the Lord bypassed these: he knew he would find no welcome there! "I came not call the (self) righteous, but sinners to repentance," he declared. Therefore, it is not surprising that Jesus called to the small figure in the tree above: "Today I must abide at thy house" (Luke 19:5).

Translate the scene to our own day and age. Imagine our joy should the Lord Jesus Christ say those words to us! Would our home be ready to receive him? Or would we need to apologise for what he might find therein?

Amidst the murmuring of the crowd, Jesus entered the home of the publican, and instantly Zacchaeus revealed his life to the Lord: that he was not as were others of his profession, dominated by greed and self-interest. But he need not have declared all this: Jesus knew what lay in his heart, and gave his verdict: "This day is salvation come into this house, forasmuch as he also is a son of Abraham." But in remembering that, we must not overlook the next verse, for it places the scene in its true

setting: "For the son of man is come to seek and to save that which was lost."

In other words, Zacchaeus stood as a token of the Lord's mission. But it is essential that those who would be saved, be like Zacchaeus and recognise their need. Self-sufficiency spells death.

#### *Zacharias—The Devout*

By way of contrast, we stand at the side of Zacharias and watch him performing his priestly duties in the Temple. Unlike the first two, Zacharias held a wonderful place in the esteem of the Highest: "He was righteous before God, walking in all His commandments and ordinances blameless."

Many times had this old priest performed his duties, but this day was to be quite different. It was "at the beginning of incense." May we infer from this that once again Zacharias was beseeching God that he might yet have a son? Was he surprised to glance at the right side of the altar of incense and see the angel? True it is that the record states that fear held him, yet we feel, that after the original shock, he was not really surprised, for the man with a spiritual mind is always walking with God.

Then came the wonderful tidings: "Fear not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John."

And what a son! The forerunner of God's own son: the chosen herald of Messiah.

What followed is typical of men of faith down the ages, for whatever character we might examine, each had his moments of weakness, each was an earthen vessel. Zacharias was no exception. Like Abraham, his forbear, Zacharias "wanted to know," for his faith was not of that strength which would completely resign itself to the workings of God. For his lapse, he had to suffer. For nine long months no words passed his lips. We wonder what thoughts passed through his mind during the period of gestation? One thing is certain: he emerged all the stronger; never again would he doubt his Maker.

How happy was that day when he sat down and wrote those pregnant words, "His name is John!" That writing marked the end of his silence, and his reaction was that of a man of faith: "He spake and praised God."

We have looked at three men of the Word: a wicked Prince, a converted publican, and at a Priest whose faith had to be perfected. As our series has

suggested, it is only after viewing men such as these, that we may, and must, look again at Jesus, and see him in a new light. In fact, to see him as God wishes us to see him—as the complete and perfect contrast to all who came before, or who followed. To look at him as the perfect man, the ideal man, and marvel at his perfections. Not one perfection, but all the perfections.

But what should be the result of this intense looking? Should we be dismayed, because our Lord is so far out of our reach? Is it that we should lose heart in our quest for ultimate perfection? God forbid. God only requires what is our best, but it must be our best!

In His mercy, He has promised He will more than make up for our deficiencies. Why? Because this is the main reason for Jesus coming to men. He is the great Physician, who still tries to save us all. Thus our series cannot conclude on a better note than this promise: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

J.A. Swaish (Wales).

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### EXAMPLES TO AVOID AND TO EMULATE

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. Let us be careful not to fall into these contemptible ways. 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 Truth. These traits are humility, willingness, cheerfulness, enthusiasm, kindness, patience—qualities which stand out in the character of every Bible-worthy, and are infinitely more praiseworthy than a fluent tongue or a good appearance.



Question  
Answered



## THE REVIVING LAND OF PROMISE

*"If you think the following will interest your readers, please answer it in "Logos." Leviticus 26 and Ezekiel 36 contain prophecies relating to the productivity of the Land, indicating desolations during Israel's absence, and restored productivity at their return. Does history offer any evidence that Romans, Saracens, Turks and Arabs from A.D. 140 to 1870 tried to cultivate the Land, but could not; but that from 1870 to date, changes (climatic, rainfall etc.) have enabled Israel to succeed where others failed? Speaking with Palestinian Arabs, I have been told that they and their predecessors were equally successful as Israel is now. The first words I learned to read (or so it seems nearly fifty years later!) were captions to pictures of Russian Jews surveying malaria-infested swamps, followed by others describing men working in the orange groves which replaced the swamps!"*

—L.J. (Eng.).

### **Desolation Predicted**

Your very interesting question is suggestive of some remarkable features relating to the revival of Israel as predicted by the Word.

The previous desolation of the Land of Promise is predicted many times in the Word of God. And truly, Palestine, which lies at the centre of the world's commerce, and which is the most strategic stretch of territory upon the earth as far as international politics are concerned, remained desolate for many centuries. However, despite the boast of your Arab associates, it has been my personal pleasure to visit the Land on several occasions, and to witness the vast changes of productivity that have taken place, both by the cultivation of the land by Jews, and, also, by improvement of weather conditions.

In 1960, prior to the occupation of the West Bank by Israel, we visited both Arab and

Jewish sectors of the Land, and observed how that the former were arid and stony, whilst the latter were fertile and productive. Yet it was similar land. The former was desolated by erosion and neglect; the latter had been made fertile through hard work and the blessing of God. Since then, we have visited the same Arab territory under Jewish control, and have found it cultivated and productive.

We were told that the efforts of Jews to bring a measure of productivity to the land has resulted in an improved rainfall; and though this is quite normal (for forests and verdure induce a better fall of rain) it seems that the blessing of God has been with the efforts of the Jewish people to that end.

Scripture predicted that the land would be brought under the heel of "the desolator." Daniel was told (Ch. 9:27): "He (the Roman power) shall make it

desolate, even until the consummation, and that determined shall be poured upon the desolator" (Dan. 9:27). Rome brought desolation to the Land, and made no attempt to improve it. Afterwards, the Turk took over, and in his rapacity, taxed all trees, so that the Arab inhabitants cut them down. This increased the desolation of the land. Erosion followed as the inevitable consequence of such action, and the land, which was originally described as a beautifully, fertile land, "flowing with milk and honey" (Deut. 11:9), became arid and unproductive as predicted.

Consider the prophecies relating to this. You have made reference to the Levitical Covenant (Lev. 26) in which Yahweh promised, conditional upon obedience, that He would grant rain in season (v. 4), fruitful harvests and plenty (v. 5; Ezek. 36:29-30). On the other hand, disobedience would be followed by lack of rain and drought. The people were warned:

"I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest; because it did not rest in your sabbaths when we dwelt upon it" (Lev. 26:33-35).

Notice that this Levitical Covenant states that the land would be desolate whilst the the people were absent from it! That, an fact, has been the case, whatever your Arab associates might allege to the contrary. It is quite significant, though we have not time or space to go into the matter here (we may do so later), that hidden in this statement of the land enjoying her sabbaths, is actually a time

period that reaches down to our present epoch when the land again has begun to flourish.

Consider also other prophecies. Jeremiah 9:11 declares that Yahweh would make "the cities of Judah *desolate* without an inhabitant." In chapter 18:15-17, He warns that "because My people hath forgotten Me . . . I will "make their land *desolate*." Ezekial 12:20 also states that "the land shall be *desolate*."

### **Desolation by the Turk Foretold**

In Deuteronomy 29, Moses warned Israel that the country they would inherit, and of which earlier he had given such a glowing description (Deut. 11:9-12), would become so desolate as to cause Gentiles to wonder, as they observed "the sicknesses which Yahweh hath laid upon it," and that it is "not sown, nor beareth, nor any grass groweth therein." In consequence, they would be induced to enquire, "Wherefore hath Yahweh done thus unto this land? what meaneth the heat of this great anger?" The answer would be given: "Because they have forsaken the covenant of Yahweh God of their fathers, which he made with them when he brought them forth out of the land of Egypt" (Deut. 29:22-25).

How often has such question and answer followed the preaching of the Gospel!

But how did Yahweh bring desolation upon the land? In two ways: firstly, by permitting Israel to be driven therefrom and allowing desolating powers to occupy it; secondly, by withdrawing the benefits of nature in the form of rain.

As to the first, He permitted

the land to be devastated by conquerors such as the Romans, Turks and Mamelukes, who helped to bring about the desolation foretold. Again, this was predicted:

**"I will bring the worst of heathen (nations), and they shall possess their houses" (Ezek. 7:24).**

In that regard, the Turk not only has been foremost in desolating Palestine, but has desolated other areas besides. The Turkish attempt to annihilate the Armenians; their harsh treatment of so called Christians; their ruthless exactions of taxation from Palestinians, illustrate that they can be classed among "the worst of the heathen," as far as their treatment of their opponents are concerned.

Ezekiel continued by warning his people that "their holy places shall be defiled.." That, too, has been fulfilled by the Turk. Today, the Dome of the Rock is erected over the site of the ancient Temple of Solomon. Mosques were erected over the tombs of Abraham and Joseph; and when Turkey controlled the area around Bethlehem, they held services over the burying place of Rachel.

Not only so, but they, and other Gentiles, have glorified in the possession of the holy places of the Jews, as Ezekiel predicted they would: "Ye mountains of Israel, hear the word of Yahweh: Because the enemy hath said against you, Aha, even the ancient high places are ours in possession . . . . Because they have made you desolate . . . O mountain of Israel, ye shall shoot forth your branches and yield your fruit to My people of Israel" (Ezek. 36:1-2, 8).

### **The Rains Withheld**

Another prophecy, in Deuteronomy 11, states that Yahweh promised the blessings of rain as a reward for faithfulness, and threatened a curse of drought if the people proved unfaithful. Consider the following verses:

**"Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods and worship them. And then Yahweh's wrath be kindled against you, and He shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which Yahweh giveth you" (vv. 16-17).**

Jeremiah also told the people in his day (chaps. 2, 3) that the showers had been withheld, and the latter rains had failed, because of their apostasy from Yahweh. He made reference to "the first rain and the latter rain" which refers to the early rains which fall in October and prepare the ground for the seed; and to the latter rains which fall in March and April, and give fulness to the ripening harvest. The first is the Autumn rain, and the second is the Spring rain.

For either of these rains to fail is a serious matter; in fact, without them the land becomes desolate and unproductive. And, in fact, whilst the Jewish people have been in dispersion, the former rains have proved insufficient, and the latter rains have been extremely meagre. In consequence, the land has not yielded its fruit, as the prophet warned.

However, in recent years, an improvement has been reported in that regard. The Bible, in language that can be used both figuratively and literally (Joel 2:23-26), predicted there would be. As a result, a greater measure of fertility has come to the land.

It is true that this improvement in the rainfall of Israel has been attributed to natural causes. For example, it is pointed out that the forests of trees that have been planted throughout the land has induced a better fall of rain. It is claimed that such growth causes a stronger updraft of air which has the effect of causing falls of rain in liquid filled clouds. But behind the natural cause of such, there is the hand of Yahweh. He warned Israel that He would restrain the rain in times of punishment, and grant it in times of blessing. And though the full time of blessing has not yet come, when even the desert shall blossom as the rose, and springs of water shall burst forth from present arid areas (see Isa. 35:1-2, 6), a token fulfilment is apparent.

You state that Palestine Arabs have claimed that they and their predecessors were equally successful as Israel is now in the cultivation of the soil. The evidence is all to the contrary. When the Jews returned to the land, the Valley of Esdraelon was a malarial death-dealing swamp: today it is one of the most fertile valleys in the world. Last century, most of the rain that fell was wasted through erosion that had destroyed the top soil; together new methods of agriculture introduced by Jews have restored it, and the erosion has been corrected. We, personally, have been taken to areas adjacent to Jerusalem that previously were devoid of growth but which today are covered with trees that have never been planted, but which have sprung into growth after the Arab goats had been removed therefrom. We have been shown evidence of growth in the area of ancient Sodom, though the trees that are

springing up have never been planted—apparently seeds that have lain dormant in the earth for centuries, and now are responding.

The final comment of your question as quoted above, is significant. You make reference to Russian Jews surveying malarial-infested swamps. It is not generally known, but the first of the Jews to return to the land over one hundred years ago, came as agriculturists, in order to revive the soil. But they were not by profession agriculturists or farmers, and found that they could not effectively cultivate the arid soil. European Jews had been divorced from the soil too long to skilfully and effectively apply themselves to agriculture. Even today, according to *Facts About Israel* (1971), "The bulk of the immigrants who man most of the farms, never held a hoe before their arrival," yet at present Israel's farmers produce three-quarters of the country's food, and make an important contribution to its exports.

How was this change brought about? In 1870, when the original migrants found it impossible to till the soil effectively, Jacob Netter established the Mikve Israel Agricultural School, close to where, later, Tel Aviv was established. The name *Mikveh Israel* signifying *The Hope of Israel* is taken from Jeremiah 14:8:

"O Thou Hope of Israel, the Saviour thereof in time of trouble, why shouldst Thou be as a stranger in the land as a wayfaring man that turneth aside to tarry for a night?"

These words form part of a prayer by Jeremiah pleading with God for help in a time of drought! A century ago, the first wave of Jewish migrants recalled

those words as they set about learning the basic lessons of agriculture, and so relieving Palestine of a man-made drought. This, in itself, is remarkable, and not only illustrates the fulfilment of Scripture, but the words of Brother Thomas in *Elpis Israel* ("The Hope of Israel"):

"The pre-advantual colonisation of Palestine will be on purely political principles; and the Jewish colonists will return in unbelief of the Messiahship of Jesus and the truth as it is in him. They will emigrate thither as agriculturists and traders, in the hope of ultimately establishing their commonwealth . . ." (p. 441).

Brother Thomas was able to predict that the Jews would return as agriculturists because of what is stated in Ezekiel 38:8, 12. They commenced to do so in the significant year of 1870. One hundred years later, on May 6, 1970, the Israeli Government issued a postage stamp commemorating the facts as stated above. Since then, we have had the privilege of leading a group of Christadelphian tourists to Mikveh, to view the site and to tell the story of how *The Alliance Israelite Universelle* (a French Organisation) sponsored the first of the agriculturists to the land, with the

object, as they proclaimed, of creating "Jewish villages" ("unwalled villages"—Ezek. 38:11) throughout the land, a vindication of Scripture, and the interpretation set forth in *Elpis Israel*.

What is the meaning of all this? It underlines the fact that God is behind the modern revival of the nation and land, as a token of the complete restoration that the future will reveal (Acts 3:19-20). It is a sign to the world and to ourselves that Christ is near. In Isaiah 43:9, Yahweh calls upon all nations to observe what He is doing, and announces that the people of Israel constitute "His witnesses" of His power and truth. The remarkable events of recent years, the very bitterness that Arabs have displayed towards the Jewish people, have brought God's wondrous sign prominently before the attention of people everywhere. The whole world is conscious of the fact of Israel's revival; let those of it who heed the Scriptures, recognise the significance of what they see and hear, and so make preparation for the coming of the Lord. The witness of Israel reveals that it is near at hand. — Editor.

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(October 1975—September 1976)

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# The Ecclesial Calendar

INCORPORATING FRATERNAL ECCLESIAL NEWS

(Supplement to "Logos" Magazine)

Items for publication should be received by the Editor, Post Office, West Beach South Australia 5024 — no later than the 15th of the month.

OCTOBER, 1975 (Issue No. 112).

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

As the year progresses, so does the violence and evil of the age. Signs abound indicating the nearness of the Lord's return; and the crises of our times reveal its need. In the midst of such events, it is most encouraging to receive reports of baptisms, for such are evidence of God's good hand in these last days, drawing those who would be His children into covenant relationship with Him. May His blessing be with us all, until the Lord comes!

Woodville: Miss Sharon Mansfield (daughter of Bro. & Sis. G.E. Mansfield) baptised on 17th September, 1975.

Enfield: Mr. Richard Cheek (son of Bro. & Sis. Arnold Cheek), 30th July; Mr. Mark Risley (brother of Bro. Kier Risley).

Coorparoo: Mr. John Hildyard (int. friend), 9th September.

Wilston: Mr. John Stibbs (grandson of Sis. E. Lutman), on 14/2/75.

Punchbowl: Mr. & Mrs. W. Spierdyk (int. friends), baptised 7th August.

Lismore: Mr. Douglas Leadbeater (son of Sis. Lois Leadbeater), 5th July. Miss Neroli Wassell (daughter Bro. & Sis. Ken Wassell), 7th July — both S. S. scholars.

Cabramatta: Rosslyn Latta (daughter of Bro. & Sis. WI Latta), baptised 9th August. Mrs. Brenda Young (of Coomabarabran), baptised 6th September. Sis. Young was first contacted some years ago and the action of the Word has since

## BIBLE READINGS for OCTOBER

|    |               |            |             |
|----|---------------|------------|-------------|
| 1  | 1 Chron. 15   | Ezekiel 27 | Luke 24     |
| 2  | .... 16       | .... 28    | Gal. 1, 2   |
| 3  | .... 17       | .... 29    | .... 3, 4   |
| 4  | .... 18, 19   | .... 30    | .... 5, 6   |
| 5  | .... 20, 21   | .... 31    | Eph. 1, 2   |
| 6  | .... 22       | .... 32    | .... 3, 4   |
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| 8  | .... 24, 25   | .... 34    | Philp. 1, 2 |
| 9  | .... 26       | .... 35    | .... 3, 4   |
| 10 | .... 27       | .... 36    | John 1      |
| 11 | .... 28       | .... 37    | .... 2, 3   |
| 12 | .... 29       | .... 38    | .... 4      |
| 13 | 2 Chron. 1, 2 | .... 39    | .... 5      |
| 14 | .... 3, 4     | .... 40    | .... 6      |
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| 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      |

## COMBINED UNLEY TOWN HALL EFFORT

November 8th to 9th

The Adelaide Suburban Ecclesias have arranged the following special weekend to develop the co-operation and stimulation valuable in these last days. Brethren and sisters are invited to attend and enjoy the activities.

Sat. Nov. 8th — 5.30pm Fraternal tea. 7.30pm Fraternal Gathering. Theme: "A people prepared for the Lord." Bro. M. Lund will speak upon "Our delight in the Law of God" (Ps. 1), and Bro. P. Cresswell: "Who will dwell in Thy Holy Hill?" These addresses will be supplemented by various items.

Sun. Nov. 9th — 11am Exhort: Bro. H. P. Mansfield, "Watch and Remember." 1.15pm Picnic Lunch in the Memorial Gardens. 2.45pm: Combined Sunday School items to the theme: "Strangers and Pilgrims." 7pm Public Lecture: Bro. J. Knowles, "World Problems, God's Plan the only answer."

A distribution of 30,000 leaflets will be conducted at 2pm on Sat. Nov. 1st, from the Memorial Gardens, opposite the Unley Town Hall, and assistance is requested in this regard.

A very pleasant fraternal occasion is planned, and the Divine Blessing is meanwhile sought. (G.K.)

## The ECCLESIAL CALENDAR for OCTOBER, 1975

born fruit. Sis. Young will join Bro. L. Shapcott and Sis. N. Bredereck at Coonabarabran to continue the Lampstand of Truth in that city.

Mt. Hawthorn: *Mr. David Strempel* (eldest son of Bro. & Sis. Don Strempel), on July 19th.

Coburg: *Mr. John Brewer* (son of Bro. & Sis. A. Brewer), August 21st.

Perth: *Miss Faye Haustorfer* (daughter of Bro. & Sis. A. Haustorfer), *Miss Janice Foley* (granddaughter of Sis. N. Foley), both baptised August 16th.

### ECCLESIAL TRANSFERS

We commend the following to their new ecclesial associations:

To Woodville: *Sis. P. Goodwin* (from Tea Tree Gully).

To Ringwood: *Sis. Yvonne Hill* (from Hobart).

To Coorparoo: *Bro. Dan Venn* (from Leamington, UK).

To Cumberland: *Bro. & Sis. J. Biggs* (from Brighton).

To Adelaide Suburban: *Sis. Jean Danby* (from Perth).

To Mt. Waverley: *Bro. & Sis. K. Ward* (from Coburg).

To Perth: *Bro. & Sis. D. West* (from Sydney); *Bro. D. Evans* (from Mt. Hawthorn).

### FELLOWSHIP

Mt. Hawthorn Ecclesia reports with sorrow that *Bro. A. Hall* "has resigned from the Ecclesia. We hope that our brother will see the need of fellowship, and will consider his situation and responsibility to Almighty God."

### RESTORATION OF FELLOWSHIP

It gives us great pleasure to report, that after successful interviews, *Brother D. Scott* has been received back into fellowship. Our prayer is that he may, with us walk worthy of his vocation, to be accepted by the Lord at his coming.

### ENGAGEMENT CONGRATULATIONS

We extend best wishes for the following, at this very exciting period. An engagement to marry is a very responsible time, foreshadowing the day of marriage

for which plans are now made. We hope that Heaven's Goodness will overshadow all in their anticipations for the future.

*Bro. John Russell* (Lismore) and *Sis. Judy Ritchie* (Sutherland) announce their engagement.

*Bro. Wayne Patch* (Upper Cooper's Creek) is engaged to *Sis. Debra Buckley* (Lismore).

### UNITED IN MARRIAGE

Marriage and the Truth make a valuable and eternal bond! The characteristics developed through this close association upon the basis of the Scriptures are designed to reflect glory to the Eternal Father, and to permit the principle of co-operation and mutual interest to strengthen each partner. We extend congratulations to the following, trusting that their union will be both happy and spiritually beneficial.

On Sept. 13th, *Bro. Christopher Curtin* and *Sis. Susan Richardson* were married at Cumberland.

On Oct. 11th, *Bro. Trevor Gore* and *Sis. Alison Lund* will be married at Cumberland, at 3.30 pm.

On 22nd August, *Bro. Bruce Philp Jnr.* (Sutherland) and *Sis. Kerry Rosser* (Riverwood) were united in marriage at Riverwood.

On August 9th, *Bro. W. Fleming* (Hobart) and *Sis. Mary Schieryn* (Wellington, NZ) were married in Wellington, and plan to make their home in Hobart.

### FAMILY NEWS

The delightful news of increases to the families of believers is recorded as follows. We extend our regards to all such, trusting that the Divine blessing will overshadow their homes, to the end that characters may be formed for His glory. May the family home in Nazareth be an example to us all (Luke 2:15).

To *Bro. & Sis. Brian Reynolds* (Enfield), a son *David Matthew*.

To *Bro. & Sis. G. Hyndman* (T.T. Gully), a son, *Jonathan*.

To *Bro. & Sis. Roger Gore* (Enfield), a daughter, *Bronwyn Louise*.

To *Bro. & Sis. Keith McGeorge* (Enfield), a son *Andrew*.

To *Bro. & Sis. R. Bailey* (Coorparoo), a son, *Timothy Frederick*.

To Bro. & Sis. Barry Steele (Woodville), a daughter, *Sharon Tamar* (Aug. 1st).

To Bro. & Sis. John Nilson (Perth), a daughter, *Narelle Keren*, born Sept. 9th).

To Bro. & Sis. Greg Gilmore (Riverwood), a son, *Jason Andrew*, on Sept. 8th.

To Bro. & Sis. Alex Williams (Perth), a daughter, *Priscilla*.

To Bro. & Sis. Gordon Jamieson (Campsie), a daughter, *Jane Elizabeth*.

### AWAITING THE RESURRECTION

The incidence of death in our midst is a salutary reminder to those of us who remain, that this is our time of opportunity. Our labours could be brought to a conclusion at any time, for "time and chance happeneth to all." Let us, therefore, "redeem the time" whilst we have opportunity.

Cumberland Ecclesia reports the death of *Brother Bill Vernon* on Friday 25th July. Bro. Vernon manifested a deep love for the truth of God which he revealed in a faithful and dedicated service to his God and a sincere and abounding love and disposition to his brethren and sisters. He was an example of consistency in his attendance at meetings and his keen interest in the work of the ecclesia was a source of encouragement to the brethren who laboured in ecclesial activities. Our brother displayed a confidence in the Divine purpose that imparted strength to his brethren and sisters. We feel sure that Sister Ellen Vernon and her family will take great comfort from the example and confidently look forward to the resurrection of loved ones at the coming of our Lord. May God bless and comfort them in their sadness at this time. Bro. Vernon's death was an unexpected and sad loss to those in the Truth who knew him.

Riverwood Ecclesia reports news of the death of *Sister Dolly Jamieson* (31st July).

Hobart advises that *Sister Maggie Sward* died on 9th August, after a lengthy illness, and increasing frailty. She was 86 years of age. Baptised in Hobart (August 1945), Sis. Sward was one of a group of five sisters, who remained faithful to the Truth from 1940-50 when there were no brethren in the city, and before the present ecclesia had come into existence in 1958. Subsequent to that time, Sis. Sward was in isolation

for a time, but later, until 1972, was very regular in her attendance. Latterly she attended the Launceston Suburban Ecclesia. She has left an example of faithful endurance to all who knew her.

*Brother L. Jolly*, of the Adelaide Ecclesia recently passed to his rest. For many years, Brother Jolly was an active member of the Adelaide Ecclesia, particularly in Gospel Extension activities. His example, and inspiration, in that direction left its mark in a number of conversions that came as a result. He was ever prepared to spend and be spent in the proclamation of the Word, and always advocated a virile, forthright approach in regard to the Truth. He died at the advanced age of 88 in keen anticipation of the imminent return of the Lord.

The words of the Revelation are applicable: "Blessed are they who die in the Lord." The exhortation of Moses sounds its warning note: "So teach us to number our days, that we may apply our hearts unto wisdom" (Ps. 90:12).

### ECCLESIAL REFLECTIONS

Boolaroo Ecclesia reports a successful lecture after the recent Bible School. Bro. J. Ullman spoke concerning Christ's Coming, as the answer to world problems. Five enquirers were present, and applications for further literature received.

Cabramatta Ecclesia conducted a preaching weekend at Coonabarabran on 6th-7th September. Two lectures were given, being well advertised by distribution, a shopping centre display, TV announcements, newspaper adverts and a door-knock. The Sunday exhort was given by Bro. K. Dennes (Riverwood), and the whole activity was most encouraging to those who attended.

Mt. Hawthorn's recent effort surrounded Psalms 90-100, under the direction of Bro. M. Lund. Much encouragement and exhortation was gained by the Ecclesia, as he pressed the need of wisdom in the period of probation, that hearts might be applied to wisdom.

### THE SPRING BIBLE SCHOOL

Brethren J. Ullman, D. Pogson, H. Bartholomew and R. O'Connor, ministered an excellent spiritual diet at the Spring Bible School held at Rathmines, N.S.W. Their studies supplemented each other, to stimulate those who attended.

## The ECCLESIAL CALENDAR for OCTOBER, 1975

Reservations are now open for the Summer School, to be held, God willing, from Saturday 20th December to Sunday 28th, and we anticipate outlining the studies in the next issue of the Ecclesial Calendar. The School will be sponsored by the Punchbowl Ecclesia.

### COBURG ECCLESIA'S JUBILEE

The Jubilee Special Effort of Coburg (Melbourne) Ecclesia was held from 26/7/75-3/8/75, during which time many worthwhile fraternal activities were enjoyed by all, including many brethren and sisters from surrounding suburban ecclesias, country, and interstate. A series of special studies were led by Bro. H. P. Mansfield of Woodville, and Brethren P. Pickering and S. Snow of Coburg. Bro. Mansfield spoke to the theme, *Habakkuk's Message for the Last Days*, bringing forth the powerful, virile words of exhortation from the prophecy. Bro. Pickering led a consideration of Israel's Jubilee in past years while Bro. Snow expounded upon the future Millennial Jubilee. There were also special projects for the children during the studies, and two silver trumpets were awarded at the conclusion. The concluding exhortation was delivered by Bro. D. Goodman.

An attractive special feature associated with the first Saturday night's program "Fifty Years at Coburg," was a display of old photographs of early members of Coburg Ecclesia, and present brethren and sisters in their early years. The activities on the second Saturday included a visit to Orient House, North Coburg, the one-time Australian "headquarters" of Bro. R. Roberts where he completed the *Law of Moses* - a copy of which is in the Library of Orient House today.

Special publicity was given to the public addresses. Nine interested members of the public attended the slide address on the first Sunday, "Who will solve the Middle East Problem - a guideline to Survival"; and on the final Sunday, six were present to hear Bro. Peter Islip explain "Armageddon - its purpose in God's plan."

Altogether, the Ecclesia was most pleased to be joined by so many others to share in the various activities, and we hope that such a Jubilee Fraternal

occasion will have helped toward preparing us all for participation in the Millennial Jubilee soon to dawn upon the earth.

Taped copies of the addresses are available - contact the Recorder of Coburg Ecclesia. Also available are copies of the children's Project Books, and of a three-page chart setting out the vital events of History which have taken place in the Middle East and the world in general over the past fifty years.

- H. Mullin - Recorder.

### WOODVILLE ANNUAL SPECIAL EFFORT

During September, a most encouraging week of activity was enjoyed by the Woodville (S.A.) Ecclesia, under the leadership of Brother H. Bartholomew of Vernon, Canada, and to the theme of THE MARRIAGE OF THE LAMB.

A special set of notes was prepared by Brother Bartholomew, and distributed during the effort. Attendances were high, and visitors from surrounding Ecclesias frequent. Brother Bartholomew's talks were illuminating and encouraging, and well calculated to stimulate the interest of all who heard him.

The two public addresses were particularly successful as far as outside interest was concerned. The hall was filled on both occasions, and discussions with visitors present extended long into the night. One couple travelled some eighty miles to be present on the first address, and accepted an invitation to an evening meal and attendance on the second Sunday evening. This couple has expressed their desire to pursue their studies of the Word.

The Woodville Ecclesia desires to express its thanks for the co-operation received by Bro. Bartholomew, local Ecclesias, and particularly for the fine support of the Glenlock Ecclesia.

### NEW "HEBREWS" STUDY CLASS COMMENCES AT SUTHERLAND

Brethren and sisters are warmly invited to attend this interesting study, scheduled for alternate Wednesdays at the Sutherland Ecclesial Hall. Leader is to be Brother E. Mansfield (Punchbowl).

# Ecclesial Activities

During OCTOBER, 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

## West Aust

MT. HAWTHORN - Masonic Hall, cnr Hobart and Shakespeare Sts. (Rec: P. Duperouzel, 62 Sandgate St. Sth. Perth 6157. Tel: 67 3408).

- 1-8pm Romans Study: Central Hall.
- 3-8pm Elpis Israel in various homes.
- 5-Exh: D. Stempel. Lect: D. Moore, Jerusalem not Rome the eternal city.
- 8-8pm Eureka Study: Central Hall.
- 10-8pm Colossians Study: home A. Harrison.
- 12-Exh: R. Burke. Lect: N. Rice, Modern Pentacostalism Refuted by the Bible
- 15-8pm Romans Study: Central Hall.
- 17-Elpis Israel in various homes.
- 18-Family evening: Hawthorn Hall.
- 19-Exh: J. Ullman. Lect: A. Harrison, Why the coming Catholic & Communist Confederacy will fall.
- 21-G.E.S. Meeting.
- 22-8pm Eureka Study: Central Hall.
- 24-8pm Colossians Study: home P. Duperouzel.
- 26-Exh: G. King. Lect: B. Hayles, The Bible predicts the worlds greatest earthquake in Israel.

- 27-A.B. meeting, home G. King.
- 29-8pm Romans Study: Central Hall.
- 31-Elpis Israel in various homes.

PERTH - 62 Canning Highway, Victoria Park. (Rec: J. Ullman, 38 Doney Street, Alfred Cove 6154. Telephone 30 4199).

- 1-Romans study: J. Ullman.
- 3-Elpis Israel & Law of Moses in various homes.
- 4-Mutual Improvement class.
- 5-Exh: D. Hopper. Lect: H. Hawkins, Man does not have an immortal soul.
- 8-Eureka study: G. Hawkins.
- 11-19th: Special Effort.
- 22-Eureka study: G. Hawkins.
- 26-Exh: D. Hurn. Lect: J. Ullman, Palestine - Whose land is it?
- 29-Romans study: J. Ullman.
- 31-Elpis Israel, and Law of Moses in various homes.



## THE SONG OF SOLOMON Study at Perth Ecclesia

Bro. P. Cresswell will outline the Song of Solomon during a special effort in October at Perth Ecclesia. Details are as follows:

- Sat. Oct. 11th - 5pm Fraternal Tea. 7.30pm Study: "Love's Devotion" (Song 1).
- Sun. Oct. 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. Oct. 13th - 8pm study: "The Bridegroom Cometh" (Songs 4-6).
- Tues. Oct. 14th - 11am Sister's class.
- Wed. Oct. 15th - 8pm study: "Love's Anguish" (Song 7).
- Fri. Oct. 17th - 8pm study: "Love's Joy, the Beauty of the Bride" (Songs 8,9).
- Sat. Oct. 18th - 7.30pm study: "The Joy of the Marriage" (Songs 10-12).
- Sun. Oct. 19th - 11am Exhort. 7.30pm lecture: "Christ will rule in righteousness over a new world order."

# 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-Apocalypse-Highlights: P. Pickering, home H. Hall 963 Ferntree Gully Rd.
- 5-Exh: S. Finnin. Lect: T. Parsons, **The Middle East - The Divine Solution.**
- 8-8pm Elpis Israel, home S. Finnin, 17 Wordsworth Ave, Clayton.
- 12-Exh: N. Wilson. Lect: W. Dodson, **The Eternal City-Jerusalem not Rome.**
- 15-8pm Highlights from Apocalypse: P. Pickering, home T. Parsons, 1 Serica Place, Waverley Meadows.
- 19-Exh: J. Dodson. Lect: S. Finnin, **The Book of Genesis-Foundation of Truth.**
- 22-8pm Elpis Israel, home A. Bruton, 8 Howden St., Oakleigh.
- 26-Exh: R. Galbraith. Lect: H. Hall, **Infant Sprinkling is not true Baptism.**
- 29-8pm Highlights from Apocalypse: P. Pickering, home H. Hall, 963 Ferntree Gully Rd, Glen Waverley.

**COBURG** - Masonic Hall, Bell St. (Rec: H. Mullin, 51 Unwim St., Templestowe 3106. Telephone: 84 61458).

Sundays-9.30am SS & Elpis Israel class; 11am Memorial. 7pm Public Lecture.

- 5-Exh: K. Miles.
- 7-8pm Law of Moses Class: 27 Fricker Ave., Greensborough.
- 12-Exh: M. Islip. Lect: A. Brewer, **Middle East events herald new world order.**
- 14-Bible Class: D. Goodman, **Go & prepare us the passover-A master yet a servant** (Luke 22:7-13, John 13:1-17). At 162 Maltravers Rd, Ivanhoe.
- 19-Exh: J. Hull.
- 21-8pm Law of Moses Class: 27 Fricker Ave. Greensborough.
- 26-Exh: S. Mansfield. Lect: S. Snow, **The key to understanding Scripture.**
- 28-8pm Bible Class: R. Magennis, **The familiar friend lifts his heel-Judas-do quickly** (John 13:18-20). At 162 Maltravers Rd. Ivanhoe.

**MOE** - Library Hall, Yallourn. (Rec: G. S. Howe, 6 Warringa Court, Warragul, 3820. Telephone: 056 232596).

3-8pm Apocalypse Study: home Bro. Burrage, 6 Langford St. Moe.

- 5-1.30pm Exh: K. Fotheringham.
- 6-8pm First Princ. Study: home Bro. Burrage, 6 Langford St. Moe.
- 10-8pm Apocalypse Study.
- 11-Youth Fellowship Class: G. Howe, **Prophecies relating to Christ's return & the establishment of the kingdom**, home D. Galbraith, Yanakie.
- 13-8pm First Princ. Class.
- 17-8pm Apocalypse Study.
- 19-1.30pm Exh: D. Galbraith.
- 20-8pm First Princ. Class.
- 24-8pm Apocalypse Study.
- 27-First Princ. Class.
- 31-Apocalypse Study.

**WARRAGUL** - (Rec: J. Day, 40 Peace Avenue, Warragul, 3820).

Sundays-Mem. mtgs. 1st & 3rd at Moe.

- 7-7.30pm Study: home G. Howe, 6 Warringa Court, Warragul.
- 12-11am Mem. Mtg: home J. White, 10 Ista St. Warragul.
- 14-2pm Study: home G. Howe.
- 21-7.30pm Study: home J. White.
- 26-11am Mem. Mtg: home J. Day, 40 Peace Ave, Warragul.
- 28-2pm Study: home G. Howe.

# South Aust

**BLACKWOOD** - Memorial Hall, Coromandel Pde. (Rec: D. Palmer, 7 Ewers Ave, Coromandel Valley 5051. Telephone: 278 5237).

Sundays-11am Memorial; 7pm Lecture.

- 1-7.45pm Micah Study: (Intro. Ch. 1 & 2). Home R. Jerrow.
- 5-Exh: A. Cobbleclik, Lect: A. Johnson, **World governmnt-By God or man?**
- 8-10am Dorcas Class: home Sis. V. Johnson. 7.45pm Elpis Israel Class: home D. Brumby.
- 12-Exh: R. Collett. Lect: R. Flint, **What does Baptism mean to you?**
- 15-7.45pm Micah Study: (Ch. 3 & 4), home A. Johnson.
- 18-Ecclesial Family Night.
- 19-Exh: A. C. Dangerfield. Lect: Max Lund, **The resurrection of Jesus-a message of Hope.**
- 22-10am Dorcas Class: home Sis. M. Palmer. 7.45pm Elpis Israel Class: home C. Palmer.
- 26-Exh: P. Dunn. Lect: R. Jerrow, **Promises to man that God will keep.**
- 29-7.45pm Micah Study: Ch. 5, home P. Dunn.

**BRIGHTON** - 390 Morphett Rd, Warradale 5046. (Rec: G. Kortman, Lot 11, Oakridge Rd, Aberfoyle Park 5159. Tel: 70 2003).

The ECCLESIAL CALENDAR for OCTOBER, 1975

Sundays—11am Memorial; 7pm Lecture.

- 1—Study: K. Gore, *Wilderness of Life*.
- 2—A.B. Meeting.
- 5—Exh: K. Hill. Lect: A. Cowley, *What must I do to be saved*.
- 8—Study: B. Luke, *Life of David*.
- 10—Bible Marking Class.
- 12—Exh: B. Luke. Lect: K. McDermott, *The hope of Israel—The hope of the World*.
- 14—Bible Discussion Ev. for friends, K. Hill: *The Scriptural meaning of Death and Hell*.
- 15—Study: D. Beale, *Wilderness of Life*.
- 19—Exh: J. King. Lect: A. Pitcher, *The Inspired Bible, Why it can be trusted*.
- 22—Study: B. Luke, *Life of David*.
- 24—Daily readings gathering: Dan. 2.
- 25—Special Effort, see this issue.

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—8pm Luke study: Murray Lund, *The messages of Gabriel*.
- 2—10am Sister's Sewing Group. 2pm Sister's class. 7.30pm A.B. meeting.
- 3—Youth group, D. Brewer & K. Samwell: *First Princ.—God Manifestation*, home M. Platten.
- 5—Exh: B. Luke. Lect: P. Weller, *The Significant message of Ecclesiastes for today*.
- 8—8pm Isaiah study: J. Luke, *The Book of Consolation*.
- 9—8pm MIC: Lect, A. Farren, *Anti-Semitism, Fulfillment of Bible Prophecy*. Exh: N. Farren.
- 11—2pm Distribution.
- 12—Exh: Murray Lund, Lect: P. Beard, *Should a Christian believe in the Devil?*

- 15—8pm Luke study: Murray Lund, *Mine eyes have seen Thy salvation*.
- 16—10am Sister's sewing group. 2pm Sister's class.
- 17—8pm Youth group, Debate: *Baptism is essential for salvation*, home B. Wigzell.
- 18—8pm Rothman's Lecture, Wayville Show grounds: H.P. Mansfield, *Guideline to Survival*.
- 19—Exh/Lect: H.P. Mansfield, *Christ on earth again—God's plan for World security*.
- 20—8pm Int. friends class, special night at Hall: H.P. Mansfield, *Challenge night*.
- 22—8pm Isaiah study: J. Luke, *The Book of Consolation*.
- 23—8pm MIC Practical night on Reading: A. Hill.
- 25—Kingston Study weekend.
- 26—Exh: J. Martin. Lect: R. Flint, *How you can live with God*.
- 29—8pm Luke study: Murray Lund, *Thou art my beloved Son, in thee I am well pleased*.
- 30—10am Sister's sewing group. 2pm sister's class. 7.30pm A.B. meeting.
- 31—8pm Youth group: A. Johns and R. Woodward, *The Resurrection*, home E. Bonner.

ENFIELD — 344 Hampstead Road., Clearview. (Rec: D. Horgan, 12 Pope Crescent, Hope Valley 5090).  
Sundays—11am Memorial; 3pm Sunday School; 7pm Public Lecture.

- 1—11am Sister's class.
- 3—8pm Youth Group study.
- 4—Sunday School outing.
- 5—Exh: A. Cheek. Lect: N. Lloyd, *Evolution — A false and ungodly theory*.
- 7—8pm Law of Moses study: J. Martin.

THE SONGS OF DEGREES  
A special Effort at Brighton

The Brighton Ecclesia anticipates with pleasure their effort scheduled for October/November, at which Bro. P. Cresswell will speak to the following program. Encouragement is gained from the words of the Psalms: "Yahweh hath done great things for us, whereof we are glad . . ."

Sat. Oct. 25th — Opening fraternal, under the theme: "*Hezekiah, Strengthened by Yahweh*." Various items will be presented.

Sun. Oct. 26th — Exhort: "*The Psalms in Praise of Yahweh*" (Ps. 150). Lecture: "*Israel cannot be destroyed; Jerusalem will triumph*."

Tues. Oct. 28th — Study: "*Our confidence, the Protection of Yahweh*" (Ps. 120-125).

Thurs. Oct. 30th — Study: "*Children, the Heritage of Yahweh*" (Ps. 126-129).

Sat. Nov. 1st — Study: "*Zion, the Habitation of Yahweh*" (Ps. 132). A family evening with appropriate items.

Sun. Nov. 2nd — Exhort: "*Unity of brethren, the Blessing of Yahweh*" (Ps. 133-134). Lecture: "*Detente will never achieve peace and safety, but Christ's return will!*"

The ECCLESIAL CALENDAR for OCTOBER, 1975

- 12—Exh: P. Weller. Lect: J. Martin, **When will the meek inherit the earth?**
- 14—8pm Revelation study: J. Knowles.
- 17—Youth group.
- 19—Exh. Lect: B. Luke, **Communism, Christendom, or the Kingdom of God.**
- 21—Law of Moses Class.
- 26—Exh: G. Wigzell. Lect: P. Weller, **Bible knowledge & baptism, essential for salvation.**
- 28—Revelation class.
- 31—Youth group.

**GLENLOCK** — Via Morgan. (Rec: B. G. Hollamby, 4 Andrew St., Waikerie 5330. Telephone: Waikerie 352).

- 1—8pm Eureka Class.
- 5—Exh: R. McLean. Lect: J. Lunn.
- 7—Renmark Class.
- 8—Life of Christ Study.
- 11—Mildura Campaign, 8 pm Public Address, J. King, **Where Christendom Is Astray From The Bible.**
- 12—Exh: J. Lunn. 3pm: P. Pickering, **Let a man deny himself & follow me.** 7pm: Study.
- 14—Renmark Class.
- 15—Eureka Class.
- 19—Exh: C. Hollamby. 3pm: Business Meeting.
- 21—Renmark Class. Dorcas Class.
- 22—Life of Christ.
- 26—Exh: G. Preston.
- 28—Renmark Class.
- 29—Eureka 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; 7 p.m. Public Lecture.

- 1—8pm E.I. class: J. Martin, home A. Whitehead.
- 4—2pm Sunday School outing.
- 5—Exh: Lect: M. Pitt, **Daniel predicted the end of Papal and Protestant systems.**
- 8—10.15am Sisters class home P. Goodwin. 8pm Eureka class: G. Wigzell,

home R. Wearne.

- 12—Exh: R. Smith. Lect: J. Luke, **God the creator and sustainer—Evolution a Fallacy.**
- 15—8pm E.I. class: J. Martin, home N. Munro.
- 19—Exh: J. Martin. Lect: W. Temple, **Christ's body rose from the dead.**
- 22—8pm Eureka class: G. Wigzell, home M. Pitt..
- 26—Exh: A. Wigzell. Lect: B. Luke, **God's kingdom cannot exist until Christ's return.**
- 29—8pm E.I. class: J. Martin, home C. Kempster.

**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—Revelation study: H.P. Mansfield, **The Sealing of the Saints (ch. 7:1-4).**
- 4—Sunday School outing.
- 5—Exh: W. McAllister. Lect: H.P. Mansfield, **The History, Doctrines and Destiny of Jehovah's Witnesses in the Light of the Bible.**
- 6—Arranging Brethren's meeting.
- 7—Sisters class.
- 8—Revelation study cont: **The Symbolic Tribes of Israel (Ch. 7:5-8).**
- 10—Elpis Israel class at home G. Armonis, Leader: R. McAllister.
- 12—Exh: Lect: P. Mansfield, **The Middle East—A Russian Target.**
- 13—Home discussion class: G.E. Mansfield **Christ's two Advents on earth.**
- 15—Revelation study cont: **The voices of Adoration (ch. 7:9-12).**
- 17—Mutual Improvement class.
- 18—Literature distribution; Fraternal Tea; Evening: Bible Readings for day.
- 19—Exh: E. Hubbard. Lect: W. McAllister, **Baptism Essential for Salvation.**
- 20—Quarterly Business meeting.
- 21—Sister's class.
- 22—Revelation study cont: **Washed Robes and Immortality (ch. 7:13-17).**

**CAMPAIGN AT MILDURA**

On October 11-12, a special effort will be conducted, to assist the small, but developing, ecclesia at Mildura, and to continue the public witness of previous years in that area.

Two public lectures will be given in the Mildura Rowing Club Hall: (1) 8pm on October 11th: Bro. J. King, *Where Christendom is Astray from the Bible.* (2) 3pm on October 12th: Bro. P. Pickering, *If a man follow me, Let him deny himself (Matt. 16:24).*

Distribution and contact activity will be undertaken at 2pm on the Saturday, whilst the Sunday Memorial Meeting will be at 11am, and an evening study by Bro. H. P. Mansfield at 7.00 p.m.

Attractive brochures have been produced (copies available from this Office), to graphically illustrate the effort. Visitors are most welcome, and details can be obtained from the Glenlock Recorder, Bro. G. Hollamby.



- 26—Exh: H.P. Mansfield. Lect: Murray Lund, **Have you prepared yourself for the return of Christ?**  
 29—Revelation study cont: **The Seventh Seal Revealed.**  
 31—Elpis Israel at home G. Armonis.

- 8—10.30am Sisters class at home Bro. Crew.  
 9—7.45pm Hebrews class: W. Crew.  
 12—Exh: R. Evans. Lect: C. Venn, **The devil explained.**  
 14—7.45pm J. Cowie: **The Kings of Israel, home J. Cowie.**  
 19—Exh: D. Evans. Lect: R. Evans, **The corruption of Christendom — A stark warning.**  
 22—10.30am Sister's class, home W. Crew.  
 23—7.45pm Hebrews class: W. Crew.  
 26—Exh: C. Venn. Lect: D. Evans, **The Bible's Three Great Promises of Hope.**  
 28—7.45pm J. Cowie: **Kings of Israel, home Bro. Cowie.**

## Queensland

**COORPAROO** — School of Arts, cnr Cavendish Rd. and Halstead St. (Rec: S. T. Arthur, 16 Park Lane Yeerongpilly,

- 1—10.30am Sister's Class, home Sis. Fotheringham, **Teachings of the Master.**  
 2—7.45pm, Zechariah Study: W. Joseph.  
 5—Exh: R. Rock. Lect: R. Thiele, **The Arms Race—Will Man destroy himself.**  
 7—7.45pm Int. Friends class, home R. Bailey.  
 12—Exh: S. Arthur. Lect: R.A. Hill, **Spirit Gifts Today—A Current Fraud But a Future Fact.** 2pm Family Afternoon.  
 15—10.30am Sisters class.  
 16—7.45pm Zechariah study.  
 19—Exh: R. Hermann. Lect: D. McGahey **Bible Truth — There is no Supernatural Devil.**  
 21—7.45pm Interested Friends class.  
 24—7.45pm Young People's Evening.  
 26—Exh: R. Bailey. Lect: J. Higgs Snr., **Armageddon—God's Final Judgment on the World — Will it Affect you?**  
 29—10.30am Sisters class.  
 30—7.45pm Zechariah study.

**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: K. Papowski. Lect: C. Venn, **Satan explained.**

## 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—7.45pm Revelation study, H. Taylor: **Marriage Supper of the Lamb, 27 Corinda Gr., Springfield.**  
 3—8pm Ecclesial Special Effort, B. Stretton (Punchbowl): **Christ the fulness of God in all things.**  
 4—Special Effort 3pm, 6pm. Fraternal tea at 5pm.  
 5—Exh/Lect: B. Stretton, **Middle East—Divine solution.**  
 8—7.45pm Study, W. Fleming: **Genesis—call of Abram.**  
 10—7.30pm Snr. CYC, D. Taylor: **Titus.**  
 12—Exh: H. Ceiley. Lect: E. Harrington, **Current Events.**  
 13—7.30 A.B. Meeting, at 37 Corinda Grove, Springfield.  
 14—10am Sister's Class at 27 Corinda Grove, Springfield.  
 15—Revelation study, H. Taylor: **Christ's final conquests (Rev. 19:11-21), at**

### Jehovah's Witnesses Convention in Adelaide

This is scheduled to be held in Adelaide from 2nd to 5th October, and it is claimed that it will constitute the largest convention to be held in South Australia for the year. About 3,500 delegates will be at the Norwood Oval for the four days.

This could provide an opportunity to advance the claims and teachings of the Truth. The following books are available for that purpose from most Ecclesias or from Logos Publications — telephone: 356 2278.

**WHY WE PROCLAIM JESUS DID NOT PRE-EXIST  
 JEHOVAH'S WITNESSES REFUTED BY THE BIBLE  
 BLOOD TRANSFUSION DOES NOT VIOLATE BIBLE TEACHING  
 THE DEVIL AND SATAN DEFINED**

Obtain some copies of the above titles and distribute them as opportunity affords.

## THE ECCLESIAL CALENDAR for OCTOBER, 1975

- 37 Corinda Gr., Springfield.  
17—7.45pm MIC.  
18—CYC outing to Hastings Caves and Thermal Pool.  
19—Exh/Lect: H. Day (Launceston), Inflation can be cured.  
22—7.45pm Study, S.J. Taylor: **Genesis—the promise of Isaac.**  
24—Snr. CYC 7.30pm, Bible Workshop. 7pm Jnr. CYC at 2 Stapleton St., Glenorchy, **Insects in the Bible.**  
26—Exh: W. Fleming. Lect: S. Kingsbury, **The Bible condemns Atheists and Agnostics.**  
27—7.30pm Annual Eccl. Business Mtg.  
28—10am Sister's class held at 2 Stapleton St., Glenorchy: **Principles and Proverbs.**  
29—Revelation study, H. Taylor: **Satan Bound (Ch. 20)**, 22 Binya St., Glenorchy.  
31—Combined CYC study weekend with Launceston Ecclesia CYC at Port Sorell.

**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—7.45pm Study: D. Seaman, **David's trust in Yahweh's Deliverance (Ps. 57)**. J. Kershaw: **Yahweh my Defence (Ps. 59)**.  
3—Eureka study: G. Dangerfield, home D. Seaman.  
4—Junior and Senior CYC.  
5—Exh: F. Onley. Lect: J. Kershaw, **The restoration of Israel.**  
8—Study: W. Case, **David's last meeting with Saul (1 Sam. 26)**. D. Case, **David amongst the Philistines (1 Sam. 27)**.  
10—E.I. study: J. Kershaw, home D. Kitto.  
12—Exh: K. Niejalke. Lect: D. Case, **Egypt — A broken reed.**  
15—Study, Bible Workshop: G. Dangerfield, R. Herron.  
17—Eureka study.  
18—Special study: S. Snow, **The Heavens.**  
19—Exh/Lect: S. Snow, **Catholicism, Communism and the Kingdom of God.**  
22—Study: F. Onley, **Saul at Endor (1 Sam. 28)**.  
26—Exh: D. Case. Lect: K. Niejalke, **The Indestructable Jew.**  
29—Study: I. Chilvers, **Eternal Security—**

- Math everlasting Life (John 3:36).**  
J. Thiele, **Resurrection—All or None? (John 5:28-29).**  
31—Elpis Israel study.

## 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.

- 4—2.30pm study: G. Alchin.  
5—Exh: J. Goddard (Boolaroo).  
12—Exh: E. Witton (Boolaroo).  
19—Exh: G. Mason (Punchbowl).  
26—Exh: M. Witton (Boolaroo).

**BOOLAROO** — Christadelphian Hall, 14 Fifth St., Boolaroo. (Rec: J. Richards, 17 Church St., Gateshead 2290. Tel: 430106).

- 1—John study: G. Darke.  
3—7.30pm Young Peoples class: D. Pogson, Matt. 6, K. Whitehead.  
4—4pm Special Ephesians study: M. Bonner. 5.30pm Barbeque tea. 7.30pm 2nd Ephesians study.  
5—Exh: M. Bonner, 3rd Eph. study.  
5—Exh: M. Bonner, **Ephesians. Basket lunch. 3pm: 4th Study. Lect: An age of turmoil; security in Christ.**  
6—7.30pm A.B. meeting home G. Darke.  
7—7.45pm 1st Princ. class at N. Davies.  
8—Daniel study: J. Richards (Dan. 8).  
10—7.45pm MIC: Lect. & 2 Expositions.  
12—Exh: J. Richards. Lect: K. Whitehead, **Do you really die when you die?** 3pm Leaflet distribution.  
14—7.45pm 1st Princ. class at N. Davies.  
15—John study: G. Darke.  
17—7.30pm Young Peoples class: K. Whitehead, Matt. 6. Home J. Richard  
19—Exh: F. Ryan. Lect: G. Russell, **Jesus had no existence before his birth.**  
21—7.45pm 1st Princ. class at N. Davies.  
22—Daniel study: J. Richards (Dan. 9).  
26—Exh: J. Goddard. Lect: D. Pogson, **Why the earth will never be destroyed.**  
28—7.45pm 1st Princ. class at N. Davies.  
29—John study: G. Darke.

## CHRIST: THE FULNESS OF GOD IN ALL THINGS (Hobart Special Fraternal — Oct. 3-5).

The above theme, taken from Colossians, forms the basis for the special effort at Hobart, at which Bro. B. Stretton (Punchbowl) will minister. Details are in this Calendar, and visitors can obtain accommodation during the effort by contacting the Recorder, Bro. H. Taylor.

**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.

- 2-8pm Study: R.W. Sawell (1 Pet. 3:1-13), Our attitude to Husbands, Wives, Brethren and Outsiders.
- 4-7.30pm CYC Games night.
- 5-Exh: W.E. Sawell. Lect: B. Bates, Jerusalem, Future Capital of the World.
- 6-8pm A.B. meeting.
- 7-10.30am Dorcas class: Esther study.
- 9-8pm Study: B. Stretton, Lessons from Exodus.
- 10-8pm 1st Princ. class, J. Carter: God's Way, at 30 Riverview Rd., Fairfield.
- 12-Exh: R. Croker. Lect: John Mansfield, The Spirit Gifts not Possessed today. 3pm Wly Business mtg.
- 14-8pm Speakers class.
- 16-8pm Peter study: R.W. Sawell: Christ the Pattern for the Persecuted (ch. 3: 14-22).
- 17-7.30pm Jnr. study: E.H. Baird, Jeremiah in the Dungeon. Inter. study: B. Bates, Absalom's Conspiracy (2 Sam. 15).
- 19-Exh: J. Mumby. Lect: R. McClure, The Trinity not found in the Bible. 3pm Special lecture at Whalan Community Centre, Bulolo Dr. Whalan: J. Rosser, World Government under Jesus Christ - Man's Only Hope.
- 23-8pm study: B. Stretton, Lessons from the Exodus.
- 24-1st Princ. class.
- 25-E.I. class 7.30pm: B. Gilham, at 356 Polding st., Fairfield.
- 26-Exh: P. B. Sawell. Lect: G. Hatchell, The Bible: Not the U.N. Defines Israel's Borders. 3pm Gospel Witness in Sydney Domain.
- 30-8pm Peter study: R. McClure, The Weapons of Victory (ch. 4:1-11).

**CAMPISIE** - Cnr Beamish & Fletcher Sts. (Rec: J. Mansfield, 212 Vineys Rd., Dural 2158. Telephone: 651 1828).

- 1-Law of Moses Class: K. Jamieson, Meat Offerings & Peace Offerings. G. Jamieson, Burnt, Sin & Trespass Offering.
- 5-Exh: J. Mansfield. Lect: K. Jamieson, No salvation will come without transformation by God's hand.
- 8-10.30am Sisters Class: J. Mansfield, Ezra Study: Jn. Mansfield.
- 12-Exh/Lect: F. Ryan, Sabbath keeping -not now necessary.
- 15-Law of Moses Class: S. Lake, Motherhood. D. Mansfield, Diseases or disorganisation.
- 16-First Princ. Class: Home J. C. Mansfield Strathfield, S. Lake.
- 19-Exh: R. Croker. Lect: J. Mansfield,

a time of trouble before a world at peace.

- 22-10.30am Sisters Class: J. Mansfield, Ezra Study: Jn. Mansfield.
- 25-7.30pm Young People's Class.
- 26-Exh: B. McClure. Lect: Jn. Mansfield, Christ will solve the world's extreme food shortage.
- 29-Law of Moses Class: J. Mansfield, Defilement by death & its purification. G. Jamieson, The meats to be eaten.
- 30-First Princ. Class.

**FIGTREE** - Figtree Hall, Princes Hwy. (Rec: M. J. Healy, 25 Thames St., West Wollongong, 2500. Tel: 29 3301).

- 1-Acts study: A. Dennes, With the Elders of Ephesus (Acts 20), home K. Joseph.
- 4-Workshop class, home F. Joseph.
- 5-Exh: K. Joseph. Lect: M. Healy, 1,000 years peace and prosperity.
- 8-Ephesians study: M. Bonner, home M. Bonner.
- 12-Exh/Lect: C. Byrnes, Supposed Biblical Atrocities Explained.
- 15-Acts study: D. Elliott, Return to Jerusalem (Acts 21), home K. Joseph.
- 18-E.I. class, home M. Healy.
- 19-Exh: W. Rosser. Lect: M. Bonner, Habakkuk's Psalm of Christ's Return.
- 22-Ephesians study: M. Bonner, home F. Joseph.
- 26-Exh/Lect: E. Ritchie, Ezekiel's Prophecy of the Cherubim.
- 29-Acts study: home K. Joseph, Speeches of Paul (Acts 22/24).

**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.
- 1-8pm Bible Class: C. Byrnes, Galatians.
- 5-Exh: R. Croker. Lect: C. Byrnes, The Bible's teaching on the angels of God.
- 8-8pm Bible Class: K. Jamieson, Isaiah, 10 George St. Pennant Hills.
- 12-Exh: J. Mansfield Snr. Lect: A. Russell, The blood of Christ-God's plan of reconciliation.
- 15-8pm Bible Class: C. Byrnes, Galatians.
- 19-Exh: B. Stretton. Lect: J. Green, The Bible teaching on Baptism.
- 22-8pm Bible Class: K. Jamieson, Isaiah, 10 George St. Pennant Hills.
- 26-Exh: K. Cook. Lect: B. Shaw, World Destiny Foretold By Daniel The Prophet.
- 29-8pm Bible Class: C. Byrnes, Galatians, Various homes.

**PUNCHBOWL** - The Masonic Hall, 29 Arthur Street. (Rec: M. Gilmore, 118 Marine Drive, Oatley 2223. Telephone: 57 6986).

The ECCLESIAL CALENDAR for OCTOBER, 1975

- 1—Sister's class.
- 3—Combined Y.P. class, home B. McClure: Samuel.
- 5—Exh: P. Sawell. Lect: P. Shead, Your Soul is not immortal.
- 7—Mutual Improvement class.
- 10—Study weekend, 1st study, 8pm: Let us rise up and build.
- 11—3.30pm 2nd study. 5.30pm Fraternal Tea. 7pm: 3rd study.
- 12—Exh: E. Mansfield. Lect: M. Gilmore, It does matter what we believe.
- 13—A.B. meeting.
- 14—Study: F. Olsen, The reformer King Josiah.
- 15—Sisters Class.
- 17—Combined Y.P. class: Samuel, home B. McClure.
- 18—Y.P. Study: Life of Christ.
- 19—Exh: G. Crewes. Lect: J. Colley, The Key to understanding the Bible.
- 21—Study: P. Kingston, Lessons from Numbers 12. 1/2 yearly Business mtg.
- 24—Elpis Israel class.
- 26—Exh: P. Shead. Lect: G. Mason, Christ's resurrection can mean your salvation.
- 28—Study: D. Yearsley, Lessons from Numbers 13-14.
- 29—Sister's class.
- 31—Combined Young People's class, home B. McClure: Samuel.

SUTHERLAND - 77 Acacia Rd. (Rec: E. J. Ritchie, 104 Cawarra Rd. Caringbah 2229. Telephone: 525 2337).

- 1—8pm Hebrews Study: E. Mansfield.
- 5—Exh: R. Carr. Lect: K. Gibbs, The problem of evil & suffering.
- 8—M.I.C: Law & Grace.
- 12—Exh: C. Russell. Lect: J. Gilmore, The Politics of the Kingdom of God.
- 13—Quarterly Business Meeting.
- 15—8pm Hebrews Study: E. Mansfield.
- 19—Exh: J. Colley. Lect: G. Crewes, Does it matter what we believe?
- 22—First Principles Class.
- 26—Exh: E. Mansfield. Lect: J. Mansfield Snr. Plain Truth—or error.
- 27—A.B. Meeting.
- 29—8pm Hebrews Study: E. Mansfield.

RIVERWOOD - 265 Bonds Rd. (Rec: D. Gilmore, 3 Jordan Ave, Beverly Hills 2209. Telephone: 533 1571).

- 1—Study: K. Dennes, The Ark of God (Psalm 110).
- 5—Exh: D. Ledger. Lect: C. Russell, How to find the "Narrow Way" to life.
- 8—Study: G. Hindmarsh, The covenant with David (2 Samuel 7).
- 12—Exh/Lect: J. Rosser, How Christ's coming will change the world.
- 15—Study: P. Russell, Praise to God for the covenant (Psalm 89)
- 19—Exh: G. Beard. Lect: Jn. Mansfield, Europe's future revealed in Bible prophecy.
- 22—Study: D. Warner, David's sin and its consequences (2 Samuel 11).
- 26—Exh: K. Dennes. Lect: T. Littler, Paradise to be on earth, not heaven.
- 29—Young brn class: G. Coates, Song of Moses (cont); A. Dennes, The days of Noah—a warning for today.

YAGOONA - Worland St. (Rec: K. Cook, 2 Macdonald St., Auburn 2144. Telephone: 649 9483).

- 4—7.30pm Young People's study: B. McClure, The Man Moses
- 5—Exh: K. Jamieson. Lect: W. Munro, Redemption in Christ Jesus—How it is obtained.
- 8—Study: D. Carroll, Our Living Saviour and Mediator.
- 10—Revelation class, R. Pogson.
- 12—Exh: G. Steel. Lect: B. McClure, Dedication, divine mercy and scripture perfection.
- 14—Elpis Israel class, W. Munro.
- 19—Exh: C. O'Connor. Lect: E. Mansfield, Inflation—the symptom of an ailing world.
- 22—Study: Brthn. Wyazynski and R. Munro, Commandments of Christ 49-56.
- 24—Revelation study, R. Pogson.
- 26—Exh: M. Bonner. Lect: J.J. Rosser, Current Events in Prophecy.
- 28—Elpis Israel class, W. Munro.

LIST YOUR ECCLESIAL SPECIAL ACTIVITIES ON THE 1976 CALENDAR

"Logos" is currently preparing the 1976 Logos Calendar for distribution throughout the Brotherhood. Ecclesias which desire to feature their special activities for next year therein, should IMMEDIATELY forward details so that they can be included. We hope to commence production early in October.

**NOVEMBER, 1975 (Issue 113)**

### **BUILD NOT ON SAND**

It is quite easy for us to build houses of sand — and to do so unwittingly — and expect God to work miracles to save them from destruction. Let us not commit this great folly. Let us not, for instance, neglect our Bible readings and the meetings, whilst asking God to keep us sound and robust in the faith. Let us not use our spare time in novel-reading, and other faith-destroying pleasures and pursuits, whilst we supplicate God, night and morning, to make us strong and useful in the service of the Truth. Let us not enter upon marriage with the alien, and other unscriptural friendships, and expect that God will bestow upon us the blessings that He has promised when alliances are arranged with Him in view. Let us not send our children to orthodox Sunday Schools and be confident of the same favour as will be shown to parents who are rearing their children in accord with His wishes and instructions. Let us not appoint novices, scripturally untaught or unexemplary brethren, to positions of responsibility and leadership, and expect our ecclesias to keep in the unity of the Spirit and the bonds of peace. Let us not give prominence on our bookstalls and in our ecclesial libraries, to the Truth-destroying works of the clergy and the alien, and hope for good to result. This also applies to prize books for our children. God has not promised to deliver us from the consequences of wilful stupidity, or a wanton disregard of plainly-revealed instructions. His succour can only be looked for when we work on the lines He has laid down. To depart from these is perilous. “Thou shalt not tempt the Lord thy God;” “Can a man take fire in his bosom and his clothes not be burned?” We should hesitate to write thus, were it not that these paradoxes occur in Christadelphian circles.

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 record with joy the following names of friends and Sunday School scholars who have espoused the all-saving Name of Jesus Christ in baptism, and who now form part of the Family of God in these last days. May Yahweh bless their walk towards the Kingdom.

Brighton: *Mr. Len Cheary*, an interested friend.

Coburg: *Miss Joanne Snow*, daughter of Bro. & Sis. S. Snow, baptised on 26th September.

Redcliffe: *Mr. Rowan Steele* and *Mr. Paul Steele*, sons of Bro. & Sis. L. Steele, baptised 4th October.

Perth: *Mr. Ronald Steele*, interested friend, baptised 20th October.

Enfield: *Mrs. Sandra Lepoidevin*, wife of Bro. R. Lepoidevin, on 15th October.

Cumberland: *Mrs. Susan Emma Cameron*, an interested friend from Kingston, S.E. (Aug. 2nd); *Miss Roslyn Kay Woodward*, daughter of Bro. & Sis. R. Woodward (Sept. 26), and their youngest son, *Stephen Andrew Woodward*, on Oct. 19th.

Frankston, Vic: *Mrs. Olive Wigg* (29 Sept). *Sis. Wigg* attended the Melbourne Sunday School as a child, and again contacted Christadelphians about a year ago through the Frankston Ecclesia. She attended lectures and study classes regularly.

## ECCLESIAL TRANSFERS

To Brighton: *Bro. & Sis. Keith Pearson*, *Bro. & Sis. Leigh Hall* (from Cumberland).

To Coburg: *Bro. & Sis. H. West* (from Mt. Hawthorn).

To Katanning: *Sis. S. Crewe* (from Mt. Hawthorn).

To Ballina: *Sis. W. Larresey* (from Lismore).

To Granville: *Sis. I. Smith* (from Adelaide).

To Upper Cooper Creek: *Sis. Debra Patch* (from Lismore).

To Enfield: *Bro. & Sis. C. Parry* (from Canberra).

To Lismore: *Sis. Irene Dyer* (from Pennant Hills).

To Pennant Hills: *Sis. Kathy Moss* (from Avoca).

To Boronia: *Bro. Andrew Wallace*, *Bro. Gary Taylor* (from Melbourne).

## ENGAGEMENT CONGRATULATIONS

We rejoice to announce the following engagements, and extend our best wishes to them in their coming period of preparation.

*Bro. John Brewer* and *Sis. Carol Mansfield* were engaged on 13th Sept., and plan to marry at Coburg on 20th March, 1976 (God willing).

*Bro. & Sis. A. Kenney* have much pleasure in announcing the engagement of their only daughter, *Sis. Esther Mary Kenney* to *Bro. David Hughes*, son of Bro. & Sis. Harold Hughes, of Melbourne.

## UNITED IN MARRIAGE

Our best wishes are extended to the following in their marriage, trusting that their united walk will obtain for them a position in the greatest union of all time! May the experiences of their life educate them in the principles of the Divine Marriage.

*Bro. Wayne Patch* (Upper Coopers Creek) married *Sis. Debra Buckley* (Lismore) on 13th September.

*Bro. Keith Russell* (Granville) and *Sis. Irene Smith* (formerly Adelaide) were married on 18th October at Adelaide Ecclesial Hall, and will be meeting at Granville.

*Bro. Kevin Griffen* (Cumberland) and *Sis. Judith Rix* to be married at Cumberland on November 15th.

## FAMILY NEWS

We have received advise of a number of births during recent weeks, and congratulate the proud parents. May the Divine blessing overshadow all such, bringing glory to the Father in heaven.

To Bro. & Sis. R. Burke (Mt. Hawthorn), a son *Stephen Philip*, on August 13th.

To Bro. & Sis. Warren Lewis (Wilston) a daughter, *Kellie Jane*.

To Bro. & Sis. Brian Johnson (L'ton), a son, *Daniel Brian*, on Sept. 23rd.

To Bro. & Sis. G. Alchin (Boolaroo), a second daughter, *Sarah Louise*, on 14th Sept.

To Bro. & Sis. F. Ryan (Boolaroo), a daughter, *Margueritia*, on 30th Sept.

To Bro. & Sis. E. Hubbard (Woodville) a second son, *Jeremy Mark* on 9th Oct.

To Bro. & Sis. G. Jolly (Enfield), a son, *Andrew Michael*.

## AWAITING THE RESURRECTION

News of deaths brings a note of sadness, inasmuch as the company of loved ones is missed by those who remain. Nevertheless, we are assured that the goodness of God is ever extended to those who love and fear Him, and that all things work together for good. The glorious hope of resurrection is before us, and, we believe, will soon occur. The passing of our companions is a salutary reminder of the brevity of life, and an exhortation to make our calling and hope certain. Meanwhile, our sympathies are extended to the families of those mentioned.

*Sis. A. Nutt*, of Riverwood, died 27th September.

*Bro. Joe Alabaster* (Sutherland), died suddenly after a recent heart attack, aged 75. He was baptised on 14th October, 1974, and was wellknown to those attending the Bible School. He endeared himself to all at Sutherland.

*Sis. M. Perry*, of Perth, died October 10th.

## FELLOWSHIP

Cabramatta Ecclesia reports: "With sorrow we advise that *Bro. & Sis. P. Hudson* have been removed from the Ecclesial Roll for long absence from the Memorial Table. We hope they will reconsider

their position and turn again to the Truth before the Master returns." -WES.

## ECCLESIAL REFLECTIONS

Perth Ecclesia has completed a most successful special effort on the theme of "Songs of Solomon," led by Bro. P. Cresswell. Meetings were well attended, and enthusiasm for the effort was most marked.

Hobart Ecclesia acknowledges assistance from Bro. B. Stretton, who led its recent special effort in October under the theme of "Epistle to the Colossians." The effort was supported by many from Launceston, and was of practical benefit to the Hobart members.

Glenlock Ecclesia reports on the Campaign conducted in Mildura over the October weekend. The various meetings were well attended, with over 100 present; whilst a number of friends showed interest in the lectures. Visiting brethren and sisters expressed pleasure at the fraternisation during the course of the weekend, and particularly at the barbecue cooked in traditional Greek fashion at the conclusion of the effort. The Ecclesia expresses appreciation for the support of Woodville and Brighton members.

It is with great pleasure that the Cumberland Ecclesia reports the baptism of *Mrs. Susan Emma Cameron*, at the age of eighty five, on 2nd August, 1975. Our sister now walks in the truth of the gospel of our Lord Jesus Christ after some years of diligent seeking and keen discussions with many brethren and sisters of our ecclesia and other ecclesias. Our sister has a keen, thoughtful approach to the Truth and is another one to accept the Hope of Israel in the town of Kingston in the South East. Our sister now joins Brother Roger and Sister Margaret Elfenbein, Sisters Lloyd and Doyle, in the Memorial Meetings and study gatherings which the Cumberland Ecclesia supports once every month; younger speakers and readers particularly enjoy the homely and pleasant atmosphere that pervades the meetings when they assist in the weekend activities.

### Back Copies of Logos

*Sis. Cleary* has completed volumes of "Logos" from 1965 to 1972 available to anybody desiring them for binding. She can be contacted by mail per Logos Publications, or by telephone Adelaide 44 4972.

# Ecclesial Activities

During NOVEMBER, 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

## Victoria

**BORONIA** - Progress Hall, Boronia Rd., (Rec: D. Wallace, Emerald Rd., Monbulk, 3793. Telephone: 75 66177).

Sundays-9.30am S.S. & Study Class. 11.15am Memorial; 7pm Public Lect.

2-Exh: M. Freeman. Lect: D. McCallus, *Can You Afford It!*

5-7.45pm Study: *Apocryphal Writings*, K. Miles.

9-Exh: K. Pearson.

12-7.45pm Quarterly Business mtg.

16-Exh: S. Finnin. Lect: T. Symes, *Is The Seventh Day Still Binding?* No!

19-7.45pm Study: Acts 2, H. Hall.

23-Exh: J. Hull.

26-7.45pm Study: *Haggai*, A. Wallace.

30-Exh: K. Miles.

**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.

2-Exh: J. Ikin. Lect: R. Magennis, *Prophecy proves the Bible true.*

5-8pm Elpis Israel, home S. Finnin, 17 Wordsworth Ave., Clayton.

9-Exh: T. Parsons. Lect: R. Galbraith, *How & why you should study the Bible.*

12-8pm P. Pickering, *Highlights from Apocalypse*, home T. Parsons, 1 Serica Place, Waverley Meadows.

16-Exh: S. Hill. Lect: T. King, *Political Problems; The Bible's answer.*

19-8pm Elpis Israel: home A. Bruton, 8 Howden St., Oakleigh.

23-Exh: B. Stevenson. Lect: H. Baum,

*The Bible & modern marriage.*

26-8pm Highlights from *Apocalypse*, home H. Hall, 963 Ferntree Gully Rd Glen Waverley.

30-Exh: H. Islip. Lect: P. Pickering, *Catholicism is doomed for destruction.*

**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: D. Goodman.

4-8pm Law of Moses Class: 27 Fricker Ave, Greensborough, P. Pickering, *The Tabernacle, the priests.*

9-Exh: P. Pickering. Lect: H. Hall, *The Bible is truth, not history.*

11-8pm Bible Class: B. Dodson, *A communion of tragedy & triumph; This do ye in remembrance of me* (Luke 22:19-20), at 162 Maltravers Rd., Ivanhoe.

16-Exh: W. Dodson.

18-8pm Law of Moses Class: P. Pickering, *The Tabernacle-the Priesthood & Altar of Incense*, 27 Fricker Ave., Greensborough.

23-Exh: R. Magennis. Lect: P. Pickering, *Archaeology & prophecy proves Bible accuracy.*

25-8pm Bible Class: A. Brewer, *The son of man glorified; Christ's first warning to Peter* (John 13:13-38).

30-Exh: M. Clementson.

**MOE** - Library Hall, Yallourn. (Rec: G. S. Howe, 6 Warringa Court, Warragul, 3820. Tel: 056 232596).

2-1.30pm Exh: K. Quixley.

3-8pm 1st Princ. Class: home Bro. Burrage, 6 Langford St. Moe.

7-8pm *Apocalypse* Class: home Bro. Burrage.

9-Youth Fellowship Class: 6 Warringa



THE ECCLESIAL CALENDAR FOR NOVEMBER, 1975

Court, Warragul, P. Islip, *The River Nile: Its symbology.*

- 10-8pm 1st Princ. Class.
- 14-8pm Apocalypse Class.
- 16-1.30pm Exh: G. Howe.
- 17-8pm First Princ. Class.
- 21-8pm Apocalypse Class.
- 24-8pm First Princ. Class.
- 28-8pm Apocalypse Class.

WARRAGUL - (Rec: J. Day, 40 Peace Avenue, Warragul 3820).

Sundays-Mem. Mtgs. 1st & 3rd at Moe.

- 4-7.30pm Study: home J. Day, 40 Peace Ave., Warragul.
- 9-Exh: P. Islip, home G. Howe, 6 Warringa Court, Warragul.
- 11-2pm Study: home G. Howe.
- 18-7.30pm Genesis 1: P. McKinlay, home G. Howe.
- 23-Exh: home J. White, 10 Ista St., Warragul.
- 25-2pm Study, home G. Howe.
- 30-Exh: home J. Day, 40 Peace Ave., Warragul.

- 5-10am Dorcas class, at home Sis. M. Palmer. 7.45pm Elpis Israel class, home D. Palmer.
- 9-Exh: M. Ide. Lect: R. Collett, *World Government - By God or Men?*
- 12-7.45pm Micah study, home R. Collett.
- 16-Exh: J. King Jnr. Lect: A.C. Dangerfield, *Jerusalem; a Burdensome stone.*
- 19-10am Dorcas class, home Sis. J. Brumby. 7.45pm Elpis Israel class, home D. Cotter.
- 23-Exh/Lect: C. Hollamby, *The Way of Salvation.*
- 26-7.45pm Micah study at home of D. Brumby.
- 30-Exh: Stan Lund. Lect: P. Dunn, *Noah's warning to this Generation.*

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-Special Effort Cont: Family Night: P. Creswell, *Zion the Habitation of Yahweh.*
- 2-Exh: P. Creswell, *Unity of Brethren, the Blessing of Yahweh.* Lect: *Defence will never achieve Peace & Safety; Christ's return will!*
- 5-Study: Life of David, B. Luke.
- 6-Arranging Brethrens Mtg: home B. Luke.
- 7-Bible Marking Class.
- 8-9-Combined Ecclesial gatherings.
- 11-Int. friends Discussion: K. Gore, *Baptism Essential for Salvation.*
- 12-Wilderness of Life Study: A. Baird.
- 16-Exh: Murray Lund. Lect: J. Elton.

## South Aust

BLACKWOOD - Memorial Hall, Coromandel Pde. (Rec: D. Palmer, 7 Ewers Ave, Coromandel Valley 5051. Telephone: 278 5237).

Sundays-11am Memorial; 7pm Lecture.

- 2-Exh: D. Brumby. Lect: J. Luke, *Middle East Oil-Bait to Armageddon.*

### COMBINED UNLEY TOWN HALL EFFORT

November 8th to 9th

The Adelaide Suburban Ecclesias have arranged the following special weekend to develop the co-operation and stimulation valuable in these last days. Brethren and sisters are invited to attend and enjoy the activities.

Sat. Nov. 8th - 5.30pm Fraternal tea. 7.30pm Fraternal Gathering. Theme: "A people prepared for the Lord." Bro. M. Lund will speak upon "Our delight in the Law of God" (Ps. 1), and Bro. P. Cresswell: "Who will dwell in Thy Holy Hill?" These addresses will be supplemented by various items.

Sun. Nov. 9th - 11am Exhort: Bro. H. P. Mansfield, "Watch and Remember." 1.15pm Picnic Lunch in the Memorial Gardens. 2.45pm: Combined Sunday School items to the theme: "Strangers and Pilgrims." 7pm Public Lecture: Bro. J. Knowles, "World Problems, God's Plan the only answer."

A distribution of 30,000 leaflets will be conducted at 2pm on Sat. Nov. 1st, from the Memorial Gardens, opposite the Unley Town Hall, and assistance is requested in this regard.

A very pleasant fraternal occasion is planned, and the Divine Blessing is meanwhile sought. (G.K.)

THE ECCLESIAL CALENDAR FOR NOVEMBER, 1975

*The Bible's challenge to current religions.*

- 18—Sister's Class.
- 19—Study: Life of David, B. Luke.
- 21—Daily readings gathering.
- 23—Exh: D. Manser. Lect: J. King, *Israel, Key to World Peace.*
- 26—The Wilderness of Life Study: R. Pillion.
- 30—Exh: R. Mansfield. Lect: K. Gore, *The Resurrection of Christ, an Historical fact.*

**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—Exh: N. Nelson. Lect: A. Hill, *The Bible, its reliable living message for today.*
- 5—8pm Isalah study: J. Luke, *The Book of Consolation.*
- 6—8pm MIC. Lect: S. Beard, *The Lord's Prayer is misunderstood.* Exh: P. Flint.
- 7—8pm Young Folks: Youth Conference slide evening.
- 8-9th—Combined Weekend, Unley.
- 12—8pm Luke Study: M. Lund.
- 13—10am Sisters sewing. 2pm Class.
- 14—8pm Youth group, home G. Kortman: R. Woodward & A. Farren, *Responsibility and Judgment.*
- 15—Young Folks outing: Afternoon hike, Evening at Enfield.
- 16—Exh: J. Siviour. Lect: Max Lund, *What must I do to inherit the Kingdom of God.*
- 17—8pm Int. friends class, home R. Woodward: J. Berry, *7 Reasons why Christ's coming is sure and near.*
- 19—8pm Isaiah study continued.
- 20—8pm MIC: C. Story, J. Riddle, R. Flint, *Character sketches of 3 Apostles*
- 21—8pm Sub. young folks: J. Knowles.
- 23—Exh: P. Weller. Lect: J. Luke, *Communism, Catholicism, or the Kingdom of God.*
- 26—Luke study continued.
- 27—10am Sisters sewing. 2pm Sisters class. 7.30pm A.B. meeting.
- 28—8pm Youth group, home J. Siviour.
- 29—Kingston Study weekend.
- 30—Exh: Lect: Murray Lund, *The King upon the white horse destroys the nations* (Rev. 19).

**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: D. Manser. Lect: H. P. Mansfield, *Jerusalem, Stumbling block to all nations.*
- 4—8pm Law of Moses class: J. Martin.
- 5—11am Sisters class.
- 8—Sunday School outing.
- 9—Combined Unley Town Hall Effort.
- 11—8pm Revelation class: J. Knowles.
- 14—8pm Youth group study.
- 16—Exh: J. Martin. Lect: J. Luke, *Spirit Gifts not available today.*
- 18—Law of Moses study.
- 23—Exh: R. Edgecombe. Lect: B. Williams, *How & When the Sabbath Should be kept.*
- 25—Revelation study.
- 28—Youth group.
- 30—Exh: H.P. Mansfield. Lect: P. Cresswell, *Jerusalem, Future capital of the earth.*

**TEA TREE GULLY** — Highbury Inst., Valley Rd. (Rec: M. K. G. Pitt, 147 Second Avenue, Royston Park, 5070. Telephone: 42 2357).

- 1—2pm Sunday School outing.
- 2—Exh: J. Knowles. Lect: A. Wigzell, *Promises to man that God will keep.*
- 5—8pm Eureka class: G. Wigzell, held at home A. Wigzell.
- 8to9th—Combined Weekend.
- 12—10.15am Sisters class. 8pm E.I. class, held at home A. Smithers.
- 13—Combined mpeting in Teacher's Inst., Greenhill Road, Glenside.
- 16—Exh: G. Wigzell. Lect: C. Kempster, *Bible Truth: There is no Supernatural Devil.*
- 19—8pm Eureka class: G. Wigzell, held at home of P. Scott.
- 23—Exh: B. Pearce. Lect: W. Temple, *Where Christendom is astray from the Bible.*
- 26—8pm E.I. class, home R. Smith.
- 30—Exh: B. Williams. Lect: G. Wigzell, *Christ will reign on earth for 1,000 years; Why?*

**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—S.S. Outing Breakup: Special Program, B. Steele (chairman).
- 2—Exh: K. Monterola. Lect: G. Wigzell,

THE ECCLESIAL CALENDAR FOR NOVEMBER, 1975

- Third World War cannot be averted.*  
 3-Arranging Brethren's meeting.  
 4-10.30am Sisters Class: *The Psalms*.  
 5-Apoc. Made Plain: H. P. Mansfield, *The Rainbowed Angel* (Rev. 10:1-4).  
 7-Mutual Improvement Class.  
 8-9-Combined Ecclesial Gathering.  
 10-Home Discussion: G. E. Mansfield, *1,000 years of Peace*.  
 12-Apoc. Made Plain cont: *Time No Longer* (Rev. 10:5-7).  
 15-Literature Dist. & Family evening.  
 16-Exh: A. R. Gray. Lect: R. McAllister, *Do all churches teach Bible Truth? Does it matter what we believe?*  
 18-10.30am Sisters Class: *The Psalms*.  
 19-Apoc. Made Plain cont: *The book devoured* (Rev. 10:8-11).  
 21-Elpis Israel, home G. Armonis: W. McAllister, *The emergence of frog-like spirits*.  
 23-Exh: M. Lund. Lect: W. Derecki, *Are you dying to live for ever.*  
 26-Apoc. Made Plain cont: *The city measured* (Rev. 11).  
 28-Mutual Improvement Class.  
 30-Exh: G. Palmer. Lect: B. Steele, *The Tree of Life: Its purpose and significance.*

- 27-7.45pm Zechariah Study;  
 28-7.45pm Young Peoples Class.  
 30-Exh: R. Lambert. Lect: R. Bailey, *Permissive Society, your Passport to Perish!*

**REDCLIFFE** - 4 Irene Street. (Rec: P. Evans, 108 Speight St., Brighton 4017. Tel: 69 2149).

Sundays-9.15am School; 11am Memorial meeting; 7pm Public Lecture.

- 2-Exh: P. A. Evans. Lect: R. Elton, *Jerusalem, Capital of God's Kingdom*.  
 6-E.I. Class at hall, 7.30pm.  
 9-Exh: R. Hermann. Lect: L. Crowther, *The Indestructible Jew Vindicates the Bible*.  
 12-10.30am Sisters Class: home Sis. J. Townsend.  
 13-7.30pm Amos Study Class.  
 16-Exh: M. Steele. Lect: E. Townsend, *What is the kingdom of God?*  
 20-Elpis Israel Class 7.30pm.  
 23-Exh: T. Dawson.  
 26-10.30am Sisters Class: home Sis. J. Townsend.  
 27-7.30pm Amos Study Class.  
 29-6.30pm Sunday School Prize Night.  
 30-Exh: W. Joseph. Lect: P. A. Evans, *The Judgment Seat of Christ.*

**ROCKHAMPTON NORTH** - CWA Hall, Poinciana St., off Rockonia Rd. (Rec: G. Hill, 1 Livermore St., Rockhampton 4700. Telephone: 27 1452).

- 2-Exh: L. Osborne. Lect: W. White, *Christ's Coming: The Only answer to the World's Problems*.  
 5,12,19,26-7.30pm Bible study, home G. Hill: *Colossians*  
 1,8,15,22,29-7.30pm Tape night, cnr. Hill & Emu Sts., Emu Park.  
 9-Exh: G. Hill.  
 16-Exh: W. White.  
 23-Exh: G. Bundesen.  
 30-Exh: L. Osborne.

**WILSTON** - Council Hall, Hewitt St. (Rec: R. A. Evans, 40 Wardell St., Ashgrove 4060. Telephone: 38 3365).

Sundays-9am Sunday School & Elpis Israel class; 11am Memorial; 7pm Lect.

- 2-Exh: R. Evans. Lect: K. Kilgus, *Why does God allow disasters & sufferings?*  
 5-10.30am Sisters Class: home Bro. Crew.  
 6-7.45pm Hebrews Class: W. Crew.  
 8-2pm Gardening & Maintenance afternoon by Young Folks. 7pm: Young Folks Study night.

## Queensland

**COORPAROO** - School of Arts, cnr Cavendish Rd. and Halstead St. (Rec: S. T. Arthur, 16 Park Lane, Yeerongpilly 4105. Tel: 46 4634).

Sundays-9.30am SS & Elpis Israel class; 11am Memorial mtg; 7pm Public Lecture

- 2-Exh: E. Spall. Lect: R. Lambert, *Christ's first advent a Fact; His second coming a vital necessity.*  
 4-7.45pm Int. Friends Class: home R. Bailey, Mansfield.  
 9-Exh: C. Venn. 1.30pm Family Afternoon. Lect: S. Arthur, *Is the Kingdom of God at present in existence?*  
 12-10.30am Sisters class, home Sis. Fotheringham, Holland Park.  
 13-7.45pm Zechariah Study.  
 16-Exh: R. A. Hill. Lect: R. Hermann, *Jerusalem; City of Peace.*  
 18-7.45pm Int. Friends Class.  
 23-Exh: L. Crowther. Combined Lect. with Wilston & Redcliffe.  
 26-10.30am Sisters Class.

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- 9-Exh: R. Thiele. Lect: R. Rock, *God only has immortality: Man is mortal.*  
 11-7.45pm Kings class: home J. Cowie.  
 16-Exh: R. Bailey. Lect: T. Dawson, *Wonders of Prophetic Word.*  
 19-10.30am Sisters Class: home Bro. Crew.  
 20-7.45pm Hebrews Class: W. Crew.  
 23-Exh: R. Hill. Lect: D. McGahey, *God's promise to Abraham; Key to World Peace.*  
 25-Kings Class cont: home J. Cowie.  
 30-Exh: T. Dawson. Lect: J. Cowie, *How sin entered the world & how will it be removed.*

# 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.

- 2-Exh/Lect: J. Kershaw (L'ton), *Peace, perfect peace: When?*  
 5-7.45pm Study: S.J. Taylor, *The Promise of Isaac* (Gen. 18).  
 7-7.30pm Snr CYC: W.D. Fleming, *The Word Made Flesh.*  
 9-Exh: S.E. Harrington. Lect: J.H. Scull, *Current Events*, Informal evening.  
 10-7.30pm Arranging Brethrens mtg.  
 11-10am Sisters class, 32 Coolabah St, Sandy Bay: *Parables of Messiah.*  
 12-7.45pm Revelation study: H.E. Taylor, *New Jerusalem* (Rev. 20), at 602 Nelson Road, Mt. Nelson.  
 14-7.45pm Mutual Improvement class.  
 16-Exh: J. Scull. Lect: D. P. Taylor, *There is no supernatural Devil.*  
 19-Study: S.D. Kingsbury, *Sodom and Gomorrah* (Gen. 19).  
 21-Snr. CYC: H.E. Taylor, *Marriage and the Bible.* Jnr CYC, 7pm: *Flowers in the Bible*, 27 Corinda Grove.  
 23-Exh: E. Harrington. Lect: H.E. Taylor, *The Lord's Prayer: Prophecy of God's Kingdom on earth.*  
 25-Sisters class, 22 Binya St, Glenorchy, *Parables of the Messiah.*  
 26-Revelation study: H.E. Taylor, *Influence of Holy City.*  
 29-Ecclesial Family afternoon gathering.  
 30-Exh/Lect: D. Case, *Christ soon to crush Democracy and Communism.*

- 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.  
 2-Exh: C. Blanch. Lect: H. Day, *Corruption; a sign of our Times.*  
 5-Study: A. Ansell, *Philistine Suspicion* (1 Sam. 29). L. Scolyer, *Tragedy at Ziklag* (1 Sam. 30).  
 7-Eureka Study: G. Dangerfield, home D. Seaman.  
 9-Exh: H. Day. Lect: M. Wright, *World crisis: Is there a remedy?*  
 12-Study: M. Wright, *Jude, the Reluctant writer* (Jude vs. 1-3).  
 14-Elpis Israel Study: J. Kershaw, home D. Kitto.  
 15-CYC.  
 16-Exh/Lect: H. Cieley, *What we believe, and why we believe it.*  
 19-Study: J. Case, *The Death of Saul & Jonathan* (1 Sam. 31). R. Herron, *The beauty of Israel is slain* (2 Sam. 1).  
 21-Eureka Study.  
 22-Sunday School Party.  
 23-Exh: G. Dangerfield. Lect: M. Wright, *You can live to be a 1,000.*  
 26-Study: M. Wright. *Contending earnestly for the Faith* (Jude vs. 3-16).  
 28-Elpis Israel Study.  
 29-CYC.  
 30-Exh: D. Kitto. Lect: G. Dangerfield, *What is the world coming to?*

# 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 pm.

- 1-2.30pm Phillprians study: J. Goddard.  
 2-Exh: R. Sawell (Cabramatta).  
 9-Exh: A. Russell (Boolaroo).  
 16-Exh: S. Lake (Campsie).  
 23-Exh: G. Darke (Boolaroo).  
 30-Exh: W. Rosser (Riverwood).

BOOLAROO - Christadelphian Hall, 14 Fifth St., Boolaroo. (Rec: J. Richards, 17 Chrucl St., Gateshead 2290. Tel: 43 0106).

- 2-Exh: G. Darke. 2.30pm Leaflet Dist.

Lect: F. Ryan, *Resurrection is not for all*

- 3—A.B. Meeting at home J. Richards.
- 4—1st Princ. Class at home N. Davies.
- 5—Daniel 10 study: J. Richards.
- 7—MIC, Lecture & 2 Expositions.
- 9—Exh: D. Pogson. Lect: H. Ryan, *Christ's death necessitated by Bible Prophecy.*
- 10—GES Meeting at home G. Darke.
- 11—1st Princ. Class at home N. Davies.
- 12—Gospel of John study: G. Darke.
- 14—Young People's class: home J. Richards, K. Whitehead, *Matt. 6.*
- 16—Exh: E. Witton. Lect: J. Richards, *God will bury Russia in Israel.*
- 18—1st Princ. Class at home N. Davies.
- 19—Daniel 11 study: J. Richards.
- 23—Exh/Lect: J. Rosser, *Jesus Christ: A man, born to be King.*
- 25—1st Princ. Class at home N. Davies.
- 26—Gospel of John study: G. Darke.
- 28—Young People's Class at home G. Darke: K. Whitehead, *Matt. 6.*
- 30—Exh/Lect: D. Shaw, *The purpose of Christ's coming Judgments.*

**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—CYC Games night, 7.30pm.
- 2—Exh: E. Mansfield. Lect: J. Gilmore, *The Plain Truth; Britain is not Israel.*
- 3—A.B. Meeting, 8pm.
- 4—10.30am Dorcas Class: *Esther.*
- 6—8pm Study: B. Stretton, *Lessons from the Passover.*
- 7—8pm 1st Princ. Class, at 30 Riverview Rd. Fairfield, *God's Way.*
- 9—Exh: A. Russell. Lect: S. Lake, *20th Century Church lacks 1st Century Truth.*
- 11—Speakers Class, Exh: J. Pogson, *CoLL*
- 13—8pm Study: *2nd Peter.*
- 15—7.30pm Inter, Bible Class: J. Mumby, *Ahithophel's Evil Counsel.* Junior Bible Class 7.30pm: B. Bates, *The Wisdom of Solomon* (2 Sam. 17).
- 16—Exh: John Mansfield. Lect: B. Mc Clure, *Jesus Christ; His nature & His mission.*
- 17—GES Meeting, 8pm.
- 20—8pm Lessons from the Passover, study: B. Stretton.
- 21—8pm 1st Princ. Class: 30 Riverview Rd., Fairfield, *God's Way.*
- 22—7.30pm Elpis Israel Class: 356 Polding St., Fairfield, B. Gilmore.

- 23—Exh: K. Cook. 3pm Gospel Witness Sydney Domain. Lect: G. Hindmarsh, *Bible Truth destroys Evolution.*
- 27—8pm 2nd Epistle of Peter study.
- 30—Exh: W. Munro. Lect: J. Mumby, *God's Kingdom Come, When and Where?*

**GRANVILLE** — 26 The Avenue. (Rec: H. Hadley, 204 Excelsior St, Guildford 2161. Tel: 632 7697).

- 2—Exh: B. Gilham. Lect: D. Forsdike, *Good works will not ensure salvation.*
- 5—Parables of Messiah study: R. Harden.
- 9—Exh: C. O'Connor. Lect: G. Steel, *The theory of evolution is a modern religion.*
- 12—Study of ASK Notes: O. Forsdike.
- 16—Exh: G. H. Darke. Lect: D. Butters, *Jesus Christ did not Pre-exist.*
- 17—Monthly meeting of A.B.'s.
- 19—Parables of Messiah Study.
- 23—Exh: D. Forsdike. Lect: L. Whitehead, *Christ's teaching concerning the Sabbath.*
- 26—Study of ASK notes: D. Forsdike.
- 30—Exh: B. Butters. Lect: B. Byrnes, *Who offers you more: The world or Christ?*

**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—Exh: R. Whitehead.
- 5—Arranging Brethren Meeting.
- 7—Law of Moses Class.
- 9—Exh: J. Hartley. Lect: A. Russell, *The earth, not Heaven, the Reward of the Righteous.*
- 12—Short Study, Habakkuk 1: A. Russell.
- 14—Footsteps of Christ study.
- 16—Exh: J. Muir. Lect: J. Russell, *A Jewish King destined to rule the world.*
- 21—Law of Moses class.
- 23—Exh: C. Hermann. Mutual Improvement Class.
- 26—Habakkuk 2, Study: A. Russell.
- 28—Footsteps of Christ Study.
- 29—Literature Distribution.
- 30—Exh: N. Bullock.

**PENNANT HILLS** — Lower Hall Community Centre, Yarrara St. (Rec: R.

THE ECCLESIAL CALENDAR FOR NOVEMBER, 1975

Carr, 100 Essex Street, Epping 2121.  
Telephone: 869 8452).  
Sundays—Memorial 11.15am Lect: 7pm

- 2—Exh: K. Jamieson. Lect: B. Byrnes, *God's promise to Eve.*
- 5—8pm Study: K. Jamieson, *Isaiah*, 10 George Street, Pennant Hills.
- 9—Exh: R. Carr. Lect: J. Green, *God's Promises to Abraham.*
- 12—8pm Study: C. Byrnes, *Galatians*, various homes.
- 16—Exh: J. Rosser. Lect: E. Mansfield, *The new and old covenants explained*
- 19—8pm Study: K. Jamieson, *Isaiah*, 10 George Street, Pennant Hills.
- 23—Exh: E. Ritchie. Lect: W. Wolstencroft, *Signs of Christ's return and Judgments to come.*
- 26—8pm Study: *Galatians*, various homes.
- 30—Exh: J. Gilmore. Lect: R. O'Connor, *God's promise to David.*

RIVERWOOD — 265 Bonds Rd. (Rec: D. Gilmore, 3 Jordan Ave, Beverly Hills 2209. Tel: 533 1571).

- 2—Exh: P. Russell. Lect: G. Steel, *Will world pollution destroy mankind?*
- 5—Study: S. Gilmore, *Provision of Grace* (Psa. 32).
- 9—Exh: J. Mansfield Snr. Lect: G. Russell, *Will Church & state ever oppose Christ?*
- 12—Study: G. Gilmore, *Prayer for Remission of Sins* (Psa. 51).
- 16—Exh: G. Gilmore. Lect: G. Hindmarsh, *True Baptism is necessary for Salvation.*
- 19—Young Brethren's Class: R. Jenkins, *Song of the Vineyard* (Isa. 5). Home Study: T. Littler.
- 23—Exh: D. Warner. Lect: P. Russell, *When will Christ come?*
- 26—Study: T. Littler, *Character Study; Joab* (2 Sam. 18).
- 30—Exh: D. Shaw. Lect: D. Ledger, *Does belief in Christ ensure salvation?*

SUTHERLAND — 77 Acacia Rd. (Rec: E. J. Ritchie, 104 Cawarra Rd, Caringbah 2229. Tel: 525 2337).

- 2—Exh: R. McClure. Lect: B. Shaw, *The Bible says: Only One God, not Trinity.*
- 5—8pm Mutual Improvement Class.
- 9—Exh: B. McClure. Lect: W. Munro, *The Bible says: Baptism not for Infants.*
- 11—10.30am Sister's Class.
- 12—8pm Hebrews study: E. Mansfield.

16—Exh: K. Dennes. Lect: E. Ritchie, *The Bible says: Human nature is the Devil.*

- 19—8pm 1st Princ. Class: C. Lean, *Life of Abraham* (Gen. 13).
- 23—Exh/Lect: R. Croker, *New man in a new world order.*
- 25—10.30am Sister's Class.
- 26—8pm Hebrews study: E. Mansfield.
- 30—Exh: B. Shaw. Lect: E. Baird, *Saturday or Sunday Sabbath?*

YAGOONA — Worland St. (Rec: K. Cook, 2 Macdonald St., Auburn 2144. Telephone: 649 9483).

- 1—7.30pm Y.P. class: B. McClure, *The Man David.*
- 2—Exh: J. Mansfield Snr. Lect: C. Byrnes, *Will Communism dominate the world?*
- 5—Study: S. Evans, *Written in the heart.*
- 7—Revelation study: R. Pogson.
- 9—Exh: W. Sawell. Lect: E. Baird, *Pentecostal doctrine and practice astray from the Bible.*
- 11—Elpis Israel class: W. Munro, *The Second Exodus.*
- 16—Exh: R. Steele. Lect: K. Cook, *Jewish development of the land of Israel* (Address illustrated with slides).
- 19—Study: S. McKinlay, R. Munro, S. Cook, *Parables of the Master.*
- 21—Revelation study: R. Pogson.
- 23—Exh: J. Ceiley. Lect: Films on Israel.
- 25—Elpis Israel: W. Munro, *The Second Exodus.*
- 30—Exh: E. Mansfield. Lect: B. McKinlay, *Current Events in Prophecy.*

## West Aust

MT. HAWTHORN — Masonic Hall, cnr Hobart and Shakespeare St. (Rec: P. Duperouzel, 62 Sandgate St. Sth. Perth 6157. Tel: 67 3408).

- 2—Exh: B. Hayles. Lect: P. Duperouzel, *Satan is not a fallen angel.*
- 5—8pm Eureka Study: Central Hall.
- 7—8pm Colossians Study: home J. Kerr.
- 9—Exh: J. Ullman. Lect: D. Stempel, *Christ will reign on David's throne in Jerusalem.*
- 12—8pm Romans Study: Central Hall.
- 14—Elpis Israel in various homes.
- 15—Family Activity.
- 16—Exh: J. Kerr. Lect: J. Martin, *Jewish,*

*/Arab relation, the Bible answer to unsolved problem.*

- 19-8pm Eureka Study: Central Hall.
- 21-8pm Colossians Study: home G. King.
- 23-Exh: A. Newton. Lect: R. Burke, *What the Apostles taught about the Resurrection.*
- 26-8pm Romans Study: Central Hall.
- 28-Elpis Israel in various homes.
- 30-Exh/Lect: *The Bible; Entirely of Divine Origin.*

**PERTH** - 62 Canning Highway, Victoria Park. (Rec: J. Ullman, 38 Doney Street, Alfred Cove 6154. Telephone 30 4199).

- 1-Mutual Improvement class.
- 2-Exh: R. Davis. Lect: D. Hurn, *Russia's intrigue in the Middle East Doomed to Disaster.*
- 5-Eureka study: G. Hawkins.
- 8th to 23rd: Special Effort, "We have a Great High Priest" - J. Martin.
- 8-7.30pm Fraternal: *So much more as ye see the day approaching* (Heb. 3).
- 9-Exh: J. Martin. *The Word of God is quick & powerful.* Lect: *Israel's*

- continued existence; guarantee of God's purpose with the earth.*
- 11-11am Sisters class. 8pm study: *Going on to perfection* (Heb. 6).
- 13-8pm study: *The order of Melchisedek* (Heb. 7).
- 15-7.30pm study: *A better Covenant.* (Heb. 8).
- 16-Exh: *The way into the Holiest of all* (Heb. 9). 7.30pm Lect: A. Haustorfer, *Jewish-Arab relations; The Bible's answer to the unsolved problem.*
- 18-8pm study: *A New and Living Way* (Heb. 10).
- 20-8pm study: *See that ye refuse not him that speaketh* (Heb. 12).
- 23-Exh: *The blood of the Everlasting Covenant* (Heb. 13). 7.30pm Lect: J. Martin, *The Middle East prepares for the Great Day of God Almighty.*
- 26-Romans study: J. Ullman, *Israel, to whom pertaineth the sonship.*
- 28-E.I. class & Law Moses class, held in various homes.
- 30-Exh: A. Hayles. Lect: T. Stagg, *A coming great earthquake in Israel will change the earth.*

## WE HAVE A GREAT HIGH PRIEST

Under the above theme, Bro. J. Martin will present a special series of addresses, expounding the Epistle to the Hebrews, at the Perth Ecclesia - from November 8th to 23rd. Details of meetings have been included in the Perth Calendar, and it is hoped that an enthusiastic and vibrant effort will result.

## THE FOLLOWING LISTINGS RECEIVED TOO LATE FOR CLASSIFICATION

**GLENLOCK** - Via Morgan. (Rec: B. G. Hollamby, 4 Andrew St., Walkerie 5330. Telephone: Walkerie 352).

- 2-S.S. 9.30am Exh: R. Hollamby. Lect: B. G. Hollamby.
- 4,11,25-Renmark class.
- 5,19-Life of Christ study.
- 9-Exhort: E. Pickering.
- 12,26-Eureka study.
- 15-Fraternal evening.
- 16-S.School. Exh: A. Archer.
- 18-2.30pm Dorcas class. Evening: Renmark class.
- 23-Exhort: G. Mee.
- 30-Exhort: B. G. Hollamby.

**FIGTREE** - Figtree Hall, Princes Hwy, (Rec: M. J. Healy, 25 Thames St., West Wollongong 2500. Tel: 29 3301).

- 1-Workshop class, home K. Joseph.
- 2-Exh/Lect: R. Pogson, *The Bible provides the solution to all earth's problems.*
- 5-Business meeting, home M. Bonner.
- 9-Exh: G. Gilham. Lect: R. Croker, *Israel, whose land is it?*

12-Ephesians study: home M. Healy, M. Bonner.

15-Spec. lect. at Kiama with Sydney CYC 7.30pm at Showground Pavilion, 9 Bong Bong St., Kiama: K. Dennes, *Middle East Peace; not until Christ Returns.*

16-Exh: B. Stretton. Spec. lect. at Showground Pavilion, 3.30pm: *The Lord's Prayer: A challenge to current church teaching.* B. Stretton.

19-Acts study: F. Joseph, home K. Joseph: *Address to people at Jerusalem* (Acts 22).

23-Exh/Lect: G. Aichin, *Zechariah's prophecy of the lampstand and olive trees.*

26-Ephesians study: M. Bonner, home M. Healy.

30-Exh/Lect: J. Green, *Zechariah's prophecy of the foolish shepherd.*

**CAMPSIE** - Cnr Beamish & Fletcher Sts. (Rec: J. Mansfield, 212 Vinays Rd., Dural 2158. Telephone 651 1828).

- 2-Exh/Lect: B. Stretton, *What must I do to be saved?*

## THE ECCLESIAL CALENDAR FOR NOVEMBER, 1975

- 5—10.30 Sisters class: J. Mansfield, Prophet Micah. 8pm Ezra study.  
9—Exh: G. Darke. Lect: E. Mansfield, Heaven going taught in the churches, but not in the Bible.  
12—Law Moses class: John Mansfield, Nazarethship. M. Pond, Gifts to God.  
16—Exh: P. Sawell. Lect: The Middle East prepares for the great day of Armageddon.  
19—10.30 Sisters class, Micah. 8pm Ezra study: John Mansfield.  
23—Exh: C. Jamieson. Lect: R. McClure, The Devil, not a personal supernatural being.  
26—Law of Moses: C. Jamieson, Minor things of the Law. R. Mansfield, Finishings and parting admiration.  
30—Exh: M. Bonner. Lect: J. Rosser, Church politics will precipitate World War 3.

## ELEVENTH TASMANIAN BIBLE CAMPAIGN

This will be held in Launceston. Main speakers will be Bro. G. Hawkins of Perth: *The Herdman of Tekoa*, and Bro. P. Pickering of Coburg: *The Illustrious Life of Joseph*.

The use of a matriculation hostel known as Newnham Hall has been secured for this function. It provides first-class accommodation at reasonable prices. Room accommodation is available for families, while dormitory facilities are provided for single people.

Newnham Hall is one of Tasmania's early pioneer homes built in 1836. It is set in beautiful park-like surroundings on the banks of the Tamar River.

Accommodation costs (adults) all-inclusive \$36.00 for 9 days. Children from 5 to 13 - \$27. Those under 5 - free.

Applications should be made to the Secretary: Bro. H.O. Crocker, 149 West Tamar Road, Launceston, Tasmania 7250. Telephone: 27 3213.

## PROPHECY OF THE MESSENGER

*(Blackwood Ecclesis - December 6th to 14th)*

Bro. M. Lund will provide a series of addresses outlining the prophecy of Malachi, under the general theme: "Malachi My Messenger; A call to preserve a Godly seed." Details of the week's activities and studies are listed hereunder:

*Sat. 6th:* Fraternal evening and introduction to studies: "Why is the house of God forsaken?" To be conducted in the Belair Community Centre.

*Sun. 7th:* Exhort: "Yahweh's Love rejected and His Name despised" (Ch. 1). In Blackwood Memorial Hall. Evening Lecture in Belair Community Centre: "World problems; The Bible has the answer."

*Tues. 9th:* 7.45pm study: "A faithless priesthood" (Ch. 2:1-9).

*Thurs. 11th:* 7.45pm study: "Seeking a Godly seed." (Ch. 2:10-17).

*Sat. 13th:* 7.45pm study: "But who may abide the day of His coming?" (ch. 3).

*Sun. 14th:* Exhort: based on ch. 4, "The faithful vindicated." To be held at home Bro. L. Palmer, 13 Bushland Drive, Bellevue Heights. Evening lecture, at Belair Community Centre: "What you must do to be in God's Kingdom on Earth."

Please take careful note of the differing locations. Both special addresses will be in the Belair Community Centre; the first exhortation will be in the Blackwood Hall; whilst the studies and final exhortation will be in the home of Bro. L. Palmer.

The interest and support of brethren and sisters will be greatly appreciated.

## NEW ZEALAND BIBLE SCHOOL

God Willing, this will be held at Rangiora, New Zealand, from 25th December, to 6th January. Brethren John Knowles and Peter Weller will conduct a series of talks on the Apocalypse and the Parables of the Lord. Brother and Sister B. O'Grady will act as school hosts. Further details can be obtained from the Secretary, The Christadelphian Summer School, P.O. Box 2164, Wellington, N.Z.

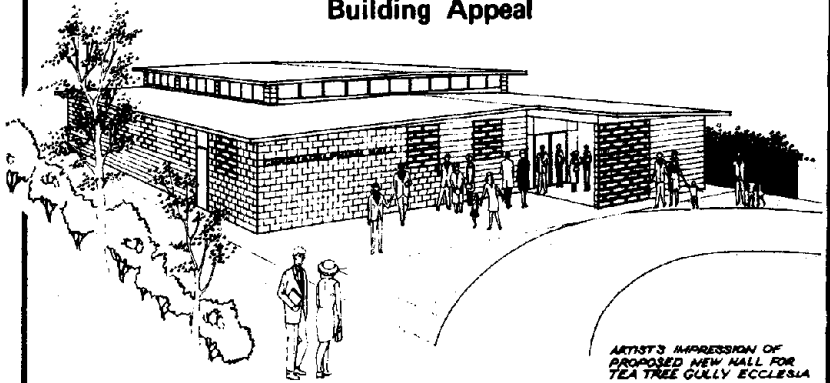
**HELD OVER through lack of space . . . (Details next issue).**

\* Adelaide Suburban Y.P. Activities - Dec. 20th to Jan. 1st.

\* Boolaroo Special Lecture, December 28th.



## TEA TREE GULLY CHRISTADELPHIAN ECCLESIA Building Appeal



November, 1975.

Dear Reader,

We seek the co-operation of those of "like precious faith," to provide a home for the truth in the Tea Tree Gully area, South Australia.

Tea Tree Gully is situated in the north-eastern suburbs of Adelaide, in a rapidly growing area. For over five years, an ecclesia has been in existence in the district, and at present consists of forty members.

For most of this time, the meetings have been conducted in the Hope Valley Hall, an old Hall, owned by the Council, and leased to a tennis club. The Ecclesia has the use of it on Sundays when, for the Memorial Meetings, it is comfortably filled.

The real problem, however, is Sunday School accomodation. The Sunday School numbers over sixty members, and for over three years, half of the upper school has been conducted in the home of one of our members. With the commencement of the new year, this section of the School will rise to twenty-four members, making it imperative that a second hall be hired for Sunday School purposes. A School divided in that way is not a desirable arrangement.

### Proposed Ecclesial Hall

However, spurred on by the blessing of Yahweh, the Ecclesia has decided to attempt to erect its own hall for the proclamation of the Truth. A large block of land fronting Grand Junction Road (a main artery of the district) was donated us by two of our members; the Ecclesia has agreed to a hall design which is conven-

tional and functional for an Ecclesia of this size, whilst allowing for expansion in membership; and members have promised liberal support in the financing and erecting of the proposed building.

Generous as all this has been, it still falls short of what is required. A builder's quotation for the erection of the building is in the vicinity of \$60,000. Our own contributions and labour could account for about half of this sum, and we are therefore making an appeal to raise \$30,000.

Support can be rendered in two ways!

- (1) By outright gifts of money;
- (2) By interest-free loans.

A gift of money, of course, is of the greatest help; but we also solicit interest-free loans. In that regard, special arrangements are being made so that all such gifts can be repaid at short notice should this become necessary. We would deem it of great help to have the assistance of such loans whether of large or small amount.

For example, should you have the sum of \$100 that you are prepared to loan us, we will issue a receipt for it, guaranteeing repayment of it on request; then, should circumstances arise causing you to require the return of the money, it will be repaid on short notice without question.

Meanwhile, your money will assist us in the work of the Truth in which we are engaged, as well as in the construction of the hall.


Your assistance will free us of heavy interest payments, and thus permit us to maintain the proclamation of the Truth whilst the Hall is being built, such as we have done in the past.

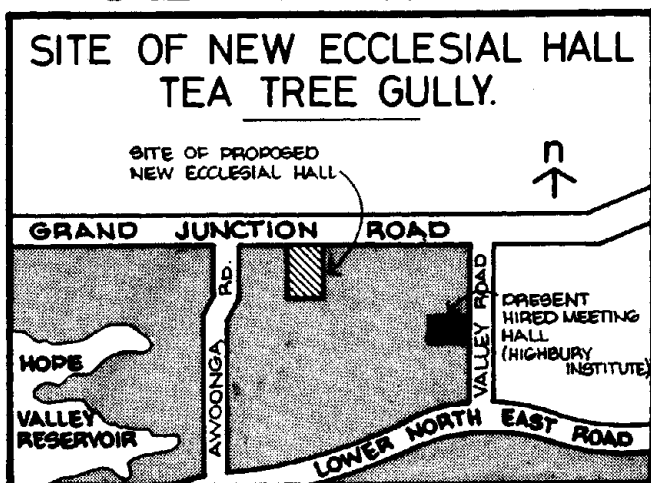
In view of present inflationary trends, and the steep increase in building costs, we are anxious to commence this project as soon as possible. Therefore, your urgent consideration of this matter will be of the greatest help and encouragement to us at this time.

All correspondence relating to building funds should be directed to our Finance Brother: Brother C. Kempster, 53 Whiting Road, Saint Agnes, South Australia, 5097.

Our earnest desire is for the early return of the Lord, to bring to an end all such present endeavours; but, in the meantime, we are determined to "occupy till he come." We are anxious, that at that time, we may be found labouring together to the strengthening of the Ecclesia, the proclaiming of the Truth, and the fostering of our children in the glorious heritage that we have received from Yahweh. Our determination is to use the proposed Hall to the glory of His holy Name, and we solicit your help to make it practicable.

On behalf of the Tea Tree Gully Ecclesia,

 M. Pitt.  
(Recording Brother)



### TEA TREE GULLY BUILDING APPEAL

We solicit your co-operation and support in the erection of a hall for the housing of the Ecclesia in the above area.

This can be done by either outright donations, or by interest-free loans of small or large amounts. We do not despise the former, but recognise them as tokens of good will, co-operation and fellowship in the work of the truth.

All amounts received will be acknowledged personally.

Please fill in and return this form with your donation or loan to:

Brother C. Kempster,  
53 Whiting Road,  
Saint Agnes,  
South Australia, 5097.

Dear Brother Kempster,

Please find enclosed the sum of \$ \_\_\_\_\_  
as a donation/interest-free loan (please cross out what is not  
applicable).

Name \_\_\_\_\_

Address \_\_\_\_\_

\_\_\_\_\_

It is clearly understood that all interest-free loans will  
be repaid at short notice, on application.

Approximately 350 brethren, sisters and young people attended the recently conducted School, and enjoyed the excellent spirit that pervaded it. The studies were well received and blended together in such a way as to provide good spiritual diet. The main studies comprised: *The Marriage Supper of the Lamb* (Bro. H. Bartholomew, Vernon, Canada); *He Loved Them Unto The End* (Bro. J. Ullman, Perth, W.A.); *Paul's Service of Sacrifice* (Bro. D. Pogson).

An added item in this School program comprised a public address given by Bro. Bartholomew on Sunday afternoon in the Community Hall, Toronto, to the theme: *The World In The Balance - Which Way Will It Go?* Some 2,000 leaflets and application cards for literature were distributed throughout the area, and a full hall, with seven strangers, in addition to those from the School, gave further encouragement to such a school witness.

The teenage studies, conducted by the three main speakers, together with Bro. Barrie Stretton emphasised the Demands of Discipleship. The Junior School engaged in Bible marking and projects to the theme: *With the exiles in Persia*.

The supplementary study was to the theme: *In The Holy Place*, and blended in very well with the other school studies.

The evening sessions were interesting and profitable: *God In Nature; The Temple in Christ's Day; The Modern Growth of Russia; Watchman What of the Night?* A splendid week together was highlighted on Saturday evening with the Children's Prize-giving Night supervised by Brother and Sister Russell.

Relaxation was enjoyed by a visit to the vineyards of Cessnock, a boat trip around Newcastle Harbour, an afternoon hike, and the daily, informal discussions around the Word.

With the conclusion of the thirty-fifth school, preparations commenced

immediately for the thirty-sixth. We consider the school as an important contribution to the work of the truth, and the spiritual development of those who attend. Many come from isolation and find encouragement around the Word from this week together. Those from Ecclesias find their spiritual countenances sharpened as they meet with those of like precious faith from other parts. An outstanding series of studies have been designed for the next school, with Bro. G. Alchin providing an exposition of 2 Thessalonians with particular emphasis upon Christ's work as conqueror; Bro. T. Newton of Perth outlining the Melchizedek Priesthood; and Bro. H.P. Mansfield of Woodville providing an exposition of Jacob's prophecies of the last days. Reservations should be made immediately in order that we may make the greatest preparation for your comfort and spiritual relaxation.

- J. Mansfield, President.

## BIBLE READINGS for NOVEMBER

|    |            |           |               |
|----|------------|-----------|---------------|
| 1  | 2 Chron 30 | Daniel 10 | Acts 10       |
| 2  | ..... 31   | ..... 11  | ..... 11, 12  |
| 3  | ..... 32   | ..... 12  | ..... 13      |
| 4  | ..... 33   | Hosea 1   | ..... 14, 15  |
| 5  | ..... 34   | ..... 2   | ..... 16, 17  |
| 6  | ..... 35   | ..... 3   | ..... 18, 19  |
| 7  | ..... 36   | ..... 4   | ..... 20      |
| 8  | Ezra 1, 2  | ..... 5   | ..... 21, 22  |
| 9  | ..... 3, 4 | ..... 6   | ..... 23, 24  |
| 10 | ..... 5, 6 | ..... 7   | ..... 25, 26  |
| 11 | ..... 7    | ..... 8   | ..... 27      |
| 12 | ..... 8    | ..... 9   | ..... 28      |
| 13 | ..... 9    | ..... 10  | Colos. 1      |
| 14 | ..... 10   | ..... 11  | ..... 2       |
| 15 | Nehs. 1, 2 | ..... 12  | ..... 3, 4    |
| 16 | ..... 3    | ..... 13  | 1 Thess 1, 2  |
| 17 | ..... 4    | ..... 14  | ..... 3, 4    |
| 18 | ..... 5, 6 | Joel 1    | ..... 5       |
| 19 | ..... 7    | ..... 2   | 2 Thess 1, 2  |
| 20 | ..... 8    | ..... 3   | ..... 3       |
| 21 | ..... 9    | Amos 1    | 1 Tim 1, 2, 3 |
| 22 | ..... 10   | ..... 2   | ..... 4, 5    |
| 23 | ..... 11   | ..... 3   | ..... 6       |
| 24 | ..... 12   | ..... 4   | 2 Tim. 1      |
| 25 | ..... 13   | ..... 5   | ..... 2       |
| 26 | Ezra 1     | ..... 6   | ..... 3, 4    |
| 27 | ..... 2    | ..... 7   | Titus 1, 2, 3 |
| 28 | ..... 3, 4 | ..... 8   | Philemon      |
| 29 | ..... 5, 6 | ..... 9   | Heb. 1, 2     |
| 30 | ..... 7, 8 | Obadiah   | ..... 3, 4, 5 |

Seven days without the Word makes one "weak"!

# ECCLESIAL CALENDAR

Incorporating Ecumenical Ecclesial News

DECEMBER, 1975 (Issue 114)

## Postage Stamps OF ISRAEL



Would you like to commence a hobby that can become most interesting, whilst helping you to understand the Bible and the purpose of God a little better?

We refer to collecting Stamps of Israel.

These usually depict features of the Bible, or else modern developments in Israel that are related to the fulfilment of Bible prophecy.

Many readers have asked us to assist them in such a project, and we have decided to co-operate.

There are various types of stamps. There are the ordinary used stamps, offered cheaply in packets — these are of no real value. Then there are mint stamps — or stamps that have never been used. These always retain their value, and generally increase in value. Finally, there are mint stamps with tabs that describe them. These are of the greatest value, because comparatively few “tabs” are printed. For example, on a sheet of stamps, only the bottom row include the “tabs.”

But this is only the beginning. Stamp collecting is made more interesting and profitable, if the stamps are described; and if they are displayed in the most effective manner.

We are prepared to help readers to that end. For example, we have sets of three stamps depicting the main prophets of the Bible: Isaiah, Jeremiah, and Ezekiel. These stamps are in mint condition with the tabs — and we offer them to readers, together with two printed pages of descrip-

## THE ECCLESIAL CALENDAR for DECEMBER, 1975

tion. So with these stamps, you receive also, a printed sheet describing the three prophets, together with a plastic container to hold them in.

This hobby can help those participating therein, to better understand the Bible and fulfilling prophecy.

Cost of these three stamps, including the printed sheet, and the plastic container (itself worth 50c) is \$1.50 Aust., to which postage should be added. Supplies are limited, though if the demand exceeds our supplies, we can obtain further stamps from Israel.

If you are interested in commencing this hobby, send now for your set of Stamps entitled; **PROPHETS OF ISRAEL** to: Logos Publications, Post Office, West Beach, South Australia, 5024. Cost: \$1.50 Aust., plus postage.

## LOGOS TOUR OF BIBLE LANDS — 1976

Arrangements for this tour are proceeding satisfactorily, and we plan to leave Australia on Friday 26th March (God willing). Hotel accommodation is currently being booked in Iran (Persia), and Israel, and final arrangements are being made with agents for touring.

If you are interested in the tour, and have not yet received any details, nor paid your second instalment of \$100 (the first instalment was for \$10 only), would you please contact us immediately. Letters should be directed to **LOGOS TOUR OF BIBLE LANDS, WEST BEACH POST OFFICE, SOUTH AUSTRALIA, 5024.**

A further instalment of \$100 will be required in January, and participants can ease the burden of work by mailing this now to us. These deposits are necessary in order to confirm accommodation.

## THE THIRTY-SIXTH BIBLE SCHOOL

God willing, the 36th Bible School will open on December 20th to 28th. A well-balanced spiritual diet has been prepared, calculated to stimulate and comfort those of "like precious faith."

Main Speakers will be:

G. ALCHIN — *Christ: Earth's Coming Conqueror* (Exposition of 2 Thessalonians).

T. NEWTON — *The Melchizedek Priesthood in Christ* (Genesis, Psalms and Hebrews — in relation to the future).

H. P. MANSFIELD — *Jacob's Prophecies of the Last Days* (A stimulating vision of the future).

G. RUSSELL — *The Book of Ruth* (Redemption in type and anti-type).

Supplementary talks and studies will be given. A relaxed, pleasant and profitable time around the Word has been designed.

We look forward to your presence at the Bible School. If you have not made your reservation as yet, do so **TODAY!** — J. Mansfield (President).

## WELCOME TO THE HOUSEHOLD OF FAITH

The year closes on a dismal note as far as world conditions are concerned. The problems of humanity are compounding month by month, and the "end of things as at present constituted" seems at hand. Therefore, it is most encouraging to publish reports of baptisms into Christ from the groups of our friends and Sunday School scholars, and to all we extend our best wishes for a successful walk ahead.

Campsie: *Beverley Griffin*, on 7th. October.

Cabramatta: *Mr. Gregory Pogson*, 2nd son of Bro. & Sis. J. Pogson, baptised on 18th Oct., followed by a fraternal tea gathering.

Enfield: *Mr. Geof Stempel*, son of Bro. & Sis. D. Stempel of Perth (1st. Nov.).

Sutherland: *Mr. Vernon Hall* (Oct. 28th) introduced to the Truth by Bro. J. Alabaster, whose unfortunate death was reported last month.

Mt. Hawthorn: *Mr. Keith West* (Nov. 8th) son of Bro. & Sis. H. West.

Woodville: *Miss Joylene Margaret Hackett* (Nov. 19th) S.S. scholar, and, eldest daughter of Bro. & Sis. F. Hackett.

## ECCLESIAL TRANSFERS

To Campsie: *Sis. Julie Stone* (from Punchbowl).

To Enfield: *Bro. & Sis. Colin Wigzell*, (from Tea Tree Gully).

To Lismore: *Bro. & Sis. J. Whitehead*, (from Boolaroo).

To Woodville: *Bro. & Sis. G. Palmer*, (from Cumberland).

To Ringwood: *Bro. & Sis. S. Snow*, *Bro. & Sis. R. Magennis* (from Coburg).

To Perth: *Sis. L. Hooya* (from Mt. Hawthorn).

## FELLOWSHIP

Tea Tree Gully Ecclesia is pleased to advise that following renewed devotion, *Sis. P. Badams* has been re-admitted to fellowship. It is hoped this opportunity for service to the Lord will be to her eternal benefit.

With regret, the Launceston Ecclesia advises withdrawal of fellowship from

*Bro. D. Crocker*, for long continued absence from the Lord's Table. Similarly, *Ballina Ecclesia* has had to withdraw from *Sis. L. Holmes* for continued absence from the meetings. It is with deep regret that we record such evidences of neglect, and trust that such may realise their error and seek the Divine mercy whilst opportunity remains.

## AWAITING THE RESURRECTION

Campsie Ecclesia advises that *Sis. Nine Shaw*, wife of Bro. Jim Shaw recently died, after a period of illness. Her life provided a living exhortation to the Ecclesia in her constant devotion to the things of the Truth and she now awaits the coming of the Saviour.

Mt. Hawthorn Ecclesia reports the sudden death of Bro. James Potter on October 31st, caused by a heart attack. Bro. Potter was diligent in his activities within the Ecclesia assuming responsibility for Hall decoration to provide a pleasant atmosphere for the meetings. His company will be missed by the members of the Ecclesia, but nevertheless, his example of service will remain. May the righteous Judge look favorably upon our late brother at the Day of Decision.

## ILLNESS

We regret to learn of the serious illness presently suffered by *Sis. Betty Cowie*, wife of Bro. Arthur Cowie, well-known to many in the Adelaide area. It is our hope that the Divine Physician will provide a measure of health and strength, according to His Wisdom.

— (M. O'C).

## UNITED IN MARRIAGE

The encouragement and co-operation of a united walk to the Kingdom is one which is helpful to the spiritual development of the children of God. As such, we extend our best wishes for the future to the following:

*Bro. Derek Butler* and *Sis. Brigitte Mednyanszky* (Enfield) will be united in marriage on Dec. 13th.

*Bro. Robert Willshire* and *Sis. Dorothy Seaman* (Woodville) will be united in marriage on Dec. 20th.

## FAMILY NEWS

We congratulate the following parents on the occasion of family increase, hoping that their guidance and wisdom will develop in their children characteristics acceptable to our Heavenly Father.

Bro & Sis. Michael Healy (Figtree), a son, *David Michael*, on October 2nd.

Bro & Sis. Ray Stead (Coorparoo), a son, *Daniel Raymond*.

Bro & Sis. R. Knox (Coburg), a son, *Michael James*.

Bro & Sis. K. Stone (Ballina), a son, *David Anthony*, born 15th August.

Bro Paul Clifton (Pennant Hills) & his wife Avril, a son, *Stephen John*.

Bro & Sis. Les King (Castle Hill), on the birth of a daughter.

## GENERAL NEWS

### NOVEMBER WEEKEND IN ADELAIDE

The six Adelaide Suburban Ecclesias combined for a uplifting and stimulating weekend on Nov. 8-9th, held at the Unley Town Hall.

The weekend climaxed months of preparation and organization, involving the distribution of 30,000 lecture invitations, newspaper advertising, catering for over 600 brethren, sisters and young people at the fraternal tea, preparation of hall amplification etc., and many other duties important for such gatherings of up to 700 brethren and sisters.

The fraternal evening on the Saturday was based upon themes from the Psalms. Bro. M. Lund (Cumberland) commented on Psalm 1, exhorting that God rejects scorners and deriders of His Truth, and those who reject Divine Counsel or disturb His Ecclesia—but He promises to bless those who separate themselves unto righteousness and meditation on the law of God. Bro. P. Cresswell (Enfield) developed his expressions on the qualities of the true citizens of Zion, showing that they concentrate on positive, dedicated service and are examples of Godly conduct and living.

The Sunday Exhortation was delivered by Bro. H.P. Mansfield (Woodville), who forthrightly spoke to the theme: "Watch and Remember," an urgent need in these perilous, degenerate, pleasure-seeking permissive days, that we might save our families, as did Noah of old. Brother Mansfield recalled the experiences of years ago, when the labours of the

Truth were carried out with much personal effort, as contrasted with today's ability to put money into the preaching efforts, to the neglect of personal endeavour.

Over 600 brethren and sisters enjoyed fellowship together, with a further 200 children and young people present.

The Sunday School afternoon session was enjoyed by many, who viewed various items and a consideration of what Discipleship means.

The weekend concluded with a special public lecture by Bro. J. Knowles (Enfield), to the subject: "The climax of world problems, War in the Middle East, Christ's return God's Answer." 26 visitors attended, and were presented with a booklet epitomising the comments of the lecture.

The Committee desires that the stimulation of the occasion might assist ecclesias and members in the days ahead.

—W. Gurd, Secretary.

### BURWOOD (BELMORE STREET) NSW ECCLESIA

"With regret we wish to inform all ecclesias that the Burwood Ecclesia ceased to operate on Sunday, 9th November, 1975.

"The ecclesia was formed shortly after the visit of Bro. John Carter in 1958, and as our members came from widely scattered suburbs, Burwood was chosen as a centre where a suitable hall and transport were available.

"After some months of negotiations, we entered into fellowship with all ecclesias accepting the Unity Basis of Fellowship, in September, 1959.

"Our association with each other at Burwood has been most rewarding, and consequently this has been a most difficult decision to make. However, this action was finally brought about by the gradual depletion of our members, owing to many younger members and their families transferring to other ecclesias in their own areas, the decease of some, and the possible transfer of others to ecclesias nearer to their homes. There has been no doctrinal or other problems in connection with this decision.

"We have had a happy association with all the ecclesias meeting on the

CONTINUED ON PAGE 5



# Ecclesial Activities

During DECEMBER, 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

## 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).

3-8pm Elpis Israel, home A. Bruton, 8 Howden St., Oakleigh.

6-5pm Sunday School Breakup.

7-Exh: K. Pearson. Lect: H. Hall, *Pollution: A Day of Reckoning.*

10-8pm study: S. Finnin, home T. Parsons, 1 Serica Pl., Waverley Meadows.

14-Exh: E. Boon. Lect: R. Galbraith, *The Earth Promised to Abraham and You!*

17-8pm Elpis Israel, Summary of year's work; home A. Bruton.

21-Exh: H. Hall. Lect: T. Parsons, *Another year nearer to Christ's return!*

**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.

7-Exh: S. Snow. Lect: M. Islip, *Only sure hope: Divine world government.*

9-Bible class 8pm: 162 Maltravers Rd, Ivanhoe: S. Mansfield, *Strife among the disciples; Christ's second warning to Peter* (Luke 22:24-38).

14-Exh: A. Brewer.

16-8pm Law Moses, 27 Fricker Ave, Greensborough: P. Pickering, *High Priest's Garments*

21-Exh: R. Mullin.

28-Exh: B. Dodson.

**MOE** - Library Hall, Yallourn. (Rec: G. S. Howe, 6 Warringa Court, Warragul, 3820. Telephone: 056/232596).

1-8pm 1st Princ. class, home Bro. Burrage, 6 Langford St., Moe.

5-8pm Apocalypse class, home Bro. Burrage.

### CONTINUED FROM PAGE 4

Unity Basis and have enjoyed working with the brethren and sisters on various committees, which work we hope to continue (God willing).

"We thank all ecclesias for thier past co-operation and assistance in many ways and trust that this harmony will extend to our future associations in the ecclesias which our members join.

"On behalf of the Arranging Brethren, A. Dyer (Recording Brother)."

**CASTLE HILL**-J. Henry, Recorder, P.O. Box 119, Castle Hill, 2154. Kindergarten Hall, Terminus Street.

Our Ecclesia is now in its second year, and we are blessed to now comprise a membership of 34 brethren and sisters, and a large number of children. During the last quarter we welcomed a

large number of visiting brethren and sisters from local, interstate and overseas.

We rejoiced with our Bro. & Sis. L. King on the birth of their daughter. A special preaching weekend was held in the Windsor area. Some 30 visitors attended a special night displaying the film *His Land*. We plan a follow up effort in the same location. Activity by way of a leaflet board has also been tried in shopping centres, with quite good response. This month, we also commenced a series of advertisements in local area newspapers.

Bro. & Sis. D. Kingston and family will be leaving us shortly to undertake mission work in Indonesia for a period of four years or so. We pray for the blessing and guidance of our Heavenly Father to go with them. They will be missed from our meeting.

## THE ECCLESIAL CALENDAR for DECEMBER, 1975

- 7-Exh: P. Pickering. 4pm Youth Fellowship class, home Sis. Galbraith, Tyers: P. McKinlay, *Haggai*  
8-8pm 1st Princ. class, home G. Howe.  
12-8pm Apocalypse class, home Bro. Burrage.  
15-8pm 1st Princ. class, home Bro. Burrage.  
21-Exh: J. Day.  
22-8pm 1st Princ. class, home G. Howe,  
26-8pm Apocalypse class, home Bro. Burrage.

**WARRAGUL** - (Rec: J. Day, 40 Peace Avenue, Warragul, 3820).  
Sundays-Mem. mtgs. 1st & 3rd at Moe.

- 2-7.30pm Genesis 2 study; G. Howe-home J. White, 10 Ista St., Warragul.  
9-2pm study, home G. Howe, 6 Warringa Ct., Warragul. *The Devout decision that revived and rebuilt Jerusalem.*  
14-Memorial meeting at home G. Howe.  
16-7.30pm Genesis 3 study, P. McKinlay, home J. Day, 40 Peace Ave., Warragul.  
28-Memorial meeting at home J. White.  
30-7.30pm study, J. Day: *Blood*. Home of G. Howe.

- 3-10am Dorcas class, home J. Collett, 7.45pm E.I. class, home R. Jerrow.  
6-Special Effort: Fraternal Evening, *Why is the House of God forsaken?* Max Lund.  
7-Exh/Lect: Max Lund, *World problems: The Bible has the answer.*  
9-Malachi Cont: *A Faithless Priesthood*, Mal. 2:1-9.  
11-Malachi Cont: *Seeking a Godly seed*, Mal. 2:10-17.  
13-Malachi Cont: *But who may abide the day of his coming?* Mal. 3.  
14-Exh/Lect: Max Lund, *What you must do to be in God's kingdom on earth.*  
21-Exh: L. Palmer. Lect: P. Weller, *God will perform the truth to Jacob and His mercy to Abraham*, Micah 7:20.  
28-Exh: J. Luke. Lect: N. Wigzell, *Joy & Peace in Christ's Gospel*.

**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-Life of David Study: B. Luke.  
5-Bible Marking Class.  
6-Sunday School Prizegiving.  
7-Exh: H. P. Mansfield. Lect: J. Elton *The Bible's challenge to current religions.*  
9-Int. friends evening: K. Gore, *Baptism Essential for Salvation.*  
12-Senior School Breakup.  
14-Exh: J. Martin. Lect: P. Weller, *The*

## SouthAust

**BLACKWOOD** - Memorial Hall, Coromandel Pde. (Rec: D. Palmer, 7 Ewers Ave, Coromandel Valley 5051. Telephone: 278 5237).  
Sundays-11am Memorial; 7pm Lecture.

### PROPHECY OF THE MESSENGER

(Blackwood Ecclesia - December 6th to 14th)

Bro. M. Lund will provide a series of addresses outlining the prophecy of Malachi, under the general theme: "Malachi My Messenger; A call to preserve a Godly seed." Details of the week's activities and studies are listed hereunder:

**Sat. 6th:** Fraternal evening and introduction to studies: "Why is the house of God forsaken?" To be conducted in the Belair Community Centre.

**Sun. 7th:** Exhort: "Yahweh's Love rejected and His Name despised" (Ch. 1). In Blackwood Memorial Hall. Evening Lecture in Belair Community Centre: "World problems; The Bible has the answer."

**Tues. 9th:** 7.45pm study: "A faithless priesthood" (Ch. 2:1-9).

**Thurs. 11th:** 7.45pm study: "Seeking a Godly seed." (Ch. 2:10-17).

**Sat. 13th:** 7.45pm study: "But who may abide the day of His coming?" (ch. 3).

**Sun. 14th:** Exhort: based on ch. 4, "The faithful vindicated." To be held at home Bro. L. Palmer, 13 Bushland Drive, Bellevue Heights. Evening lecture, at Belair Community Centre: "What you must do to be in God's Kingdom on Earth."

Please take careful note of the differing locations. Both special addresses will be in the Belair Community Centre; the first exhortation will be in the Blackwood Hall; whilst the studies and final exhortation will be in the home of Bro. L. Palmer.

THE ECCLESIAL CALENDAR for DECEMBER, 1975

energy crisis. *The Middle East and the Bible.*

- 16—Sisters class.
- 18—Kindergarten end of year party.
- 19—Daily readings gathering.
- 21—Exh: A. Pitcher. Lect: Max Lund, *Unmistakable evidence that Christ is coming to reign on earth.*
- 28—Exh: P. Weller. Lect: D. Manser, *At the close of 1975. The Bible's challenge to a world in turmoil.*

**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.

- 3—8pm Isaiah study, J. Luke, *The Book of Consolation.*
- 4—8pm MIC; Exh: W. Gurd, Class Business session.
- 6—2pm Distribution of lecture invitations.
- 7—Exh: W. Gurd. Lect: B. Day, *Seek ye first the Kingdom of God and His Righteousness.*
- 10—8pm Luke study: M. Lund.
- 11—10am Sisters sewing group. 2pm, Sisters class.
- 13—7.30pm Sunday School Social.
- 14—Exh: J. Luke. Lect: H. P. Mansfield, *Baptism; Essential for salvation.*
- 15—8pm Int. friends class, home B. Woodward, Clarence Gdns. A. Hill *Will you appear at the Judgment Seat of Christ?*
- 18—7.30pm A.B. meeting.
- 21—Exh: A. Hill. Lect: W. Mannell, *Jesus Christ, Son of God, not a Superstar.*
- 28—Exh: W. Hoffman. Lect: *The Messiah: Saviour of the World.*

**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 3rd study, *Ephesians*: R. Gore.

- 6—S.S. Prizegiving night.
- 7—Exh: P. Cresswell. Lect: R. Edgecombe, *The purpose of Christ's 2nd coming.*
- 9—Comb. final night Law Moses and Revelation classes: J. Martin.
- 14—Exh: K. Martin. Lect: J. Knowles, *Spirit gifts: not available today.*
- 21—Exh: Murray Lund. Lect: R. Gore, *Peace on earth and goodwill to men.*
- 28—Exh: J. Richards. Lect: D. Evans, *Events of 1975 — A warning for the future.*

**TEA TREE GULLY** — Highbury Inst., Valley Rd. (Rec: M. K. G. Pitt, 147 Second Avenue, Royston Park, 5070. Telephone: 42 2357).

- 3—8pm Eureka class: G. Wigzell, home R. Smith.
- 6—7.30pm S. School Prizegiving.
- 7—Exh: C. Kempster. Lect: J. Knowles, *Baptism Essential For Salvation.*
- 10—8pm E.I. class, home R.A. Smithers.
- 13—Sunday School Social.
- 14—Exh: P. Cresswell. Lect: B. Pearce, *Immortality: The Gift of God.*
- 21—Exh: G. Hyndman. Lect: B. Williams, *The Kingdoms of this world to become the Kingdoms of Christ and His saints.*
- 28—Exh: Murray Lund. Lect: G. Hyndman, *20th Century religion lacks 1st Century truth.*

**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—Apocalypse Made Plain study: H.P. Mansfield, *Measuring the Temple*, (Rev. 11:1-3).
- 5—E.I. study, home G. Armonis: W. McAllister, *The Developing Crists*.
- 7—Exh: P.J. Mansfield. Lect: H.P. Mansfield, *The hand of God in human affairs.*

**PROPOSED ECCLESIA IN THE SALISBURY (S.A.) AREA**

Enfield Ecclesia is conducting fortnightly lectures in the Salisbury area, north of Adelaide, with a view to commencing an ecclesia on 29th February, 1976 (God willing). Lectures for December are scheduled as follows:

- 14th: P. Dodson, *Modern Israel; a Miracle of Bible Prophecy.*
- 28th: J. Martin, *The Bible: Your security in a troubled world.*

It is understood that approximately 50 brethren and sisters are interested in the venture, and a guiding committee has been appointed to progress with the work.

## THE ECCLESIAL CALENDAR for DECEMBER, 1975

- 8—Home discussion, 37 Jetty St., Grange, 8pm: G. Mansfield, *Lessons of the Past and Anticipations for the Future*.
- 10—Apoc. Made Plain study cont: *Two Olive Trees and Two Lampstands* (Rev. 11).
- 13—3pm Literature distribution & family gathering. Chairman: F. Hackett, *Job 15, Hab. 2, 1 Pet. 3-5*.
- 14—Exh: E. Hubbard. Lect: C.C. Wigzell, *Man's government is doomed to failure*.
- 17—Sunday School Prizegiving.
- 20—Wedding of Bro. R. Willshire and Sis. D. Seaman.
- 21—Exh: W. McAllister. Lect: M. Lund, *How Christ destroyed the Devil!*
- 28—Exh: G.E. Mansfield. Lect: P. Mansfield, *The New World Order in the New Year*.

- The origin of Christmas in paganism.*
- 16—7.45pm Int. friends class, home R. Bailey.
- 21—Exh: W. Crew. Lect: R. Lambert, *The Bethlehem babe: Earth's future monarch!*
- 28—Exh: S. Arthur. Lect: C. Venn, *The Messiah: Soon to sit on David's Throne in Jerusalem*.

**REDCLIFFE** — 4 Irene Street. (Rec: P. Evans, 108 Speight St., Brighton 4017. Telephone: 69 2149).  
Sundays—9.15am School; 11am Memorial meeting; 7pm Public Lecture.

- 4—7.30pm Elpis Israel class.
- 7—Exh: M. Steele. Lect: R. Bailey, *Baptism Essential to Salvation*.
- 10—10.30am Sisters class, home J. Townsend.
- 11—7.30pm Amos study.
- 14—Exh/Lect: C. Venn, *The Messiah will soon sit on David's throne in Jerusalem*.
- 18—7.30pm Elpis Israel class.
- 21—Exh: R. Hermann. Lect: M. Steele, *As A Thief In The Night*.
- 24—10.30am Sisters class, home J. Townsend.
- 25—7.30pm Amos study.
- 28—Exh: P.A. Evans. Lect: E. Townsend, *Who are the Christadelphians?*

**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—7.30pm Daniel study, home G. Black, 187 Rush St., Nth. Rockhampton.
- 6,13,20,27—7.30pm Tape night, Cnr. Hill

## 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 mtg; 7pm Public Lecture

- 2—7.45pm Int. friends class, home R. Bailey, Mansfield.
- 6—S.S. Prizegiving night.
- 7—Exh: D. McGahey. Lect: R.A. Hill, *Baptism, the life through death*.
- 10—10.30am Sisters class, home Sis. Fotheringham, Holland Park.
- 11—7.45pm Zechariah study: S. Arthur.
- 14—Exh: R. Stead. Lect: R. Lambert,

## ADELAIDE SUBURBAN YOUNG PEOPLE'S ACTIVITIES

(December 20th — January 1st, 1976 (God willing))

The following end of the year activities have been planned. Speaker: Bro. J. Martin

*Study 1: Mon. 22* — "As it was in the Days of Noah" (Cumberland).

*Study 2: Wed. 24* — "The End of All Flesh is Come" (C).

*Study 3: Fri. 26* — "Spared Noah the Eighth Person" (C).

*Study 4: Sat. 27* — "Eight Souls Saved by Water." (C).

*Study 5: Sun. 28* — "The Waters Recede" (Enfield).

*Study 6: Tues. 30* — "The Face of the Ground was Dry." (E).

*Study 7: Wed. 31* — "The Covenant of the Rainbow" (E).

All meetings commence at 8pm except Sunday 28th which commences at 3pm.

Further information, or requests for accommodation can be obtained through Bro. R. Cowie, 12 Angela Avenue, Brahma Lodge, 5109. (258 3799).

# WHERE ARE WE HEADING



Each day's headlines raise new questions concerning what the future holds. Mankind has never before witnessed so many ominous developments and such rapid change. Economically, morally and politically the world is facing a crisis. Sooner or later, you or your family are going to be brought face to face with the realities of the situation, and be compelled to make a choice of action in regard to it.

Where can guidance be found in such an age as this? The answer is, In the Bible. But can the Bible have any relevance to the lives and future of individuals in this age of moon-shots, H-bombs and atomic submarines? Indeed it does. Conditions in our modern pulsating world are clearly described in its pages — though written centuries ago.

The Bible contains the history of the world up to the present time, including its creation, the beginning of the human race, and God's dealings with Israel and the nations of old. The New Testament adds its important account of the birth, life, death and resurrection of Jesus Christ at his first advent. The teachings of Christ and the apostles laid the foundation for early Christianity — though, unfortunately, since mankind has drifted far from that teaching.



Nuclear Annihilation –  
Only hope is Christ !

## THE SECOND COMING OF CHRIST

*In addition to all this revelation, the Bible presents a prophetic panorama of things to come. Central in this revelation of the future is a clear and careful explanation of the second coming of Jesus Christ. It reveals the nature of his coming, the manner of his coming, the epoch of his coming, and the results of his coming.*

*Consider, for example, the clear, straight-forward teaching of the following Bible statements:*

### The Manner Of His Coming

*“This same Jesus, which is taken up . . . into heaven, shall so come in like manner as ye (Apostles) have seen him go into heaven” (Acts 1:11).*

### The Purpose Of His Coming

*“God hath appointed a day in the which He will judge the world in righteousness by that man (the Lord Jesus Christ) whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised him from the dead” (Acts 17:31).*

### The Result Of His Coming

*“The kingdoms of this world become the kingdoms of our Lord and His Christ, and He shall reign for ever and ever” (Revelation 11:15).*

*The Bible shows that God has a purpose with this earth that requires vast change. He will intervene to establish His reign upon it, so that the purpose of creation will be fulfilled as expressed in the Lord's prayer: “Thy kingdom come; that Thy will may be done in earth as it is in heaven.”*

## THE COUNTDOWN TO ARMAGEDDON HAS COMMENCED

*In accordance with this ultimate purpose, the Bible contains many predictions of important events leading up to the second coming of the Lord: events that act as*

mile-posts in the prophetic program, showing how close we are to it. When these events are placed in their proper order, the result is a prophetic calendar of what may soon over-



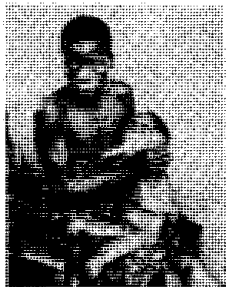
New York blanketed in smog. Pollution predicted - Rev. 11:18 mg.

take the world. An understanding of Bible prophecy has led many intelligent students of the Bible to believe that the world has already begun the countdown leading to Armageddon. Signs in the earth at this time, as expounded upon by Bible prophecy, reveal that events in the Middle East, including developments in Israel and Russia, testify to the imminent coming of the Lord Jesus Christ to reign on earth.

The statements of the Bible relating to these matters are not expressed in vague, uncertain language, but are clearly stated in terms that leave no question for doubt.

#### THE COUNTDOWN TO ARMAGEDDON HAS COMMENCED

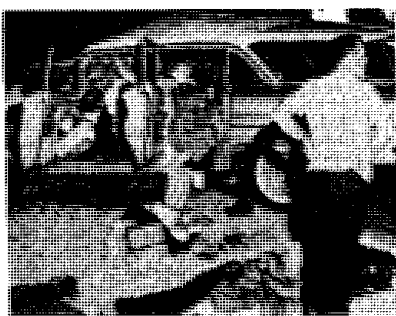
The trends of today: permissiveness, pollution, political instability, economic crisis reveal there is no hope for humanity apart from divine intervention. Civilization faces ruin apart from that; a ruin that will involve both you and yours ultimately.



Famine - Predicted:  
Matthew 24:7.

#### WHAT OF PERSONAL SALVATION?

On the other hand, the Bible reveals that personal salvation is closely connected with the second coming of the Lord. He comes to reward his followers with life eternal, to save the world from the folly of man (Revelation 11:18), and to set up on earth his own glorious rule. These are some of the facts of divine revelation that you should consider. God has a purpose with this earth that provides for the amelioration of conditions - a future in which a place can be reserved for you, if you display the wisdom of seeking out the evidence.



Read Test - fulfill your destiny

- 2 Tim. 3:2-3.

the completely free book that will be sent you. When you have examined the evidence of that book, you will be given the opportunity of obtaining further, completely free literature, explanatory of the Bible, including a special Home Study Course, that will enable you to become your own interpreter of its glorious message.

But, unless you request otherwise, you will not be personally visited. We are anxious for you to examine the evidence of the Bible on your own account, and to make your own decision in regard to its teaching.

Remember! The times are significant; the issues are vital. You owe it to yourself and your family to seek God's way. Why not commence now, by applying for this free book, which will be mailed to you without charge of any kind, and without obligation.

Bible prophecy is the mould in which history is cast - your destiny can find a place therein.

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This leaflet will be mailed to you completely free of charge and without obligation on application to:

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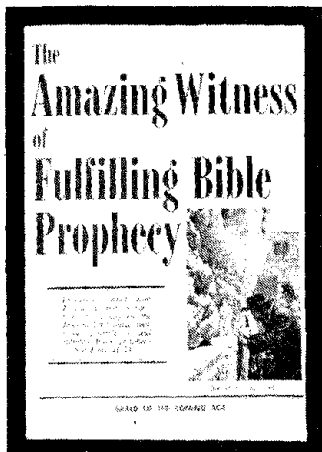
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WEST BEACH, S.A. 5024





St. and Emu St., Eum Park.

- 7—Exh: W. White. Lect: G. Bundesen, *Baptism Essential To Salvation*.  
 14—Exh: G. Bundesen.  
 21—Exh: L. Osborne.  
 28—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.

- 6—Combined S. School Prize Night at Coorparoo Hall.  
 7—Exh: R. Hill. Lect: R. Hermann, *Baptism, A Bible Truth*.  
 9—7.45pm Kings of Israel study: home J. Cowie.  
 14—Exh: R. Hermann. Lect: R. Evans, *The nature and personage of God*.  
 20—Young Folks Break-up evening.  
 21—Exh: K. Papowski. Lect: R. Thiele, *The Arms Race: Will man destroy himself*.  
 28—Exh: W. Crew. Lect: R. Hill, *Man's three great needs fulfilled in three great promises*.

April (God willing).

- 1—7pm A.B. mtg, 37 Corinda Gr., Springfield.  
 3—7.45pm Study: H. Ceiley, *The trial of Abraham's Faith*.  
 5—7.30pm Snr. CYC: W.D. Fleming, *The Word Made Flesh*.  
 7—Exh: S.D. Kingsbury. Lect: S.J. Taylor, *Many are called: Few are chosen. Why?*  
 9—10am Sisters class, 27 Corinda Gr., Springfield, *Principles & Proverbs*.  
 10—7.45pm Revelation study, 27 Corinda Gr., H.E. Taylor: *Final exhortations* (Rev. Ch. 22).  
 12—7.45pm Mutual Improvement class  
 14—Exh: D.P. Taylor. Lect: H. Ceiley, *Christadelphians, What we believe & Why!*  
 17—Study: D.P. Taylor, *Esau and Jacob* (Gen. 26—27).  
 19—7.30pm Snr. CYC: Young breth. mtg. 7pm Jnr. CYC: 2 Stapleton St, Glenorchy, *Birds of the Bible*.  
 21—Exh: H.E. Taylor. Lect: W.D. Fleming, *The purpose of man's existence on earth*.  
 23—Public Lecture in Public Library: H.E. Taylor, *The Birth of Christ*.  
 24—Revelation study cont., 602 Nelson Rd., Mt. Nelson.  
 28—Exh/Lect: C. Blanch (L'ton), *Baptism Does it mean sprinkling or full immersion?*  
 31—Bible study: E. Harrington, *Joseph* (Gen. 30—48).

**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—7.45pm Study: L. Chilvers, *On war in*

## 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; 6pm Public Lecture. Note: To overcome problems with public transport, we intend to hold the Sunday evening public lectures at 6pm in lieu of 7pm from 7th December until approx.

### ELEVENTH TASMANIAN BIBLE CAMPAIGN

This will be held in Launceston. Main speakers will be Bro. G. Hawkins of Perth: *The Herdman of Tekoa*, and Bro. P. Pickering of Coburg: *The Illustrious Life of Joseph*.

The use of a matriculation hostel known as Newnham Hall has been secured for this function. It provides first-class accomodation at reasonable prices. Room accomodation is available for families, while dormatory facilities are provided for single people.

Newnham Hall is one of Tasmania's early pioneer homes built in 1836. It is set in beautiful park-like surroundings on the banks of the Tamar River.

Accommodation costs (adults) all-inclusive \$36.00 for 9 days. Children from 5 to 13 — \$27. Those under 5 — free.

Applications should be made to the Secretary: Bro. H.O. Crocker, 149 West Tamar Road, Launceston, Tasmania 7250. Telephone: 27 3213.

**THE ECCLESIAL CALENDAR for DECEMBER, 1975**

Israel (2 Sam. 2:12-32). R. Bracey:  
*David becomes king in Hebron*  
(2 Sam. 2:1-11).

- 5-Elpis Israel study: J. Kershaw, home D. Kitto.
- 6-Senior CYC: R. Bracey, *The Final Exhortation* (James 5:7-20).
- 7-Exh: D. Kitto. Lect: F. Onley, *Faith Healing examined by the Bible*.
- 10-7.45pm Study: M. Wright, *Keep yourselves in the love of God* (Jude 17-25).
- 12-Eureka study: G. Dangerfield, home D. Seaman.
- 14-Exh: C. Blanch. Lect: J. Kershaw, *A Universal Revolution near at hand*.
- 17-Study, B. Johnson, *Called to his Service*. H. Day, *Reward for Service*.
- 19-Elpis Israel study.
- 21-Exh: J. Kershaw. Lect: D. Case, *How the Past can tell us of the future*.
- 28-Exh: F. Onley. Lect: K. Niejalke, *Middle East Turmoil, How Peace Will Come*.

**BOOLAROO - Christadelphian Hall, 14 Fifth St., Boolaroo. (Rec: J. Richards, 17 Church St., Gateshead 2290. Tel: 43 0106).**

- 1-Monthly A.B. meeting, at home E. Witton.
- 2-1st Princ. at N. Davies.
- 3-Daniel study: J. Richards (Ch. 11).
- 5-MIC: Lect. and 2 Expositions.
- 7-Exh: J. Richards. Lect: E. Witton, *The Bible: A Guide for today, a Revelation for tomorrow*.
- 9-1st Princ. class at N. Davies.
- 10-John study: G. Darke.
- 12-Young Peoples class, home D. Pogson. Special night: D. Pogson, *The Atonement*.
- 13-S. School Breakup and Prizegiving Afternoon and tea.
- 14-Exh/Lect: B. Stretton, *The Destiny of the USA in Bible Prophecy*.
- 16-1st Princ. class at N. Davies.
- 17-Daniel study: J. Richards (Ch. 12).
- 21-Exh/Lect: G. Alchin, *Evolution; theory of self-destruction*.
- 28-Exh. Special Lect: H.P. Mansfield, *Where Christendom has failed*.
- 31-7.45pm Special night: D. Pogson, *God Manifestation in the N.T.*

# 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 3.00pm.**

- 6-Philippians study: J. Goddard.
- 7-Exh: W. Sawell (Cabramatta).
- 14-N. Davies (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 the Lismore Ecclesia.**

- 2-Tape night, home L. Stone.
- 3-Young Peoples class, home A. Roberts
- 5-Elpis Israel class, home L. Cole.
- 6-A.B. meeting, home L. Stone.
- 7-Exh: C. Leeson. Lect: K. Stone, *Israel's Second Exodus Soon!*
- 9-Genesis study: home L. Cole.
- 14-Exh: L. Cole.
- 16-Tape night, home L. Stone.
- 17-Young peoples class, home A. Roberts
- 19-Elpis Israel class: home L. Cole.
- 21-Exh: A. Roberts.
- 23-Genesis study: home L. Cole.
- 27-Literature Distribution.
- 28-Exh: A. Roulstone.
- 30-Question night: home B. Denford.

## WHERE CHRISTENDOM HAS FAILED!

This challenging title forms the title of a special lecture to be given by Bro. H.P. Mansfield, at Boolaroo, following the Summer Bible School. Extensive advertising will capitalize on the current *Herald* of that title, and associated leaflets. The Ecclesia has always appreciated the support of visiting members, and invites readers to participate again on this occasion. The lecture is scheduled for Sunday, December 28th.

**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 A.B. meeting.
- 2-10.30am Dorcas class: *Esther*.
- 4-8pm Study: B. Stretton, *Lessons from Exodus*
- 5-8pm 1st Princ. class at 30 Riverview Rd, Fairfield: *God's Way*.
- 6-7.30pm CYC Games night.
- 7-Exh: G. Gilham. Lect: J. Mansfield Snr. *Sincerity without truth cannot save*.

THE ECCLESIAL CALENDAR for DECEMBER, 1975

- 9-8pm Speakers class, Rdrs, G. Pogson, A. Mason. Summary, M. Blackwood, L. Salmon: *Eternal Life on earth; not in heaven.*
- 11-8pm Study, Commandments of Christ No. 11: J. Mumby, 2 Pet. 1:1-11. E.H. Baird, *Divine Revelation; antidote to moral corruption.*
- 13-S. School Anniversary and Prize night at 7.45pm
- 14-Exh: R. Pogson. Lect: A. Russell, *The March of Communism-or the Coming Kingdom of God?*
- 15-8pm G.E.S. meeting.
- 18-8pm study: B. Stretton, *Lessons from Exodus*
- 21-Exh: W. Latta. Lect: R. Lowe, *Immortality: A Bible promise, not a present possession.*
- 25-8pm Special study.
- 28-Exh: E. Baird. Lect: R.W. Sawell, *Christ to defeat Russia in Israel.*

CAMPSIE - Cnr Beamish & Fletcher Sts. (Rec: J. Mansfield, 212 Vineys Rd., Dural 2158. Telephone: 661 1828).

- 3-10.30am Sisters class, Micah: J. Mansfield Snr. 8pm Ezra study: John Mansfield.
- 7-Exh: K. Jamieson. Lect: B. McClure, *One Baptism: A Bible Truth.*
- 10-Law Moses class: C. Jamieson, *Minor things of the Law.* R. Mansfield, *Finishing and parting admiration.*
- 11-7.30pm S.S. Prizegiving night.
- 14-Exh: J. Alchin. Lect: P. Sawell, *God's promises to Abraham; How we can benefit from them.*
- 17-Sisters class: *Micah.* 8pm Ezra study John Mansfield.
- 21-Exh: S. Lake. Lect: D. Mansfield, *E.E.C. Its place in the coming world crisis.*
- 28-Exh: G. Jamieson. Lect: C. Jamieson, *The 2nd coming of Christ: The only hope for man.*

FIGTREE - Figtree Hall, Princes Hwy, (Rec: M. J. Healy, 25 Thames St., West Wollongong 2500. Tel: 29 3301).

- 3-Acts study, M. Healy, Address to people at Jerusalem (Acts 22), home K. Joseph.
- 6-Worship class, home M. Bonner.
- 7-Exh/Lect: J. Gilmore, *Baptism Essential to Salvation.*
- 10-Ephesians study: M. Bonner, home F. Joseph.
- 14-Exh/Lect: R. Sawell. *Zechariah's*

*Prophecy of Armageddon.*

- 17-Acts study: M. Healy, *Before the Council* (Acts 23), home K. Joseph.
- 20-Elpis Israel class: E. Reeve, home M. Healy.
- 21-Exh: M. Bonner.
- 28-Exh: F. Joseph.

GRANVILLE - 26 The Avenue. (Rec: H. Hadley, 204 Excelsior St, Guildford, 2161. Telephone: 632 7697).

- 3-Study: B. Butters, *Parables of Messiah.*
- 7-Exh: L. Goodman. Lect: E. Mansfield, *Tower of Babel, Foundation of Modern Religion.*
- 10-Bible class, A.S.K. notes: O. Forsdike.
- 14-Exh: B. Butters. Lect: B. Byrnes, *Who offers you more: The World or Christ?*
- 17-Bible class: *Parables of Messiah:* G. Darke.

PENNANT HILLS - Lower Hall Community Centre, Yarrara St. (Rec: R. Carr, 100 Essex Street, Epping 2121. Telephone: 869 8452).

- 3-8pm Isaiah study, K. Jamieson, 10 George Street, Pennant Hills.
- 7-Exh: P. Sawell. Lect: R. Carr, *The Gospel of Christ: its power to transform.*
- 10-8pm Study: P. Clifton, at various homes.
- 14-Exh: A. Russell. Lect: R. Crocker, *God's Love Permits Human Suffering.*
- 17-8pm Isaiah study: K. Jamieson, 10 George Street, Pennant Hills.
- 21-Exh/Lect: L. Goodman, *God's anger will be revealed.*
- 24-8pm Ruth study: J. Green, at various homes.
- 28-Exh/Lect: C. Byrnes, *Has Christianity Failed?*

PUNCHBOWL - The Masonic Hall, 29 Arthur Street. (Rec: M. Gilmore, 118 Marine Drive, Oatley 2223. Telephone: 57 6986).

- 2-M.I. class
- 5-Elpis Israel class.
- 7-Exh: W. McKinlay. Lect: C. O'Connor, *Baptism: Life through Death.*
- 9-Study: P. Shead, *Lessons from numbers.*
- 12-Sunday School Prize Night.
- 14-Exh: M. Bonner. Lect: K. Dennes,

THE ECCLESIAL CALENDAR for DECEMBER, 1975

*The Genesis Flood; an historic warning for today.*

- 16—Study: G. Denford, *Lessons from numbers*.  
19—Elpis Israel study class.  
21—Exh: W. Wolstencroft. Lect: C. Ceiley, *Your soul is not immortal*.  
23—Bible class.  
28—Exh: F. Olsen. Lect: P. Niven, *Christ's Return is Certain*.  
30—M.I. Class.

RIVERWOOD — 265 Bopds Rd. (Rec: D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Telephone: 533 1571).

- 3—Study: C. Russell, *David's son — Absalom* (2 Sam. 15).  
7—Exh: G. Russell. Lect: K. Dennes, *Baptism Essential to Salvation*.  
10—Young Brethrens class, K. Casey, *Song of Moses and the Lamb*. S Gilmore, *Sincerity without truth can not save*.  
14—Exh: W. Rosser. Lect: W. Munro, *Jerusalem: future centre of world peace*.  
17—Quarterly business meeting.  
21—Exh: D. Gilmore. Lect: D. Shaw, *Creation, a witness to God's existence*.  
28—Exh: B. Shaw. Lect: W. Rosser, *Why Church dogmas cannot save*.

SUTHERLAND — 77 Acacia Rd. (Rec: E. J. Ritchie, 104 Cawarra Rd, Caringbah 2229. Telephone: 525 2337).

- 3—8pm Mutual Improvement class.  
7—Exh: K. Dennes. Lect: J. Mansfield, *Baptism Essential To Salvation*.  
9—10.30am Sisters class.  
10—8pm Hebrews study: E. Mansfield.  
14—Exh: K. Cook. Lect: J. Hodgkinson, *Israel: A World Problem*.  
17—8pm 1st Princ. class: R. Steel, *Life of Abraham* (Gen. 14).  
21—Exh: E. Ritchie. Lect: C. Lean, *Peace and Goodwill on earth: When?*  
22—8pm A.B. meeting.  
23—10.30am Sisters class.  
28—Exh: R. Steel. Lect: V. Shane, *The Bible; 1976; and you!*

TAREE (NSW) — Mem. meetings at 11am at the home of Bro. & Sis. Henriksen, Lot 2, Old Bar Rd., (2 miles from Highway). Tel: (065) 52 3904.

(Visitors welcome).

YAGOONA — Worland St. (Rec: K. Cook, 2 Macdonald St., Auburn 2144. Telephone: 649 9483).

- 3—Study: W. Munro, *The old and the new man*.  
5—Revelation study: R. Pogson, *The 6th and 7th Vial* (Rev. 16).  
6—7.30pm Y.P. study: B. McClure, *The Man Moses*.  
7—Exh: K. Cook. Lect: S. Cook, *The Hope of Israel is the hope of the world*.  
9—Elpis Israel class.  
13—7.30pm S. School Anniversary and Prizegiving.  
14—Exh: D. Carroll. Lect: G. Steel, *Separating from the world; yet co-operating with it*.  
17—Study: Commandments of Christ nos. 57-63, S. McKinlay and S. Cook.  
21—Exh: R. Pogson. Lect: J. Ceiley, *Peace and Goodwill; present fantasy but future reality*.  
28—Exh: W. Munro. Lect: R. Pogson, *Current Events in Prophecy*.

## West Aust

MT. HAWTHORN — Masonic Hall, cnr Hobart and Shakespeare Sts. (Rec: P. Duperouzel, 62 Sandgate St. Sth. Perth, 6157. Tel: 67 3408).

- 3—Eureka study, Central Hall.  
5—Study: Home A. Harrison.  
7—Exh: P. Duperouzel. Lect: A. Payton, *One Baptism; A Bible truth, many counterfeits*.  
10—Romans study in Central Hall.  
13—Sunday School Prizegiving.  
14—Exh: N. Rice. Lect: D. Hurn, *Christ's Return: The only remedy for the world food crisis*.  
17—Eureka study in Central Hall.  
20—Kitchen evening for S. Crew and K. Bailie in Hawthorn Hall.  
21—Exh: A. Harrison. Lect: J. Milverton, *Hell is the grave not a place of torment*.  
28—Exh: J. Ullman. Lect: W. Crew, *Armageddon; Its true Biblical meaning*.

PERTH — 62 Canning Highway, Victoria Park. (Rec: J. Ullman, 38 Doney Street, Alfred Cove 6154. Telephone 30 4199).

- 3—Eureka study class: G. Hawkins.

- 6--Mutual Improvement class.
- 7--Exh: Lect: B. Hayles, *One Baptism A Bible truth. Many counterfeits futile rituals.*
- 10--Romans study class: J. Ullman, *Israel Divinely selected.*
- 12--7pm Prizegiving (Sunday School)
- 14--Exh: A. Newton. Lect: *The Keys to God's Kingdom, Peter was never a Pope.*
- 17--Eureka study class: G. Hawkins.
- 21--Exh: S. Fergusson. Lect: A. Hayles, *Why Should a Saviour Die?*
- 28--Exh: G. Hurn. Lect: G. Hawkins, *The Middle East will become the inheritance of Abraham and Jesus Christ.*

### HELPFUL SUPPORT

We gratefully acknowledge support received from many readers in the publication of *The Ecclesial Calendar*. A financial donation was received from the Adamstown Ecclesia with the comment: "We do appreciate the practical need that the *Calendar* fills in Ecclesial life today, and pray that this valuable work may be allowed to continue until the return of Christ which we believe to be very near."

## 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.*

#### DECEMBER, 1975

20th to 28th - at RATHMINES, NSW. 36th Bible School. Complete coupon to ensure accommodation.

#### JANUARY, 1976

10th to 19th - at LAUNCESTON, Tasmania. Eleventh Tasmanian Bible Campaign.

#### FEBRUARY, 1976

14th to 24th - at ENFIELD, S.A. Bro. J. Ullman will outline "Malachi's call to the sons and daughters of God."

#### APRIL, 1976

16th to 18th (Easter period)-at LAUNCESTON, Tasmania. Bro. J. Martin, leader.

#### MAY, 1976

15th to 23rd - at RATHMINES, NSW. 37th Bible School.

#### JUNE, 1976

12th to 14th - at BURWOOD, Victoria. Effort by Bro. J. Martin, "Elijah the Tishbite."

#### JANUARY, 1977

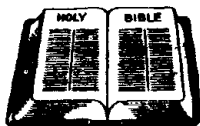
8th to 16th - at HOBART, Tasmania. Twelfth Tasmanian Bible Campaign.

#### FLAT TO LET (South Australia).

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| NAME (State Mrs./Miss) | ADDRESS<br>(include Postcode) | Baptised | Ecclesia | Age (or age-group) at Bible School | Relationship of Members Accompanying You |
|------------------------|-------------------------------|----------|----------|------------------------------------|--|
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**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.

## THE APOCALYPSE MADE PLAIN

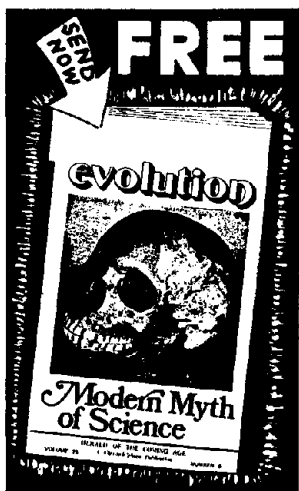
Appreciative comments have been received from those who are receiving the tapes on this extended theme. Study notes are provided with the tapes. If you have not commenced a study of the Apocalypse, commence now. You can begin at the beginning. In that case, send details with your application: Type of tape required (reel or cassette), and number of notes required. Send to Logos Publications, West Beach Post Office, South Australia - 5024.

### LATEST "HERALD" COVER

The Truth-destroying teaching of evolution is challenged in the latest "Herald of the Coming Age." An attractive two-color cover is specially designed to appeal, and draw attention to the booklet. Supplies are now available from Logos Office, and we recommend that readers and ecclesias obtain a quantity for distribution and reference.

Lectures can be based upon this subject, using the "Herald" in advertising. For this purpose, G.P.A. has available PRINTER'S BLOCKS and artwork for loan, to incorporate this illustration in newspaper and circular adverts. We welcome enquiries to GPA, C/- P.O., West Beach, S.A. 5024.

Supplies of the *Herald* are available from Logos Publications at 50 copies—\$2.50; 500 copies—\$16.66; to which please add at the rate of \$1 per 50 copies.



## ***Distribute the Truth's message... in your area***

Special title "Herald News-leaflets" are available for ecclesial and personal distribution, as an aid to bring the facilities of the Truth before the public in your area. We recommend you utilise these leaflets, and co-operate in the extension of the Truth in accordance with the Master's instruction: "Occupy . . . . till I come."

The leaflets are available in parcels of 1,000 priced at \$15 per 1000 including postage. Reply-paid cards can be supplied for an additional \$5 per 1,000. Remittance should be included with order, to enable us to economise on accounting.

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**THE ECCLESIAL CALENDAR for DECEMBER, 1975**

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**3. WHERE ARE WE HEADING** – A current events leaflet pointing to the hope of the Gospel in contrast to the frustrations of modern life.

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*IN N.S.W.:* J. Mansfield, 1 Melville Avenue, Strathfield 2135. (Tel: 76 6540).

*IN VIC:* M. Islip, 162 Maltravers Rd, Ivanhoe 3079.

*IN S.A.:* M. Goodwin, P.O. West Beach, 5024 (Tel: 356 0436).

*IN W.A.:* J. Ullman, 38 Doney St., Alfred Cove 6154 (Tel: 30 4199).

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Seven days without the Word  
makes one "weak"!

**BIBLE READINGS for DECEMBER**

|    |              |            |    |              |
|----|--------------|------------|----|--------------|
| 1  | Esther 9, 10 | Jonah      | 1  | Heb. 6, 7    |
| 2  | Job 1, 2     | 2, 3       | 2  | 8, 9         |
| 3  | 3, 4         | 4          | 3  | 10           |
| 4  | 5            | Micah      | 1  | 11           |
| 5  | 6, 7         | 2          | 2  | 12           |
| 6  | 8            | 3, 4       | 3  | 18           |
| 7  | 9            | 5          | 4  | James 1      |
| 8  | 10           | 6          | 5  | 2            |
| 9  | 11           | 7          | 6  | 3, 4         |
| 10 | 12           | Nohum 1, 2 | 7  | 5            |
| 11 | 13           | 3          | 8  | 1 Peter 1    |
| 12 | 14           | Habak. 1   | 9  | 2            |
| 13 | 15           | 2          | 10 | 3, 4, 5      |
| 14 | 16, 17       | 3          | 11 | 2 Peter 1, 2 |
| 15 | 18, 19       | Zeph. 1    | 12 | 3            |
| 16 | 20           | 2          | 13 | 1 John 1, 2  |
| 17 | 21           | 3          | 14 | 3, 4         |
| 18 | 22           | Hag. 1, 2  | 15 | 5            |
| 19 | 23, 24       | Zeck. 1    | 16 | 2, 3 John    |
| 20 | 25, 27       | 2, 3       | 17 | Jude         |
| 21 | 28           | 4, 5       | 18 | Rev. 1, 2    |
| 22 | 29, 30       | 6, 7       | 19 | 3, 4         |
| 23 | 31, 32       | 8          | 20 | 5, 6         |
| 24 | 33           | 9          | 21 | 7, 8, 9      |
| 25 | 34           | 10         | 22 | 10, 11       |
| 26 | 35, 36       | 11         | 23 | 12, 13       |
| 27 | 37           | 12         | 24 | 14           |
| 28 | 38           | 13, 14     | 25 | 15, 16       |
| 29 | 39           | Malachi 1  | 26 | 17, 18       |
| 30 | 40           | 2          | 27 | 19, 20       |
| 31 | 41, 42       | 3, 4       | 28 | 21, 22       |





JANUARY, 1976 (Issue 115)

## SERVICE TO THE ECCLESIA

“If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another’s feet” (John 13:14). The Man of Sin has again travestied these words by ostentatiously washing the feet of a row of beggars. But Christ’s lesson — that of humility — is too plain to be misunderstood. The mind which we are to exhibit is not natural to us. The flesh is proud, consequential — aims at importance. Let us not confound the humility which Christ inculcates with shyness — with that mental imperfection which makes the head droop, the face blush, which inclines us to take a back seat and robs us of our courage. Christ’s humility was active and practical — it had backbone and go about it. Let us develop it. It is not always agreeable to take the place of a servant, especially to those whom we think our inferiors. But this is what Christ requires — an industrious, loving humility — a serving of others (Irrespective of their standing) as occasions offer. Some can labour in order to give to him that hath not; some can take a turn by the sick bed; and so forth. It is our mission to serve — to do good — and every position of life in which we may be placed will provide us with countless opportunities. If we realize our mission — if we are obedient to the teaching of Christ — there will be no haughtiness, no domineering, no supposed superiority. It is not necessary that there should be any abandonment of ecclesial or social positions to carry out Christ’s precept. The thing is for every one, be he father or child, master or servant, presiding brother or hall-keeper, to see that he fills his position, not for his own selfish ends, but as a means of blessing to others.

# 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

A new year commences, and with it a new life for a number of our friends. We welcome them as newly-baptised brethren and sisters in Christ Jesus, trusting that their new life will reveal a steadfast dedication to the things that count, and a sincere desire to "please him who has called them to glory and virtue." May we all set our steps firmly towards the Kingdom in 1976 (God willing).

Perth: *Mr. Peter Maddin* (son of Bro. T. Maddin), baptised 22nd November.

Sutherland: *Miss Wendy Mercer* (on December 1st); *Mrs. Carolyn Hall*, wife of Bro. Vernon Hall (on December 9th).

Booloroo: *Mr. & Mrs. G. Eastham*, int. friends, baptised in Lake Macquarie on 25th November.

## ECCLESIAL TRANSFERS

The following members have taken up new ecclesial associations.

To Cabramatta: *Bro. & Sis. L. Whitehead* (from Granville).

## ENGAGEMENT CONTRAGULATIONS

We are delighted to record the following news of engagement to marry. It is hoped that this period of preparation will be helpful, as providing valuable lessons in the spiritual walk. May God's blessing overshadow all activities to His glory.

*Bro. Donald Hunter* and *Sis. Maureen Stagg* (Perth) have announced their engagement.

## UNITED IN MARRIAGE

The pleasure of companionship and support in life's joys and trials is antici-

pated by the following couples. Marriage, in the framework of the Truth, is a wonderful privilege, and designed to assist in the development of Godly characteristics. Whilst we congratulate those entering this stage of their lives, it is valuable to recall that all saints eagerly wait the coming of the Divine Bridegroom, when the spiritual marriage (the grandest experience of all time) will occur.

Meanwhile, we extend best wishes to:

*Bro. Kim Bailye* and *Sis. Shirley Crewe*, both of Katanning, W.A., whose marriage occurred on 27th December at Perth Central Hall.

*Bro. Fred Derecki* and *Sis. Lynette Horgan*, to be married 4pm, Jan. 10th, at Enfield.

## FAMILY NEWS

Congratulations are extended to the following parents, who have been blessed with an increase to their families. It is a wonderful responsibility upon parents to protect their young from the evil environment of today's world, and a great privilege to teach them Divine prospects. Teach them Divine precepts.

To Bro. & Sis. Les Whitehead (Cabramatta), a daughter, *Sharon Elizabeth*.

To Bro. & Sis. Keith Joseph (Figtree) 1 daughter, *Sarah Ruth*, on 6th December.

## AWAITING THE RESURRECTION

With deep sorrow, Cumberland Ecclesia reports the death of *Bro. Mortimer Flint*. Bro. Flint was greatly loved by the brethren and sisters for his kindly and pleasant manner, his steadfastness and consistency, and for his words of encouragement to young and older. Together with his sister-wife, Betty, he labored at Kingston in the South East in recent years, in a self-sacrificing and devoted manner, and

partly due to their sterling efforts, three residents of that town have now embraced the Truth.

Bro. Flint will be greatly missed in the Cumberland Ecclesia, but his work continues on in his sister-wife, Betty, and two sons, Robert and Peter, who are actively engaged in the Lord's service. Bro. Flint's service of nearly forty years in the Truth was exemplary, revealing his trust and confidence in Yahweh as the God of his salvation. Our sympathies are with those who have lost a loving husband and father, but we are certain that they will take comfort in the anticipation of the resurrection at the Lord's coming, when all faithful endeavours will be rewarded.

## ECCLESIAL FELLOWSHIP

Yagoona Ecclesia is pleased to report that in August 1975, *Sis. Robyn Cato* (nee Stokes) was received into fellowship, following her admission of error in marriage out of the Truth and her sincere desire to resume fellowship.

## FELLOWSHIP AND SHAFTESBURY ROAD ECCLESIA

On behalf of the Sydney Ecclesias meeting at Cabramatta, Granville, Pennant Hills, Punchbowl, Riverwood, Sutherland and Yagoona, I have been requested to advise that they have each resumed fellowship with Shaftesbury Road Ecclesia.

This follows successful negotiations with Shaftesbury Road Ecclesia and acceptance of the following basis:

- (a) the present possession of the miraculous gifts of the Holy Spirit is 'no part of our understanding of Scripture as Christadelphians' (a phrase used by the Editor of the Christadelphian Magazine in a circular dated March 1972, directed to all ecclesias), in which Bro. Nicholls uses the word 'miraculous' to simply describe the gifts of the Holy Spirit which are indeed all miraculous. The word

'gifts' above connotes the power to command God's Spirit.

- (b) There is no evidence extant that indicates that any of the above gifts are possessed by any today,
- (c) It is the duty of any ecclesia to discipline any member of the above who proclaims either in themselves or in others, possession of any of the above gifts.

The restoration of fellowship on the basis of the truth, honoured and upheld is a source of great joy to us and we trust that we may be able to reap the fruits of our labours in the last days that remain unto the coming of our Lord.

We would greatly appreciate the inclusion of this letter in the next convenient issue of your magazine.

On behalf of the Ecclesias listed above,

W.E. Sawell, Secretary.

## GENERAL NEWS

Launceston Ecclesia advises its participation in the project Dedication 75/ Witness 76. During the past year, it held three special exhortational events in the cause of Dedication. It is now anticipated to Witness in 1976 with special lectures, classes for interested friends, and a desire for a more zealous approach to those "without." May Yahweh bless the work not only now, but "until the Lord come." (D.C.)

Woodville Ecclesia enjoyed an outstanding evening at its recent Sunday School Prizegiving. The School was encouraged to learn that an average mark of 87% was gained by the scholars who sat for the Association Examination (all those eligible in the School participated), and ten Association Awards were presented. The School also achieved 3 Project Awards for work performed during the year. After the prizegiving, the School performed a very interesting program of recitations, songs, readings and instrumental items, surrounding the Drama of Daniel. Bro. E. Hubbard, Superintendent, expressed the desire of the Staff and students for renewed dedication in the year ahead, pending the return of the Master.

# Ecclesial Activities

During JANUARY, 1976 (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).

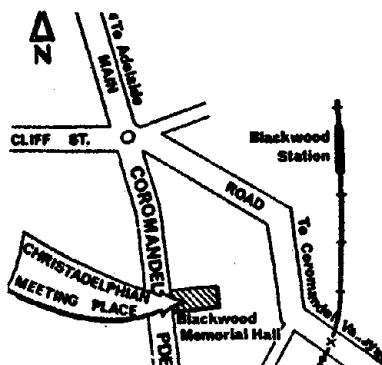
Sundays-11am Memorial; 7pm Lecture.

4-Exh: A. Johnson. Lect: A. C. Dangerfield.

11-Exh: P. Weller. Lect: R. Collett.

18-Exh: P. Cresswell. Lect: R. Flint.

25-Exh: M. Brumby. Lect: D. Brumby.



**BRIGHTON** - 390 Morphett Rd, Warradale 5024. (Rec: G. J. Kortman, C/- Post Office, Echunga, 5153. Telephone: 388 8341)

Sundays-11am Memorial, 7pm Lecture.

4-Exh: A. Archer. Lect: B. Luke, *The Bible: God's Inspired Blueprint for Survival*.

8-Arranging Brethren's meeting.

11-Exh: E. Wilson. Lect: J; King, *God's Terms for Salvation*.

18-Exh: A. Pitcher. Lect: B. K. Gore,

*Jerusalem: Future Centre of World Government.*

25-Exh: P. Weller. Lect: A. Baird, *The Bible's Explanation of Hell*.

31-Study: *Making Prayer Powerful*, H. P. 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.

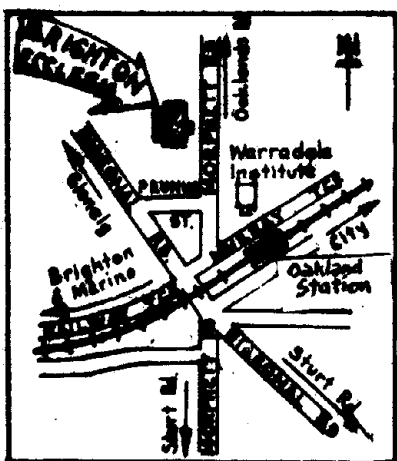
4-Exh: B. Luke. Lect: J. King, *The Bible: God's Inspired Blueprint for survival*.

11-Exh: G. Alchin. Lect: C. Story, *The Jew: Witness to Bible Truth*.

18-Exh: J. Luke. Lect: G. Alchin, *Jesus Christ will soon rule the World from Jerusalem*.

25-Exh: Max Lund. Lect: J. Siviour, *Significant Facts proving the Bible is true*.

29-7.30pm Arranging Brethren's meeting



**ENFIELD** - 344 Hampstead Road., Clearview. (Rec: D. Horgan, 12 Pope Crescent, Hope Valley 5090). Sundays-11am Memorial; 3pm Sunday School; 7pm Public Lecture.

- 4-Exh/Lect: N. Lloyd, *The Bible: Living witness to God's existence.*  
 10-4pm Wedding of Sis. L. Horgan to Bro. F. Derecki.  
 11-Exh: J. Luke. Lect: D. Manser, *The resurrection of Christ; Myth or miracle.*  
 18-Exh: P. Weller. Lect: J. Martin, *Israel: Key to World Peace.*  
 25-Exh: B. Williams. Lect: B. Luke, *Armageddon: Its meaning and purpose in God's plan.*

**GLENLOCK** - Via Morgan. (Rec: B. G. Hollamby, 4 Andrew St., Waikerie 5330. Telephone: Waikerie 352).

- 4-Exh: C. Hollamby.  
 11-Exh: R. McLean.  
 18-Exh: R. Hollamby.  
 25th to 27th-Special study weekend: Psalm 68, Leader: D. Shaw.

**SALISBURY LECTURES**-Sponsored by Enfield Ecclesia.

- 4-Lect: J. Mansfield, *Belief and baptism essential for salvation.*  
 18-Lect: K. Risley, *The Bible reveals Russia's policy in the Middle East.*

**TEA TREE GULLY** - Highbury Inst., Valley Rd. (Rec: M. K. G. Pitt, 147 Second Avenue, Royston Park, 5070. Telephone: 42 2357).

Sundays-11am Memorial; 3pm Sunday School; 7pm Public Lecture.

- 4-Exh: J. Churches. Lect: *The Bible: Logical, Reliable and Essential.*  
 11-Exh: A. Cheek. Lect: W. Temple, *It is life eternal to know God and Jesus Christ, His Son.*  
 12-8pm A.B. meeting.  
 18-Exh: W. Excell. Lect: J. Luke, *Jesus Christ, the Son of man.*  
 25-Exh: P. Cresswell. Lect: P. Scott, *Our World and Noah's: Striking Parallels!*

**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.

- 4-Exh/Lect: A. Newton (Perth), *Is Doomsday Our Destiny?*  
 5-7.45pm A.B. meeting.  
 11-Exh: W. McAllister. Lect: G. Wigzell, *Promises to Abraham, Cause of Middle East Turmoil (Gen. 13:14-17)*  
 17-Literature distribution and family evening.  
 18-Exh: H.P. Mansfield. Lect: P.J. Mansfield, *Promises to David soon to be fulfilled in Christ (2 Sam. 7).*  
 25-Exh: M. Lund. Lect: G. E. Mansfield, *The Man Born to be King (John 18:37).*  
 26-Annual Ecclesial Picnic on River Murray.  
 28-Quarterly business meeting.

## OPENING MEETING OF THE ADELAIDE SUBURBAN YOUNG PEOPLE'S GROUP

This is scheduled to be held in the Woodville Ecclesial Hall on Saturday, 17th January at 8 p.m.

Theme: **WHAT THE FUTURE WILL REVEAL FOR YOU!**

The Speaker, Brother H. P. Mansfield will provide an exhortation for young people based on the signs of the times, particularly emphasising the program of prophecy before us, and underlining the challenge that this presents to brethren and sisters.

The talk will be presented in the form of a challenge, and opportunity will be given by the audience to question or challenge the speaker in return. The idea will be to set minds working on the program of prophecy before us, that all may be alerted to the great test of these closing "perilous times."

# 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 mtg; 7pm Public Lecture.

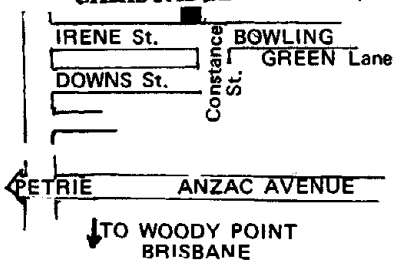
4-Exh: R. Bailey. Lect: S. Arthur, *Is the Kingdom of God at present in existence?*

11-Exh: J. Higgs. Lect: R. Stead. 16-7.45pm Young People's evening: C. Venn, *The Jewish Calendar*.

18-Exh: K. Papowski. Lect: W. Joseph, *The future of Israel in the Western Powers*.

25-Exh: R. Rock. Lect: J. Cowie, *World out of control; The Divine Solution*.

## REDCLIFFE CHRISTADELPHIAN HALL



**REDCLIFFE** - 4 Irene Street. (Rec: P. Evans, 108 Speight St., Brighton 4017. Telephone: 69 2149).

## REDCLIFFE ECCLESIAL HALL-PURCHASE APPEAL

The Redcliffe Ecclesia is located in the city of Redcliffe, some twenty-five miles from Brisbane. It has a membership of some 41 members, many of whom are elderly. For some time they have occupied a hall that was built by the Petrie Terrace Ecclesia, and to whom they paid a nominal rental. However, under present circumstances existing in the Brisbane area, the Petrie Terrace Ecclesia has intimated that it is not prepared to permit the present arrangements to continue, and has set a cost on the hall of \$30,000. The Redcliffe Ecclesia is at present endeavouring to raise the finance to purchase the hall, and would appreciate the assistance of brethren and sisters from other parts.

This assistance can take the form of:

1. Outright gifts or donations;
2. Interest Free loans.

All such donations should be made payable to the Treasurer, Brother M. Lewis, C/- Post Office, Box 102, Redcliffe, Queensland 4020 - and should be clearly marked "For the Hall-purchase appeal."

Ecclesias can assist by arranging for Ecclesial collections for this purpose.

The Redcliffe Ecclesia has endeavoured to maintain the truth in its purity in its area, and is deserving of the help and co-operation of brethren and sisters elsewhere. In a letter of appeal, the Recorder (Bro. Paul Evans) comments: "We do seek your help at this time, and trust that it is the will of our heavenly Father, to be allowed to serve Him in faith and truth from this centre."

We propose to set forth the Appeal in further detail in our next issue. Meanwhile, the brethren of Redcliffe will be encouraged by your sympathetic interest to their call of help at this time.

- Editor.

Sundays—9.15am School; 11am Memorial meeting 7pm Public Lecture.

- 4—Exh: R. A. Evans. Lect: R. Elton, *Nuclear Annihilation or Christ.*
- 7—10.30am Sisters class, home J. Townsend.
- 8—7.30pm Amos study at hall.
- 11—Exh: R. Stead. Lect: J. Cowie, *How sin entered the world and how it will be removed.*
- 14—7.30pm Elpis Israel class in hall.
- 18—Exh: E. Townsend. Lect: P. A. Evans, *The rest of the world versus Jerusalem.*
- 21—10.30am Sisters class at home of J. Townsend.
- 22—7.30pm Amos study in hall.
- 25—Exh: M. Steele. Lect: D. McGahey, *Why Does God Permit Pain and Suffering?*
- 28—7.30pm Elpis Israel class in hall.

**ROCKHAMPTON NORTH** — CWA Hall, Poinciana St., off Rockonia Rd. (Rec: G. Hill, 1 Livermore St., Rockhampton 4700. Telephone: 27 1452).

- 4—Exh: G. Hill. Lect: *Will Christ come in 1976?*
- 11—Exh: L. Osborne.
- 15,22,29—Study, home G. Black, 187 Rush Street.
- 18—Exh: W. White.
- 25—Exh: G. Bundesen.

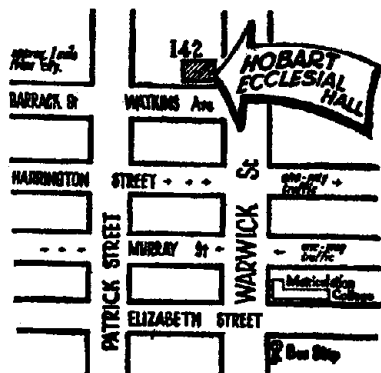
**WILSTON** — The Community Hall, 2126 Gympie Rd., Bald Hills, Brisbane. (Rec: R. A. Evans, 40 Wardell St., Ashgrove, 4060. Telephone: 38 3365).

- Sundays—9am Sunday School & Elpis Israel class; 11am Memorial; 7pm Lect.
- 4—Exh: R. Evans. Lect: R. Hill, *The resurrection of Christ: A Bible Fact!*
- 11—Exh: R. Hill. Lect: R. Kilgus, *The Bible's Answer to Earth's Problems!*
- 18—Exh: J. Cowie. Lect: T. Dawson, *Russia, Turkey & Egypt at the time of the end.*
- 25—Exh: R. Thiele. Lect: R. Hermann, *How can I find which religion is right?*

# 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.

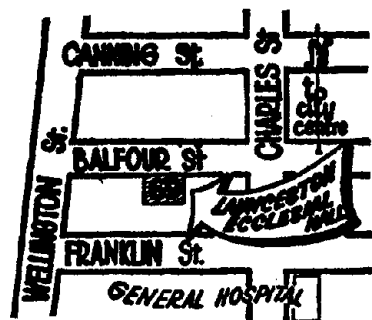
- 4—Exh: H. E. Taylor. Lect: S. Kingsbury, *Christ is coming; are you ready?*
- 7—7.45pm study: D.P. Taylor, *Esau and Jacob* (Gen. 26,27).
- 11—Exh: W.D. Fleming. Lect: H.E. Taylor, *The challenge of Divine Revelation.*
- 18—Exh: S.D. Kingsbury. Lect: W.D. Fleming, *The Bible and archaeology.*
- 22—Special study: G. Hawkins (Perth), *To shew unto his servants—Lo, the time is at hand.*
- 24—Study cont: G. Hawkins.
- 26—Exh/Lect: G. Hawkins, *Bible facts about the future.*
- 28—7.45pm study: S.D. Kingsbury, *Samuel.*
- 30—7.30pm Snr. CYC, Young Brethren's Evening. 7pm Jr. CYC at 2 Stapleton St., Glenorchy, *Rivers in the Bible.*



**HOBART ECCLESIA** invites attendance to a special series of studies on "The Revelation," to be delivered by Bro. G. Hawkins. See details in Hobart Calendar.

THE ECCLESIAL CALENDAR for JANUARY, 1976

- 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.
- 4-Exh: K. Niejalke. Lect: M. Wright, *You can trust the Bible.*
- 11-Exh: S. Kingsbury. Lect: P. Pickering, *Middle East tension; sure sign of Christ's return.*
- 15-Lect: G. Hawkins, *World in Turmoil; God's solution.*
- 18-Exh: W. Gurd. Lect: P. Pickering, *The Bible: Your only guide to survival.*
- 25-Exh: M. Wright. Lect: F. Onley, *How and why you should read the Bible.*
- 31-Introduction study night: S. Kingsbury, *David and the Kingdom.*



- 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.
- 4-Exh: R. Steel (Sutherland).  
10-2.30pm Philippians ch. 3 study: J. Goddard.
- 11-Exh: J. Goddard (Boolaroo).  
18-Exh: B. Shaw (Campsie)  
25-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-Elpis Israel class, home L. Cole.  
3-A.B. mtg, home L. Stone.  
4-Exh: K. Stone. Lect: J. Higgs, *The Gospel and You.*  
6-Tape night, home L. Cole.  
7-Young People's Class, home A. Roberts.  
11-Exh: R. Window.  
13-Genesis study, home M. Stone.  
16-Elpis Israel class, home L. Cole.  
18-Exh: J. Higgs.  
20-Tape night, home B. Denford.  
21-Young People's Class, home A. Roberts.  
25-Exh/Lect: K. Whitehead, *Where will it all end?*  
27-Genesis study, home C. Denford.  
30-Elpis Israel class, home L. Cole.

BOOLAROO - Christadelphian Hall, 14 Fifth St., Boolaroo (Rec: J. Richards, 17 Church St., Gateshead 2290. Tel: 43 0106).

- 4-Exh: D. Pogson. Lect: N. Davies,

**N.S.W.**

**THE TEACHING OF THE MASTER**

(Study Weekend at Ballina Masonic Hall, 23rd to 26th January)

The following program will be undertaken, and it is hoped to elucidate the Lord's teachings in Matthew, Chapters 5 to 7. Speaker will be Bro. K. Whitehead (Lismore).

- Fri. 23: 7.30pm study, "Who shall ascend the hill of Yahweh?"- (Matt. 5:1-12).
- Sat. 24: 3.30pm study, "Thy law is within my heart" (Matt. 5:13-48).  
6.30pm study, "Our Father, which art in heaven" (Matt. 6:1-18).
- Sun. 25: 7.30pm Special Lecture: "Where Will It All End?"
- Mon. 26: 10.30am study, "The Fruit of Righteousness" (Matt. 7:1-29). (This session will be held at Evans Head Picnic Ground).



*One Gospel; Why many Religions?*

6-7.45pm, 1st Princ. class at N. Davies.  
7-7.45pm Special: R. Brooker, *Background to Haggai*.

11-Exh: E. Witton. Lect: D. Pogson, *Christ A Representative Sacrifice; Not A Substitute*.

13-7.45pm, 1st Princ. class, at N. Davies.

14-7.45pm Special: E. Witton, *Isaiah 7*.

18-Exh: N. Davies. Lect: J. Goddard, *Christ will reign 1,000 years on earth*.

20-7.45pm, 1st. Princ. class at N. Davies

21-7.45pm Special: J. Goddard, *Highlights from Philippians*.

25-Exh: G. Darke. Lect: E. Witton, *Divine Nature: A Promised Blessing*.

27-7.45pm, 1st Princ. class at N. Davies.

28-7.45pm, Commencing study of Elpis Israel: D. Pogson, *Introduction to Elpis Israel*.

30-7.30pm Young People's Class: N. Davies, *Highlights of David's Life from Psalms*, home J. Richards.

**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-Special study: A. Newton (Perth).

4-Exh: R. McClure. Lect: G. Hatchell, *The Lord's Prayer; "Thy will be done on earth."*

5-8pm A.B. meeting.

8-8pm study: E.H. Baird, *The Revelation* (2 Pet. 1:12-21).

11-Exh: S. Lake. Lect: J. Mansfield, *Life after death? Resurrection, Man's Only Hope!*

13-8pm Speakers class.

15-8pm Study: J. Rosser, Hosea 1.

16-8pm 1st Princ. class, *God's Way*, at 30 Riverview Rd, Fairfield.

18-S.S. resumes. Exh: B. Burns. Lect: R. Croker, *Jesus; the subject of Bible Prophecy*.

19-8pm GES meeting.

22-8pm study: E.H. Baird, *Apostasy and its Judgment*, 2 Pet. 2:1-9.

24-8pm E.I. class: B. Gilham, at 356 Polding St., Fairfield.

25-Exh: L. Whitehead. Lect: E. Baird, *Armageddon; God's Judgment on*

*the World: Will it affect you?* 3pm

Gospel Witness in Sydney domain.

29-8pm Study: J. Rosser, Hosea 1

**CAMPSIE** - Cnr Beamish & Fletcher Sts. (Rec: J. Mansfield, 212 Vineys Rd., Dural 2158. Telephone 651 1828).

4-Exh: E. Baird. Lect: R. Croker, *The Solution to World Chaos; A Universal King*.

7-Amos study.

11-Exh: K. Cook. Lect: S. Lake, *Bible prophecy: the guarantee of Christ's return*.

14-Ezra study: J. Mansfield, *Ezra prepares for journey to Jerusalem* (Ch.7).

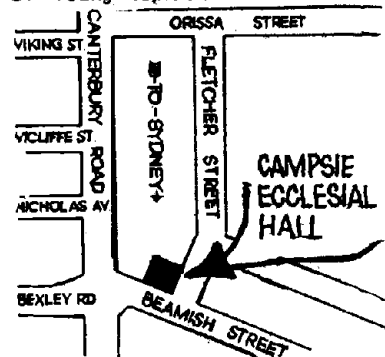
18-Exh: W. Sawell. Lect: R. Mansfield, *Man is mortal and knows nothing in death*.

21-Amos study.

25-Exh: G. Jamieson. Lect: J. Mansfield, *God's Kingdom to be re-established upon earth*.

28-Ezra study: J. Mansfield, *Ezra gathers the company together to journey* (Ch. 8).

31-Young People's class.



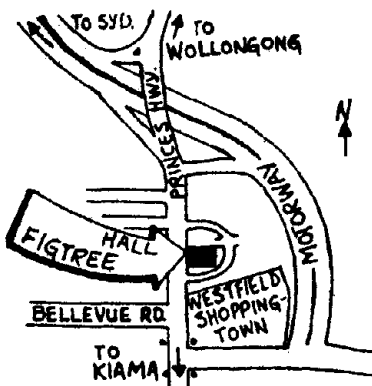
**FIGTREE** - Figtree Hall, Princes Hwy. (Rec: M.J. Healy, 25 Thames St., West Wollongong 2500. Tel: 29 3301).

4-Exh: E. Wigzell.

11-Exh/Lect: P. Sawell, *God's promises to Abraham; how we can benefit from them*.

## PSALM 68 CONSIDERED AT GLENLOCK

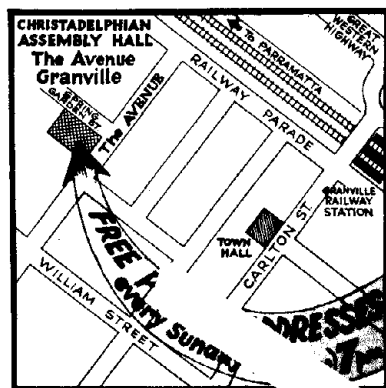
Glenlock Ecclesia invites readers to participate in their study weekend, 25th to 27th January. Caravans and campers can be catered for. However, although it is expected that the river will be back to normal at the time, it will not be possible for campers to stay on the camp site at Glenlock.



- 17—E.I. class, home E. Reeve.
- 18—Exh/Lect: D. Carrol, *Eternal life on earth, not in heaven.*
- 21—Acts study: M. Healy, *Paul before Felix (Acts 24)*, home K. Joseph.
- 25—Exh: M. Healy. Lect: K. Joseph, *Responsibility at the Judgment Seat.*
- 28—Ephesians study: M. Bonner, home E. Reeve.

**GRANVILLE** — 26 The Avenue. (Rec: H. Hadley, 204 Excelsior St, Guildford 2161. Telephone: 632 7697).

- 4—Exh: G. Darke. Lect: B. Gilham, *Why Does God Allow Disaster And Suffering?*
- 11—Exh: B. Gilham. Lect: R. Harden, *Baptism: Essential To Salvation.*
- 18—Exh: O. Forsdike. Lect: B. Butters, *Sure Signs Of Christ's Return.*
- 25—Exh: L. Goodman. Lect: O. Forsdike, *The Bible Condemns Modern Morality.*



**LISMORE** — Christadelphian Assembly Hall, Cnr. Crown & Phyllis Sts, Sth. Lismore. (Rec: A. R. Russell, P.O. Box 103 Lismore, 2480). Tel: Bentley 635 256. Sundays—9.30am S.School; 11am Exh; 7.30pm Lectures on 2nd & 3rd Sundays.

- 2—Bible class: J. Russell.
- 4—Exh: N. Bullock.
- 7—Arranging Brethren's Meeting.
- 9—Bible class: J. Russell.
- 11—Exh: C. Hermann. Lect: N. Bullock, *Archaeology And The Bible.*
- 16—Bible class: J. Russell.
- 18—Exh: J. Muir. Lect: C. Hermann, *Women's Liberation.*
- 25—Exh: A. Russell.
- 30—Film night.

**PUNCHBOWL** — The Masonic Hall, 29 Arthur Street. (Rec: M. Gilmore, 118 Marine Drive, Oatley 2223. Telephone: 57 6986).

- 2—Elpis Israel study.
- 4—Exh: B. Stretton. Lect: D. Yearsley, *What The Bible Teaches About The Devil.*
- 6—Bible class.

## STAMPS OF ISRAEL

Last month we announced a new service for those interested related to the hobby of stamp-collecting. A set of specially prepared stamps depicting the three major prophets of Israel: Isaiah, Jeremiah and Ezekiel were offered. A sufficient number of readers showed interest in the project, and therefore, this month, we offer a further set of three stamps associated with the *Song of Solomon*. They were actually issued to commemorate Arbor Day in Israel, and each stamp bears a reference to the description of Spring contained in *Song of Solomon*. In the accompanying sheet, we have added our comments. These three colourful stamps, with illustrative comments, and protective clear-plastic sheet are available from Logos Publications at \$1.50.

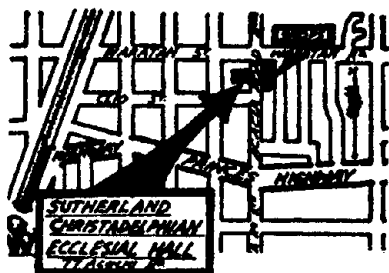
- 8—Combined Y.P. class: *Samuel*.
- 11—Exh: W. McKinlay. Lect: J. Gilmore, *The Bible Offers Security For A Modern World*.
- 13—Bible class.
- 16—Elpis Israel study.
- 18—Exh: J. Mansfield. Lect: G. Mason, *What Is The Kingdom Of Heaven?*
- 20—Bible class.
- 23—Combined Y.P. class: *Samuel*.
- 25—Exh: C. O'Connor. Lect: F. Olsen, *The Righteous Rewarded On Earth—Not In Heaven!*
- 27—M.I. class.
- 30—Elpis Israel study.

**RIVERWOOD** — 265 Bonds Rd. (Rec: D. Gilmore, 3 Jordan Ave, Beverly Hills 2209. Telephone: 533 1571).

- 4—Exh: C. Russell. Lect: J. Rosser, *What Hope Is There For 1976?*
- 7—Psalms of Sorrow study: D. Gilmore, *Psalms 3 and 4*.
- 11—Exh: R. O'Connor. Lect: G. Gilmore, *The Spade Proves The Bible True*.
- 14—Study: K. Casey, *David's Councillor, Ahithophel* (2 Sam. 16/17).
- 18—Exh: T. Littler. Lect: D. Gilmore, *The Man Born To Be King*.
- 21—Study: P. Russell, *Prayer for help*, (Psalm 109).
- 25—Exh: G. Steel. Lect: B. Shaw, *The Bible Teaches A Bodily Resurrection*
- 28—Young Brethren's Class: A. Dennes, *Background and introduction to Zech.* K. Casey, *1st Vision, 4 Horsemen*, (Chap. 1:1-17).

**SUTHERLAND** — 77 Acacia Rd. (Rec: E. J. Ritchie, 104 Cawarra Rd, Caringbah 2229. Telephone: 525 2337).

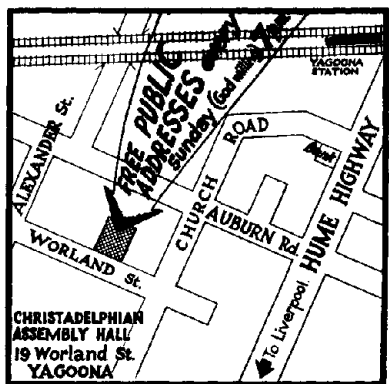
- 4—Exh: K. Gibbs. Lect: J. Ceiley, *You Can Trust The Bible*.
- 7—8pm Hebrews study: E. Mansfield.
- 11—Exh: W. Rosser. Lect: K. Jamieson, *Blueprint For Survival*.



- 18—Exh: R. Pogson. Lect: A. Russell, *Let The Bible Speak*.
- 19—A.B. meeting.
- 21—8pm Hebrew study: E. Mansfield.
- 25—Exh: C. Lean. Lect: B.E. Philp, *The Bible: The Sure Word Of God*.

**YAGOONA** — Worland St. (Rec: K. Cook, 2 Macdonald St, Auburn 2144. Telephone: 649 9483).

- 4—Exh: H. Ceiley. Lect: S. McKinlay, *Why The Kingdom Of God Is Good News*.
- 11—Exh: B. Byrnes. Lect: R. Munro, *The Devil Destroyed In The Kingdom Of God*.



## FORTHCOMING STUDIES AT CABRAMATTA

Bro. J. Ullman (Perth) will lead a series of studies upon the *EXPERIENCES OF ISRAEL IN THE WILDERNESS*, commencing on Saturday 13th March, 3.30 p.m. at the Masonic Hall, Copeland St, Liverpool, under the sponsorship of the Cabramatta Ecclesia.

Following a most interesting study upon the Passover principles by Bro. B. Stretton, it is intended to commence a new study of *THE PROPHECY OF HOSEA*, at Cabramatta, alternate Thursdays, 8p.m. Leader will be Bro. J. Rosser.

**THE ECCLESIAL CALENDAR for JANUARY, 1976**

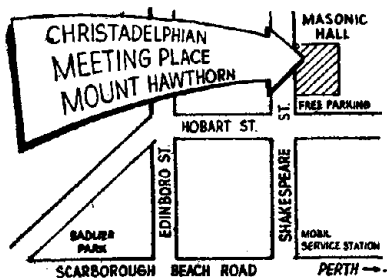
- 16—Parables of the Messiah study: S. Cook, R. Munro, Wyszyoski.  
 18—Exh: S. Lake. Lect: W. Rosser, *Archaeology And Prophecy Prove The Bible Accurate.*  
 25—Exh: E. Mansfield. Lect: C. O'Connor, *Current Events In Prophecy.*  
 30—Study: D. Carroll, *We Are Taught Of God.*

- 18—Exh: J. John. Lect: D. Stempel, *The Death And Resurrection Of Christ In God's Plan Of Reconciliation.*  
 25—Exh: G. King. Lect: N. Rice, *Moral Corruption Is A Symptom Of A Dying Civilisation.*

**PERTH** — 62 Canning Highway, Victoria Park. (Rec: J. Ullman, 38 Doney Street, Alfred Cove 6154. Telephone 30 4199).

- 4—Exh: B. Hayles. Lect: A. Hayles.  
 11—Exh: R. Davis. Lect: H. Carder.  
 18—Exh: A. Haustorfer. Lect: J. Ullman.  
 25—Exh: A. Hayles. Lect: D. Hurn.

# West Aust



**MT. HAWTHORN** — Masonic Hall, cnr Hobart and Shakespeare Sts. (Rec: P. Duperouzel, 62 Sandgate St. Sth. Perth 6157. Tel: 67 3408).

- 4—Exh: W. Crewe. Lect: D. Moore, *Israel: The Amazing Miracle Of The Middle East.*  
 11—Exh: N. Rice. Lect: A. Harrison, *Faith Healing Today Is Not By The Holy Spirit.*



# Victoria

**BURWOOD** — Loyal Orange Lodge Hall, 335 Station St. (Nr. Riversdale Road) Boxhill Sth. (Rec: H. Hall, 963 Ferntree

## ROMANCE FOR ETERNITY

*Study on "The Song of Solomon" in Sydney — 7th - 8th February*

The Granville and Yagoona Ecclesias are jointly conducting a detailed study of the "Song of Solomon" at a fortnightly Bible class. To introduce the studies, a special weekend will be held at the Assembly Hall, Granville, 7-8th February. An invitation is extended to all to attend these meetings. Bro. K. Cook will address the gathering, and afterwards continue the regular study class.

### Weekend Program:

- Sat. 7th February: 3pm 1st study, "Themes and Allegories in the Song of Solomon."  
 5pm Fraternal Tea.  
 7pm 2nd study, "The Bride's Vision of the Kingdom."  
 Sun. 8th February: 11am Exhortation, "The Love of Christ for his Ecclesial Bride."

Gully Rd, Glen Waverley 3150. Tel: 56 11002).

During the January holiday period a number of members will be visiting the area of Shoreham, where meetings will be conducted. The Burwood Ecclesia will recommence on February 1st. For further information kindly contact Bro. R. Galbraith.

**MOE - Library Hall, Yallourn.** (Rec: G. S. Howe, 6 Warringa Court, Warragul, 3820. Telephone: 056/232596).

- 2-8pm Apocalypse study, home Bro. Burrage, 6 Langford St, Moe.
- 4-1.30pm Exh: M. Richardson.
- 5-8pm 1st Princ. class, home Bro. Burrage.
- 9-8pm Apocalypse study, home Bro. Burrage.
- 12-8pm 1st Princ. class, home G. Howe, 6 Warringa Court, Warragul.

- 16-8pm Apocalypse study, home Bro. Burrage.
- 18-1.30pm Exh: J. White.
- 19-8pm 1st Princ. class, home Bro. Burrage.
- 23-8pm Apocalypse study, home Bro. Burrage.
- 26-8pm 1st Princ. class, home G. Howe.
- 30-8pm Apocalypse study, home Bro. Burrage.

**WARRAGUL** (Rec: J. Day, 40 Peace Avenue, Warragul 3820).

- Sundays-Mem. mtgs. 1st & 3rd at Moe.
- 11-Exh: E. Byrt, home J. Day, 40 Peace Ave., Warragul.
- 13-7.30pm study: G. Howe, *The Judgment Seat Of Christ*, home J. White.
- 25-Mem. meeting, home G. Howe, 6 Warringa Court, Warragul.
- 27-7.30pm J. White, *Elijah and John the Baptist*, home J. Day.

### 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.*

#### JANUARY, 1976

10th to 19th—at LAUNCESTON, Tasmania. 11th Tasmanian Bible Campaign will be conducted. No further reservations can be accepted.

#### FEBRUARY, 1976

14th to 24th—at ENFIELD, S.A. Bro. J. Ullman will outline "Malachi's Call to the Sons and Daughters of God."

#### MARCH, 1976

20th to 21st—at SUTHERLAND, NSW. Bro. J. Boardman to outline "The Beatitudes."

#### APRIL, 1976

16th 18th (Easter Period)—at LAUNCESTON, Tasmania. Bro. J. Martin.  
22nd to 25th—at HOBART, Tasmania. Bro. J. Martin will speak upon "Elijah." For accomodation for visitors, contact the Recorder, Bro. H. Taylor.

#### MAY, 1976

15th to 23rd—at RATHMINES, NSW' 37th Bible School. Apply now on coupon provided in this issue.

#### AUGUST, 1976

At WOODVILLE, S.A. Special Annual study. Theme: "The Call to Judgment, and the Glory to Follow."

28th to Sept. 5th—at RATHMINES, NSW. 38th Bible School.

#### DECEMBER, 1976

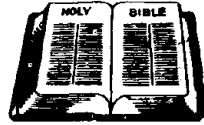
25th December to 2nd January—at RATHMINES, NSW. 39th Bible School.

#### JANUARY, 1977

8th to 16th—at HOBART, Tasmania. Twelfth Tasmanian Bible School.

**APPLY NOW FOR THE THIRTY-SEVENTH BIBLE SCHOOL**

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15th to 21st May, 1976**



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**ACKNOWLEDGEMENTS**—In order to conserve ever-increasing costs, no acknowledgement of reservations will be posted out. Instead, we will forward an Account Form about a month before the School commences. Those requiring immediate acknowledgement, however, will receive same, if they include a stamped self addressed envelope with their application.

# **Distribute the Truth's message... in your area**

Special title "Herald News-leaflets" are available for ecclesial and personal distribution, as an aid to bring the facilities of the Truth before the public in your area. We recommend you utilise these leaflets, and co-operate in the extension of the Truth in accordance with the Master's instruction: "Occupy . . . . till I come."

The leaflets are available in parcels of 1,000 priced at \$15 per 1000 including postage. Reply-paid cards can be supplied for an additional \$5 per 1,000. Remittance should be included with order, to enable us to economise on accounting.

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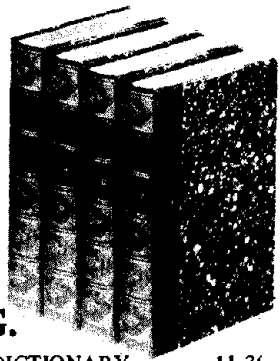
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—OR FOR GIVING.



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IN TAS: R. Bracey, 32 Legana Bch Rd., Legana 7251 (Tel: 30 1326).

IN N.S.W: J. Mansfield, 1 Melville Avenue, Strathfield 2135. (Tel: 76 6540).

IN VIC: M. Islip, 162 Maltravers Rd, Ivanhoe 3079.

IN S.A.: M. Goodwin, P.O. West Beach, 5024 (Tel: 356 0436).

IN W.A.: J. Ullman, 38 Doney St., Alfred Cove 6154 (Tel: 30 4199).

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Seven Days without the Word  
Makes One "Weak!"

### BIBLE READINGS for JANUARY

|    | Genesis 1, 2 | Psalms 1, 2 | Matt. 1, 2 |
|----|--------------|-------------|------------|
| 1  |              |             |            |
| 2  | 3, 4         | 3, 5        | 8, 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       | 33          | 18         |
| 17 | 30           | 34          | 19         |
| 18 | 31           | 35          | 20         |
| 19 | 32, 33       | 36          | 21         |
| 20 | 34, 35       | 37          | 22         |
| 21 | 36           | 38          | 23         |
| 22 | 37           | 39, 40      | 24         |
| 23 | 38           | 41, 43      | 25         |
| 24 | 39, 40       | 44          | 26         |
| 25 | 41           | 45          | 27         |
| 26 | 42, 43       | 46, 48      | 28         |
| 27 | 44, 45       | 49          | Rom. 1, 2  |
| 28 | 46, 47       | 50          | 3, 4       |
| 29 | 48, 50       | 51, 52      | 5, 6       |
| 30 | Exodus 1, 2  | 53, 55      | 7, 8       |
| 31 | 3, 4         | 56, 57      | 9          |



FEBRUARY, 1976 (Issue 116)

## PROBATION IS A PILGRIMAGE

*Our probation is a pilgrimage. The Kingdom is before us, and we are making for it. Our little gathering on a Sunday morning is a rest on the road. We halt to recruit strength, to encourage one another in regard to the difficulties on the way, and to fix our eyes on the glory of the country ahead. This pilgrimage experience is no new thing—it has been the lot of saints in all ages. "Pilgrims and strangers," like us they all have been. How interesting and impressive are the pictures drawn in the Scriptures of these men and women in their tiring tramp. We are shown complaining pilgrims, timid, irresolute pilgrims, drooping pilgrims, cheerful, hopeful, determined pilgrims. We are also shown pilgrims giving in, preferring to lie down and die, rather than face the hardships of the journey. But more pleasing is the sight (also given by the pen of God) of an uncountable host at the end of their march—at the very gates of the city—resting, Daniel-like, in God's safe keeping, until the remainder of the pilgrims come up. All are to enter and be glorified together. Let us weary travellers take courage—it is folly to lose heart. The journey is of God's arranging; its trials are not without an object. No good character will be developed without patient suffering; no reward will be obtained without suffering.*

# 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

Amid the difficulties of these "last days," and the pressures that seem to increase on all hands, it is comforting to realise that the power of conversion is still effective in the lives of our friends. We extend our fraternal greetings to the following newly-baptised, who have elected to accompany us to the Kingdom.

Woodville: *Miss Jennifer Ann Bell*, an interested friend, baptised 21st January.

Glenlock: *Miss Shirley Christie* (Merbein), and *Mr. Elias Kalamondis* (Gol Gol) baptised at Glenlock, and will be meeting at Mildura. Helpful assistance was received from Bro. G. Armonis (Woodville) in pre-baptismal instruction.

Cabramatta: *Mr. David Baird* (son Bro. & Sis. E.H. Baird), baptised 7th Jan.

Boolaroo: *Miss Deborah Pogson* (daughter of Bro. & Sis. D. Pogson), baptised in Lake Macquarie 16th Dec.

## ECCLESIAL TRANSFERS

The following changes of ecclesial membership have been advised:

To Cooperoo: *Bro. & Sis. C. Venn* (from Wilston).

To Lismore: *Bro. Paul Steele* (from Redcliffe).

To Perth Central: *Sis. L. Hooya* (from Mt. Hawthorn).

## ENGAGEMENT CONGRATULATIONS

A report to hand from Perth Central advises the engagement of *Bro. Gregory Hurn* to *Sis. Anne Haustorfer*. They now commence preparations for their coming marriage (God willing), a reminder of our spiritual betrothal to the "Altogether Lovely One" who will shortly appear to claim His Bride. May all the circumstances of our lives direct us to that grand occasion.

## UNITED IN MARRIAGE

We delight in congratulating the following couples on the occasion of their marriage. May Yahweh's care and guidance be with them in their walk together, and the influence of His Word in their homes be the strengthening power of their lives.

On 21st February, *Bro. John Russell* (Lismore) and *Sis. Judy Ritchie* will be married in the Sutherland Ecclesial Hall.

*Bro. Paul McKinlay* and *Sis. Glenda Howe*, married at Moe, 20th Dec. 1975.

*Bro. John Colliver* and *Sis. Raelene Medhurst* (Cumberland) to be married on Feb. 14th at Cumberland.

## FAMILY NEWS

We rejoice with the following parents, at the births of their children. We trust that in years to come (God willing), the blessings of God will be further seen in the response of young ones to the Truth.

To *Bro. & Sis. William Derecki* (Woodville) a son, *Benjamin John* on December 26, 1975.

To *Bro. & Sis. Keir Risley* (Enfield) a daughter, *Rebekah*.

To *Bro. Stephen & Sis. Polly Taylor* (Hobart) twin daughters, *Keren Louise* and *Sharon Beverley*, born Dec. 20, 1975.

To *Bro. & Sis. Clive Venn* (Cooperoo) a son, *Jeffrey Thomas*, on October 10th, 1975.

To *Bro. Marshall & Sis. Maxine Pryde* (Cumberland) a son, *Geoffrey Roland*, on January, 13th.

To *Bro. & Sis. Stewart Bain* (Perth) a daughter, *Katherine Anne*.

To *Bro. & Sis. Gary Fergusson* (Perth) a son, *Michael John*.

To *Bro. & Sis. Grantley Jolly* (NZ), a son, *Michael Philip*, born 30th January.

## GENERAL NEWS

### A NEW LIGHTSTAND AT SALISBURY, S. A.

During the past 12 months, approximately 45 brethren and sisters of the Enfield Ecclesia have labored in the Salisbury area, in the outer northern districts of Adelaide. The support of the Enfield Ecclesia, and the Blessing of the Father, have permitted activities to develop towards the establishment of an Ecclesia in the area. In recent months lectures have been held fortnightly at Salisbury, and these have been supplemented by a fortnightly Elpis Israel Class, led by Bro. P. Cresswell. Consequently, enthusiasm and zeal has been generated, and it is felt that the ecclesia will be a vigorous and faithful lightstand in the "north."

A commencement of weekly Memorial Meetings is proposed for 29th February. Bro. Cresswell will exhort, with Bro. J. Martin providing the lecture. Meetings will be held in the Salisbury Scout Hall, Orange Ave, Salisbury. A special

lecture will be held on Thursday 26th Feb., 8pm, in the Salisbury Institute Hall, Willshire St., at which Bro. J. Knowles will speak upon "Bible Prophecy is being fulfilled today." 10,000 leaflets are being distributed in preparation for the effort. The Elpis Israel study will be held on Thursday, 4th March.

Brethren and sisters are invited to participate in this venture, and particularly those living in the area. It is our hope that all activities will be to the glory of God in these last closing days of the Gentiles.

On behalf of the brethren and sisters at Salisbury,  
Bro. S. Hornhardt (Secretary).

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Boolaroo Ecclesia reports benefit from the post-Bible School lecture in December, presented by Bro. H. P. Mansfield (Woodville) to the theme: "Where Christendom Has Failed." A large quantity of *Herald Leaflets* to the theme were distributed, and the ecclesia was stimulated as a result. — (J. R.)

# ***Ecclesial Activities***

During FEBRUARY, 1976 (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

## **Queensland**

COORPAROO — School of Arts, cnr Cavendish Rd. and Halstead St. (Rec: S. T. Arthur, 16 Park Lane, Yeerongpilly 4105. Telephone: 48 4634).

- 1—Exh: R. Lambert. Lect: J. Higgs, *The one God of the Bible is not the Trinity of Church teaching.*
- 5—7.45pm Life of Christ Study: L. Crowther.
- 8—Exh: R. A. Hill. Lect: R. Bailey, *Where Christendom has strayed from the Bible.*

- 10—7.45pm: Int. friends class, home of R. Bailey, Mansfield, "*Elijah's God Victorious over Baal.*"
- 15—Exh: D. McGahey. Lect: T. Dawson, *God's purpose revealed in His promise to Eve.*
- 19—7.45pm Life of Christ Study: L. Crowther.
- 22—Exh: R. Rock. Lect: R. Stead, *God's purpose revealed in His promise to Abraham.*
- 24—7.45pm Int. friends class at home of R. Bailey, Mansfield.
- 27—7.45pm Young People's evening: R. A. Hill.
- 29—Exh: R. Thiele. Lect: R. Lambert, *God's purpose revealed in His promise to David.*

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: P.A. Evans. Lect: R. Rock, *The Rock that followed Israel; Does it teach Christ pre-existed?*
- 4—Sisters Class 10.30am: home J. Townsend.
- 5—7.30pm Amos Study.
- 8—Exh: R. Thiele. Lect: M. Steele, *The Lamb slain from the beginning.*
- 11—7.30pm Elpis Israel Class.
- 15—Exh: R. Kilgus. Lect: W. Joseph, *The future of Israel in the Western Powers.*
- 18—10.30am Sisters Class: home J. Townsend.
- 19—7.30pm Amos Study.
- 22—Exh: J. Cowie. Lect: R. Hermann, *How can I find out which religion is right?*
- 25—7.30pm Elpis Israel Class
- 29—Exh: E. Townsend. Lect: T. Dawson, *Russia, Turkey & Egypt at the time of the end.*

WILSTON — The Community Hall, 2126 Gympie Rd., Bald Hills, Brisbane. (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: C. Venn. Lect: R. Thiele, *The Arms race; will man destroy himself?*
- 3—7.45pm: R. Hermann, *Events subsequent to Return of Christ*, home: J. Cowie.
- 8—Exh: R. Kilgus. Lect: R. Rock, *The Rock that followed Israel; Does it teach Christ pre-existed?*

- 12—7.45pm Hebrews Study: W. Crew.
- 15—Exh: K. Papowski. Lect: J. Cowie, *The end of the Super Powers Predicted.*
- 17—7.45pm: R. Hermann, *Events subsequent to Return of Christ*, home: J. Cowie.
- 22—Exh: W. Crew. Lect: R. Hill, *Man's 3 great needs fulfilled in 3 great promises.*
- 26—7.45pm Hebrews Study: W. Crew.
- 29—Exh: R. Bailey. Lect: K. Papowski, *A Judicial examination of Christ's Resurrection.*

## 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.

Please Note: During the absence of Bro. Taylor from March to August on a visit to Ecclesias in USA & UK, all communications should be addressed to the Asst. Recorder: J. H. Scull, 27 Corinda Grove, Moonah West, Tas. 7009.

- 1—Exh: J. H. Scull. Lect: H. Ceiley, *Bible influence on Daily living.*
- 2—7pm A.B. Meeting: 37 Corinda Gr., Moonah West.
- 4—7.45pm Genesis 30-48 Study: E. Harrington.
- 8—Exh: E. Harrington. Lect: H. Islip (Mt. Waverley).
- 11—7.45pm Samuel Study: S. D. Kingsbury, 27 Corinda Gr., Moonah West.
- 13—7.30 Snr. C.Y.C.: D. P. Taylor, *Titus.*
- 15—Exh: S. D. Kingsbury. Lect: H. E. Taylor, *Bible facts about man.*
- 17—10am Sisters Class, *Parables of Messiah*, 2 Stapleton St, Glenorchy.
- 18—Genesis 30-48 Study: E. Harrington.
- 20—7.45pm M.I. Class.
- 22—Exh/Lect: A. Harrison (Perth), *Bible facts about Jesus Christ.*
- 25—Samuel Study: S. D. Kingsbury, 2 Stapleton St, Glenorchy.
- 27—Snr. C.Y.C.: J. H. Scull, *Way of Balaam.*
- 28—C.Y.C. Outing: Blacksmn Bay.
- 29—Exh: H. E. Taylor. Lect: J. H. Scull, *God's hand in History.*
- LAUNCESTON — 69 Balfour St. (Rec: M. E. Coombe, 12 Mulgrave St. Laun-

ceston 7250. Telephone: 44 2207).

Sunday—9.30am School & Snr. study:  
11am Memorial mtg. 7pm Public Lecture

1—Exh: F. Onley. Lect: D. Case, *The Bible; Inspired & Reliable*.

4—Study: D. Seaman, *Abner supports the house of Saul* (2 Sam. 3:1-21). I. Chilvers, *Abner joins David, Killed by Joab* (2 Sam. 3:22-39).

8—Exh: E. Harrington. Lect: J. Ker-shaw, *The Bible; Blueprint for survival*.

11—Study: D. Case, *Characters of the Kingdom*, (Matt. 5:1-12).

15—Exh: C. Blanch. Lect: K. Niejalke, *Let the Bible speak; Internal evidence*. F. Onley: *External Evidence*.

18—Study: R. Bracey, *The death of Ish-bosheth* (2 Sam. 4). J. Case: *David king over Israel* (2 Sam. 5).

22—Exh: D. Case. Lect: G. Dangerfield, *God is talking to you*.

25—Study: D. Case, *Disciples of the Kingdom* (Matt. 5:13-20).

10—1st Princ. Class: N. Davies.

11—E.I. Class: D. Pogson, *Ch. 1*.

13—7.30pm Youth Class: home G. Darke, N. Davies, *Highlights from Life of David*.

15—Exh: G. Alchin. Lect: F. Ryan, *Pre-existence of Christ disproved by Divine Begetting*.

17—1st Princ. Class cont.

18—Gospel John Study: G. Darke, *Now is the judgment of this world* (ch. 12:20-36).

22—Exh: J. Goddard. Lect: J. Richards, *Sure signs that Christ's coming is near*.

24—1st Princ. Class cont.

25—E.I. Study: F. Ryan, *Ch. 2*.

27—Youth Class: home N. Davies, *Highlights from the Life of David*, 7.30 pm.

29—Exh: H. Ryan. Lect: N. Davies, *The Arab nations in Bible Prophecy*.

31—1st Princ. Class: home N. Davies.

## 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.

1—Exh: G. Hatchell (Cabramatta).

7—2.30pm Philippians Study: J. Goddard.

8—Exh: M. Witton (Boolaroo).

15—Exh: E. Baird (Cabramatta).

22—Exh: G. Alchin (Boolaroo).

29—Exh: E. Ritchie (Sutherland).

**BOOLAROO** — Christadelphian Hall, 14 Fifth St., Boolaroo. (Rec: J. Richards, 17 Church St., Gateshead 2290. Tel: 43 0106).

1—Exh: J. Richards. 3pm Leaflet Dist. Lect: H. Ryan, *The Bible, Believe it or perish!*

2—Monthly A.B. Mtg: home N. Davies.

3—7.45pm 1st Princ. Class: home N. Davies.

4—7.45pm Gospel John Study: G. Darke, *10th Abib; The final week begins* (ch. 12:1-19).

6—7.45pm M.I.C. Lect., 2 Exhorts.

7—7.30 Special night Young People's Class: S. Lake.

8—Exh/Lect: S. Lake, *God's ancient promises soon to be fulfilled*.

**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: K. Cook. Lect: G. Crewes, *Immortality Promised but not Possessed*.

2—8pm A.B. Meeting.

3—10.30am Dorcas Class: Esther Study.

5—8pm Study: G. Hatchell, *The nature & evil influence of the Apostasy*. (2 Pet. 2:10-22).

7—7.30pm CYC Games night. Literature Dist. & Picnic Outing, 9am Avoca Beach.

8—Exh: K. Jamieson. Lect: B. Stretton, *Egypt & Israel in Bible prophecy*.

10—8pm Speakers Class.

12—8pm Hosea Study: J. Rosser.

13—8pm 1st Princ. Class: God's Way by John Carter, 30 Riverview Rd, Fairfield.

15—Exh: L. Salmon. Lect: B. Byrnes, *Will Russia rule the world*.

16—8pm G.E.S. Meeting.

19—8pm Study: W. E. Sawell, *The Scoffers challenge & Ignorance* (2 Pet. 3:1-7).

21—7.30 pm Jun. & Int. Study.

22—Exh: B. McClure. Lect: R. McClure, *The True Gospel Message; The Kingdom of God on Earth*.

26—8pm Hosea Study: J. Rosser.

27—8pm 1st Princ. Class: God's Way, by J. Carter, 30 Riverview Rd, Fairfield.

28—7.30pm Elpis Israel Class: 6 Virgil St, Sth Wentworthville.

29—Exh: J. Mumby. Lect: S. Lake, *The sacrifice of Christ; What can it mean to you?*

**CAMPSIE** — Cnr Beamish & Fletcher Sts. (Rec: J. Mansfield, 212 Vineys Rd., Dural 2158. Telephone: 651 1828).

- 1—Exh: E. Mansfield. Lect: W. Rosser, *Divine worship in the age to come on this earth.*
- 4—Amos Study: D. Mansfield.
- 5—1st Princ. Study: S. Lake, home J. C. Mansfield, Strathfield.
- 8—Exh: P. Sawell. Lect: Jn. Mansfield, *Why we believe the Bible is true.*
- 11—Ezra Study: Jn. Mansfield, *The problem shared & acted upon* (ch. 10).
- 15—Exh: C. Jamieson. Lect: B. McClure, *Where Christendom has failed.*
- 18—Amos Study: C. Jamieson (ch. 3).
- 19—7.30pm 1st Princ. Class: S. Lake.
- 22—Exh: J. Rosser. Lect: K. Cook, *Israel's Development; Sure sign of Christ's return* (illust).
- 25—James Study: S. Lake, *How faith can triumph over trials* (ch. 1).
- 29—Exh/Lect: F. Ryan, *Joel & the great battle of Armageddon.*

**GRANVILLE** — 26 The Avenue. (Rec: H. Hadley, 204 Excelsior St. Guildford 2161. Telephone: 632 7697).

- 1—Exh: J. Ceiley. Lect: J. Mansfield, *Christ will destroy Russia's power in Israel.*
- 4—Study of ASK notes: O. Forsdike
- 7—Special Study weekend: K. Cook. 3.30pm Study. 5.30pm Fraternal Tea. 7pm Study.
- 8—Exh/Lect: K. Cook, *The Trinity is not the truth concerning the One God.*
- 11—Song of Solomon study: K. Cook.
- 15—Exh: R. Pogson. Lect: L. Goodman, *What is the Hope of Israel?*
- 16—Monthly A.B. meeting.
- 18—ASK study cont.
- 22—Exh: D. Pogson. Lect: C. O'Connor, *Current events fulfil Bible prophecy.*
- 25—Song of Solomon study cont.
- 29—Exh: M. Bonner. Lect: B. Gilham, *The Key to Understanding the Bible.*

**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: W. Wolstencroft, *Salvation by Works of Faith?*
- 4—8pm J. Green: *Ruth*, various homes.

8—Exh: C. Byrnes. Lect: R. Croker, *A Common-sense view to Religion.*

- 11—8pm Acts Study: E. Mansfield, at various homes.
- 15—Exh: C. O'Connor. Lect: W. Rosser, *The U.S.A. & Britain are not Israel.*
- 18—8pm J. Green, *Ruth*, various homes.
- 22—Exh: E. Mansfield. Lect: E. Ritchie, *God does not tolerate sin: a Warning to permissive society.*
- 25—8pm Acts Study: E. Mansfield, various homes.
- 29—Exh: D. Shaw. Lect: J. Mansfield, Snr. *Sincerity without truth cannot save.*

**PUNCHBOWL** — The Masonic Hall, 29 Arthur Street. (Rec: M. Gilmore, 118 Marine Drive, Oatley 2223. Telephone: 57 6986).

- 1—Exh/Lect: G. Alchin, *The rise & fall of Russia as an imperial power.*
- 2—A.B. Meeting.
- 3—Bible Class.
- 6—Comb. Y.P. Class: home B. McClure.
- 8—Exh: Gdn. Crewes. Lect: J. Gilmore, *The Bible offers security for a troubled world.*
- 10—Bible Class.
- 13—Elpis Israel home Study.
- 15—Exh: P. Niven. Lect: J. Mansfield, *Irrefutable evidence that God lives.*
- 17—Bible Class.
- 20—Comb. Y.P. Class: home B. McClure.
- 22—Exh: P. Shead. Lect: G. Steel, *The visible hand of God in world affairs.*
- 24—M.I. Class.
- 27—Elpis Israel home Study.
- 29—Exh: B. Bowen. Lect: E. Mansfield, *Can we earn eternal life.*

**RIVERWOOD** — 265 Bonds Rd. (Rec: D. Gilmore, 3 Jordan Ave, Beverly Hills 2209. Telephone: 533 1572).

- 1—Exh: G. Hindmarsh. Lect: D. Warner, *Old Testament promises new life.*
- 4—Study: A. Dennes, *David's son Adonijah* (1 Kings 1).
- 8—Exh: D. Ledger. Lect: T. Littler, *There is no supernatural devil!*
- 11—Study: W. Rosser, *David a type of Messiah* (Acts 2).
- 15—Exh: P. Russell. Lect: E. Mansfield, *Economic crisis requires divine solution.*
- 18—Study: G. Steel, *Messiah in Psalms; Suffering* (Psa. 22).
- 22—Exh: J. Rosser. Lect: C. Russell, *Why the earth will never be destroyed.*
- 25—Young Breth. Class: S. Gilmore, 2nd

*Vision; Four carpenters* (Zech. 1:18-21). G. Hindmarsh: Lect.

- 29—Exh: K. Dennes. Lect: G. Steel, *Moral decline to be halted by God's judgments.*

**SUTHERLAND** — 77 Acacia Rd. (Rec: E. J. Ritchie, 104 Cawarra Rd, Caringbah 2229. Telephone: 525 2337).

- 1—Exh: K. Dennes. Lect: J. Rosser, *The Only True God.*  
 4—8pm Hebrews Study: E. Mansfield.  
 8—Exh: D. Gilmore. Lect: B. Shaw, *God is in Control.*  
 11—8pm Mutual Improvement Class.  
 15—Exh: K. Jamieson. Lect: E. Ritchie, *God cares about you, Do you care about God?*  
 16—8pm A.B. Meeting.  
 18—8pm Hebrews Study: E. Mansfield.  
 22—Exh: B. Shaw. Lect: V. Shane, *Facing up to life; Means facing God.*  
 25—8pm 1st Princ. Class: V. Shane, *Life of Abraham* (Gen. 15).  
 29—Exh: A. Russell. Lect: D. Carroll, *The living God offers you Life.*

**YAGOONA** — Worland St. (Rec: K. Cook, 2 Macdonald St., Auburn 2144. Telephone: 649 9483).

- 1—Exh: B. Stretton. Lect: E. Ritchie, *Scriptural Morality applied to work and business.*  
 3—Elpis Israel Class: R. Pogson, *Revelation.*  
 7—7.30pm Young Peoples Study: B. McClure, *The man Moses.*  
 8—Exh: K. Dennes. Lect: K. Jamieson, *The Kingdom of God fulfills the promises to the Fathers.*  
 11—Study: K. Cook, *Song of Solomon.*  
 13—Study: S. McKinlay and R. Munro, *Commandments of Christ 64-69.*  
 15—Exh: G. Darke, Jr. Lect: John Mansfield, *The Bible, Your best investment in a world of financial instability.*  
 17—Elpis Israel Class: R. Pogson, *Revelation.*  
 22—Exh: D. Shaw. Lect: W. Rosser, *Archaeology and prophecy prove the Bible accurate.*  
 25—Study: K. Cook, *Song of Solomon.*  
 27—Study: S. Cook, *Lessons from the sacrifices.* R. Munro: *Lessons from the Priesthood.*

- 29—Exh: K. Jamieson. Lect: K. Cook, *Current events in prophecy.*

## West Aust

**MT. HAWTHORN** — Masonic Hall, cnr Hobart and Shakespeare Sts. (Rec: P. Duperouzel, 62 Sandgate St. Sth. Perth 6157. Tel: 67 3408).

- 1—Exh: A. Newton. Lect: R. Burka, *Belief and Baptism essential for your Salvation.*  
 8—Exh: D. Stremmel. Lect: J. Ullman, *Present day Sabbath-keeping refuted by the Bible.*  
 15—Exh: B. Hayles. Lect: P. Duperouzel, *God's promise in Eden, a Hope for mankind.*  
 18—8pm Eureka Study, Central Hall.  
 20—Study: *The reign of Solomon, a type of the Kingdom.* Home A. Payton.  
 22—Exh: N. Rice. Lect: R. Mansfield, *God's promise to Abraham, eternal inheritance upon earth.*  
 25—8pm Romans Study, Central Hall.  
 27—Elpis Israel Class, Various Homes.  
 29—Exh: G. Quartermaine. Lect: B. Hayles, *God's promise to David, Christ's throne on earth.*

**PERTH** — 62 Canning Highway, Victoria Park. (Rec: J. Ullman, 38 Doney Street, Alfred Cove 6154. Telephone 30 4199).

- 1—Exh: D. Hurn. Lect: K. Poole, *No salvation without correct Bible doctrine.*  
 8—Exh: H. Carder. Lect: G. Hawkins, *Christ will come to destroy churches & build a house of prayer.*  
 15—Exh: A. Newton. Lect: B. Hayles, *The purpose of God in creation.*  
 18—Eureka Study: G. Hawkins.  
 22—Exh: G. Hawkins. Lect: *King David's throne to be restored on earth.*  
 25—Roman Study: J. Ullman, *The Gospel relating to Israel.*  
 27—Home Elpis Israel study & Law of Moses Class.  
 29—Exh: J. Ullman. Lect: A. Newton, *Development & destruction of Communism foretold in the Bible.*

### NEW STUDY AT MOUNT HAWTHORN

Mt. Hawthorn Ecclesia is to commence a new study entitled: "The Reign of Solomon, a Type of the Kingdom." Leadership is to be undertaken by Bro. D. Hurn.

# 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: H. Hall. Lect: T. Parsons, *God is in control.*

4-8pm Elpis Israel; home S. Finin, 17 Wordsworth Ave., Clayton.

8-Exh: P. Islip. Lect: B. Stevenson, *The purpose of Christ's second coming.*

11-8pm Parables of Messiah, home T. Parsons, 1 Serica Place, Waverley Meadows.

15-Exh: R. Galbraith. Lect: J. Glenn, *God's promise to Abraham & you.*

18-8pm Elpis Israel; home A. Bruton, 8 Howden St. Oakleigh.

22-Exh: P. Pickering. Lect: R. Terrell, *Modern Churches Astray from the Bible.*

25-8pm Parables of Messiah: R. Galbraith. Home H. Hall, 963 Ferntree-gully Rd. Glen Waverley.

29-Exh: T. Parsons. Lect: J. Roper, *The nature and personage of God.*

**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.

**Please Note:** Lectures held on a weekly basis alternately at above hall, & Masonic Hall, Lower Heidelberg Rd, Heidelberg.

1-Exh: S. Finin. Lect: R. Knox, *The Bible headlines tomorrow's news.*

3-8pm Bible Class: Life of Christ, H. West, *"No man cometh unto the Father but by Me" (Jn. 14:1-14).* Held: 162 Maltravers Rd, Ivanhoe.

8-Exh: P. Pickering. Heidelberg Lect: S.J. Mansfield, *A desperate world, the impending Divine solution.*

10-8pm Law Moses Class: 27 Fricker Ave, Greensborough: P. Pickering, *Breastplate of High Priest.*

15-Exh: K. Quixley. Lect: W. Taylor, *Why God permits war & suffering.*

17-8pm Bible Class: 162 Maltravers Rd, B. Dodson, *The Spirit of Truth; Comfort from above (Jn. 14:15-31).*

22-Exh: A. Brewer. Heidelberg Lect: H.

*West, War with Russia is inevitable.*

24-8pm Law Moses: 27 Fricker Ave, P. Pickering, *High Priest's Garments.*

29-Exh: S. Stevenson. Lect: M. Islip, *The Spirit Gifts not available today.*

**MILDURA** - Home of P. Janssen, 87 Pasadena Grove, Mildura.

Meetings are conducted Sundays 11am, to which visitors are most welcome.

**MOE** - Library Hall, Yallourn. (Rec: G. S. Howe, 6 Warringa Court, Warragul, 3820. Telephone: 056 232596).

1-Exh: I. White.

2-8pm A.B. Meeting: home Bro. Burrage, 6 Langford St., Moe.

3-8pm 1st Princ. Class: home Bro. Burrage.

6-8pm Apocalypse Class: home Bro. Burrage.

9-8pm 1st Princ. Class: home G. Howe, 6 Warringa Court, Warragul.

13-8pm Apocalypse Class: home Bro. Burrage.

15-Exh: G. Howe.

16-8pm 1st Princ. Class: home Bro. Burrage.

20-8pm Apocalypse Class: home Bro. Burrage.

23-8pm 1st Princ. Class: home Bro. Howe.

27-8pm Apocalypse Class: home Bro. Burrage.

**WARRAGUL** (Rec: J. Day, 40 Peace Avenue, Warragul 3820).

Sundays-Mrm. mtgs. 1st & 3rd at Moe.

3-2pm Study: home G. Howe, 6 Warringa Court, Warragul.

8-M. Mtg: home J. White, 10 Ista St, Warragul.

19-7.30pm: P. McKinlay, *The River Jordan*, home G. Howe.

17-2pm Study: home G. Howe.

22-M. Mtg: home J. Day, 40 Peace Ave., Warragul.

24-7.30pm Study: J. Day, *Joel*, home J. White.

29-M. Mtg: home G. Howe, 6 Warringa Court, Warragul.

# South Aust

**BLACKWOOD** - Memorial Hall, Coronandel Pde. (Rec: D. Palmer, 7 Ewers Ave, Coronandel Valley 5051. Telephone: 278 5237).



- 1—Exh: R. Jerrow. Lect: B. Luke, *Evolution; Modern Man's Myth*.  
 4—7.45 E.I. Class: home A. Johnson.  
 8—Exh: J. Knowles. Lect: J. King Jnr, *The Redeemer promised in Genesis*.  
 11—10am Dorcas: home Sis. P. Cotter, 7.45pm Highlights from Leviticus, home L. Palmer.  
 15—Exh: S. Lund. Lect: A. Johnson, *Noah's warning to this corrupt world*.  
 18—7.45 E.I. Class: Home D. Palmer.  
 22—Exh: A. Hill. Lect: J. Luke, *God's promise to Abraham will bring permanent peace*.  
 25—10am Dorcas: home Sis. M. Palmer, 7.45 Highlights from Leviticus.  
 29—Exh: A. Johnson. Lect: Mur. Lund, *Are the Ten Commandments binding today?*

**BRIGHTON** — 390 Morphett Rd, Warradale 5024. (Rec: G. J. Kortman, C/Post Office, Echunga, 5153. Telephone: 388 8341.

Sundays—11am Memorial, 7pm Lecture.

- 1—Exh: J. Elton. Lect: Max Lund, *Is the God of the Bible the God of the Churches?*  
 4—Study: Max Lund, *Sermon on the Mount*.  
 5—Arranging Brethren's Meeting.  
 7—Special W.end Study: H.P. Mansfield, *Making Prayer Powerful*.  
 8—Exh: H.P. Mansfield, Lect: J. Elton, *Jesus Christ, The Son of God, not God the Son*.  
 11—Life of David Study: B. Luke.  
 13—Ecclesial Business Meeting.  
 14—Brighton Young Folks.  
 15—Exh: P. Cresswell. Lect: D. Manser, *The Holy Spirit, God's Power not a Person*.  
 18—Sermon of the Mount Study: Max Lund.  
 20—Elpis Israel Class: E. Wilson.  
 22—Exh: J. King. Lect: B. Luke, *The ordered universe; Challenging proof of the living God*.  
 23—Int. Friends Discussion Evening: A. Pitcher, *The Purpose of Creation*.  
 25—Life of David Study: B. Luke.  
 29—Exh: B. Luke. Lect: R. Pillion, *Is Sabbath Day-keeping binding on Christians?*

**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: S. Lund. Lect: P. Weller, *The*

*ordered universe, challenging proof of the Living God*.

- 7—Family & Ecclesial Beach Outing.  
 8—Exh: Murray Lund. Lect: E. Wigzell, *Jesus Christ; The manifestation of the Living God*.  
 9—8pm Int. Friends Class: J. Siviour, *Fundamental message of the Bible*, home C. Beard, Hawthorn.  
 11—8pm Opening Study on the Character of Peter: A. Hill.  
 13—8pm Youth Group  
 15—Exh: H. P. Mansfield. Lect: J. Riddle, *God's concern for man*.  
 18—8pm Opening Study on Ecclesiastes: P. Weller.  
 19—7.30pm A.B. Meeting.  
 22—Exh: J. Martin. Lect: P. Beard, *The only One True God*.  
 23—8pm Eureka Study Class: home P. Beard.  
 25—8pm Character of Peter Study: A. Hill.  
 26—2pm Sister's Class.  
 27—8pm Youth Group.  
 29—Exh: N. Nelson. Lect: M. Brumby, *God's challenge to youth in a materialistic world*.
- 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: H. P. Mansfield, *The Bible declares Israel shall dwell alone*.  
 8—Exh: R. Cowie. Lect: A. Cheek, *The certainty of divine intervention in world affairs*.  
 14-24—Special Effort: J. Ullman, *Malechi's call to the sons and daughters of God* (see details this issue).  
 29—Exh: D. Evans. Lect: P. Weller, *Your responsibility in the light of Christ's coming*.
- GLENLOCK** — Via Morgan. (Rec: B. G. Hollamby, 4 Andrew St., Waikerie 5330, Telephone: Waikerie 352).  
 1—Exh: G. Mee. 7.30pm Lect: C. Hollamby, in CWA Hall.  
 8—Exh: E. Pickering. 7.30pm: Waikerie Lecture.  
 11—Life of Christ Study.  
 15—Exh: J. Lunn. Waikerie Lecture.  
 18—Eureka Class.  
 22—Exhortation.  
 25—Life of Christ Study.  
 29—Exh: I. McLean.

## MALACHI'S CALL TO THE SONS AND DAUGHTERS OF GOD

### ENFIELD ECCLESIA SPECIAL EFFORT

Saturday, 14th February to Sunday, 29th February.

Leader: J. Ullman (Perth).

The compelling message of Malachi, spoken between the two advents of Nehemiah in Jerusalem, contains valuable exhortation to the Ecclesia today. The "Voice of Yahweh's Messenger" will form the basis for the following program:

**Sat. 14th**—7.45pm Fraternal: "I have loved you, but you have despised My Name" (Ch. 1).

**Sun. 15th**—11am Exhort: "The Example of a Faithful Priesthood" (Mal. 2). 3pm: Sunday School: "Do not envy the foolish" (Psa. 73). 7pm: Lect: "Watch Israel, for God does!"

**Tues. 17th**—8pm Study: "Claims to sonship must be matched by performance" (Ch. 2).

**Thurs. 19th**—8pm Study: "Yahweh, the Swift Witness" (Ch. 3).

**Sat. 21st**—8pm Suburban Young People's Class: "Faith must be proved under the pressure of Egypt" (Exod. 5).

**Sun. 22nd**—11am Exhort: "Wanted! Men who fear Yahweh and think upon His Name" (Timothy). 7pm Lect: "Ten clear signs that Christ's coming is near."

**Tues. 24th**—8pm Final Study: "The day when Yahweh makes up His jewels" (Ch. 4).

**SALISBURY** — Scout Hall, Orange Ave., (Sec: S. Hornhardt). Sponsored by Enfield Ecclesia.

21—10am Dist. of 10,000 leaflets. 12.30 pm Picnic Lunch.

26—8pm Special Lecture: Salisbury Inst. Hall, Willshire St; J. Knowles, *Bible Prophecy is being fulfilled today.*

29—11am Memorial Mtg: P. Cresswell, 7pm Lect: J. Martin, *Your responsibility in the shadow of Christ's return.*

**TEA TREE GULLY** — Highbury Inst., Valley Rd. (Rec: M. K. G. Pitt, 147 Second Avenue, Royston Park, 5070. Telephone: 42 2357).

1—Exh: G. Hyndman. Lect: M. Lund, *God's promise in Eden, a Hope for mankind.*

7—Sunday School Outing.

8—Exh: D. Evans. Lect: H.P. Mansfield, *The Kingdom of God on earth believed by Abraham.*

9—8pm A. B. Meeting.

15—Exh: B. Pearce. Lect: A. Wigzell, *God's promise to David, A world*

*Empire under Christ.*

16—8pm M.I. Class.

22—Exh: J. Knowles. Lect: G. Wigzell, *Daniel's amazing prophecy of our times.*

29—Exh: C. Kempster. Lect: J. Martin. *The Devil is Human Nature.*

**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—Exh: B. Steele. Lect: J. Knowles, *The Impending Day of the Lord.* 9pm: Gospel Work Committee Mtg.

2—7.45pm A.B. Meeting.

4—7.45pm Commencement of "Apocalypse Made Plain" Class: H.P. Mansfield, *A Review and Proposal.*

7—Sunday School Outing at beach. Evening Talk: G. Palmer, *Healing at Capernaum.*

8—Exh: K. Monterola. Lect: H.P. Mansfield, *What time will Christ return?*

9—Home Discussion: 37 Jetty St.,

- Grange, *The Bible in Modern Times*.
- 11—Apoc. Made Plain: *The Great Earthquake of Revelation 11*.
- 13—M.I.C.: *Festivals of the Jews in the Jewish Calendar*.
- 15—Exh: J. Martin. Lect: B. Steele, *Christ's futura reign on earth*.
- 18—Apoc. Made Plain Study: *The Temple opened in Heaven*.
- 20—Commencement of Elpis Israel Class: 12 Bolingbroke Ave., Fulham Gdns, W. McAllister.
- 21—Literature Dist. & Variety Evening.
- 22—Exh: G. Mansfield. Lect: W. McAllister, *Jerusalem, future centre of World Worship*.
- 24—Sisters Class 10.30am.
- 25—Apoc. Made Plain: *The Great Wonder in heaven* (Rev. 12).
- 29—Youth Aliyah Sunday. Exh: R. Gray, Lect: W. Derecki, *A new world order for humanity*.

### THE DECLARATION

Many expressions of appreciation have been received in regard to the appearance and design of the recently produced issue of *The Declaration*.

The book was offered to Ecclesias at a subsidised rate, and as a result, the entire first printing of the book was quickly sold out.

This means that we are temporarily out of print of this book. However, we plan to re-issue it shortly, and orders will be accepted at 60c per copy.

## Bible School News

### THE THIRTY-SIXTH BIBLE SCHOOL.

An excellent spirit pervaded the thirty-sixth Australian Bible School, held at Rathmines, NSW. Attendance was good; a co-operative atmosphere of fraternal co-operation was maintained; and the studies proved to be spiritually uplifting.

Brother Gordon Russell gave an outline of redemption, as illustrated in the Book of Ruth; Brother G. Alchin expounded upon 2 Thessalonians, underlining a modern day application to the exhortations and expositions presented; Brother Tony Newton dramatically presented facets of the Melchizedek priesthood as set forth in the Epistle of the Hebrews; and Brother H. P. Mansfield provided a detailed explanation of Jacob's prophecies of the Last Days.

Emphasis was given throughout the School to the significance of the times in which we are living, and the need to make urgent preparation for the coming of Christ.

The young people were catered for in sound teaching capable of stimulating them to an interest in the Word.

The Committee expresses its appreciation of the co-operation of the Punchbowl Ecclesia for its ministrations in sponsoring the three schools for 1975. Brother Barrie Stretton was Secretary for the 36th School, and his labours assisted greatly in the general tone, and smooth running of the School.

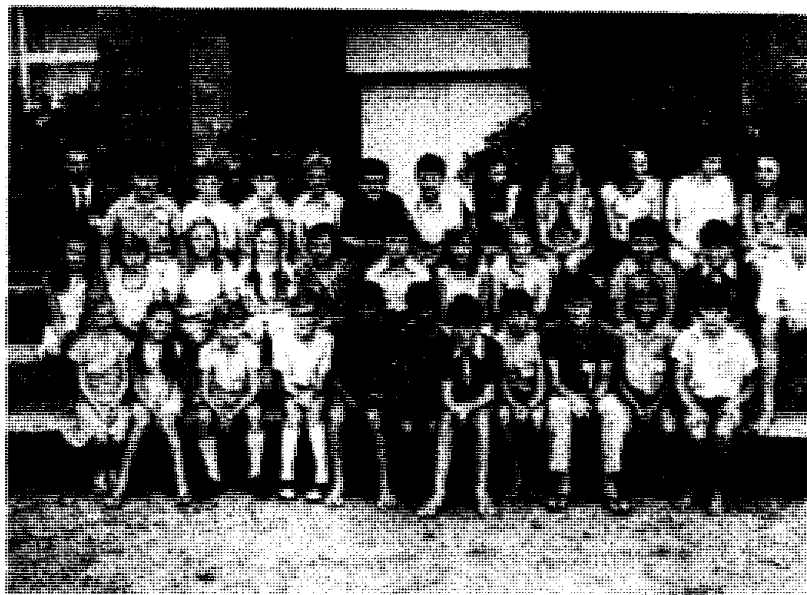
### Sponsors for 1976

Ecclesias in the Brisbane area have agreed to sponsor the schools for 1976, and currently the teaching staff and subjects are being organised. These will be announced, God willing, in our next issue.

Suggestions for the improvement of the school have been received,

and where practicable, these will be incorporated in the Thirty-Seventh School, scheduled to be held (God willing) from 15th to 22nd May.

We invite readers to make their reservations immediately. This will assist in the organisation of the School, and enable the Committee to better plan for the comfort and spiritual uplift of those who attend.



The Intermediate School (36th Bible School)—Brother Phillip Sawell, Teacher. (Photo by courtesy Brother K. Dennes).

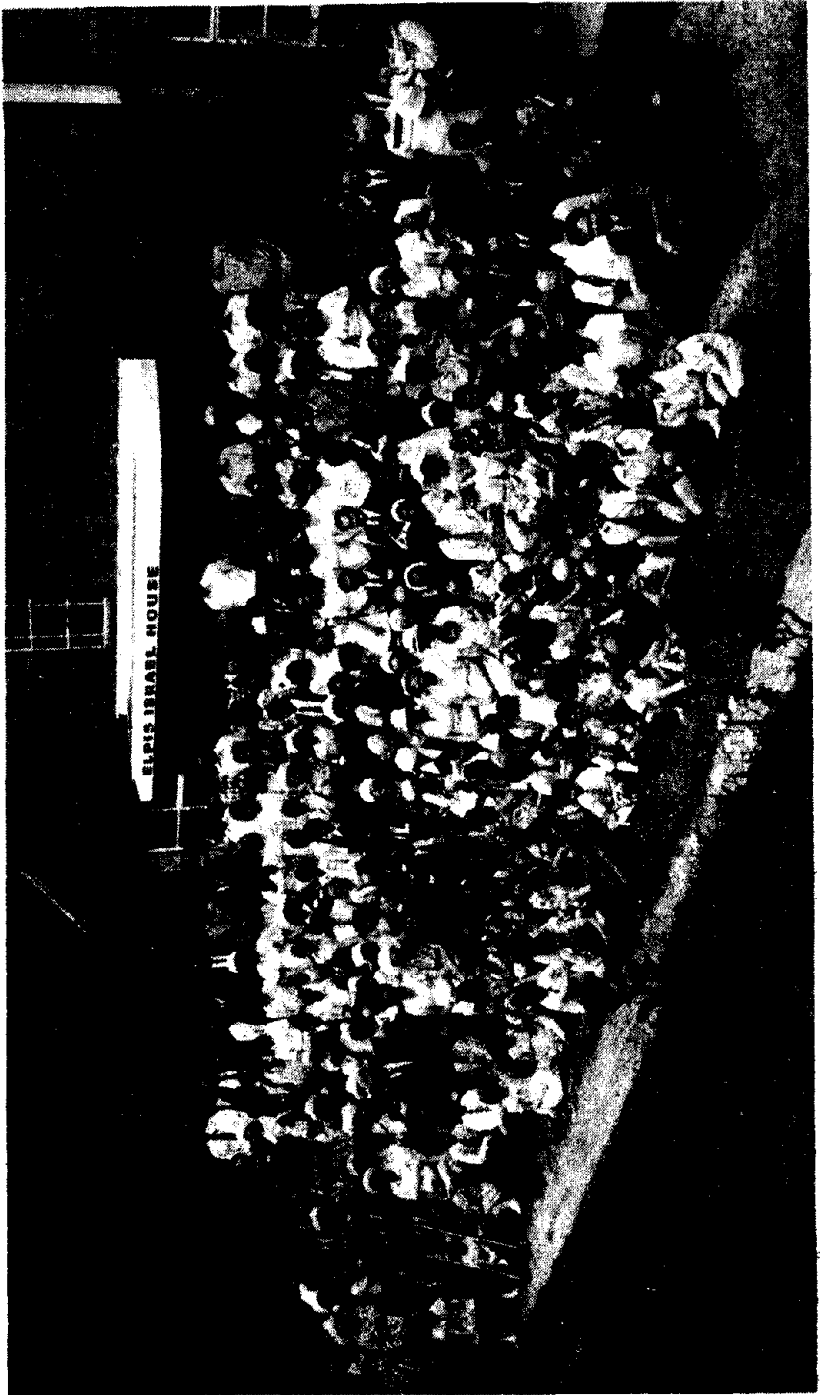


youth aliyah fund

During the proposed visit to Israel in March this year, God willing, the group is scheduled to inspect some Youth Aliyah centres so as to see firsthand the rehabilitation and education of Jewish children.

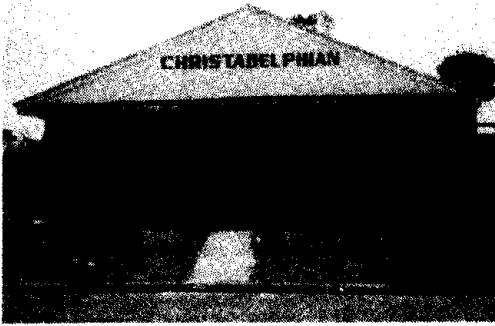
On previous visits, it has been our great pleasure to present donations to Youth Aliyah, and to personally express our viewpoint in regard to the revival of Israel. We plan to do so on this occasion, and we invite readers to share with us in this, by contributing donations to that end. This will witness to the fact that whilst we enjoy the spiritual blessings of Israel's hope, we are not unmindful of the material needs of the people themselves (Romans 15:27).

We therefore invite readers to direct any donations to Logos Publications, West Beach Post Office, West Beach, South Australia, 5024, clearly indicating that the donation is for the Youth Aliyah Fund.



Group Photo of Thirty-Sixth Bible School—December, 1975. (Photo by courtesy Brother K. Dennes). 13





## ***An Appeal For Help!***

For some years, the Redcliffe Ecclesia had occupied the Ecclesial Hall pictured above, though the title deeds are in the Petrie Terrace Ecclesia.

However, due to circumstances, Petrie Terrace Ecclesia has stated that it is not prepared to continue tenancy of the Hall to the Ecclesia under existing terms and conditions; and it has offered to sell the property at a cost of \$30,000.

Redcliffe Ecclesia has forty-one members (many of whom are elderly), and the Ecclesia operates from the City of Redcliffe, some twenty-five (25) miles from Brisbane.

The Ecclesia already has liberally contributed to a fund for the purchase of the Hall, but the raising of such a sum is quite beyond the resources of members. Therefore, it is making an appeal to Ecclesias, and to Brethren and Sisters, to assist it to complete the purchase.

This can be done in one of two ways:

1. By gifts and donations.
2. By interest-free loans.

The liberal support of those who can assist will be greatly appreciated by the members of the Redcliffe Ecclesia. It will enable them to continue to witness to the truth in that area. Should you have any money that you can loan for that purpose, the Ecclesia will undertake to repay it as soon as possible. Alternatively, if you are able to loan interest-free money for a specific period, the Ecclesia will undertake to repay at the due date. It would like to complete the purchase as soon as possible, and therefore seeks the help of all who are able to extend it.

All moneys pertaining to the building fund should be forwarded to: The Treasurer, Bro. M. Lewis, Box 102 Post Office, Redcliffe, Queensland 4020.

## 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.*

#### FEBRUARY, 1976

14th to 24th—at ENFIELD, S.A. Bro. J. Ullman will outline "Malachi's call to the Sons and Daughters of God."

#### MARCH, 1976

29th to 21st—at SUTHERLAND, N.S.W. Bro. J. Boardman to outline "The Beatitudes."

#### APRIL, 1976

16th to 19th—at REDCLIFFE, Qld. Bro. B. Williams, "1st Epistle to Timothy."

16th to 19th—in SYDNEY. Combined Holiday Study: Bro. G. Hawkins (Perth). Studies at Yagoona. Combined Memorial Meeting at Pennant Hills Community Centre, followed by Lecture at 3pm. 30,000 leaflets to be distributed by 10th.

16th to 18th (Easter Period)—at LAUNCESTON, Tasmania. Bro. J. Martin.

22nd to 25th—at HOBART, Tasmania. Bro. J. Martin will speak upon "Elijah." For accomodation for visitors, contact the Recorder, Bro. H. Taylor.

#### MAY, 1976

15th to 23rd—at RATHMINES, N.S.W. 37th Bible School. Apply now on coupon provided in this issue.

#### JUNE, 1976

12th to 14th—at BURWOOD, Victoria. Study: J. Martin, "Elijah, the Tishbite." All welcome.

At COORPAROO, Qld. P. Cresswell, "Song of Solomon."

#### AUGUST, 1976

At WOODVILLE, S.A. Special Annual Study. Theme: "The Call to Judgment, and the Glory to Follow."

#### DECEMBER, 1976

25th December to 2nd January—at RATHMINES, N.S.W. 39th Bible School.

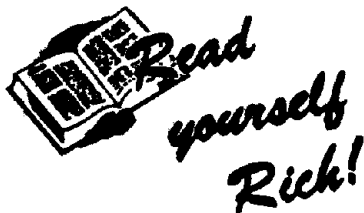
#### JANUARY, 1977

8th to 16th—at HOBART, Tasmania. Twelfth Tasmanian Bible School.

### BIBLE READINGS for FEBRUARY

|    |                 |                |              |
|----|-----------------|----------------|--------------|
| 1  | Exodus 5, 6     | Psa. 58, 59    | Rom 10, 11   |
| 2  | ..... 7, 8      | ..... 62, 61   | ..... 12     |
| 3  | ..... 9         | ..... 62, 63   | ..... 13, 14 |
| 4  | ..... 10        | ..... 64, 65   | ..... 15, 16 |
| 5  | ..... 11, 12    | ..... 66, 67   | Merk 1       |
| 6  | ..... 13, 14    | ..... 68       | ..... 2      |
| 7  | ..... 15        | ..... 69       | ..... 3      |
| 8  | ..... 16        | ..... 70, 71   | ..... 4      |
| 9  | ..... 17, 18    | ..... 72       | ..... 5      |
| 10 | ..... 19, 20    | ..... 73       | ..... 6      |
| 11 | ..... 21        | ..... 74       | ..... 7      |
| 12 | ..... 22        | ..... 75, 76   | ..... 8      |
| 13 | ..... 23        | ..... 77       | ..... 9      |
| 14 | ..... 24, 25    | ..... 78       | ..... 10     |
| 15 | ..... 26        | ..... 79, 80   | ..... 11     |
| 16 | ..... 27        | ..... 81, 82   | ..... 12     |
| 17 | ..... 28        | ..... 83, 84   | ..... 13     |
| 18 | ..... 29        | ..... 85, 86   | ..... 14     |
| 19 | ..... 30        | ..... 87, 88   | ..... 15, 16 |
| 20 | ..... 31, 32    | ..... 89       | 1 Cor. 1, 2  |
| 21 | ..... 33, 34    | ..... 90, 91   | ..... 3      |
| 22 | ..... 35        | ..... 92, 93   | ..... 4, 5   |
| 23 | ..... 36        | ..... 94, 95   | ..... 6      |
| 24 | ..... 37        | ..... 96, 99   | ..... 7      |
| 25 | ..... 38        | ..... 100, 101 | ..... 8, 9   |
| 26 | ..... 39, 40    | ..... 102      | ..... 10     |
| 27 | ..... Lev. 1, 2 | ..... 103      | ..... 11     |
| 28 | ..... 3, 4      | ..... 104      | ..... 12, 13 |

Seven Days without the Word  
Makes One "Weak"!



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Your Local Agent, or from Logos  
Office





# ***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**

With the grand signs of the times clearly portending the coming of Christ, we are encouraged by news of further baptisms before the Day of Opportunity closes. Convinced of the imminence of the Kingdom, we urge all, newly-baptised or those who have borne the heat and burden of the day, to press on in dedication and faithfulness in the Holy Calling of Christ. We extend a warm welcome to the following:

Woodville: *Mr. John Armonis* (17/3/76), son of Bro. & Sis. George Armonis, and a S.S. scholar.

Wilston: *Mr. Kenneth Raymond Sweatmore* (19/2/76), who first attended the public lecture at the special effort last September, having made first contact with the Bible three months previously. His enthusiasm for his new-found hope is encouraging to the Ecclesia.

Cumberland: *Miss Anna Lygizos* (11/3/76).

Perth: *Miss Jennifer Hawkins* (10/3/76), daughter of Bro. & Sis. Stan Hawkins.

Redcliffe: *Miss J. Townsend* (9/3/76), daughter of Bro. & Sis. Jack Townsend.

Mt. Hawthorn: *Miss Ailsa Duncan* (6/3/76).

## **ECCLESIAL TRANSFERS**

The following members have taken up new ecclesial associations:

To Woodville: *Sis. J. Burke* (from Cumberland).

To Blackwood: *Bro. & Sis. T. Clothier* (from Cumberland).

To Blackwood: *Bro. & Sis. T.*

*Clothier* (from Adelaide); *Bro. & Sis. W. Mannell, Bro. & Sis. N. Wigzell* (from Cumberland).

To Coorparoo: *Bro. & Sis. P. McKinlay* (from Wilston).

To Victoria: *Bro. & Sis. G. Hyndman* (from Tea Tree Gully).

To Rockhampton Nth: *Bro. & Sis. B. Mills* (from Pennant Hills).

To Lismore: *Bro. & Sis. L. Steele, Bro. P. Steele* (from Redcliffe).

To Melbourne: *Bro. & Sis. H. C. Hughes* (from Coburg).

## **ENGAGEMENT CONGRATULATIONS**

We join with the following in the excitement of pre-marriage planning. Such occasions remind us of our spiritual responsibilities to prepare for the coming day of union with our beloved Bridegroom, and the consummation of our hopes.

Therefore, to *Bro. Ian Gore and Sis. Beverley Martin* (Enfield), and to *Bro. Roger More and Sis. Rosslyn Woodward* (Cumberland), our congratulations and best wishes are extended to them upon their engagements.

## **UNITED IN MARRIAGE**

The joining together of man and wife in the bonds of the Covenant is a token of the greater marriage of Christ and the Ecclesia. Therefore, we rejoice with the following brethren and sisters, hoping that their union will bring spiritual blessings in the walk towards Zion.

*Bro. Ray Ewing and Sis. Dennice Finlay*, both of Busselton, will be married at Perth Central on April 3rd.

Bro. John Brewer and Sis. Carol Mansfield, were married at Coburg on Saturday, March 20th.

## FAMILY NEWS

The happiness of new births have enveloped a number of families during the past weeks. We joy with them as they accept the onerous responsibility of bringing up their children "in the nurture and admonition of the Lord". May their endeavours be successful, bringing pleasure to the Families of Heaven and Earth.

To Bro. & Sis. Eric Mansfield (Punchbowl), a son, *James Richard*, on March 3rd.

To Bro. & Sis. Philip Clifton (Perth), a daughter, *Miriam*, on February 3rd.

To Sis. Heather Thew (Perth), a son, *Peter John*, on 3rd March.

To Bro. & Sis. Malcolm Wright (Launceston), a son, *Nathan John*, on February 13th.

To Sis. Robyn Cato (Hobart), a daughter, *Nicole Robyn*, on 3rd March.

## CASTLE HILL ECCLESIA

Our Ecclesia recently celebrated its 2nd anniversary. During the last quarter, we have been happy to welcome brethren and sisters from local, interstate and overseas ecclesias, including *Sis. Smalley*, of Lincoln, U. K., *Bro. Wilson*, of Christchurch, N. Z., *Bro. & Sis. I. Clark*, of Manilla.

With great sadness we report the falling asleep of *Brother W. Thornewell* at the close of the year. Our brother and his wife, Sister Nancy, joined our ecclesia at its inception. They have been a great help and encouragement to us. They arrived in this country from England in the eventide of their lives, only a few years ago. Our brother will be greatly missed, and our sympathies are extended to his wife and family.

We rejoice, on the other hand, with our Bro. & Sis. T. Shaw on the birth of their son, *Cameron James*;

also with Bro. & Sis. Jay Miles (formerly of Toronto, Canada, and now meeting with us), on the birth of their son, *Simon James*. Our activities are well under way for the Year of Witness with two Bible reading classes each month in homes. Also various Gospel extension activities are planned including a stand at the Castle Hill Agricultural Show. We will be joining the northern zone ecclesias in a special gospel address on the first Friday of each month which will be widely advertised. Separate *Great News for the World* advertising will also be tried in two of the local papers.

— J. H.

## JOURNEYING OVERSEAS

Brother Hubert Taylor, Recorder of the Hobart Ecclesia, left during March for an overseas tour of ecclesias. His itinerary will take him to Los Angeles, California, Houston, Texas, Largo, Florida, throughout the United Kingdom, and return. Extensive speaking appointments have been made for Brother Hubert throughout his tour, which should keep him actively engaged in the Word of Truth. We bid him God Speed on his travels, and pray that Yahweh will overshadow his efforts to the glory of His holy Name.

## CABRAMATTA REPORTS

Our special study and gospel proclamation effort recently lead by Brother J. Ullman, was most successful. The study surrounded the theme of "How Faith must be Proved under Pressure from Egypt (Exod. 5)." Numerous visiting brethren and sisters supported the study, and their company at the fraternal tea was most enjoyable. The Public Lecture was entitled "Israel, a nation - Sure sign of Christ's Coming," and a good response was received to leaflets, reply-cards and newspaper adverts.

In all, we were reminded not to be envious of the wicked who walk in slippery paths, and who will ul-

timately perish. The Sunday exhortation brought vividly to attention, the tragedy of a superficial conversion to the Truth, and the danger of turning back to the things of Egypt, so powerfully attractive to minds which have forgotten the covenant: "All that Yahweh hath said, We will do."

— W. E. Sawell (Rec).

## APPRECIATION

The following note of appreciation has been received for publication:

"I would like to thank all (on behalf of the Redcliffe Ecclesia) for the generosity shown us in our appeal for money to purchase our Ecclesial Hall. Money has come in through various ways from individuals and ecclesias. I can report that to date we have received just over \$8,100. More is needed yet to obtain our project, and we do pray to our Heavenly Father for guidance particularly at this time. We deeply appreciate the help given by *The Ecclesial Calendar* by way of publicity."

— Bro. P. Evans (Recorder).

## THE TRUTH IN THE ISLANDS

I forward details of baptisms into the saving Name of the Lord Jesus, since our last report, and the brethren of the Bible Mission Committee would appreciate you including these particulars in the appropriate section of the Magazine.

— J. Clarke.

### In Fiji

Suva: Bro. Jagdish Narayan, husband of Sis. Cecelia Narayan (baptised on 29th November, 1975).

Lautoka: Bro. Michael Reuben (10/1/76). Bro. Michael is son of Bro. Jakob Reuben, of Ba.

### In the Philippines

Bayambang: Bro. Nicasio Fernandez and Sis. Maria Fernandez on 22nd June, 1975.

(22/6/75), Sis. Pilar Caigas, wife of Bro. Victoriano Caigas (22/6/75), Sis. Trinidad Bautisa, wife of Bro. Dion-

isio Dautista (28/12/75), Sis. Betty Jimeno, daughter of Sis. Jimeno snr (28/12/75), Bro. Pablo Ragos (4/1/76), Bro. Claudio Aboy, and Bro. Clariito Aboy (father and son, 4/1/76).

Manilla: Bro. Sta Ana jnr (11 Jan), father of Bro. Tomas and Bro. Severino Sta Ana, Bro. Fredricho Tabas (11/1/76).

Tulay no Lupa: Sis. Alicia A. Magracia (24/10/75), Bro. Rogelio del Barrio (24/10/75), Bro. Ernesto del Barrio (27/1/76). The addition of these brethren and sisters to those already residing at Tulay no Lupa enables a small ecclesia to be formed there.

Bacolod: Bro. Teodoriks Hudieres, Bro. of Bro. Roberto Hudieres (21/1/76). Brethren and sister in Bacolod now number four.

Cagayan de Oro: Bro. Chrisley Damaso and Sis. Virginia Damaso (30/5/75). This young brother and his sister-wife are in isolation.

### In Indonesia

Solo: Bro. Soemantri Hadisoesele (29/1/76).

### In Malaysia

Tampin: Bro. Edmund Liew (Jan. 1st), Sis. Rosalind Liew (27/7/75), brother and sister in the flesh.

## TWO INTERESTING SETS OF ISRAELI STAMPS

We have received from Israel sets of Creation Stamps. There are six stamps in a set, and they come with the tabs (worth more), a commentary, and a plastic cover to fit in a loose leaf binder. Cost is \$3 per set.

A set of three lovely stamps in Protected Wild Birds series. These have a commentary linking the illustrations with the Bible, and come in a clear plastic protector sheet. The cost is \$1.50 per set.

Send for these stamps to Sis. B. Goodwin, c/- Logos Publications, P. Office, West Beach, S. A. 5024.

News and Items of Interest for publication in our next issue should be forwarded without delay. We welcome comments of interest upon *The Ecclesial Calendar*.

# Ecclesial Activities

DURING APRIL, 1976 (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—Mem. mtg at 3 p.m.

3—2.30pm study: J. Goddard.  
4—Exh: K. Jamieson (Campsie).  
11—Exhort: N. Davies (Boolaroo)  
18—Exhort: D. Pogson (Boolaroo)  
25—Exhort: A. Russell (Boolaroo).

**BOOLAROO**—Christadelphian Hall, 14 Fifth St., Boolaroo. (Rec: J. Richards, 17 Church St, Gateshead 2290. Tel: 43 0106).

2—7.45 M.I.C. Lecture and 2 Expositions.

4—Exh/Lect: J. Mansfield snr.,  
*Bible baptism is not church*

*practise.* 3pm Leaflet distrib.

5—7.30pm A.B. meeting at home of J. Richards.

6—7.45pm First princ. class at home of N. Davies.

7—John study: G. Darke, *Betrayal, and "it was night" (13:18-30).*

9—7.30 Young people's class in home G. Darke: N. Davies, *David in the Psalms.*

11—Exh: N. Davies. Lect: E. Witton, *There is no supernatural Devil!*

13—7.45 First princ class home of N. Davies.

14—Elpis Israel ch.2 study: F. Ryan.

18—Exh: F. Ryan. Lect: J. Goddard, *Modern Israel: A Miracle of Bible Prophecy.*

20—7.45 1st Princ. Class: home N. Davies

21—John study: G. Darke, *Love one another, Ch. 13:31-38.*

## HOLIDAY CAMPS AND STUDIES

APRIL 16th to 19th, 1976

We recommend brethren and sisters take the opportunity during the coming holiday vacation, to associate with those of "like faith" around various study themes. The following activities are planned:

**PERTH:** Palm Beach Bible School will be conducted in lovely sea-side surroundings. Brother J. Knowles will outline the Gospels and Epistles of John under the general theme of *The Word Made Flesh.*

**LAUNCESTON:** Brother J. Martin will develop the remarkable ministry of the rugged prophet of Israel: *The Spirit and Power of Elijah.*

**GLENLOCK:** The Ecclesial Camp will again be held on the picturesque river setting at Waikerie, about 150 km from Adelaide. The theme of *Moses, the Prophet like unto Christ,* will be expounded by Brother B. McClure. It is anticipated that a spiritually enlightening time together in quiet surroundings and with a family spirit, will provide an impetus for renewed dedication to the things of the Truth.

- 23—7.30 Young people's class: N. Davies, *David in the Psalms*. Home of N. Davies.  
 25—Exh: E. Witton. Lect: D. Pogson, *Egypt's vital role in Bible Prophecy*.  
 27—7.45 First principles class in home N. Davies.  
 28—Elpis Israel ch. 2 study: F. Ryan.

**CABRAMATTA—101 Lime St. (Rec: W. E. Sawell, 3 Hemingway Cres., Fairfield 2165. Telephone 72 9765).**

- 1—8pm Romans study: P. B. Sawell, *Introduction and background*.  
 3—7.30pm CYC games night: R. W. Sawell.  
 4—Exh: B. Stretton. Lect: A. Russell, *God guides the destiny of nations*.  
 5—8pm A. B. meeting.  
 6—10.30am Dorcas class: *Esther*.  
 8—8pm Hosea study: J. Rosser.  
 9—8pm First princ. class: *God's Way*. 30 Riverview Rd., Fairfield.  
 10—7.30pm Junior study; Int. study.  
 11—Exh: E. Mansfield. Lect: J. Mansfield snr, *The Key to Understanding the Scriptures*.  
 13—8pm Speakers' class: Readers, D. Latta, R. Lowe. Readers summary: D. Baird. Lect: A. Mason, *The Resurrection, Man's only hope after death*.  
 15—8pm Romans study: P. B. Sawell.  
 16, 17—Combined Hosea study at Yagoona: G. Hawkins.  
 18—Exh: G. Hawkins (Perth). Lect: J. Porter, *The Hope of Israel, Man's only hope*.  
 19—Concluding study and picnic.  
 22—8pm Hosea study: J. Rosser.  
 23—8pm First princ. class: *God's Way*. 30 Riverview Rd, Fairfield.  
 24—7.30pm Elpis Israel class, 6 Virgil Ave, Wentworthville Sth.

- 25—Exh: A. Philp. Lect: C. O'Connor, *The Book of Genesis, Foundation of truth*.  
 26—8pm G. E. S. meeting.

**CAMPSIE—Cnr Beamish & Fletcher Sts. (Rec: J. Mansfield, 212 Vineys Rd, Dural 2158. Tel: 6511818).**

- 1—7.30pm First princ. class, 1 Melville Avenue, Strathfield.  
 4—Exh: R. Croker. Lect: J. Ceiley, *Evolution, a dangerous fantasy*.  
 7—10.30am Sisters' class: J. Mansfield snr. Evening James study: S. Lake, *How faith should govern the tongue*.  
 11—Exh: G. Darke. Lect: S. Lake, *Christ taught he had no equality with God*.  
 14—Amos study: J. Mansfield snr, Ch. 7.  
 15—7.30pm First princ class cont.  
 18—Comb. Memorial Mtg. Lecture: J. Mansfield.  
 21—First princ. class 10.30am: J. Mansfield snr. Evening James study: S. Lake, *How Faith can purify character (ch. 4)*.  
 25—Exh: W. Rosser. Lect: R. McClure, *World events show Christ's coming is near*.  
 28—Amos 8 study: M. Pond.  
 29—7.30pm First princ. class.

**FIGTREE—Figtree Hall, Princes Highway. (Rec: M. J. Healy, 25 Thames St., West Wollongong 2500 Telephone 29 3301).**

- 3—Workshop class, home F. Joseph  
 4—Exh: M. Bonner. Lect: F. Joseph, *The resurrection of the dead*.  
 7—Exodus class: M. Healy, home of K. Joseph.  
 11—Exh/Lect: W. Rosser, *The Saints from Sinai to Zion*.  
 14—Ephesians study: M. Bonner, at home of M. Healy.  
 17—Elpis Israel class at home E. Reeve.

**BOOLAROO LECTURE FOLLOWING BIBLE SCHOOL**

Brother B. O'Grady (New Zealand) will lecture at Boolaroo on the second Sunday evening of the Autumn Bible School. Participants at the School are warmly invited to stay with the brethren and sisters at Boolaroo for the lecture, thus assisting in the latter-day witness for the Truth.

- 18—Exh: K. Joseph. Lect: M. Boner, *Will the earth be desolated?*
- 21—Exodus class at home K. Joseph: F. Joseph.
- 25—Exh: J. Green. Lect: M. Healy, *Israel restored to her land.*
- 28—Ephesians study at home E. Reeve.

**GRANVILLE—26 The Avenue.** (Rec: H. Hadley, 204 Excelsior St, Guildford 2161. Telephone 6327697).

- 4—Exh: E. Mansfield. Lect: E. Ritchie, *The only system of government for world peace.*
- 7—Song of Solomon study at Yagoona: K. Cook.
- 11—Exhort: B. McClure. Lecture.
- 14—Nazareth Revisited study: B. Gilham, *Chapter 6.*
- 18—Comb. Mem. Mtg. Lect: L. Goodman, *The Creation Story of Genesis, Scientifically sound.*
- 19—Arranging brethren's meeting.
- 21—Song of Solomon study: K. Cook.
- 25—Exh: B. Butters. Lect: E. Mansfield, *Christ's coming, the only answer to the world's problems.*
- 28—Quarterly business meeting.

**PENNANT HILLS—Lower Hall Community Centre, Yarrara St.** (Rec: R. Carr, 100 Essex St, Epping 2121. Telephone 869 8452)

- 4—Exh: K. Cook. Lect: B. Byrnes, *World revolution under Christ.*
- 7—8pm Acts home study: E. Mansfield, *Chapters 1-7.*
- 11—Exh: D. Gilmore. Lect: A. Russell, *The supernatural devil unscriptural.*
- 14—8pm Sermon on Mount home study: A. Russell.
- 18—Combined Easter Weekend: 11am Memorial Mtg. 3pm Lect.
- 21—8pm Acts home study: E. Mansfield, *Acts 1-7.*
- 25—Exh: J. Gilmore. Lect: B. Bates, *Evolution, a modern delusion.*
- 28—Sermon on Mount, home study: A. Russell.

**PUNCHBOWL—The Masonic Hall,**

**29 Arthur St.** (Rec: M. Gilmore, 118 Marine Drive, Oatley 2223. Telephone 533 2571).

- 2—Comb. Y.P. class: home B. McClure.
- 4—Exh: B. McClure. Lect: J. Rosser, *How the Holy Spirit works today.*
- 5—A.B. Meeting.
- 6—Study.
- 9—Elpis Israel class.
- 11—Exh: W. Wolstencroft. Lect: J. Ceiley, *Judgment is near: Are you prepared?*
- 13—Study.
- 14—Sisters class.
- 18—Combined Mem. Mtg. Lect: C. O'Connor.
- 20—M.I. class.
- 23—Elpis Israel class.
- 25—Exh: P. Sawell. Lect: Gdn. Crewes, *Does it matter what we believe.*
- 27—Study.
- 28—Sisters class.
- 30—Comb. Y.P. class.

**RIVERWOOD—265 Bonds Rd.** (Rec: D. Gilmore, 3 Jordan Ave, Beverly Hills 2209. Telephone 533 1571).

- 4—Exh: G. Russell. Lect: D. Ledger, *Man does not have an immortal soul.*
- 7—Study: K. Dennes, *David's prophecy of Messiah* (2 Sam. 23:1-7).
- 11—Exh: B. Shaw. Lect: J. Gilmore, *Materialism, Plague of a Godless society.*
- 14—Introduction to Micah study, J. Rosser.
- 18—Exh: Combined with Pennant Hills. Lect: W. Rosser, *World suffering—its cause and remedy.*
- 21—Micah 1 Study: D. Warner, *Sins of Samaria & Jerusalem: Coming Judgment.*
- 25—Exh: J. Mansfield. Lect: K. Dennes, *One Gospel—Why so many religions?*
- 28—Young Brethrens Class: T. Littler, *Coronation of High Priest* (Zech. 3). Exh: A. Dennes.

**YAGOONA—Worland St.** (Rec: K. Cook, 2 Macdonald St., Auburn 2144. Telephone: 649 9483).

- 3—7.30pm Young people's Moses

The ECCLESIAL CALENDAR for APRIL 1976

- class: B. McClure.  
4—Exh: R. Olsen. Lect: S. Lake, *The importance of believing true Bible doctrine.*  
7—Song of Solomon class: K. Cook.  
9—Study: O. Offord, S. McKinlay, *Commandments 70-75.*  
11—Exh/Lect: F. Ryan, *The purpose of Salvation: Glory to God, not to man.*  
13—Elpis Israel class: R. Pogson, Rev. ch. 17.  
16—Combined Studies.  
17—Combined Studies.  
18—Combined meetings at Pennant Hills Community Centre.  
19—Combined Studies.  
21—Song Solomon study: K. Cook, at Granville.  
23—Study: R. Munro, *The Law of Moses: Its need.* S. Cook, *The Law of Moses: Its beauty.*  
25—Exh/Lect: G. Alchin, *Current events in Prophecy.*  
27—Elpis Israel class: R. Pogson, Rev. ch. 17.

## West Aust

**MOUNT HAWTHORN** — Masonic Hall, cnr Hobart & Shakespeare Sts. (Rec: P. Duperouzal, 62 Sandgate St, Sth Perth 6157. Telephone 67 3408).

- 2—Reign of Solomon study, home J. Kerr.  
4—Exh: G. King. Lect: N. Moore, *The Kingdom of God is not the church.*  
5—8pm GES Mtg.  
7—8pm Romans study; Central Hall.  
9—Elpis Israel Class in various homes.  
11—Exh: A. Newton. Lect: R. Burke, *Why should the Saviour die?*  
14—8pm Romans study; Central Hall.  
21—8pm Romans study; Central Hall.  
23—Elpis Israel home class.  
25—Exh: B. Hayles Lect: D. Hopper, *Evolution: Modern Man's Myth.*  
26—A.B. Mtg. home P. Duperouzel.

- 28—8pm Eureka study in Central Hall.  
30—Reign of Solomon Study: Home G. King.

**PERTH**—62 Canning Hwy, Victoria Park. (Rec: J. Ullman, 38 Doney St., Alfred Cove 6154. Tel: 30 4199).

- 3—Mutual Improvement Class.  
4—Exh: G. Hawkins. Lect: J. Ullman, *Lucifer was not an immortal satan.*  
7—Romans study: J. Ullman.  
9—Elpis Israel & Law of Moses class: Various homes.  
11—Exh: D. Hurn. Lect: B. Hayles, *Christ died to destroy death.*  
14—Eureka study.  
16—19 Palm Beach Bible School: Theme; *The Word Made Flesh*, J. Knowles.  
21—Romans study: J. Ullman.  
23—Elpis Israel & Law of Moses classes in various homes.  
25—Exh: A. Newton. Lect: G. Hawkins, *The Plain Truth; Britain is not Israel!*  
28—Eureka study: G. Hawkins.

## Victoria

**BURWOOD**—Loyal Orange Lodge Hall, 335 Station St. (nr Riversdale Road) Boxhill Sth. (Rec: H. Hall, 963 Ferntree Gully Rd, Glen Waverley 3150. Telephone 56 11002).

- 4—Exh: B. Stevenson. Lect: H. Hall, *Planet Earth's Last Hope.*  
7—Parables of Messiah: W. Dodson, 963 Ferntree Gully Rd, Glen Waverley.  
11—Exh: K. Quixley. Lect: J. Stolzenberg, *The earthquake that will change the world.*  
14—Elpis Israel: T. Parsons, 17 Wordsworth Ave, Clayton.  
18—To be arranged.  
21—Parables of Messiah: S. Finnin, 1 Serica Pl, Waverley Meadows.  
25—Exh: W. Dodson. Lect: A. Loveday, *Archaeology & the Bible.*  
28—Elpis Israel: R. Galbraith, 8 Howden St, Oakleigh.



**COBURG**—Masonic Hall, Bell St. (Rec: H. Mullin, 51 Unwin St., Templestowe 3106. Telephone 84 61458). Sundays—9.30am School & Elpis Israel; 11am Memorial. 7pm Public Lecture.

4—Exh: M. Islip. Heidelberg Lect: J. Roper, *Planet Earth's Last Hope*.

6—8pm Bible class: S. Mansfield, *Your sorrow shall be turned into joy, Jn 16:16-33*. 162 Maltravers Road, Ivanhoe.

11—Exh: C. Gee. Lect: W. Dodson, *The Bible, believe it or perish*.

18—Exh: G. Islip, (Heidelberg). Lect: P. Islip, *The only solution to the Jewish-Arab problem*.

20—8pm Bible Class, P. Pickering, *"I have manifested Thy Name," John 17:1-10*. 162 Maltravers Rd. Ivanhoe.

25—Exh: M. Richardson. Lect: P. Brewer, *Sure signs of Christ's coming*.

**MOE**—Library Hall, Yallourn. (Rec, G. S. Howe, 6 Warringa Court, Warragul 3820. Telephone: 056/23 2596).

2—8pm Apocalypse class: home Bro. Burrage, 6 Langford St., Moe.

4—1.30pm Exh: S. Finnin.

5—8pm 1st Princ. class: home G. Howe, 6 Warringa Court, Warragul.

9—8pm Apocalypse class: home Bro. Burrage.

12—1st Princ. class at home Bro. Burrage.

18—10am Exh: J. Dodson, at Glengarry Hall, Glengarry.

19—8pm 1st Princ. Class: home G. Howe.

23—8pm Apocalypse class: home Bro. Burrage.

26—8pm 1st Princ. class: home Bro. Burrage.

30—8pm Apocalypse class: home Bro. Burrage.

**WARRAGUL**—(Rec: J. Day, 40 Peace Avenue, Warragul 3820).

6—7.30, P. Pickering: *Jephthah & Samson*, home G. Howe, 6 Warringa Crt. Warragul.

11—11am Memorial Mtg., home G. Howe.

13—2pm Life of Christ study: home G. Howe.

20—7.30pm: G. Howe, *Obadiah*, home J. White, 10 Ista St., Warragul.

25—11am Memorial Mtg: home G. Howe.

27—2pm Life of Christ study: home G. Howe.

## South Aust

**BLACKWOOD**—Memorial Hall, Coromandel Pde. (Rec: D. Palmer, 7 Ewers Ave, Coromandel Valley 5051. Tel: 278 5237). Sundays—11am Memorial; 7pm Public Lecture.

4—Exh: D. Palmer. Lect: A. Hill, *The Day of the Lord is at hand (Zech)*.

7—10.15am Dorcas class: home Sis. V. Johnson. 7.45pm Leviticus Class: home A. Johnson.

10—Special Bible Mission night, Belair Community Centre, Florence Tce, Belair: R. Flint's recent experiences.

11—Exh: Murray Lund. Exh: A. C. Dangerfield, *Christ triumphant over Russia in Israel*.

18—Exh: D. Seaman. Lect: R. Collett, *The Sermon on the mount: The way to life*.

21—10.15am Dorcas class: home Sis. N. Nitschke. 7.45pm Parables class: home D. Palmer.

## BIBLE NUMERICS

This fascinating subject will be outlined by Brother J. Siviour at a study camp weekend to be held on April 24-26, at Inman Valley, by the Blackwood Ecclesia. The benefits of such an association in the past foreshadows a continued benefit on this occasion, strengthening family ties amongst the ecclesia.

The ECCLESIAL CALENDAR for APRIL 1976

**BRIGHTON—390 Morphett Rd, Warradale 5024. (Rec: G. J. Kortman, c/- P. O. Echunga 5153. Tel: 338 8341).**

- 1—A. B. mtg, home J. Elton.
- 3—Brighton young folks activity.
- 4—Exh: D. Manser. Lect: A. Baird, *The promise of life in the Garden of Eden.*
- 7—Life of David study: B. Luke, *The Ark of Yahweh of Hosts brought into Jerusalem.*
- 11—Exh: H. P. Mansfield. Lect: K. Pearson, *Abraham, the man who was promised the world.*
- 14—The Discourse on the Mount study: M. Lund.
- 18—Exh: L. Hall. Lect: K. Gore, *Christ soon to rule from David's throne in Jerusalem.*
- 21—Life of David study: B. Luke, *The Sure Mercies of David.*
- 25—Exh: K. Hill. Lect: J. King, *Christ rose bodily from the grave; Will you?*
- 26—Bible disc. evening: A. Baird, *What do God's promises mean to you?*
- 27—Sisters' class.
- 28—Discourse on Mount study cont: M. Lund.
- 30—Elpis Israel class: E. Wilson.

**CUMBERLAND—521 Goodwood Rd, Col. Light Gdns. (Rec: W. Gurd, 5 Alma St., Panorama 5041. Tel: 76 5669. Sundays—11am Memorial; 3pm Sunday School; 7pm Lecture.**

- 3—2pm Pamphlet dist. Youth group working bee at Glenlock.
- 4—Exh: R. Flint. Lect: F. Brinkerhoff, *Are the Holy Spirit Gifts available today?*
- 5—8pm Int. Friends class: Murray Lund, *Is it right that a man should suffer?* home C. Beard.
- 7—8pm Peter study: A. Hill.

- 8—11am Tape study. 2pm Sisters class.
- 9—8pm Youth Group: P. Cresswell, *Towards Gethsemane.*
- 11—Exh: W. Gurd. Lect: Max Lund, *The living message of Bible Prophecy.*
- 12—8pm M.I. class: *Preaching the Truth: Ecclesiially.*
- 14—8pm Ecclesiastes study: P. Weller.
- 15—7.30pm A.B. Meeting.
- 18—Exh. Lect: J. Luke, *Jesus Christ the Saviour & Mediator for man.*
- 21—8pm Peter study: A. Hill.
- 22—11am Tape study. 2pm Sisters class.
- 23—8pm Youth Group: P. Cresswell, *Towards Gethsemane.*
- 24—8pm Sub. Young Folks: B. Luke, *The Marriage Supper of the Lamb, Meeting at Brighton.*
- 25—Exh: B. Luke. Lect: Murray Lund, *The call of Jesus Christ.*
- 26—Comb. S.S. picnic at Mt. Barker.
- 27—8pm Eureka study: home W. Gurd.
- 28—8pm Ecclesiastes study: P. Weller.

**ENFIELD—344 Hampstead Road, Clearview. (Rec: D. Horgan, 12 Pope Cres., Hope Valley 5090). Sundays—11am Memorial; 3pm S. School; 7pm Public Lecture.**

- 2—8pm A.B. Meeting.
- 3—Special lecture at Pt. Pirie: R. Edgecombe. Sunday School Outing.
- 4—Exh: J. Martin. Lect: J. Knowles, *The rise & fall of the Russian Empire.*
- 6—8pm Revelation class: J. Knowles.
- 7—Sisters class: 9.30 Sewing; 12pm Lunch; 1pm Nazareth Re-visited.
- 9—8pm Youth Group Study.

**FROM MAY 29th to JUNE 7th**

**“The Bride of Christ—Heirs together of the Grace of Life”**

The above theme will be given by Brother B. O'Grady (New Zealand) at Cumberland. The effort will concentrate on the preparation needed for the coming marriage of Christ and the Ecclesia, and examine the principles of worthiness involved in attendance at the Marriage Supper.

- 11—Exh: R. Edgecombe. Lect: A. Harrison, *Heaven the source: Not the place of man's reward.*  
 13—8pm Hebrews class: J. Martin.  
 18—Exh: D. Evans. Lect: R. Gore, *Jerusalem, A house of prayer for all nations.*  
 20—Revelation class.  
 23—Youth group.  
 25—Exh: H. P. Mansfield. Lect: R. Edgecombe, *The Bible: Believe it or perish.*  
 27—Hebrews class.

**GLENLOCK—Via Morgan.** (Rec: B. G. Hollamby, 4 Andrew St., Waikerie 5330. Tel: Waikerie 352).

- 4—Exh: M. S. Lunn. 7pm study.  
 5—Renmark study class.  
 7—Life of Christ study.  
 11—Exhortation: C. Kempster.  
 12—Renmark class.  
 14—Eureka study class.  
 16 to 19—Camp weekend: B. McClure, *Life of Moses.*  
 21—Life of Christ study continued.  
 25—Exhortation: R. McLean.  
 26—Renmark study class.  
 27—Dorcas gathering.  
 28—Eureka study class.

**PORT PIRIE — C.W.A. Hall, Alexander St.** (Sec: R. Brine, 169 Three Chain Road, Port Pirie 5540).

A public lecture is planned for April 3rd, in the above hall. Speaker: R. Edgecombe (Enfield), and his subject: *The Bible, Believe it or Perish!* Interest and support in this venture will be deeply appreciated.

- 4—Exh: Pt. Pirie, A. Edgecombe.

**SALISBURY—Scout Hall, Orange Ave.** (Sec: S. Hornhardt). Sponsored by Enfield Ecclesia.

- 4—Exh: P. Weller. Lect: B. Steele, *Jerusalem a house of prayer for all nations.*  
 8—8pm Elpis Israel class: P. Cresswell, home A. Edgecombe.  
 11—Exh: K. Risley. Lect: J. Mansfield, *Heaven the source not the place of man's reward.*  
 18—Exh: S. Hornhardt. Lect: R. Cowie, *The rise & fall of the Russian empire.*  
 22—8pm Elpis Israel class: P. Cresswell, home F. Forster.  
 25—Exh: J. Luke. Lect: C. Wigzell, *The Bible: Believe it or perish.*

**TEA TREE GULLY—Highbury Ins, Valley Rd.** (Rec: M. K. G. Pitt, 147 Second Ave., Royston Pk 5070. Tel: 42 2357).

- 2—2pm Sunday School Outing.  
 4—Exh: J. Luke. Lect: C. Kempster, *Christ's visible return to earth; Man's only hope for peace.*  
 5—8pm Business Mtg.  
 7—8pm E.I. class: J. Martin, home W. Temple.  
 11—Exh: A. Wigzell. Lect: D. Manser, *God's glory shall cover the earth.*  
 12—8pm A.B. meeting.  
 14—10.15am Sisters class: home Sis. V. Smithers. 8pm Eureka class: G. Wigzell.  
 18—Exh: Murray Lund. Lect: B. Pearce, *The Living message of Bible prophecy today.*  
 19—8pm M.I. Class.  
 21—8pm E.I. Class: J. Martin, home B. Pearce.  
 25—Exh: G. Wigzell. Lect: A. Cheek, *Archaeology proves the Bible true.*  
 28—8pm Eureka: G. Wigzell, home A. Whitehead.

## COMBINED ECCLESIAL PICNIC Monday, 26th April, 1976

It is anticipated that another combined picnic will be held on the Monday holiday, God willing. The venue is to be the MOUNT BARKER OVAL. During the day a meeting will be held and there will be ample opportunity for brethren and sisters of all ecclesias to fraternize together. Other activities during the day include races, bun and ice-cream distribution for the children; novelty events and sports activities for the young people

**WOODVILLE—Aberfeldy Avenue.** (Rec: P. Mansfield, c/- P. O. West Beach 5024. Tel: 356 2278). Sundays 11am Memorial; 3pm S. School; 7pm Lecture.

- 2—Elpis Israel class: home G. Armonis, 12 Bollingbroke Ave, Fulham Gdns: W. McAllister.
  - 3—S.S. outing: Hike. Evening subject: K. Monterola, *The Transfiguration*.
  - 4—Exh: G. Wigzell. Lect: A. Harrison (Perth), *The witness of the Bible that God exists*. 9pm: Gospel work committee meeting.
  - 5—Arranging Brethren's mtg.
  - 6—10.30am Sisters class.
  - 7—Apoc. Made Plain: G.E. Mansfield, *The Lamb on Mt. Zion* (Rev. 14).
  - 11—Exh: G. Palmer. Lect: G. Wigzell, *The Promises to Abraham: Cause of Middle East turmoil*.
  - 12—Home Disc. Class: 37 Jetty St, Grange, G. Mansfield, *The Declaration*.
  - 14—Apoc. Made Plain class cont: *The Angel in the Midheaven* (Rev. 14:6).
  - 16—MIC: Selected readings & talks: *How to read the Bible correctly*.
  - 17—Work group & distribution.
- Lecture Theme for next 6 weeks: "The Belief of the churches Astray from the Bible."**
- 18—Exh: K. Monterola. Lect: R. McAllister, *The Bible: What it is, and How to read it*.
  - 20—10.30am Sisters class.
  - 21—Quarterly business meeting.
  - 23—Elpis Israel cont: 12 Bollingbroke Ave, Fulham Gds: W. McAllister. *The Time of the End*.
  - 25—Exh: B. Steele. Lect: W. Derecki, *Human Nature: Mortals proved by nature & the Bible*.
  - 28—Apoc. Made Plain study cont: *The wine of the wrath of God* (Rev 14:9).

## Queensland

**COORPAROO—School of Arts, cnr Cavendish Rd & Halstead St. (Rec: S. T. Arthur, 16 Park Lane, Yeerong-**

**pilly 4105. Tel: 48 4634).** Sundays—9.30am SS & Elpis Israel class; 11am Memorial mtg; 7pm Public lecture.

- 1—7.45pm Life of Christ study: L. Crowther.
- 2—7.45pm Young folks evening.
- 4—Exh: R. Stead. Lect: D. McGahey, *Jewish survival; A Testimony of God's existence*.
- 6—7.45pm Int. Friends class at home of R. Bailey.
- 11—Exh: R.A. Hill. Lect: R. Hermann, *The Nature & Personage of God*.
- 18—Exh: E. Spall. Lect: Comb. with Redcliffe.
- 20—7.45pm Int. Friends class: home R. Bailey.
- 25—Exh: J. Cowie. Lect: C. Venn, *The Rise of the Papacy: And its influence today*.
- 29—7.45pm Life of Christ study: L. Crowther.
- 30—7.45pm Young Folks evening.

**REDCLIFFE—4 Irene St. (Rec: P. Evans, 108 Speight St., Brighton 4017 Telephone: 69 2149).** Sundays—9.15 School; 11am Memorial mtg; 7pm Lect.

- 1—7.30pm M.I. Class.
- 4—Exh: R. A. Evans. Lect: R. Bailey, *Where Christendom has strayed from the Bible*.
- 7—7.30am Elpis Israel.
- 11—Exh: J. Cowie. Lect: M. Steele, *A set time to favour Zion*.
- 14—10.30am Sisters class: home J. Townsend.
- 15—7.30pm M.I. Class.
- 16—Easter study weekend: 3pm *Godly edifying through Faith*. 7pm *Prayer & Subjection, Manifestations of Godliness*.
- 17—3pm *Godliness in the Ecclesia*. 7pm *Keys to the book of Psalms*
- 18—Exh/Lect: B. Williams, *The Bible flood; God's warning for today's permissive society*.
- 19—9.30am study: *Godliness in the Individual*.
- 21—7.30pm Elpis Israel.
- 25—Exh: R. Hermann. Lect: T. Dawson, *Wonders of the Prophetic Word*.
- 28—10.30am Sisters class: home J. Townsend.
- 29—7.30pm M.I. Class.

**ROCKHAMPTON NORTH — CWA Hall, Poincianna St, off Rockonia Rd. (Rec: G. Hill, 1 Livermore St., Rockhampton 4700. Tel: 27 1452).**

- 3, 10, 17, 24—7.30pm Tape night & young Peoples class: cnr. Hill & Emu Sts. Emu Park.
- 4—Exh: G. Bundesen. Lect: G. Hill, *The Miracle of Modern Israel.*
- 7, 14, 21, 28—7.30pm Daniel study: home G. Black 187 Rush St.
- 11—Exh: G. Hill.
- 18—Exh: B. Mills. Lect: L. Osborne, *Baptism is essential to salvation.*
- 25—Exh: L. Osborne.

**WILSTON—The Community Hall, 2126 Gympie Rd, Bald Hills, Brisbane. (Rec: R. A. Evans, 40 Wardell St, Ashgrove 4060. Tel: 38 3365). Sundays—9am S. School & Elpis Israel class; 11am Mem.; 7pm Lect.**

- 3—G. E. S. literature distribution.
- 4—Exh: R. Hermann. Lect: R. Thiele, *The Middle East Crisis: Who can solve it?*
- 8—7.45 Hebrews class: W. Crew.
- 10—7.45 Young Folks night: R. Hill, *The Divine Name & its Moral obligations*, home Bro. Hagan.
- 11—Exh: R. Rock. Lect: C. Venn, *The Promises to Abraham & how they effect you.*
- 13—7.45pm R. Hermann, *How events subsequent to return of Christ personally effect you*: home Bro. Cowie.
- 18—Exh: R. Kilgus. Lect: Comb. with Redcliffe.
- 22—7.45pm Hebrews class: W. Crew.
- 27—7.45pm R. Hermann, *Events subsequent to return of our Lord & how they personally effect you*, Home Bro. Cowie.

## 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 mtg; 7pm Lecture.
  - 4—Exh/Lect: H. Day (Launc.), *The Middle East and the Divine solution.*
  - 5—A. B. mtg at 37 Corinda Grove, Springfield, 7.30pm.
  - 7—Samuel study 7.45, at 22 Binya Street: S. Kingsbury.
  - 9—Senior C. Y. C. 7.30pm: S. Taylor, *The Tabernacle.*
  - 11—Exh/Lect: F. Onley (Launc.), *Bible promises concerning Christ's return.*
  - 14—Exodus study 7.45: J. Scull, *Exodus 4:18 to 5:23.*
  - 16—M.I.C. 7.30pm: Debate, J. Scull, G. Scarr, S. Kingsbury, T. Harrington.
  - 18—Exh: H. Ceiley. Lect: S. Kingsbury, *How Jesus Christ can save you.*
  - 27—Sisters' class 10am, 37 Corinda Gr., Tape study on Abraham.
  - 28—Exodus study: S. Taylor, *Exod. 6:1-27.*
- LAUNCESTON—69 Balfour St. (Rec M. E. Coombe, 12 Mulgrave Street, Launceston 7250. Tel: 44 2207). Sundays—9.30am School & Snr study; 11am Mem.; 7pm Public Lecture.**
- 2—Elpis Israel study: J. Kershaw, home R. Herron.
  - 4—Exh: C. Blanch. Lecture: M. Wright & D. Case, *God's Kingdom comes. The return of Christ into the Millenium.*
  - 7—Study: D. Case, *Servants of the Kingdom*, Matt. 6:24-34.
  - 9—Eureka study: G. Dangerfield, home D. Seaman.
  - 10—Senior CYC: R. Herron, *Behold I come Quickly.*
  - 11—Exh: K. Niejalke. Lect: G. Dangerfield, *Hallel-u-jah: Praise the Lord.* (2 Sam. 10). F. Onley, *David's sins* (2 Sam. 11).
  - 16—10am Study: J. Martin, *Entrance of Elijah* (1 Kings 16:21-34). 7pm *Elijah & the widow of Zaraphath* (1 Kings 17).
  - 17—10am *Elijah & the Prophets of Baal* (1 Kings 18:1-29). 7pm *The Triumph on Carmel* (1 Kin. 18:30-46).
  - 18—Exh: J. Martin, *The Still Small Voice* (1 Kin. 19). Lect: *God's*

The ECCLESIAL CALENDAR for APRIL 1976

- wonderful plan for the Earth.  
19—9.30am *The Vineyard of Naboth* (1 Kin. 21). 11am *The Departure of Elijah* (2 Kin. 2:1-18).  
21—Study: D. Case, *Preparation for the Kingdom* (Matt. 7).  
23—Eureka study.  
24—Senior CYC Study Group: *In the*

- beginning* (Gen. 1).  
25—Exh: F. Onley, Lect: H. Day, *Coming Take-over by God*.  
28—Study: F. Onley, *The Consequences of David's sin* (2 Sam. 11-12).  
30—Elpis Israel Study.

## Bible School News

### THE THIRTY-SEVENTH RATHMINES BIBLE SCHOOL

God willing, the 37th Bible School at Rathmines, N.S.W. will open on 15th May to 23rd May, 1976.

This Bible School is sponsored by the Wilston Ecclesia. A well-balanced spiritual program is in course of preparation, and we are hopeful of a good attendance. We invite the participation of brethren, sisters and families to the School, and they can be assured of a warm, pleasant and profitable experience.

Speakers are being appointed, and main sessions have been allocated to Brethren David Hum, of Perth; Peter Pickering, of Melbourne; Eric Mansfield, of Sydney; and Brian O'Grady, of Wellington, New Zealand. A well-balanced spiritual diet is being prepared.

Among the Bible School's activities, there is arranged a special proclamation of the Gospel Message which is set down at the Community Hall, Toronto, at 3 pm on Sunday, 16th May. Brother Peter Pickering has been appointed as speaker.

We look forward to renewing acquaintance and fellowship at the Bible School in a spiritual atmosphere calculated to "strengthen the things which remain" as we see the signs of the Lord's appearing.

— J. Mansfield snr (President)

### TEENAGE CLASS

The theme for this class will be taken from Exodus. This book provides a PATTERN FOR REDEMPTION for all time. An attempt will be made to give a general outline of the book, and also to concentrate upon individual themes including:

THE TABERNACLE AS A PARABLE OF REDEMPTION

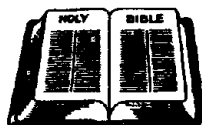
MOSES: MAN OF GOD

AN OUTLINE OF EXODUS FOR PERSONAL STUDY

In addition, three evenings will be devoted to the theme of OUR RELATIONS WITH THE STATE, in which the responsibilities and problems associated with our daily living, and the demands of the State will be considered and discussed.

**APPLY NOW  
FOR THE  
THIRTY-SEVENTH  
BIBLE SCHOOL**

**Held at Rathmines, NSW  
15th to 23rd May, 1976**



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.

| NAME (State Mrs./Miss) | ADDRESS<br>(include Postcode) | Baptised | Ecclesia | Age (or age-group) at Bible School | Relationship of Members Accompanying You |
|------------------------|-------------------------------|----------|----------|------------------------------------|--|
| .....                  | .....                         | .....    | .....    | .....                              | .....                                    |
| .....                  | .....                         | .....    | .....    | .....                              | .....                                    |
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**ACKNOWLEDGEMENTS**—In order to conserve ever-increasing costs, no acknowledgement of reservations will be posted out. Instead, we will forward an Account Form about a month before the School commences. Those requiring immediate acknowledgement, however, will receive same, if they include a stamped self addressed envelope with their application.

## 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.*

#### MARCH, 1976

29th to 21st—at SUTHERLAND, N.S.W. Bro. J. Boardman to outline "The Beatitudes."

#### APRIL, 1976

16th to 19th—at REDCLIFFE, Qld. Bro. B. Williams, "1st Epistle to Timothy."

16th to 19th—in SYDNEY. Combined Holiday Study: Bro. G. Hawkins (Perth). Studies at Yagoona. Combined Memorial Meeting at Pennant Hills Community Centre, followed by Lecture at 3pm. 30,000 leaflets to be distributed by 10th.

16th to 18th (Easter Period)—at LAUNCESTON, Tasmania. Bro. J. Martin.

22nd to 25th—at HOBART, Tasmania. Bro. J. Martin will speak upon "Elijah." For accomodation for visitors, contact the Recorder, Bro. H. Taylor.

#### MAY, 1976

15th to 23rd—at RATHMINES, N.S.W. 37th Bible School. Apply now on coupon provided in this issue.

30th May to June 8th—AT CUMBERLAND, S.A. Bro. B. O'Grady (New Zealand) to provide studies on "Heirs together of the grace of life." Subject will concern the preparation of saints for the marriage with the Divine Bridegroom, and their worthiness to attend the Marriage Supper.

#### JUNE, 1976

12th to 14th—at BURWOOD, Victoria. Study: J. Martin, "Elijah, the Tishbite." All welcome.

At COORPAROO, Qld. P. Cresswell, "Song of Solomon."

#### AUGUST, 1976

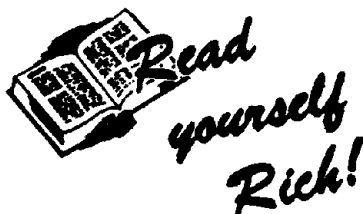
At WOODVILLE, S.A. Special Annual Study. Theme: "The Call to Judgment, and the Glory to Follow."

#### DECEMBER, 1976

25th December to 2nd January—at RATHMINES, N.S.W. 39th Bible School.

#### JANUARY, 1977

8th to 16th—at HOBART, Tasmania. Twelfth Tasmanian Bible School.



### BUY YOUR BOOKS

From your Ecclesial Librarian, from Your Local Agent, or from Logos Office

The ECCLESIAL CALENDAR for APRIL 1976

### 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  | Philip. 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      |

Seven Days without the Word  
Makes "One Weak"!!



# ECCLESIAL CALENDAR

Incorporating National Ecclesial News

Volume 10, Number 5

MAY, 1976

Class 115

## In The Hands OF TRUE DISCIPLES

The truth is a perennial thing. It does not depend upon the limited interests or the personal supports of a particular generation. It rests upon no man. It does not depend upon a particular phase of the signs of the times, or a particular construction of the prophetic periods. It is for all time till the Lord come—as powerful to engage the affection and arouse the enterprise of men in our day as in the days of Paul. True it is that only a few find it, and fewer appreciate it at its true value. Still, in the hands of that few it is indestructible. The rains may descend; the floods may come; the beating against the house may be severe, but only where it has been built on the sands of a disobedient life can catastrophe ensue. In the hands of true disciples, the work of the truth will not—cannot—die.

— Brother Roberts.

# 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 again rejoice at the news of baptisms into the Sin-covering Name of our Lord, realising that by this means some of Adam's race are brought into covenant relationship with things eternal. We commend our new brethren and sisters, and welcome their company along the pathway to the Kingdom.

Walkerton: Miss *Wendy Joanne Fredrickson* (daughter of Bro. & Sis. Len Fredrickson), baptised 28th March; *Stephen John Cameron*, an interested friend from Mackay, baptised 28/3/76. Bro. J. Cowie and Bro. R. Evans (of Wilston) and Bro. W. White (Nth Rockhampton) journeyed to Walkerton to assist on the occasion.

Salisbury: Miss *Karen Smith*, baptised 24th March.

Boolaroo: Mrs. *Jean Pillidge* (mother of Sis. L. Brooker), baptised in Lake Macquarie on 23rd March, in most delightful circumstances.

Tea Tree Gully: Mr. *William Pitt* (son of Bro. & Sis. M. Pitt), on 5th April.

## TRANSFERS & FELLOWSHIP

Cumberland Ecclesia is pleased to advise the re-admission into fellowship of Sis. *Ruth Dangerfield*. It is hoped that our sister will find active and rewarding service in the bonds of the Truth (W. G.).

To Burwood: Bro. & Sis. G. *Hyndman* (from Tea Tree Gully).

To Punchbowl: Bro. & Sis. *K. Stone*.

To Coorparoo: Bro. & Sis. *D. Rucker*, (from Ipswich Ecclesia).

## ENGAGEMENT CONGRATULATIONS

News from Perth Ecclesia advises that Bro. *Neville Hunter* and Sis. *Janice Foley* have announced their engagement to marry. We extend our congratulations as they prepare for their forthcoming wedding, hoping that the period of preparation will be of assistance in its spiritual lessons.

## UNITED IN MARRIAGE

With pleasure we record the following weddings. The thrill and joy of such occasions is shared by all who appreciate the spiritual principles involved. Another marriage is imminent! It will concern each one of us—when the Lord returns to claim "his own." May these anticipations deepen the rejoicing of natural union, as these young people commence life together.

At Walkerton, on April 10th, the wedding of Bro. *S. Cameron* and Sis. *W. Fredrickson* was conducted.

At Enfield, May 1st the wedding will be conducted of Bro. *Gary Gibbs* and Sis. *Karen Smith* (of Salisbury Ecclesia).

## FAMILY NEWS

The blessing of children has come upon a number of Christadelphian homes recently. To all we express our congratulations, hoping that the offspring may be "blessed of Yahweh," and in due time respond to His Will.

Bro. & Sis. *Russ Pillion* (Brighton), a son *David*.

Bro. & Sis. *Barry Bowen* (Canberra), a daughter *Elizabeth Katherine*.

Bro. & Sis. *Roland Kilgas*, (Wilston), a daughter, *Joanna Ruth*, born 16th March.

Bro. & Sis. *Gary LePiodeven* (Enfield), a daughter, *Naomi*.

Bro. & Sis. *John Wilson* (Enfield), a daughter, *Melanie*.

Bro. & Sis. *John Case* (Launceston), a son, *Rodney John*, born 20th March.

Bro. & Sis. *Ian Danby* (Perth), a son, *David Ian*, born 12th April.

## GENERAL NEWS

### REDCLIFFE BUILDING APPEAL

Redcliffe Ecclesia reports: "We are pleased to advise that up to date, we have received through donations and interest free loans a total of \$14,600 towards our

Hall-purchasing appeal. We would like to thank all ecclesias and brethren and sisters for the keen interest they have shown towards our cause in this corner of the Vineyard—Bro. P. Evans."

### VISITING ECCLESIAS IN GERMANY

Enfield Ecclesia reports: "Bro. & Sis. J. Mednyanszky depart on May 2nd for Germany where they will meet and work with the brethren and sisters of the Essington Ecclesia. They plan to be away for eight weeks, and we pray that Yahweh's blessing will be with them providing them a safe and spiritually uplifting journey—Bro. O'Connor."

### NEWS FROM OVERSEAS TOUR

A number of reports to hand indicate the pleasure of brethren and sisters at hearing from the current Logos Tour of Bible Lands, with accounts of the exciting and spiritually profitable experiences. The benefits of such visits are considerable, and can be enjoyed in measure by those unable to tour.

A further tour is planned (God willing), for approximately March next year, and details can be obtained from this Office. Applications have already been received, and we hope to formulate the itinerary very shortly. Readers wishing to make tentative reservation, should include \$5 deposit with each name registered.

### COBURG MERGES WITH BURWOOD.

After more than fifty years of witness for the Truth in the area, the Coburg Ecclesia has decided to merge with the Burwood Ecclesia as from April 4.

A number of factors have led to this decision, some of which were: the large number of young families in the ecclesia living toward the Burwood area and the desirability of creating a larger Sunday School environment; the suburb of Coburg now being largely populated by Italian-Catholics (our contacts and interested friends also residing toward the eastern suburbs) and the existence of the Pascoe Vale Ecclesia only three miles away continuing a witness in the area; recent and impending transfers by some senior and younger members of the ecclesia—thus leaving a larger load on fewer shoulders. Following the recent announcement of the resignation of the good services of our Recorder, it was felt that it was an

opportune time for holding a ballot to determine the future of the ecclesia in the Coburg area, which was decisively in favour of the merging of the two ecclesias.

The arranging brethren have sought assurances that brethren and sisters not intending to join with the merger will be able to conveniently transfer to other ecclesias.

It is believed that the combining of the resources of the two ecclesias will, with the blessing of the Father, lead to a more effective and extensive witness for the Truth in the north-eastern area during the rest of 'Witness 76' and in the short time which remains until the Master's return.

We would like to take this opportunity of expressing our sincere thanks to all the brethren and sisters of surrounding and interstate ecclesias who have assisted activities at Coburg over many years, and shall look forward to the same continued co-operation with the new combined ecclesial operation at Burwood.

—Arranging Brethren,  
Coburg Ecclesia.

### An Appeal from the Christadelphian Inter-Ecclesial Advisory Committee (S.A.)

It has been a matter of concern to the Committee to find within the Brotherhood much emphasis upon the work of the Holy Spirit today. This trend seems to run parallel with the wave of Pentecostalism which is sweeping the churches of Christendom and which has weakened them by causing division and confusion. We are not suggesting that there are those in our midst who claim the Holy Spirit gifts by which miracles and wonders and signs were done in the Aposolic age, but there are those who believe that the Holy Spirit acts in the life of a believer to aid personal sanctification and understanding and that we are unable to progress without its aid.

This new teaching which has found its place in a number of publications and leaflets, represents a change of belief—"a departure from the faith" which has been traditionally held by us from the days of Bro. J. Thomas and Bro. R. Roberts.

The danger exists that if some claim to have such divine help and others deny it, there can only develop a state of confusion which may lead to disruption among ecclesias. This new doctrine, quite apart from giving its claimants a false sense of enlightenment, is potentially disastrous.

Consider that when the Holy Spirit

## The ECCLESIAL CALENDAR for MAY, 1976

came upon the apostles on the day of Pentecost it was accompanied by unmistakable signs, and miracles immediately followed. No doubt whatever existed that God had acted and the Spirit's evident signs confirmed the apostle's word that the gospel might make progress in a pagan world of unbelief.

But today no such power is evident. We cannot believe that God would allow to develop a situation where there could arise confusion upon such an issue as this. Rather we believe that we live in days similar to those of Abraham who walked by faith in God's revealed purpose and whose

obedience brought him into favour with God.

We all have the responsibility of preserving the Truth in these last perilous days until the Lord comes. In sending out this word of warning we have no other motive than to strengthen the things which remain. In this regard, should your ecclesia care to make any comments on this matter, we would be pleased to hear from you.

We appeal to you to shun such teachings, that the Faith might be in the earth when the Lord comes.

—W. Gurd (Secretary).

### "CHRISTADELPHIAN HOMES" PADSTOW VILLAGE HOSTEL

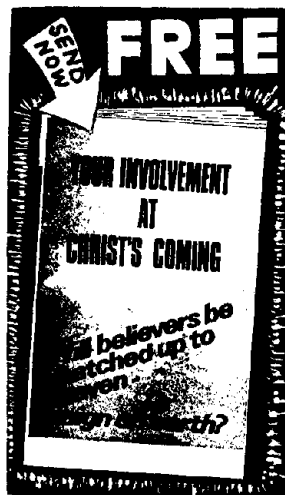
A warden is required to reside at the Hostel which will be opened and ready for occupation in early June (God willing). The position is a challenge, for it requires a mature person with understanding, patience and a dedication to the service of others. Please write to the Rest Home Office, 88 Redmire Ave., Strathfield, setting out relative details of experience and qualifications. Male or female will be considered. Living quarters provided in the Hostel. Salary by negotiation.

— Bro. N. French (Asst. Chairman).

Details for inclusion in the next issue of The Ecclesial Calendar are invited, and should be forwarded no later than 13th May.

### G. P. A. ADVERTISING HELPS

The latest *Herald of the Coming Age* is now ready for distribution. Its title is a compelling one, and the contents draw attention to a person's individual readiness for the coming of Christ. Particular consideration is given to the prevalent doctrine of "the Rapture," and the unscriptural nature of this teaching is expressed. Special advertising assistance is available should ecclesias desire to advertise the book, or use it in conjunction with lectures. The accompanying illustration is available in art-work or printer's block (on loan). Inquiries can be directed to: G.P.A., Post Office, West beach, S.A. 5024.



# Ecclesial Activities

During MAY, 1976 (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.

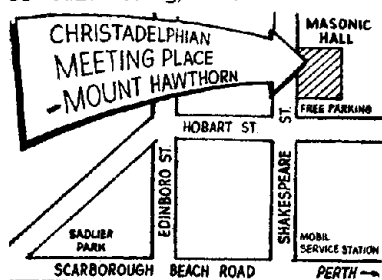
\* To conserve space, "brother" (etc) have been largely abbreviated or omitted.

PLEASE POST GENERAL ITEMS & ECCLESIAL NEWS BY 13th MONTH

## West Aust

**MT. HAWTHORN**—Masonic Hall, cnr. Hobart and Shakespeare Sts. (Rec: P. Duperouzel, 62 Sandgate St, Sth. Perth 6157. Telephone: 67 3408).

- 1—Exh: A. Harrison. Lect: J. Ullman, *Why United Nations cannot bring peace on earth.*
- 5—Romans study, 8pm in Central Hall.
- 8—Elpis Israel Class, various homes.
- 9—Exh: D. Strepel. Lect: P. Duperouzel, *The Living Message of Bible Prophecy.*
- 12—Eureka study, 8pm in Central Hall.
- 15—Solomon study, home D. Strepel.
- 16—Exh: J. Milverton. Lect: D. Hum, *Why the Ecumenical Movement will fail to change the world.*
- 19—Romans study, 8pm in Central Hall.
- 22—Elpis Israel classes, various homes.
- 23—Exh: N. Rice. Lect: B. Hayles, *Israel: A true witness to a Living God.*
- 24—G.E.S. meeting.
- 26—Eureka study in Central Hall, 8pm
- 29—Solomon study, home A. Payton.
- 30—Exh: P. Duperouzel. Lect: G. Quartermaine, *Earth, not heaven, the reward of the righteous.*
- 31—A.B. meeting, home J. Kerr.



**PERTH**—62 Canning Highway, Victoria Park. (Rec: J. Ullman, 38 Doney St, Alfred Cove 6154. Tel: 30 4199).

- 1—Mutual Improvement class.
- 2—Exh: H. Carder. Lect: A. Haustorfer, *No life after death apart from bodily resurrection.*
- 5—Romans study: J. Ullman, *There is no difference between Jew & Greek.*
- 7—Elpis Israel/Law Moses home studies.
- 9—Exh: J. Ullman. Lect: A. Newton, *Worldwide problems show that Christ's coming is near.*
- 11—11am Sisters class.
- 12—Eureka study.
- 16—Exh: B. Hayles. Lect: A. Hayles, *The theory of evolution refuted by the Bible.*
- 19—Romans study: J. Ullman, *Faith comes by hearing the Word of God.*
- 23—Exh: R. Davis. Lect: G. Fergusson, *Hell is not a place of torment, but the grave.*
- 26—Eureka study class.
- 30—Exh. Lect: G. Hawkins, *Your only hope for the future is the Hope of Israel.*

## Victoria

**BURWOOD**—Loyal Orange Lodge Hall, 335 Station St. (Nr. Riversdale Rd), Box-hill Sth. (Rec: S. Finin, 17 Wordsworth Ave., Clayton 3168. Tel: 544 0453). Sundays—11am Memorial; 7pm Lect; Wednesdays—8pm Study.

- 2—Exh: T. Parsons. Lect: S. Hill, *The Middle East and World Destiny.*
- 5—Parables of Messiah study: H. Hall.
- 9—Exh: R. Galbraith. Lect.
- 12—Elpis Israel study: R. Terrell.
- 16—Exh: S. Finin. Lect.

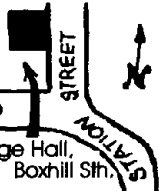
The ECCLESIAL CALENDAR for MAY, 1976

- 19—Parables of Messiah study: T. Parsons.  
 23—Exh: H. Hall. Lect.  
 26—Elpis Israel study: W. Dodson.  
 30—Exh: S. Snow. Lect: O. McCallum,  
*The problem of suffering.*

LOCATION OF  
 BURWOOD  
 ECCLESIA'S  
 HALL

RIVERSDALE ROAD

Loyal Orange Lodge Hall,  
 335 Station St., Boxhill Stn.



**MILDURA** — Home of P. Janssen, 87 Pasadena Grove, Mildura, Victoria.

Meetings are conducted Sundays 11am, Life of Christ Study and Eureka classes held on alternate Wednesday nights at 8.00 p.m. Visitors most welcome.

**MOE—Library Hall, Yallourn.** (Rec: G. S. Howe, 6 Warringa Court, Warragul, 3820. Telephone: 056/232596).

- 2—1.30pm Exh: M. Edwards.  
 3—8pm 1st Princ. class, home G. Howe, 6 Warringa Court, Warragul.  
 7—8pm Apocalypse class, home Bro. Burrage, 6 Langford St, Moe.  
 10—8pm, 1st Princ. class, home Bro. Burrage.  
 14—8pm Apocalypse class, home Bro. Burrage.  
 16—1.30pm, Exh: G. Howe.  
 17—8pm First principles class, home G. Howe.  
 21—8pm, Apocalypse class, home Bro. Burrage.  
 24—8pm, First Principles class, home Bro. Burrage.  
 28—Apocalypse class, home Bro. Burrage.

**WARRAGUL**—(Rec: J. Day, 40 Peace Avenue, Warragul 3820).

Sundays—Mem. mtgs. 1st & 3rd at Moe.  
 4—7.30pm Bible class, J. Day, *Jereboam,*

*and Rehoboam,* home J. Day, 40 Peace Ave, Warragul.

- 9—Exh: K. Pearson, home J. White, 10 Ista Street, Warragul.  
 11—2pm Life of Christ study, home G. Howe, 6 Warringa Court, Warragul.  
 18—7.30pm Study: *Jesus, Defender of faith and prayer,* J. White, home G. Howe.  
 23—11am Memorial mtg, home J. Day, 40 Peace Ave., Warragul.  
 25—Life of Christ study, home G. Howe.  
 30—11am Memorial mtg., home G. Howe.

## South Aust

**BLACKWOOD** — Memorial Hall, Coromandel Pde. (Rec: D. Palmer, 7 Ewers Ave, Coromandel Valley 5051. Tel: 278 5237).

Sundays—11am Memorial: 7pm Lecture.

- 2—Exh: J. King jnr. Lect: Max Lund, *Christ's death and resurrection—your salvation.*  
 5—10.15am Dorcas class, home Sis. M. Palmer. 7.45pm, Psalm study, home R. Jerrow.  
 9—Exh: N. Wigzell. Lect: D. Brumby, *How can a man be born again?*  
 12—7.45pm Elpis Israel class, home Sis. M. Cheek.  
 16—Exh: P. Weller. Lect: *Great News for the world—The Kingdom of God is coming.*  
 19—7.45pm Psalm study, home D. Cotter.  
 23—Exh: Max Ide. Lect: J. King jnr., *Who is responsible for your sins?*  
 26—7.45pm Elpis Israel, home D. Brumby.  
 30—Exh: P. Cresswell. Lect: J. Luke, *Who are the 144,000 of Revelation?*

**BRIGHTON** — 390 Morphet Rd. Warradale 5024. (Rec: G. J. Kortman, C/P.O. Box 27, Echunga 5153. Tel: 388 8341).

Sundays—11am Memorial; 7pm Lecture.

### THE SPIRIT AND POWER OF ELIJAH

Burwood Ecclesia invites readers to a special weekend devoted to a consideration of the most colourful prophet sent to Israel: Elijah the Tishbite. This effort is scheduled for 12th to 14th June, and will be undertaken by Bro. J. Martin. Complete details of the effort will be included next issue (God willing), but meanwhile brethren and sisters may plan their holiday to participate in these studies.

- 1—Young Folks meeting, *Study of the Pioneers*.
- 2—Exh: J. Martin. Lect: J. Knowles, *World Destiny to be decided in the Middle East*.
- 5—Life of David study: B. Luke, *Grace amidst war (II Sam. 8)*.
- 6—Arranging Brethrens meeting.
- 9—Exh: A. Pitcher. Lect: Max Lund, *Israel and Egypt—The Day of Reconciliation*.
- 12—Joshua study, J. King.
- 14—Special Lecture in Seacombe High School, *Russia in Bible Prophecy* J. King. (Film).
- 16—Exh: E. Wilson. Lect: P. White, *The Lord's Prayer reveals the purpose of God*.
- 19—Life of David study, B. Luke, *Wash me thoroughly from mine iniquity (II Sam. 11)*.
- 21—Special Lecture in Seacombe High School; film and lect. *Israel in Bible Prophecy*, P. Cresswell.
- 23—Exh: P. Weller. Lect: D. Beale, *The Bible's Teaching concerning Eternal Life*.
- 25—11am Sisters class, home K.D. Davidson, 39 Moore St, Somerton Park.
- 26—Joshua study, J. King.
- 28—Elpis Israel class, E. Wilson.
- 30—Exh: A. Archer. Lect: A. Pitcher, *Why Did Christ Have To Die?*

- 31—Bible discussion evening, home R. Pillion, 47 Railway Tce, Warradale *Does the flood have any significance for this generation?* A. Crawford.

**CUMBERLAND—521 Goodwood Rd., Col. Light Gdns. (Rec: W. Gurd, 5 Alma St., Panorama 5041. Tel: 276 5669). Sundays—11am Memorial; 3pm S.S. 7pm Public Lecture.**

- 1—5.45pm: Family tea. 7.30: Family concert night.
- 2—Exh: J. Luke. Lect: A. Hill, *Human nature can be changed*.
- 3—8pm Int. friends class, home C. Beard, Hawthorn: R. Curtain, *Jesus Christ, Son of God, not God the son*.
- 5—8pm Study of the Character of Peter: A. Hill.
- 6—11am Tape study. 2pm Sisters class.
- 7—8pm Youth group, home R. Atkins: P. Cresswell, *Towards Gethsemane*.
- 8—Distribution for Morphettvale Lect.
- 9—Exh: H.P. Mansfield. Lect: J. Siviour, *The Bible teaching about the Devil & Satan*.
- 10—8pm MIC: *Preaching the Truth; Individually*.
- 11—7.30 A.B. Meeting.
- 12—8pm Ecclesiastes study: P. Weller.
- 13—8pm Morphettvale Lect, RSL Hall: M. Lund, *Coming World Peace—Watch Israel!*

## HEIRS TOGETHER OF THE GRACE OF LIFE

**Special Effort at Cumberland: May 29th to June 6th.**

Bro. B. O'Grady, of New Zealand, will participate in this effort, drawing principles from the Inspired Scriptures relative to our Life and Hope. Each study will provide stepping-stones to the grand ultimate of Immortality in the Age to Come.

Sat. 29th May—7.45pm: "Introduction."

Sun. 30th May—11am Exhort: "The mind of Christ, the basis of inseparable attachment." 1.30am Lunch at Hall. 3pm Address to Sunday School. 7pm Special Lecture: "Collapse of world civilisation demands God's intervention."

Mon. 31st May—8pm study: "Dissension, the Divider of the Household."

Wed. 2nd June—8pm study: "Reconciliation, the Demonstration of Divine Love."

Fri. 4th June—Fraternal: "The Bride maketh herself ready."

Sun. 6th June—11am Exhort: "The Bride, the Lamb's Wife." 7pm Special Lecture: "God's answer to mankind in a degenerate world."

The ECCLESIAL CALENDAR for MAY, 1976

- 16—Exh: Mur. Lund. Lect: D. Manser, *God's true witnesses in the past and today.*
- 18—8pm Eureka study.
- 19—8pm Special study.
- 20—11am Tape. 2pm Sisters class.
- 21—8pm Youth group, home B. Johns: *Towards Gethsemane (cont).*
- 22—2pm Dist. for special effort lectures.
- 23—Exh: Max Lund. Lect: C. Story, *The Bible; the only sure foundation for you today.*
- 24, 25, 26—Special home study for effort.
- 26—8pm Special Jewish night.
- 29—Commencement of special effort (see details this issue).

**ENFIELD — 344 Hampstead Rd., Clearview. (Rec: D. Horgan, 12 Pope Crescent Hope Valley 5090).**

**Sundays—11am Memorial; 3pm S.S. 7pm Public Lecture.**

- 1—Wedding of Bro. G. Gibbs & Sis. K. Smith, 3pm. Sunday School outing.
- 2—Exh: P. Cresswell. Lect: D. Evans, *Heaven, the source, not place, of man's reward.*
- 4—Revelation class 8pm: J. Knowles.
- 5—Sisters class: 9.30 sewing; 12n. lunch; 1pm Nazareth Revisited.
- 6—8pm Half year Business mtg.
- 7—8pm Youth group study.
- 9—Exh: Mur. Lund. Lect: R. Gore, *Communism & Catholicism destroyed at Christ's return.*
- 11—8pm Hebrews study: J. Martin.
- 16—Exh: J. Luke. Lect: N. Lloyd, *God's future plan with the earth.*

- 18—Revelation class.
- 20—Youth group.
- 23—Exh: J. Knowles. Lect: J. Martin, *The deception of modern Pentecostalism.*
- 25—Special study: B. O'Grady (NZ), *The Lord's education of his disciples.*
- 30—Exh: P. Weller. Lect: B. Luke, *What must I do to be saved? The Bible's answer.*

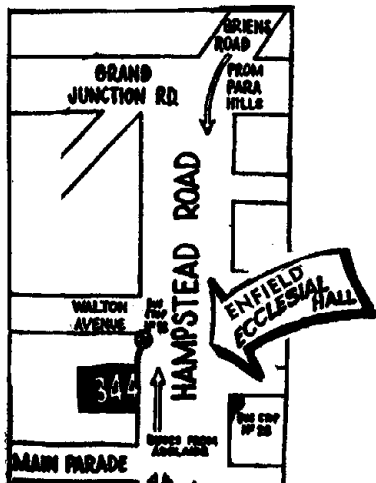
**SALISBURY—Scout Hall, Orange Ave, (Sec: S. Hornhardt). Sponsored by Enfield Ecclesia.**

- 2—Exh: N. Lloyd. Lect: P. Dodson, *God's great promises that affect you.*
- 6—Elpis Israel study: P. Cresswell.
- 9—Exh: B. Williams. Lect: R. Cowie, *The angels, Who they are & what they do.*
- 16—Exh: G. Wigzell. Lect: J. Martin, *Christ's death & your salvation.*
- 20—Elpis Israel study cont.
- 23—Exh: J. Mansfield. Lect: P. Cresswell, *Why blame a super-natural devil for your sins?*
- 30—Exh: K. Hill. Lect: C. Parry, *Christ's first advent a fact. His second coming a vital necessity.*

**TEA TREE GULLY—Highbury Inst., Valley Rd. (Rec: M. K. G. Pitt, 147 Second Av., Royston Park, 5070. Tel: 42 2357).**

**Sundays—11am Memorial; 3pm SS; 7pm Public Lecture.**

- 1—2pm Leaflet Dist. 2pm Sunday School outing.
- 2—Exh: D. Manser. Lect: M. Pitt, *God, the Father of all, is one God, not three.*
- 5—pm E.I. class, home N. Munro: J. Martin.
- 9—Exh: G. Churches. Lect: P. Cresswell, *Christ did not exist before he was born.*
- 10—8pm Arranging Brethren mtg.
- 12—10.15 Sisters class, home K. Kempster. 8pm Eureka class, home R. Wearne: G. Wigzell.
- 16—Exh: H.P. Mansfield. Lect: P. Scott, *God's promise to Eve, the foundation of true religion.*
- 17—8pm Mutual Improvement class.
- 19—8pm E.I. class, home C. Kempster: J. Martin.
- 23—Exh: W. Excell. Lect: D. Evans, *Marriage law reforms to bring God's wrath upon society.*
- 26—8pm Eureka, home A. Wigzell: G. Wigzell.





30—Exh: N. Nelson. Lect: W. Temple, *Abraham, the Father of the faithful.*

**WOODVILLE** — Aberfeldy Ave. (Rec: P. Mansfield, C/- Post Office, West Beach 5024. Tel: 356 2278).

**Sundays**—11am Memorial; 3pm S.S. 7pm Public Lecture.

- 1—Sunday School outing: Visit to farming area. Evening Study: E. Hubbard, *Parables of the Lost.*
- 2—Exh: M. Lund. Lect: W. McAllister, *The dead unconscious until the resurrection of the body.*
- 3—7.45 Arranging Brethren Mtg.
- 4—10.30am Sisters class: *The Psalms of David; Fundamental Doctrines.*
- 5—Apoc. Made Plain study: G. Mansfield, *The Patience & Faith of Saints* (Rev. 14:12).
- 7—Mutual Improvement: *Christendom Astray, A Book for today.*
- 9—Exh: G. Mansfield. Lect: C.C. Wigzell, *Immortality, a conditional gift to be bestowed at the resurrection.*
- 10—Home Discussion, 37 Jetty St. Grange: *Doctrine of the Kingdom of God.*
- 12—Apoc. Made Plain study: *The Angel with a sharp sickle* (Rev. 14:14).
- 14—Elpis Israel, home G. Armonis, 12 Bollingbroke Cres. Fulham: W. McAllister, *Time of the end.*
- 15—Literature Dist. & Family evening.
- 16—Exh: R. Gray. Lect: G. Wigzell, *Judgment to come, the dispensation of Divine Awards to the responsible.*
- 19—Apoc. Made Plain study: *The Angel with power over fire* (ch. 14:18).
- 23—Exh: P. Mansfield. Lect: B. Steele, *The Kingdom of God, not yet in existence.*
- 26—Apoc. Made Plain study: *Seven Angels & Seven Plagues* (Ch. 15).
- 28—Mutual Improvement: *Alpha, Omega: Our beginning & ending.*

# Queensland

**REDCLIFFE** — 4 Irene St., (Rec: P. Evans, 108 Speight St., Brighton 4017. Tel: 69 2149).

**Sundays**—9.15 S.S. 11am Memorial mtg. 7pm Public Lecture.

- 2—Exh: R. Thiele. Lect: R.A. Hill, *The Pre-existence of Christ; A False Teaching.*
- 5—7.30pm Elpis Israel class.
- 9—Exh: P.A. Evans. Lect: R. Hermann, *The Living Message of Bible Prophecy today.*
- 12—10.30am Sisters class: home J. Townsend.
- 13—7.30pm M.I. class.
- 16—Exh/Lect: C. Venn, *The Promises of Abraham and how they affect you.*
- 19—7.30pm Elpis Israel class.
- 23—Exh: E. Townsend. Lect: R. Hill, *Christ has risen from the dead; will you?*
- 26—10.30am Sisters class: home J. Townsend.
- 27—7.30pm M.I. Class.
- 30—Exh: K. Papowski. Lect: E. Townsend, *The Kingdom of God preached by Jesus Christ.*

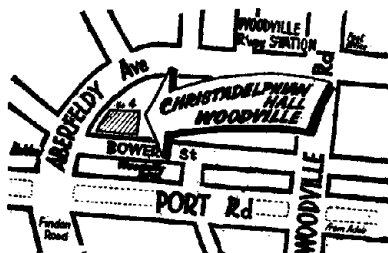
## WALKERSTON, Queensland.

All memorial meetings and gatherings are now conducted at the home of Bro. & Sis. Len Fredrickson, Dalrymple Heights, via Mackay 4741. They may be contacted by telephone Dalrymple Heights 36 D, and would be delighted to welcome visitors.

**WILSTON**—The Community Hall, 2126 Gympie Rd., Bald Hills, Brisbane. (Rec: R. A. Evans, 40 Wardell St., Ashgrove, 4060. Telephone: 38 3365).

**Sundays**—9am Sunday School & Elpis Israel class: 11am Memorial; 7pm Lect.

- 2—Exh: R. Evans. Lect: C. Venn, *The Promises of God to Abraham and how they effect you.*
- 6—7.45pm Hebrews study, W. Crew, held in hall.
- 9—Exh: W. Crew. Lect: R. Evans, *Jesus Christ, the Son of Man.*
- 11—7.45pm Study, home J. Cowie, *The Song of Degrees*, K. Papowski.
- 16—Exh: K. Papowski. Lect: T. Dawson, *The Bible's Three Great Promises of Hope.*



The ECCLESIAL CALENDAR for MAY, 1976

- 20—7.45pm Hebrews study in hall, leader W. Crew.  
 23—Exh: J. Cowie. Lect: K. Papowski, *Why so many Religions?*  
 25—7.45pm Study, home J. Cowie, *The Song of Degrees*, K. Papowski.  
 30—Exh: R. Thiele. Lect: R. Kilgus, *The Return of Christ: Inevitable and Imminent.*

# Tasmania

**HOBART—Christadelphian Hall, 142 Warwick St. (Rec: H. E. Taylor, 2 Stapleton St, Glenorchy 7010. Tel: 72 7450). Sundays—9.30am SS; 11am Memorial mtg; 7pm Public Lecture.**

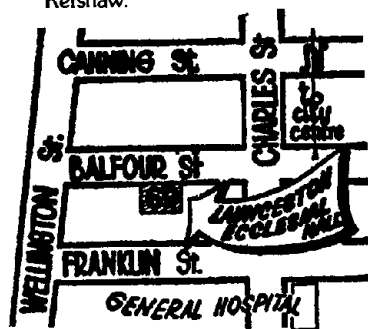
**All correspondence to: J. Scull, 27 Corinda Grove, Springfield, Hobart, Tas. 7009.**

- 2—Exh: E. Harrington. 6pm Lect: B. Philp, *The Bible; The only sure foundation.*  
 5—7.45pm Saul study: B. Philp.  
 8—7.30pm Snr. CYC: *Introduction to study of Isaiah.*  
 9—Exh: B. Philp. 6pm Lect: J. Scull, *The Bible teaching about Spirit Gifts.*  
 11—10am Sisters class: Tape study on "Abraham." Held at home Sis. Kingsbury.  
 12—7.45 Exodus study: B. Philp, *Chap. 6 to 7:25.*  
 14—7.30 MIC: S. Kingsbury, *Bringing the Scripture to life. An evening devoted to considering techniques of Bible study & preparation of addresses.*  
 16—Exh: R. Herron (L'ton). 6pm Lect: E. Harrington, *Bible teaching about the end of the world.*  
 19—7.45 Saul study: B. Philp.  
 21—7.30 Snr CYC: S. Harrington, *Obadiah.*  
 21—Jnr. CYC, home Sis. Scull: *Clean animals of the Bible.*  
 23—Exh: S. Kingsbury. 6pm Lect: S. Taylor, *Bible teaching about the devil & Satan.*  
 25—10am Sisters class, home Sis. Scull, *Abraham (Tape study).*  
 26—7.45 Exodus study: W. Elemeing, *Ch. 8.*  
 30—Exh/Lect: G. Dangerfield (L'ton), *Bible teaching about suffering & death.*

**M.E. Coombe, 12 Mulgrave St, Launceston 7250. Tel: 44 2270).**

**Sundays—9.30am SS & Snr study; 11am Memorial mtg. 7pm Public Lecture.**

- 2—Exh: S. Nijjalke. Lect: J. Kershaw, *The challenge of Christ.*  
 4—10.45am Sisters class tape: *At the Judgment Seat.*  
 5—Bible workshop night: G. Dangerfield, *Psalm 51.*  
 7—Eureka study, home D. Seaman: G. Dangerfield.  
 8—CYC, Statement of Faith study night: J. Thiele, *The Foundation.*  
 9—Exh: H. Day. Lect: K. Nijjalke, *God's right hand man.*  
 12—Study: W. Case, *Ammon's sin (2 Sam. 13:1-20); A. Ansell, Absalom slays Ammon (2 Sam. 13:21-39).*  
 14—Elpis Israel, home R. Herron: J. Kershaw.  
 16—Exh. Lect: G. Dangerfield, *A Man called Jesus.*  
 18—Sisters class tape: *Christ, the fulness of God in creation & redemption (Col. 1:1-23).*  
 19—Study: D. Seaman, *To depart & be with Christ (Phil. 1:23). H. Day, Satan's fall from heaven (Luke 10:18).*  
 21—Eureka study.  
 22—CYC tape: *God manifestation.*  
 23—Exh: D. Case. Lect: F. Onley, *Jesus is real.*  
 26—Study: *Joab's guile effects Absalom's return.*  
 28—Elpis Israel study.  
 30—Exh: G. Dangerfield. Lect: J. Kershaw.



# N.S.W.

**LAUNCESTON—69 Balfour St. (Rec:**

**AVOCA BEACH—Meetings at home of**

**Rec: G. G. Cripps, 316 The Round Drive, Avoca Bch, 2260. Tel: 82 1577). Sundays—3.00pm Memorial Meetings.**

- 1—2.30pm Study: J. Goddard, *The Blood of Christ*.
- 2—Exh: R. Croker (Pennant Hills).
- 9—Exh: D. Shaw (Riverwood).
- 30—Exh: W. Munro (Yagoona).

**BOOLAROO—Christadelphian Hall, 14 Fifth St, Boolaroo. (Rec: J. Richards, 17 Church St, Gateshead 2290. Tel: 43 0106).**

- 2—Exh/Lect: D. Carroll, *Civilisation at the crossroads; The Bible answer!*
- 3—7.30 A.B. mtg. home E. Witton.
- 4—7.45 1st Princ. class, home N. Davies.
- 5—Gospel John study: G. Alchin, *Let not your heart be troubled (ch. 14)*.
- 7—7.30 Young peoples class, home D. Pogson: *David in the Psalms, N. Davies*.
- 9—Exh: G. Alchin. Lect: J. Richards, *How God rules in the Kingdom of Men*. 2.15pm Leaflet dist. for special lecture on 23rd.
- 11—7.45pm 1st Princ. class, at home N. Davies.
- 12—Elpis Israel: Ch. 2, F. Ryan.
- 14—7.45pm MIC: Lect. & 2 Expos.
- 16—Exh. Lect: F. Ryan, *Christ will rule the world from Jerusalem*.
- 23—Exh. Lect: B. O'Grady (NZ), *Only Christ can avert Russian world domination*.
- 25—7.45p. 1st Princ. class, home N. Davies
- 26—Gospel John study: *Continue in my love (ch. 15)*, G. Alchin.
- 30—Exh: J. Goddard. Lect: G. Darke, *Communism, Catholicism, or the Kingdom of God*.

**CABRAMATTA—101 Lime St. (Rec: W.E. Sowell, 3 Hemingway Crescent, Fairfield 2165. Tel: 72 9765).**

**Sundays—9.30am SS: 11.15am Memorial Mtg; 7pm Public Lecture.**

- 1—CYC Games night: J. Porter.
- 2—Exh: D. Gilmore. Lect: J. Pogson, *Everlasting life; On earth, not in Heaven*.
- 3—8pm Arranging Brethren mtg.
- 4—10.30 Dorcas: *Esther*.
- 6—8pm Hosea study: J. Rosser.
- 7—8pm 1st Princ. class, 30 Riverview Rd, Fairfield: *The Bible today, & you*.
- 9—Exh: R. Croker. Lect: W. Rosser, *The Divine Purpose in Creation*.
- 11—8pm Speakers class: A. Mason, J. Pogson. Reading Summary: L. Whitehead. Lect: M. Blackwood, *What is Truth?*
- 13—8pm Romans study: P.B. Sawell, *Sins of the Gentiles (ch. 2)*.
- 15—7.30pm Jnr. Bible class. 7.30pm Int. friends class: *Life of Abraham*.
- 16—Exh: R. Lowe. Lect: B. Bates, *Why have the churches failed?*
- 20—8pm Special study.
- 23—Exh: P.B. Sawell. Lect: R.W. Sawell, *The purpose of the Bible*. 3pm Gospel witness in Sydney Domain.
- 24—8pm G.E.S. meeting.
- 27—Romans study: P.B. Sawell, *Sins of the Gentiles (ch. 2)*.
- 29—Painting at the Bible School.
- 30—Exh: J. Mansfield snr. Lect: G. Gilmore, *The coming crisis, What is your destiny?*

**CAMPSIE—Cnr. Beamish & Fletcher Sts. (Rec: J. Mansfield, 212 Vineys Rd., Dural 2158. Telephone: 651 1828).**

- 2—Exh: B. Stretton. Lect: E. Baird, *Baptism, A symbol of Death, burial and resurrection*.
- 5—10.30am Sisters class: J. Mansfield snr. Evening, James study: S. Lake, *How faith develops patience in adversity (chapter 5)*.
- 9—Exh: J. Mansfield. Lect: D. Mansfield, *A world in turmoil: The Divine Solution*.

## ONLY CHRIST CAN AVERT RUSSIAN WORLD DOMINATION

The above title will be presented at Boolaroo, following the forthcoming Bible School. The speaker will be Bro. O'Grady, from Wellington, New Zealand, and the subject will include matters of topical interest, as well as outlining the prophetic word. Advertising is well in hand by the local brethren, and they also invite participation of visitors who are able to be present for the occasion.

The ECCLESIAL CALENDAR for MAY, 1976

- 12—Amos 9 study: K. Jamieson.  
 13—7.30pm, 1st Princ. class: home J.C. Mansfield, 1 Melville Ave, Strathfield: S. Lake.  
 16—Exh: K. Jamieson. Lect: C. Jamieson, *The Lord's prayer: Its true meaning.*  
 26—Joel study: S. Lake, *Introduction and Background.*  
 27—1st Principles class.  
 30—Exh: Jhn. Mansfield. Lect: C. O'Connor, *Hell Torments and Purgatory are not Bible teachings.*

**CANBERRA**—C.W.A. Hall, cnr. Moore St. and Barry Drive. (Rec: F.H. White, P.O. Box 433, Canberra City, 2601. Telephone: 881 661).

- 2—Exh: D. Cubbin.  
 6—7.45pm Bible class, *Letters to the Seven Ecclesias*, K. Adcock.  
 9—Exh: B. Bowen. Lect: B. Bowen.  
 13—7.45pm Bible class, *Ecclesiastes—The Preacher*, V. Kelly.  
 16—Exh: K. Adcock.  
 20—7.45pm Bible class, *The Son of man*, F. White.  
 23—Exh: F. White. Lect: D. McColl, *Bible Doctrine—Essential to Salvation.*  
 27—7.45pm Bible class.  
 30—Exh: D. McColl.

**FIGTREE**—Figtree Hall, Princes Hwy. (Rec: M. J. Healy, 25 Thames St, West Wollongong 2500. Tel: 29 3301).

- 1—Workshop class, home F. Joseph.  
 2—Exh/Lect: K. Jamieson, *Divine worship in the Age to come.*  
 5—Business mtg, home M. Healy.  
 9—Exh: M. Healy. Lect: G. Steele, *The last enemy to be destroyed: death.*  
 12—Exodus class, home K. Joseph: F. Joseph.  
 15—Elpis Israel, home M. Healy.  
 16—Exhortation: K. Joseph.  
 19—Study, home F. Joseph.  
 23—Exhortation: F. Joseph.  
 26—Exodus class, home K. Joseph: M. Healy.  
 30—Exh: D. Gilmore. Lect: J. Green, *Resurrection does not mean immortal emergence.*

**PUNCHBOWL**—The Masonic Hall, 29 Arthur Street. (Rec: M. Gilmore, 118 Marine Drive, Oatley 2223. Telephone: 57 6986).

- 2—Exh: R. Pogson. Lect: L. Goodman, *Resurrection, Man's only hope.*  
 3—Arranging Brethrens meeting.  
 4—Bible class.

- 7—Elpis Israel class.  
 9—Exh: E. Mansfield. Lect: P. Shead, *God's promise to Abraham and you.*  
 11—Bible class.  
 12—Sisters class.  
 14—Combined YP class, home B. McClure.  
 16—Exh: J. Gilmore. Lect: W. Wolstencroft, *Ignorance of the Bible is fatal.*  
 18—Mutual Improvement class.  
 23—Exh: D. Yearsley. Lect: W. McKinlay, *Your soul is not immortal.*  
 25—Bible class.  
 26—Sisters class.  
 28—YP class, home B. McClure  
 30—Exh: B. Bowen. Lect: W. Lapham, *God's solution to the Middle East problem.*

**RIVERWOOD**—265 Bonds Rd. (Rec: D. Gilmore, 3 Jordan Ave, Beverly Hills 2209. Telephone: 533 1571).

- 2—Exh: G. Beard. Lect: D. Shaw, *Arms race; Will man destroy himself?*  
 5—Micah 2 study: G. Hindmarsh, *Judgment on oppression & false teaching.*  
 8—Monthly class 7.30pm: D. Shaw, *70 weeks prophecy.*  
 9—Exh: W. Rosser. Lect: B. Shaw, *Why the Jews are still God's people.*  
 12—Micah 3 study: C. Russell, *Zion ploughed and rebuilt.*  
 16—Exh: F. Hulks. Lect: T. Littler, *Sabbath-keeping does not apply today.*  
 23—Exh: C. Russell. Lect: D. Warner, *True Baptism is necessary for salvation.*  
 26—Young Breth. class: G. Coates, *Darkness destroyed by Divine light; Zech. 4. R. Jenkins, The flight of the storks, ch. 5.*  
 30—Exh: T. Littler. Lect: J. Rosser, *Spirit Gifts—Current fraud but future fact.*

**YAGOONA**—Worland St. (Rec: K. Cook, 2 Macdonald St., Auburn 2144. Tel: 649 9483).

- 1—7.30 Y.P. Moses class: B. McClure.  
 2—Exh: B. McClure. Lect: J. Ceiley, *The prophecy of Daniel & the latter days.*  
 5—Song of Solomon: K. Cook.  
 7—Parables study class.  
 9—Exh: B. McKinlay. Lect: J. Mansfield, *The Jew's position in the Kingdom of God.*  
 11—Elpis Israel class: R. Pogson, *Rev. 17.*  
 16—Exh: R. Pogson. Lect: *Sacrificial love & the kingdom of God.*  
 23—Exh. Lect: S. Cook, *The character required to inherit the Kingdom of God.*  
 25—Elpis Israel class cont.  
 30—Exh: K. Cook. Lect: D. Shaw, *Current events in prophecy.*

## STOP PRESS

The following details were received too late for classification.

**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—A.B. meeting at home L. Stone.
- 2—Exh: K. Whitehead. Lect: J. Higgs, *Watch Israel—for God does.*
- 4—Tape night, home Sis. W. Larrescy.
- 5—Young peoples class, home A. Roberts.
- 7—Elpis Israel class, home Sis. Larrescy.
- 9—Exh: J. Higgs.
- 11—Genesis study, home Sis. W. Larrescy.
- 16—Exh: C. Leeson.
- 18—Tape night, home Sis. Larrescy.
- 19—Young peoples class, home A. Roberts.
- 21—Elpis Israel class, home Sis. Larrescy.
- 23—Exh: L. Cole.
- 30—Exh: Visiting speaker.

**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 & E.I. class; 11am Memorial mtg; 7pm Public Lect.

- 2—Exh: D. McGahey. Lect: J. Higgs, *The Sabbath—Its Import.*
- 4—7.45pm Int. friends class, home R. Bailey, Mansfield.
- 9—Exh: R. Rock. Lect: R. Bailey, *If a permissive society is the answer—*

*why have they all perished?*

- 13—7.45pm Life of Christ study: L. Crowther.
- 16—Exh: A. Payton. Lect: R. Thiele, *The Middle East Crisis—Who Can Solve It?*
- 18—7.45pm Int. friends class.
- 21—7.45pm Young people's evening.
- 23—Exh: R. Stead. Lect: R. Hill, *Archaeology Proves The Bible True.*
- 27—7.45pm Life of Christ study, L. Crowther.
- 30—Exh: R. Evans. Lect: R. Rock, *The Divine Parable of Marriage.*

**GRANVILLE**—26 The Avenue. (Rec: H. Hadley, 204 Excelsior St, Guilford 2161. Telephone: 632 7697).

- 2—Exh: J. Mansfield. Lect: B. Gilham, *One Gospel—Why so many religions?*
- 5—Song of Solomon study in Yagoona Hall, L. Goodman.
- 9—Exh: J. Gilmore. Lect: B. Stretton, *The Living Message of Bible Prophecy Today.*
- 12—Nazareth Revisited study, Ch. 7, D. Booth, Ch. 8, K. Russell.
- 16th to 23rd—Bible School.
- 26—Nazareth Revisited study, Ch. 9, B. Butters.
- 30—Exh: E. Ritchie. Lect: R. McClure, *The Bible—Your Security in a Troubled world.*

### Logos Bible Marking



This service is an excellent medium for Bible study, either personally or communally. Tape-studies can be used to supplement normal weekly ecclesial studies, and so give variety to the Truth's activities. Tapes are available on loan in either cassette or reel form. Cost for 12 month's service (of

12 tapes) is \$10.50 post paid. Further details can be supplied from: Logos Tape Service, Post Office, West Beach, S. A. 5024. Currently, five different studies are available:

First Principles of the Truth; Prophecies of the Restoration; Events Subsequent to Christ's return; Elpis Israel; Phanerosis.

# Bible School News

## **THE THIRTY-SEVENTH RATHMINES BIBLE SCHOOL**

God willing, the 37th Bible School at Rathmines, N.S.W. will open on 15th May to 23rd May, 1976.

This Bible School is sponsored by the Wilston Ecclesia.

A well-balanced spiritual program is in course of preparation, and we are hopeful of a good attendance. We invite the participation of brethren, sisters and families to the School, and they can be assured of a warm, pleasant and profitable experience.

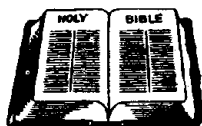
At the date of writing, most reservations for the forthcoming School, have been finalised, but a few are available should any reader desire to participate. As accounts have already been forwarded, it would greatly assist us to receive full payment of fees with any late applications, to allow them to be immediately processed. It is anticipated that this School will be outstanding. The subjects listed in previous *Calendars* that will be handled by the selected speakers, provide a balance of spiritual enlightenment, and are calculated to inspire every one present. In addition, the presence of brethren and sisters who recently enjoyed the Tour of Bible Lands, will provide opportunity for interesting recount of experiences. This will be supplemented, during the Bible School Program, with an evening address by Bro. H. Ryan, upon PERSIA ILLUSTRATED. Nearer home, Bro. B. Luke, will outline THE TRUTH IN THE PHILIPPINES. Other interesting subjects will be also presented during the course of the School.

## **THE THIRTY-EIGHTH SCHOOL**

Planning is already proceeding with the Spring School (Aug/Sept). Bro. J. Martin (Enfield) is one of the main speakers, and he will expound THE SONGS OF ZION, using five glorious Psalms designed to encourage spiritual strangers and pilgrims, who make their way together towards Jerusalem, "the joy of the whole earth." The Psalms selected are : Psalm 80: "The Shepherd of Israel," Psalm 127: "Except Yahweh build the family," Psalm 132: "Yahweh hath sworn in truth unto David," Psalm 122: "Pray for the peace of Jerusalem," and Psalm 150: "The Grand Symphony of Praise." Further details of the School program will be outlined next issue (God willing).

**APPLY NOW  
FOR THE  
THIRTY-SEVENTH  
BIBLE SCHOOL**

**Held at Rathmines, NSW  
15th to 23rd May, 1976**



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.*

|  |                               |  |  |  |          |          |                                    |  |
|--|-------------------------------|--|--|--|----------|----------|------------------------------------|--|
| NAME (State Mrs./Miss)   | ADDRESS<br>(include Postcode) |  |  |  | Baptised | Ecclesia | Age (or age-group) at Bible School | Relationship of Members Accompanying You |
| <p><b>ACKNOWLEDGEMENTS—</b>In order to conserve ever-increasing costs, no acknowledgement of reservations will be posted out. Instead, we will forward an Account Form about a month before the School commences. Those requiring immediate acknowledgement, however, will receive same, if they include a stamped self addressed envelope with their application.</p> |                               |  |  |  |          |          |                                    |  |

## 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, 1976

15th to 23rd—at RATHMINES, N.S.W. 37th Bible School. Apply now on coupon provided in this issue.

30th May to June 8th—at CUMBERLAND, S.A. Bro. B. O'Grady (NZ), to provide studies on "Heirs together of the grace of life." Subject will concern the preparation of saints for the marriage with the Divine Bridegroom, and their worthiness to attend the Marriage Supper.

#### JUNE, 1976

At TEA TREE GULLY—Special Hall-opening effort on "The Psalms of David." Speaker: J. Martin. Dates to be advised.

12th to 15th—at HOBART: Combined CYC study weekend: P. Islip (Mt. Waverley), "Study of Isaiah."

12th to 14th—at BURWOOD, Victoria. Study: "Elijah the Tishbite," J. Martin. All welcome.

At COORPAROO, Qld. P. Cresswell, "Song of Solomon."

#### AUGUST, 1976

At WOODVILLE, S.A. Special Annual Study. Theme: "The Call to Judgment, and the Glory to Follow."

#### OCTOBER, 1976

15th to 24th—at WILSTON. Annual study and Gospel proclamation: G. Alchin (Boolaroo), "Colossians."

#### DECEMBER, 1976

25th December to 2nd January—at RATHMINES, N.S.W. 39th Bible School.

#### JANUARY, 1977

8th to 16th—at HOBART, Tasmania. Twelfth Tasmanian Bible School.

### BUY YOUR BOOKS

IN QLD: R. Bailey, 31 Mourilvan St., Mansfield 4122 (Tel: 49 8562).

IN TAS: R. Bracey, 32 Legana Bch Rd., Legana 7251 (Tel: 30 1326).

IN N.S.W: J. Mansfield, 1 Melville Avenue, Strathfield 2135. (Tel: 76 6540).

IN VIC: M. Islip, 162 Maltravers Rd, Ivanhoe 3079.

IN S.A.: M. Goodwin, P.O. West Beach, 5024 (Tel: 356 0436).

IN W.A.: J. Ullman, 38 Doney St., Alfred Cove 6154 (Tel: 30 4199).

LOGOS OFFICE: P.O. West Beach, South Aust, 5024 (Tel: 356 2278).

### BIBLE READINGS for MAY

|    |                 |                   |                      |
|----|-----------------|-------------------|----------------------|
| 1  | <i>Deut.</i> 18 | <i>Eccles.</i> 10 | <i>Acts</i> 9        |
| 2  | 19              | 11                | 10                   |
| 3  | 20              | 12                | 11, 12               |
| 4  | 21              | <i>Song</i> 1     | 13                   |
| 5  | 22              | 2                 | 14, 15               |
| 6  | 23              | 3                 | 16, 17               |
| 7  | 24              | 4                 | 18, 19               |
| 8  | 25              | 5                 | 20                   |
| 9  | 26              | 6                 | 21, 22               |
| 10 | 27              | 7                 | 23, 24               |
| 11 | 28              | 8                 | 25, 26               |
| 12 | 29              | <i>Isaiah</i> 1   | 27                   |
| 13 | 30              | 2                 | 28                   |
| 14 | 31              | 3, 4              | <i>Colos.</i> 1      |
| 15 | 32              | 5                 | 2                    |
| 16 | 33, 34          | 6                 | 3, 4                 |
| 17 | <i>Joshua</i> 1 | 7                 | <i>1Thes.</i> 1, 2   |
| 18 | 2               | 8                 | 3, 4                 |
| 19 | 3, 4            | 9                 | 5                    |
| 20 | 5, 6            | 10                | <i>2Thes.</i> 1, 2   |
| 21 | 7               | 11                | 3                    |
| 22 | 8               | 12                | <i>1Tim.</i> 1, 2, 3 |
| 23 | 9               | 13                | 4, 5                 |
| 24 | 10              | 14                | 6                    |
| 25 | 11              | 15                | <i>2Tim.</i> 1       |
| 26 | 12              | 16                | 2                    |
| 27 | 13              | 17, 18            | 3, 4                 |
| 28 | 14              | 19                | <i>Titus</i> 1, 2, 3 |
| 29 | 15              | 20, 21            | <i>Philemon</i>      |
| 30 | 16              | 22                | <i>Heb.</i> 1, 2     |
| 31 | 17              | 23                | 3, 4, 5              |

Seven Days without the Word  
Makes "One Weak"!!



# the work in hand

If a man prefers to wander in the fog-land of everlasting investigation, don't let him force others into his Arctic expeditions, who prefer the clearness and colour and glory of the sunny south. Every man to his mind. Our mind is this (and if others glory in their ways, we need not be ashamed to glory also). Our mind is that the Truth has been found, in its original simplicity and purity and completeness, and that the only enlightened business in hand is to preach and contend for and apply this, for the enlightenment of a generation perishing for lack of knowledge, so far as they will allow themselves to be enlightened; and for the purification and comfort of those who are enlightened in preparation for the sublime eventualities about to make their advent in history.

R.R.

# 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 power of the Word of God is evidenced in lives preparing for the Kingdom. It is encouraging to hear of reports of baptisms, the commencement of lives of dedication and obedience. Though the Gentile night is fast concluding, we are joined by a number of newly-baptised brethren and sisters eagerly awaiting the coming dawn. To all such, we welcome them along the pathway of life.

Burwood: *Mr. Rick and Mrs. Elaine Sales*, and their daughter, *Miss Carol Sales*. The family arrived in Australia from Canada 18 months ago, having had previous contact with Christadelphians. They responded to an advertisement last June, and now rejoice in the Truth.

Yagoona: *Mr. Trevor McKinlay*, on Monday, 24th May.

Perth: *Mr. Graham Smith*, son of Bro. & Sis. L. Smith jnr. (Baptised 8th May).

Wilston: *Miss Esther Crew*, daughter of Bro. & Sis. W. Crew, baptised on 29th April, and now meeting at Mt. Hawthorn.

Enfield: *Miss Rosemary Hill*, daughter of Bro. & Sis. A.C. Hill (Mt. Morgan, Qld), and *Miss Rosemary Beacham*, daughter of Bro. & Sis. A. Beacham (baptised on 19th May).

Brighton: *Mrs. Susanne Mary Colgan*, an interested friend.

Hobart: *Mr. Mark Scull*, (son of Bro. & Sis. J. Scull), *Miss Sharon Gregson* baptised on May 12th.

## ECCLESIAL TRANSFERS

The following brethren and sisters have assumed new ecclesial associations:

To Mt. Hawthorn: *Bro. & Sis. B. Evans* (from Perth).

To Launceston: *Bro. Trevor Galbraith* (from Burwood).

To Hobart: *Sis. Elizabeth Ruth Scolyer* (from Launceston).

To Wilston: *Bro. & Sis. Don McKinnon* (from Walkerston).

## New Ecclesia

Canberra Ecclesia reports that some of their members have formed a new ecclesia in the suburb of Scullin, and will be known as the *North Canberra Ecclesia*. It is hoped that a faithful witness in this area will bring glory to the Name of the Father.

## Burwood Ecclesia Report

The Burwood Ecclesia welcomes members of the former Coburg Ecclesia (see last issue). The fellowship and co-operation thus achieved should provide assistance in ecclesial activity. Preparation for the special Burwood Weekend is in hand, and visitors will be most welcome. Details are contained in this issue—  
W. Dodson.

## ENGAGEMENT CONGRATULATIONS

We congratulate and extend best wishes to the following couples who intend (God willing) to marry. They enter a time of preparation, eagerly anticipating their union at the "set time." It can be a time of much exhortation, for its spiritual parallel is experienced by the "faithful virgin" of Christ's selection—and the experiences of life can be helpful in the spiritual pilgrimage.

*Bro. Klaus Papowski and Sis. Helen Hagan* (both of Wilston Ecclesia) are happy to announce their engagement.

*Bro. Roger Galbraith* (Melbourne) and *Sis. Carol Platten* (Cumberland) are engaged.

## UNITED IN MARRIAGE

Marriage involves a life of co-operation, understanding, and mutual sympathy. Upon the basis of the Truth, it assumes even greater benefits—those of a life of united progress towards the Kingdom. We trust that our brethren and sisters newly married will find this a fact, and rejoice in the assistance that such a unity can develop. We extend best wishes to all.

Bro. Gary Hindmarsh and Sis. Helen Islip (formerly of Mt. Waverley), were married on 15th May, and meet with Riverwood Ecclesia.

## FAMILY NEWS

We are delighted to record the births of children of members. Such children are indeed privileged—for they have opportunity of being brought up in the atmosphere of a Christadelphian home, by parents intent upon the coming Kingdom. Let parents also appreciate their deep responsibility, for the heavenly Father has committed to them this onerous duty—and glory can redound to His Name as a result.

To Bro. & Sis. G. Horne (Granville), a son on May 7th.

To Bro. & Sis. Ron McRae (Boolaroo), a daughter, Karen Michelle, on 7th May.

To Bro. & Sis. Graham Osborn (Salisbury), a daughter, Rebecca Ann, on April 25th.

To Bro. & Sis. Ken Gibbs (Sutherland), a daughter, Anna Louise, in April.

To Bro. & Sis. John Gilmore (Punchbowl), a daughter, Sarah Louise, on January 23rd.

To Bro. & Sis. Shane Kingsbury (Hobart), a son, Benjamin James, on 8th May.

## GENERAL ECCLESIAL NEWS

### Redcliffe Building Appeal

"I am pleased to report to the ecclesias that we have now raised \$16,000, and we have also arranged a bank loan, putting us in a position to finalize the matter with the Petrie Tce. Ecclesia. We wish to thank all who have assisted us, and acknowledge the benefits of our heavenly Father, Who has seen fit to permit us to maintain His Word in the Redcliffe area. Further donations and assistance would be deeply appreciated at this time, and can be directed to myself"—Bro. Paul Evans (Recorder).

### Blackwood Land Purchase

"Our Ecclesia has signed a contract to purchase two blocks of land at Coromandel Valley, for the purpose of building a home for the truth in this area of the Vineyard. As we are small in number, comprising 32 members, any assistance by the Brotherhood in donation or interest free loans would be helpful"—Bro. D. Palmer (Recorder).

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## SPECIAL WEEKEND ON "PARABLES"

A study weekend upon the above title is being conducted by Bro. P. Weller, at Kingston, South East S.A., from 12th to 14th June. The effort is being arranged by Cumberland Ecclesia, and support is invited.

## Combined Public Lecture:

### WORLD IN TURMOIL—THE DIVINE SOLUTION

Punchbowl and Figtree Ecclesias are combining in a special Gospel proclamation activity in the Shellharbour area, south of Wollongong. The lecture to the above title is to be given in the Shellharbour Community Hall, corner of Addison St. & Wentworth St., at 8 p.m. on Friday, 18th June.

# Ecclesial Activities

DURING JUNE, 1976 (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. Tel: 278 5237).**

**Sundays—11am Memorial; 7pm Public Lecture.**

- 2—10.15am Dorcas, home B. Wigzell. 7.45pm Psalm study, home R. Collett.
- 6—Exh: M. Brumby. Lect: A. Johnson, *God's Revelation of Himself.*
- 9—7.45pm Elpis Israel class: A. Johnson.
- 13—Exh. Lect: N. Wigzell, *Jerusalem: Amazing history, remarkable future.*
- 16—10.15am Dorcas class, home J. Collett. 7.45pm Psalm study, home L. Palmer.
- 20—Exh. Lect: M. Lund, *Is faith in God practical today?*
- 23—7.45pm Elpis Israel class, home D. Palmer.
- 27—Exh: S. Lund. Lect: P. Weller, *Collisions ahead: Will the world survive?*
- 30—10.15am Dorcas class, home J. Brumby. 7.45pm Psalm study, home G. Lines.

**BRIGHTON—390 Morphett Rd, Warradale 5024. (Rec: G. J. Kortman, C/- P.O. Box 27, Echunga 5153. Tel: 388 8341). Sundays—11am Memorial; 7pm Lecture.**

- 2—Life of David study: B. Luke, *The sorrow & wickedness of sin* (2 Sam. 13).
- 3—A.B. Meeting.
- 4—8pm *Life in a 1st Century City* (slides) A. Nicholls.
- 6—Exh: P. Cresswell. Lect: R. Pillion, *Noah's generation, a warning to us.*
- 9—Joshua study: K. Gore.

- 11—Ecclesial Business Meeting.
- 12—Brighton's Young Folks Outing Night.
- 13—Exh: J. King. Lect: B. Luke, *World destiny to be decided in the M.E.*
- 16—The Life of David study: B. Luke, *The conspiracy of Absalom* (2 Sam. 15).
- 18—Young folks study.
- 20—Exh: J. Luke. Lect: A. Archer, *The Bible's cure for a sick society.*
- 22—11am Sisters class, home K. Gore, 12 Bells Rd, Somerton Pk.
- 23—Joshua study: J. King.
- 25—Elpis Israel class: E. Wilson.
- 27—Exh: B. Luke. Lect: A. Baird, *Christ & Christendom, the gulf between.*
- 28—Bible discussion: R. Pillion, *Will there ever be a united world?* (47 Railway Tce., Warradale).
- 30—The Life of David study: B. Luke, *Absalom defended on the East of Jordan* (2 Sam. 17).

**CUMBERLAND—521 Goodwood Rd, Col. Light Gds. (Rec: W. Gurd, 5 Alma St, Panorama 5041). Tel: 276 5669).**

**Sundays—11am Mem. Mtg. 3pm S.S. 7pm Public Lecture.**

- 2—8pm 2nd Special study: B. O'Grady, *Reconciliation; the Demonstration of divine love.*
- 3—11am Tape study. 2pm Sisters class.
- 4—8pm 3rd spec. study: *Abraham & Sarah; the practical issues of a life in the Truth.*
- 5—5.30pm Family Tea. 7.15pm Family Night: *The Bride maketh herself ready.*
- 6—Exh/Lect: B. O'Grady, *God's answer to mankind in a degenerate world.*
- 7—8pm Int. friends class, home C. Beard, Hawthorn: A. Hill, *There is no supernatural devil.*
- 9—8pm Ecclesiastes study: P. Weller.
- 10—7.30pm A.B. Meeting.

- 11—8pm Youth group, home M. Brumby: *Debate.*  
 13—Exh: S. Lund. Lect: P. Beard, *The work of Jesus Christ for you.*  
 15—8pm MIC: special night on Elpis Israel.  
 16—8pm Opening study of Judges: J. Siviour.  
 17—11am Tape study. 2pm Sisters class.  
 18—8pm Youth group, home M. Lund, *Daniel's prophetic visions.*  
 20—Exh: N. Nelson. Lect: E. Wigzell, *Now is the time to rethink your life.*  
 21—8pm Eureka class, home B. Johns.  
 23—Ecclesiastes study: P. Weller.  
 26—Young folks outing.  
 27—Exh: J. Siviour. Lect: H. P. Mansfield, *Are you a member of the Commonwealth of Israel?*  
 28—8pm Int. friends class, home C. Beard, Hawthorn: P. Weller, *The nature & work of angels.*  
 30—8pm Judges study: J. Siviour.

**ENFIELD—344 Hampstead Road, Clearview. (Rec: D. Horgan, 12 Pope Crescent, Hope Valley, 5090).**

- 1—Revelation class 8pm: J. Knowles.  
 2—Sisters class: 9.30 sewing; 12n. lunch; 1pm Nazareth Revisited.  
 4—Youth group 8pm.  
 5—Sunday School outing.  
 6—Exh: B. Williams. Lect: H.P. Mansfield, *The visible hand of God in world affairs.*  
 8—Hebrews class 8pm: J. Martin.  
 10—Special lecture in Payneham Civic Centre: J. Martin, *Middle East Tension; A Warning to Humanity.*  
 13—Exh: G. Franklin. Lect: A. Cheek, *Salvation is of the Jews. Why?*

- 15—Revelation class.  
 18—Youth group.  
 19—  
 20—Exh: D. Evans. Lect: P. Weller, *Armageddon; Its meaning and purpose in God's plan.*  
 22—Hebrews class.  
 27—Exh: R. Gore. Lect: J. Luke, *The Trinity is not the Truth about the One God.*  
 29—Revelation class.

**GLENLOCK—Via Morgan. (Rec: B. G. Hollamby, 4 Andrews St, Waikerie 5330. Tel: Waikerie 352).**

- 2—Life of Christ study.  
 6—9.30am S. School. Exh: G. Mee. 7pm Lecture at Bertl.  
 7—Renmark class.  
 9—Eureka class.  
 13—Exh: B. Luke.  
 14—Renmark class.  
 15—2.30pm Dorcas class.  
 16—Life of Christ study.  
 20—9.30am S. School. Exh: R. Hollamby.  
 21—S. School & Ecclesial Picnic at Lake Cullulleraine.  
 23—Eureka class.  
 26—Lect. at Merbein: P. Pickering, *The coming Kingdom of God, Topic for the Primary Producer.*  
 27—Exh: P. Pickering.  
 28—Renmark class. Study sessions during week: *The Gems of Rev. 21.*  
 July 3rd—Fraternal Tea—Study.

**Details for July Issue are welcomed and should be forwarded to reach the Logos Office by 13th June.**

**HEIRS TOGETHER OF THE GRACE OF LIFE**

**Special Effort at Cumberland: May 29th to June 6th.**

Bro. B. O'Grady, of New Zealand, will participate in this effort, drawing principles from the Inspired Scriptures relative to our Life and Hope. Each study will provide stepping-stones to the grand ultimate of Immortality in the Age to Come.

Wed. 2nd June—8pm study: "Reconciliation, the Demonstration of Divine Love."

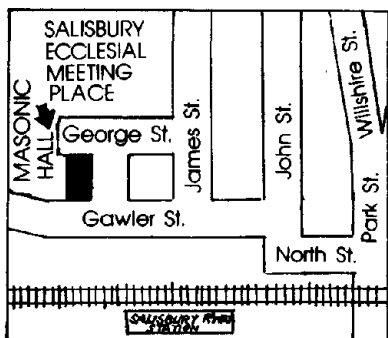
Fri. 4th June—Fraternal: "The Bride maketh herself ready."

Sun. 6th June—11am Exhort: "The Bride, the Lamb's Wife." 7pm Special Lecture: "God's answer to mankind in a degenerate world."

The ECCLESIAL CALENDAR FOR JUNE, 1976.

**SALISBURY — Masonic Hall, Gawler St. (Rec: S. Hornhardt, 66 Whites Rd, Salisbury Nth. 5108. Tel.: 258 7413).**

- 3—8pm Elpis Israel class, home T. Jones: P. Cresswell.
- 6—Exh: B. Luke. Lect: K. Risley, *Resurrection, Man's only Hope.*
- 13—Exh: A. Hill. Lect: J. Berry, *Middle East upheaval heralds Christ's return.*
- 17—Elpis Israel, home C. Perry.
- 20—Exh: C. Wigzell. Lect: R. Gore, *The deception of Modern Pentecostalism.*
- 27—Exh: P. Cresswell. Lect: S. Hornhardt, *Evolution; a foolish & unlearned theory.*



**TEA TREE GULLY—Highbury Inst, Valley Rd. (Rec: M.K. Pitt, 147 Second Ave, Royston Pk, 5070. Tel: 422 357).**

**Sundays—11am Memorial; 3pm Sunday S; 7pm Public Lect.**

- 2—8pm Elpis Israel class: J. Martin, home M. Pitt.
- 6—Exh: H.P. Mansfield. Lect: J. Knowles, *Christ the son of David to sit on God's throne in Jerusalem.*
- 9—10am Sisters class. 8pm Eureka class: G. Wigzell, home P. Scott.
- 13—Exh: B. Pearce. Lect: *The Bible's answer to the Jews suffering.*
- 16—Elpis Israel class: J. Martin, home R. Smith.
- 19—Commencement of Special Hall-Opening Effort (see details this issue).

**WOODVILLE—Aberfeldy Ave. (Rec: P. Mansfield, C/- Post Office, West Beach 5024. Tel: 356 2278).**

**Sundays—11am Memorial; 3pm Sunday S; 7pm Public Lecture.**

- 1—10.30 Sisters' class: *The Psalms of*

*David.*

- 2—7.45pm Apoc. Made Plain study: H. P. Mansfield, *The 7 angels & 7 plagues.* "Sings of Times": W. Derecki.
- 4—Elpis Israel, home G. Armonis: W. McAllister, *The work of the frogs* (p. 382).
- 5—Sunday School Outing; Indoor activity. Evening study: *The Olivet Prophecy.*
- 6—Exh: E. Hubbard. Lect: P. Mansfield, *The devil not a personal supernatural being, but the scriptural personification of sin.*
- 7—7.45pm A.B. Meeting.
- 9—Apoc. Made Plain study: *The Temple in Heaven opened* (Rev. 15). Current Events talk: M. Goodwin.
- 13—Exh: W. McAllister. Lect: J. Knowles, *King David's throne to be restored at Jerusalem by Jesus Christ.*
- 14—Home Discussion, 37 Jetty St, Grange: G.E. Mansfield, *The Declaration about The Millenium.*
- 15—10.30am Sisters Psalm study.
- 16—Apoc. Made Plain study: *The Voice out of the Temple* (Rev. 16:1). Current Events: R. Gray.
- 18—MIC: *Paul, a Pattern of Mutual Improvement.*
- 19—2.45pm Lit. dist.
- 20—Exh: H.P. Mansfield. Lect: B. Steele, *The Hope of Israel & the restoration of the Jews a part of the Divine plan.*
- 23—Apoc. Made Plain study: *The 7 Vials of God* (ch. 16). Current Events: E. Hubbard.
- 25—Elpis Israel, home G. Armonis: W. McAllister, *Watching & Keeping the Garments* (p. 387).
- 27—Exh: A. Cheek. Lect: W. Derecki, *The refuge from the storm; what must I do to be saved?*
- 29—10.30 Sisters class: *The Psalms.*
- 30—Apoc. Made Plain study: *The Evaporating Euphrates* (Rev. 16:12). Current Events: G. Mansfield.

## Queensland

**COORPAROO—School of Arts, cnr. Cavendish Rd, & Halstead St. (Rec: S. T. Arthur, 16 Park Lane, Yeerongpilly 4105. Tel: 48 4634).**

- 1—Int. friends class: home R. Bailey, Mourilyan St, Mansfield.

- 6—Exh: J. Higgs. Lect: D. McGahey, *The heaven of the clergy is not the Kingdom of God.*  
 11—7.45p.m. Song of Solomon study: P. Cresswell.  
 12—3p.m. 2nd Song study. Fraternal Tea. 6.45p.m: 3rd Song study.  
 13—Exh/Lect: P. Cresswell, *Crisis in world governments; sure sign of Christ's coming.*  
 14—9.15am Final Song study.  
 15—Int. friends class: Mournlyn St, Mansfield.  
 18—7.45pm Young people's evening.  
 20—Exh: R. Bailey. Lect: J. Cowie, *Resurrection; the only hope for the dead.*  
 24—7.45pm Life of Christ study: L. Crowther.  
 27—Exh: K. Papowski. Lect: R. Stead, *The Devil: Church fiction exposed.*

**REDCLIFFE—4 Irene St. (Rec: P. Evans, 108 Speight St, Brighton 4017. Tel: 69 2149).**

**Sundays—9.15am S.S.; 11am Mem. Mtg; 7pm Public Lect.**

- 2—7.30pm Elpis Israel study.  
 6—Exh: R. Kilgus. Lect: R. Hermann, *The return of Christ the only certainty in an uncertain world.*  
 9—10.30am Sisters class, home J. Townsend.  
 10—10.30am MIC.  
 13—Exh: M. Steele. Lect. at Coorparoo.  
 16—7.30p, Elpis Israel study.  
 20—Exh: R. Hill. Lect: D. McGahey, *The heaven of the clergy is not the kingdom of God.*  
 23—10.30am Sisters class, home J. Townsend.  
 24—7.30pm MIC.  
 27—Exh: W. Crew. Lect: M. Steele, *Where are my dead friends?*

**ROCKHAMPTON NORTH—C.W.A. Hall, Poinciana St, off Rockonia Rd. (Rec: G. Hill, 1 Livermore St, Rockhampton 4700. Tel: 271 452).**

- 2—7.30pm Bible study: 1 Livermore St, Daniel.  
 5—7.30pm Tape night: cnr. Hill & Emu Sts, Emu Park.  
 6—Exh: B. Mills. Lect: G. Hill, *The United States in Prophecy.*  
 9—7.30pm Daniel study.  
 12—7.30pm Tape night.  
 13—Exh: G. Bundesen.  
 16—7.30pm Daniel study.  
 19—7.30pm Tape night.

- 20—Exh: G. Hill. Lect: G. Bundesen, *Eternal life on earth not in heaven.*  
 23—7.30pm Daniel study.  
 26—7.30pm Tape night.  
 27—Exh: W. White.  
 30—7.30pm Daniel study.

**WILSTON—The Community Hall, 2126 Gympie Rd, Bald Hills, Brisbane. (Rec: R. A. Evans, 40 Wardell St, Ashgrove 4060. Tel: 38 3365).**

**Sundays—9am S.S. & Elpis Israel class; 11am Mem. M; 7pm Lect.**

- 2—10.30am Sisters class, home Bro. Crew.  
 3—7.45pm Hebrews class: W. Crew.  
 6—Exh: R. Hill. Lect: R. Evans, *Jerusalem, not Rome, the future religious centre of the world.*  
 8—7.45pm study, home W. Lewis: K. Papowski, *The songs of degrees.*  
 13—Exh: W. Crew. Lect: at Coorparoo.  
 16—10.30am Sisters class, home Bro. Crew.  
 17—Hebrews class: W. Crew.  
 20—Exh/Lect: R. Hermann, *The kingdom of God will soon be established on earth.*  
 22—Wilderness of Life study: J. Cowie (at home).  
 26—Study at home R. Evans: K. Papowski, *Stephen's courageous defence.*  
 27—Exh: T. Dawson. Lect: R. Bailey, *Sin, its origin & destruction.*  
 30—10.30am Sisters class, home Bro. Crew.

## Tasmania

**HOBART—Christadelphian Hall, 142 Warwick St. (Rec: H. E. Taylor, 2 Strapleton St, Glenorchy. Postal: P.O. Box 169, Glenorchy 7010. Tel: 727 450). Sundays—9.30am S.S.; 11am Mem. Mtg; 7pm Public Lect. All correspondence to: J. Scull, 27 Corinda Grove, Springfield, Hobart, Tas. 7009.**

- 2—7.45pm Home study: B. Philp, *Saul.*  
 4—Jnr. CYC: O. Ceiley, *Unclean animals in the Bible.* Snr. CYC: S. Kingsbury, *Elisha, the shadow of Christ.*  
 5—CYC Outing.  
 6—Exh/6pm Lect: H. Day (L'ton), *Bible teaching about Baptism.*

The ECCLESIAL CALENDAR FOR JUNE, 1976.

- 9—7.45pm Hall study: S. Taylor, *Exod.* 6:1-27.  
12—Exh/6pm Lect: P. Islip (Melb), *The facts about Christianity.*  
15—10am Sisters Tape study.  
16—7.45 home study: B. Philp, *Saul.*  
18—MIC: 3 short lect: E. Harrington, F. Scheppein, S. Taylor.  
20—Exh: S. Taylor. 6pm Lect: E. Harrington, *The facts about the birth of Christ.*  
23—7.45pm Hall study: B. Philp, *Exod.* 6:28 to 7:25.  
27—Exh: W. Fleming. 6pm Lect: S. Kingsbury, *The facts about resurrection.*  
29—10am Tape study.  
30—Home study: B. Philp, *Saul.*

**LAUNCESTON—69 Balfour Street. (Rec: M. E. Coombe, 12 Mulgrave St., Launceston 7250. Telephone: 44 2207).**

**Sunday—9.30am School & Snr. study  
11am Memorial mtg. 7pm Lect.**

- 2—7.45pm Bible class: C. Blanch: *Hebrews: In the beginning was the Word.*  
4—8pm Eureka: G. Dangerfield, home D. Seaman.  
6—Exh: D. Kitto. Lect: D. Case, *The Secret of the Middle East.*  
9—Bible study: K. Niejalke. Lect: C. Blanch/G. Dangerfield, *Egypt & Israel, the Day of Reconciliation.*  
16—Hebrews study: C. Blanch, *The Word was made flesh and dwelt among us.*  
18—Eureka Study.  
20—Exh: H. Day. Lect: J. Kershaw, *World destiny to be decided in the Middle East.*  
23—Study: J. Kershaw, *David the Outcast* (2 Sam. 16).  
25—8pm Elpis Israel: J. Kershaw, home R. Herron.  
27—Exh: R. Herron. Lect: H. Day, *Jew or Arab; Who is right?*  
30—Hebrews study: C. Blanch, *We beheld his glory.*

## N.S.W.

**AVOCA BEACH—Meetings at home of Rec: G. G. Cripps, 316 The Round Drive, Avoca Bch. 2260. Tel: 821577).**  
**Sundays—Memorial meetings at 3.30pm**

- 5—2.30pm *Blood of Christ* study: J.

Goddard.

- 6—Exh: A. Russell jr. (Pennant Hills).  
13—Exh: F. Ryan (Boolaroo).  
20—Exh: S. Lake (Campsie).  
27—Exh: H. Ryan (Boolaroo).

**BOOLAROO—Christadelphian Hall, 14 Fifth St, Boolaroo. (Rec: J. Richards, 17 Church St, Gateshead 2290. Tel: 430 106).**

- 1—7.45 1st Princ. class, home N. Davies.  
2—Elpis Israel ch. 2: F. Ryan.  
4—7.30pm Y.P. class, home G. Darke: N. Davies, *David in the Psalms.*  
5—Special Family Evening.  
6—Exh/Lect: R. Pogson, *Archaeology confirms Bible prophecy.* 2.30pm Pamphlet dist.  
7—7.45pm A.B. Mtg, home G. Alchin.  
8—First prin. class, home N. Davies.  
9—Gospel John study: G. Alchin, *"I have overcome the world"* (ch. 16).  
11—7.45pm MIC: Lect & 2 expositions.  
13—Exh: H. Ryan. Lect: G. Alchin, *Current events in relation to Bible prophecy.*  
15—1st Princ. class, home N. Davies.  
16—Elpis Israel ch. 2: F. Ryan.  
18—7.30pm Y.P. class, home N. Davies: *David in the Psalms.*  
20—Exh: G. Darke. Lect: H. Ryan, *Jerusalem, not Rome, the Eternal City.*  
22—First princ. class, home N. Davies.  
23—Gospel John 17: G. Alchin, *This is eternal life.*  
27—Exh: G. Russell. Lect: D. Pogson, *Why God allows suffering.*  
29—First Princ. class, home N. Davies.  
30—Elpis Israel ch. 2: F. Ryan.

**CABRAMATTA—101 Lime St. (Rec: W. E. Sawell, 3 Hemingway Cres, Fairfield 2165. Tel: 729 765).**  
**Sundays—9.30am SS; 11.15am Mem. Mtg; 7pm Public Lect.**

- 1—10.30am Dorcas class: *Esther.*  
3—8pm Hosea study: J. Rosser.  
4—8pm 1st Prin. class: *The Bible today & you*, Riverview Rd, Fairfield.  
5—7.30pm C.Y.C. Games night: J. Porter.  
6—Exh: W. Munro. Lect: G. Hindmarsh, *The Inspired Scriptures, the sure foundation.*  
7—8pm A.B. Meeting.  
8—8pm Speakers class: Readers, D. Baird & L. Russell. Reading Summary: M. Blackwood. Exh: R. Lowe.  
10—8pm Romans study: P.B. Sawell, *Sins*



of the Gentiles (ch. 2).

- 13—Exh: E. Baird. Lect: W. Sawell, *Archaeology: a witness to Bible truth.*
- 17—8pm Hosea study: J. Rosser.
- 18—8pm 1st Prin. class, at 30 Riverview Rd, Fairfield.
- 19—7.30pm Junior & Intern study: *Life of Abraham.*
- 20—Exh: B. Shaw. Lect: W. Munro, *The Jews, Chosen, Chastened & Restored.* 3pm Special Lect. at Yennora Progress Hall (above Ampol S/S) Fairfield St. & Ellis Pde: P.B. Sawell, *Israel a Nation again: Sure sign of Christ's return.*
- 21—8pm G.E.S. Mtg.
- 24—8pm Romans study: P. Sawell, *Sins of the Gentiles* (ch. 3).
- 26—Working bee at Bible school. 7.30pm Elpis Israel class: B. Gilham, 6 Virgil Ave. Wentworthville Sth.
- 27—Exh: D. Carroll. Lect: L. Whitehead, *The Gospel taught by Jesus & the Apostles.* 3pm Gospel witness, Sydney domain.

**CANBERRA—C.W.A. Hall, corner Moore St. and Barry Drive. (Rec: F.H. White, P.O. Box 433, Canberra City, 2601. Tel: 881 661).**

- 3—Study: B. Pribal.
- 6—Exh: K. Adcock. Lect: F. White.
- 10—Business meeting.
- 13—Exh: B. Bowen.
- 17—Study: K. Adcock, *Letters to the Seven Ecclesias.*
- 20—Exh: D. McColl. Lect: K. Adcock.
- 24—Study: B. Bowen, *Conversion of Paul.*
- 27—Exh: F. White.

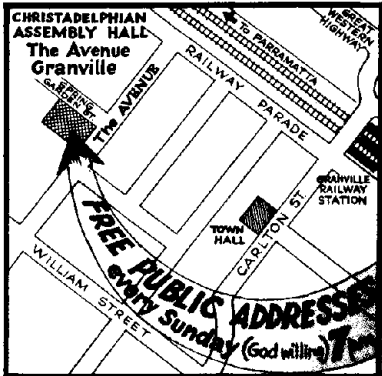
**FIGTREE—Figtree Hall, Princes Hwy. (Rec: M.J. Healy, 25 Thames St, West Wollongong 2500. Tel: 293 301).**

- 2—Titus study: W. Rosser, home E. Reeve.
- 5—Workshop class: M. Bonner, home M. Bonner.
- 6—Exh/Lect: R. Carr, *The Gospel & its power to transform.*
- 9—Exodus class: A. Dennes, home K. Joseph.
- 13—Exh: M. Bonner. Lect: K. Joseph, *Do Purgatory & hell really exist?*
- 16—Titus study: W. Rosser, home M. Healy.
- 18—8pm Special Address at Shellharbour Community Hall: *World in Turmoil; The Divine solution.*

- 19—Elpis Israel class: F. Joseph, home F. Joseph.
- 20—Exh: G. Gilham. Lect: R. Croker, *God's love permits human suffering.*
- 23—Exodus class: M. Healy, home K. Joseph.
- 27—Exh/Lect: K. Cook, *The Pre-existence & diety of Christ.*
- 30—Titus study: W. Rosser, home E. Reeve.

**GRANVILLE—26 The Avenue. (Rec: H. Hadley, 204 Excelsior St, Guildford 2161. Tel: 632 7697).**

- 2—Song of Solomon study: K. Cook.
- 6—B Stretton. Lect: M. Champion, *Dare to be different: Don't conform to the world.*
- 9—Study Nazareth Revisited ch. 10: J. Home, ch. 11.
- 13—Exh/Lect: G. Darke, *We can expect a time of trouble before a world of peace.*
- 16—Song of Solomon study: K. Cook, in Yagoona Hall.
- 20—Exh: D. Gilmore. Lect: *Is there life after death.*
- 23—Nazareth Revisited, ch. 12: B. Gilham.
- 27—Exh: R. Steel. Lect: B. Butters, *The drug problem, & the Bible's antidote.*
- 30—Song of Solomon study: K. Cook.



**PENNANT HILLS—Lower Hall Community Centre, Yarrarra St. (Rec: R. Carr, 100 Essex St, Epping 2121. Tel: 869 8452). Sundays—**

- 11.15am Memorial; 7pm Lecture.**
- 2—8pm Home study: *Obadiah.*
- 6—Exh: R. Croker. Lect: C. Byrnes, *Has Christianity Failed?*
- 9—8pm Acts home study: E. Mansfield.

The ECCLESIAL CALENDAR FOR JUNE, 1976.

- 13—Exh: R. Carr. Lect: J. Green, *The Redeemed world*.  
16—8pm Obadiah home study: R. Carr.  
20—Exh: G. Alchin. Lect: *Scientific & Biblical evidence for the flood*.  
23—8pm Acts home study: E. Mansfield.  
27—Exh: F. Ryan. Lect: *A Jewish King is destined to rule the world*.  
30—8pm Obadiah home study: R. Carr.

**PUNCHBOWL—The Masonic Hall, 29 Arthur St. (Rec: M. Gilmore, 118 Marine Drive, Oatley 2223. Tel: 576 986).**

- 1—Bible class.  
4—Elpis Israel class.  
6—Exh: J. Rosser. Lect: P. Shead, *God's promise to Abraham & you*.  
7—A.B. Meeting.  
8—Bible class.  
9—Sisters class, home W. McKinlay.  
11—Comb. Y.P. Class, home B. McClure.  
13—Exh: R. Lapham. Lect: J. Ceiley, *Judgment is near; Are you prepared?*  
15—Bible class.  
18—8pm Special Lect. Shellharbour: *World in turmoil: The Divine solution*.  
19—Y.P. class, home B. McClure.  
20—Exh: G. Mason. Lect: P. Niven, *The Promise of God to David*.  
22—M.I. Class.  
23—Sisters class.  
25—Comb. Y.P. class, home B. McClure.  
27—Exh: R. Olsen. Lect: M. Gilmore, *Armageddon & your means of survival*.  
29—Bible class.

**RIVERWOOD—265 Bonds Rd. (Rec: D. Gilmore, 3 Jordan Ave, Beverley Hills 2209. Tel: 533 1571).**

- 2—Study: S. Gilmore, *The first dominion* (Micah 4).  
6—Exh: G. Steel. Lect: G. Russell, *Christ's teaching on Church unity*.  
9—Study: T. Littler, *The Shepherd King of Bethlehem* (Micah 5).  
13—Exh: D. Ledger. Lect: G. Gilmore, *United Nations only under Christ as King*.  
16—Study: G. Beard, *Yahweh's controversy with His people* (Micah 6).  
20—Exh: P. Russell. Lect: C. Russell, *What does God require of men?*  
23—Study: G. Gilmore, *Micah's lament & the final triumph* (ch. 7).  
27—Exh: G. Hindmarsh. Lect: G. Steel, *Evolution: Modern man's delusion*.  
30—Quarterly Business Meeting.

**SUTHERLAND—77 Acacia Road, (Rec: E. J. Ritchie, 104 Cawarra Rd, Caringbah 2229. Telephone 525 2337).**

- 2—8pm Mutual Improvement Class.  
6—Exh: Jn. Mansfield. Lect: E. Ritchie, *The truth about sin and forgiveness*.  
7—8pm Arranging brethren's meeting.  
9—8pm Hebrews study: E. Mansfield.  
13—Exh: K. Cook. Lect: V. Shane, *The work of Christ for you*.  
16—1st Prin. class: C. Lean, *Life of Abraham*.  
20—Exh: C. Russell. Lect: E. Baird, *God will forgive!*  
23—8pm Hebrews study: E. Mansfield.  
27—Exh: B.E. Philp. Lect: John Mansfield, *Human nature can be changed*.  
30—8pm M.I. class.

**YAGOONA—Worland St. (Rec: K. Cook, 2 Macdonald St, Auburn 2144. Tel: 649 9483).**

- 2—Song of Solomon study: K. Cook, at Granville.  
4—Study: B. McKinlay, *The Parables of the Jewish Law calendar*.  
5—7.30pm Y.P. Moses class: B. McClure.  
6—Exh: V. Shane. Lect: D. Carroll, *The Genesis Flood: God's warning to this generation*.  
8—Elpis Israel class: R. Pogson, Rev. 19.  
13—Exh: D. Carroll. Lect: S. Cook, *The character required to inherit the Kingdom of God*.  
16—Song of Solomon study: K. Cook, at Yagoona.  
18—Study: O. Offord, R. Munro, *Commandments 76-80*.  
20—Exh: P. Sawell. Lect: W. Wolstencroft, *The Kingdom of God inherited by faith*.  
22—Elpis Israel class: R. Pogson, Revelation 19.  
27—Exh: J. Ceiley. Lect: E. Mansfield, *Current Events in Prophecy*.  
30—Song of Solomon study: K. Cook, at Granville.

## West Aust

**MT. HAWTHORN—Masonic Hall, cnr Hobart & Shakespeare Sts. (Rec: P. Duperouzel, 62 Sandgate St, Sth. Perth 6157. Tel: 67 3408).**

- 1—First principle class at home J. Kerr.  
2—8pm Romans study: Central Hall.

- 4—Elpis Israel in various homes.
- 6—Exh: J. John. Lect: A. Harrison.
- 9—8pm Eureka study: Central Hall.
- 11—Solomon study: home P. Duperouzel.
- 13—Exh: G. Quartermaine. Lect: N. Moore, *The Kingdom of God is not the Church.*
- 15—1st Princ. class: home J. Kerr.
- 16—8pm Romans study: Central Hall.
- 18—8pm Elpis Israel study: Central Hall.
- 20—Exh: J. Ullman. Lect: G. Saunders, *Christ's 1st advent a fact: His 2nd a vital necessity.*
- 21—G.E.S. Meeting.
- 23—8pm Eureka study: Central Hall.
- 25—Solomon study: home J. Kerr.
- 27—Exh: D. Stempel. Lect: N. Rice, *The Bible condemns atheism & agnosticism.*
- 28—A.B. Meeting: home G. King.
- 29—1st Princ. class: home J. Kerr.
- 30—8pm Romans study: Central Hall.

**PERTH CENTRAL — 62 Canning Highway, Victoria Park. (Rec: J. Ullman, 38 Doney St, Alfred Cove 6154. Telephone 30 4199).**

- 2—Romans study: J. Ullman, *Hath God cast away His people?*
- 4—Elpis Israel home study; Law of Moses class.
- 5—M.I. Class.
- 6—Exh: A. Hayles. Lect: B. Hayles, *Speaking in tongues, a false claim today.*
- 8—11am Sisters class.
- 9—Eureka class: G. Hawkins.
- 13—Exh: G. Hawkins. Lect: K. Poole, *Christ did not exist before he was born of Mary.*
- 16—Romans study: J. Ullman, *Salvation has come unto the gentiles.*
- 18—Elpis Israel home and Law of Moses classes.
- 20—Exh: H. Carder. Lect: *The One True God is not a trinity.*
- 23—Eureka study: G. Hawkins.
- 27—Exh: D. Hum. Lect: J. Ullman, *Momentous changes pending in world affairs, A new world order soon to dawn.*
- 30—Romans study: J. Ullman, *The wild olive tree.*

**Hall, 335 Station St, (nr Riversdale Rd), Boxhill Sth. (Rec: S. Finnin, 17 Wordsworth Ave, Clayton 3168. Tel: 544 0453). Sundays—9.30am S.S. & Snr. study; 11am M.M.; 7pm Lect.**

- 2—Preliminary talks on Elijah: A Brewer, R. Galbraith, P. Pickering.
- 6—Exh—B. Stevenson. Lect: S. Finnin, *Jesus is real.*
- 9—Elpis Israel: A. Burton.
- 13—Exh/Lect: J. Martin (see special note on page 13).
- 16—Parables of Messiah, nos. 11 & 12: R. Galbraith.
- 20—Exh: E. Boon. Lect: T. Parsons, *Israel today: Ignore it & die.*
- 23—Elpis Israel: B. Stevenson.
- 27—Exh: K. Fotheringham. Lect: R. Magennis, *Hell: a grave mistake.*
- 30—Parables of Messiah, nos. 13 & 14: H. Hall.

**MOE — Library Hall, Yallourn. (Rec: G. S. Howe, 6 Warringa Court, Warragul 3820. Tel: 056/23 2596).**

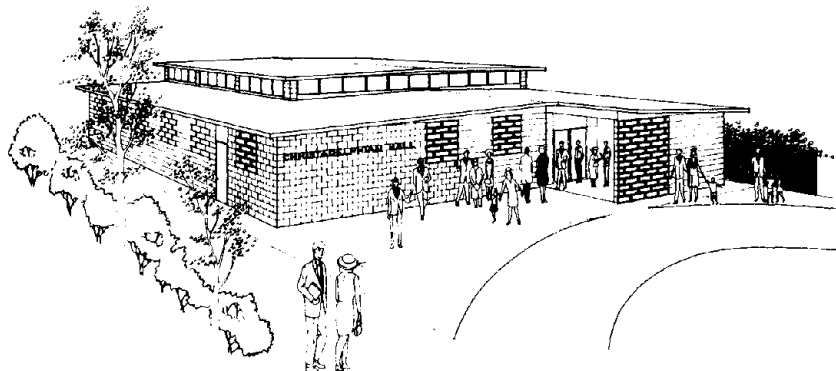
- 4—8pm Apocalypse class: home Bro. Burrage, 6 Langord St, Moe.
- 6—1.30pm Exh: A. Brewer.
- 7—8pm 1st Prin. class: home G. Howe, 6 Warringa Court, Warragul.
- 11—8pm Apocalypse class: home Bro. Burrage.
- 14—8pm 1st Prin. class: home Bro. Burrage.
- 18—8pm Apocalypse class: home Bro. Burrage.
- 20—1.30pm Exh: J. Day.
- 21—8pm 1st Prin. class: home G. Howe.
- 25—8pm Apocalypse class: home Bro. Burrage.
- 28—8pm 1st Prin. class: home Bro. Burrage.

**WARRAGUL—(Rec: J. Day, 40 Peace Avenue, Warragul 3820). Sundays—Mem. M. 1st & 3rd at Moe.**

- 1—7.30pm study, home G. Howe: J. Day, *Ruth and Esther.*
- 8—2pm Life of Christ study, home G. Howe.
- 13—Exhortation at home G. Howe.
- 15—7.30 study, home J. White, 10 1st St, Warragul: P. McKinlay, *Jesus, his land, people and early life.*
- 22—2pm study at home G. Howe.
- 27—Exhortation at home J. White.
- 29—7.30 study, home J. Day, 40 Peace Ave., Warragul: G. Howe, *Lessons from the book of Esther.*

# Victoria

**BURWOOD—Loyal Orange Lodge**



# Time To Rejoice

For many months, the brethren and sisters at Tea Tree Gully have faithfully laboured to construct an ecclesial hall to become a beacon and home for the Truth in this area. Now, under the blessing of Heaven, that aim has been achieved, and the Hall will be occupied (God willing) during June. The generosity and encouragement of individuals and ecclesias during past years has been of great help in this project. It yet remains, however, to complete the many tasks within and around the Hall to gain the benefit from the premises—but at the same time, it is attempted knowing that the coming of the Lord draws nigh, at which time such projects will be unnecessary. Meanwhile, the Ecclesia continues with the work begun, desiring to “occupy till he come.”

A special program of meetings will accompany the occupancy of the Hall, and an invitation is extended to brethren and sisters to rejoice on this thrilling occasion. Bro. J. Martin will appropriately outline some of the SONGS OF ZION to the following schedule:

Sat. 19th June—8pm Fraternal, “Except Yahweh build the family” (Psa. 127). An evening of rejoicing, fraternity and exhortation, supported with various ecclesial items.

Sun. 20 June—Exhort: “The Shepherd of Israel” (Psa. 80). 7pm Lecture: “Who are the Christadelphians and What do they Believe?”

Tue. 22 June—8pm study: “Yahweh hath sworn in truth unto David.”

Wed. 23 June—11am study: “Lo, Children are an heritage of Yahweh” (Psa. 131). Speaker: Bro. N. Nelson.

Thur. 24 June—8pm study: “Pray for the peace of Jerusalem” (Psa. 122).

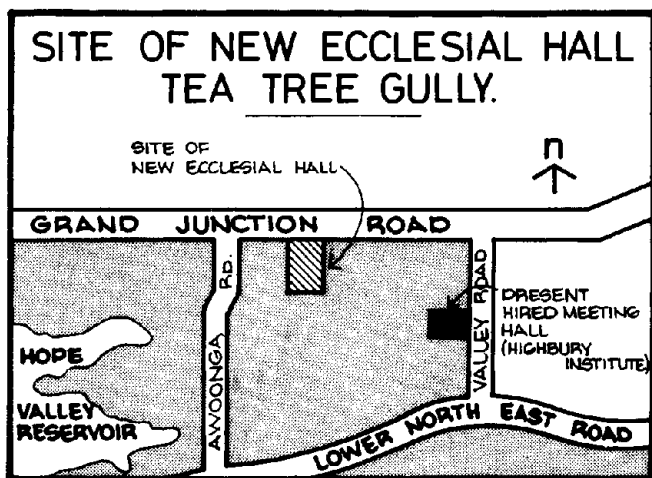
Sat. 26 June—8pm Suburban Young People’s Class.

Sun. 27 June—11am Exhort/7pm Lect: Bro. P. Cresswell, "Christ will reign over a new world."

Wed. 30 June—Study: "The Grand Symphony of Praise" (Psa. 150).

Fri. 2 July—Special Lect: Bro. H. P. Mansfield, "The world of today; Fulfilment of Bible prophecy; Prelude to Armageddon."

Sat. 3 July—7.30pm Special night: Bro. H. P. Mansfield, "Glimpses of God's land today, and exhortation to faithfulness."



### THE SPIRIT AND POWER OF ELIJAH

Burwood Ecclesia invites participation in a special weekend (12th to 14th June) upon a study of Israel's notable prophet, Elijah. Speaker is Bro. J. Martin (Enfield). The program is as follows, with all studies and meetings being at the Syndal Hall, Blackburn Rd., Syndal.

**SATURDAY**—3.30pm study: "Entrance of Elijah" (1 Kings 16:21-34). 5.30: Fraternal Tea, provided by Burwood Ecclesia. 7pm study: "The Widow of Zarephath" (1 Kings 17). Supper conclusion.

**SUNDAY**—11am Exhort: "Triumph on Mt. Carmel" (1 Kings 18:19-46). 3pm study: "The Still Small Voice" (1 Kings 19). Public lecture 7pm: "The return of Jesus Christ, the only hope for a world in distress."

**MONDAY**—10am study: "The vineyard of Naboth" (1 Kings 21).

Project work will be provided for young children at all study sessions.

**APPLY NOW  
FOR THE  
THIRTY-EIGHTH  
CHRISTADELPHIAN  
BIBLE SCHOOL**

**To be held at  
Rathmines, N. S. W.  
Aug. 28th to Sept. 5th  
(God willing).**

|  |                               |          |          |                                    |  |
|--|-------------------------------|----------|----------|------------------------------------|--|
| NAME (State Mrs./Miss)   | ADDRESS<br>(include Postcode) | Baptised | Ecclesia | Age (or age-group) at Bible School | Relationship of Members Accompanying You |
| <p><b>ACKNOWLEDGEMENTS</b>—In order to conserve ever-increasing costs, no acknowledgement of reservations will be posted out. Instead, we will forward an Account Form about a month before the School commences. Those requiring immediate acknowledgement, however, will receive same, if they include a stamped self addressed envelope with their application.</p> |                               |          |          |                                    |  |

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 Accomodation & 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 years. 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,  
Post Office,  
West Beach, S.A. 5024.**

# Bible School News

Reports to hand at the time of writing indicates that a very successful School was enjoyed last month. Participation in a week of study, fellowship and mutual discussion can make a lasting impression upon those present. The Bible School provides an atmosphere of spiritual thought, in the company of those of "like precious faith."

Applications are now invited for attendance at the next school, scheduled for

**AUGUST 28th to SEPTEMBER 5th (God willing).**

It is extremely helpful to the Committee to receive applications as soon as possible. This not only permits the utmost consideration for accommodation, but allows for the most beneficial program of activities to be planned.

As announced last issue, one of the main speakers will be Bro. J. Martin (Enfield) who will speak to the following topic:

## THE SONGS OF ZION

An exposition of five glorious Psalms, selected from "The Songs of Zion," and designed to encourage "strangers and pilgrims" who travel along the pathway of life towards Jerusalem, "the joy of the whole earth."

Study 1—The Shepherd of Israel. Psalm 80.

Study 2—Except Yahweh build the Family. Psalm 127.

Study 3—Yahweh hath sworn in truth unto David. Psalm 132.

Study 4—Pray for the peace of Jerusalem. Psalm 122.

Study 5—The Grand Symphony of Praise. Psalm 150.

G.P.A. provides free of cost, printer's blocks (on loan) or art-work of the illustration here shown. These blocks are supplied to assist in newspaper and circular advertising, and can be an effective complement to ecclesial and personal adverts. The booklet featured is a very popular title of *Herald of the Coming Age*. Printed in attractive colors, and including a number of illustration, the booklet, *Archaeology proves the Bible True*, can be used in conjunction with public lectures, or general distribution. In addition, a special 4-page circular (two color) is available at \$15 per 1,000 (post-paid) printed on high quality gloss paper, and including overprinting with your own ecclesial or advertising details as may be required. Orders for these leaflets should be directed to *The Ecclesial Calendar, P.O., West Beach 5024*. Other "Herald Leaflets" are also immediately available on such titles as:

"*Introducing the Christadelphians*," "*Where are we heading?*" "*The Destruction of Communism Predicted in the Bible*."

## ADVERTISE THE TRUTH!



The ECCLESIAL CALENDAR FOR JUNE, 1976.

## FORTHCOMING SPECIAL EFFORTS

### Plan Your Holidays to Attend And Support These Activities

*Ecclesias are invited to list their future activities (God willing) in these columns for the interest and consideration of readers.*

#### JUNE, 1976

19th to 3rd July—at TEA TREE GULLY. See details on pp.12-13 this issue). 12th to 15th—at HOBART. Combined CYC study weekend: P. Islip (Mt. Waverley). Study of "Isaiah."

12th to 14th—at Burwood. Study by J. Martin: "Elijah the Tishbite."

11th to 13th—at COORPAROO: P. Cresswell. "The Song of Solomon."

#### AUGUST, 1976.

At WOODVILLE — Special Annual Study: "The Call to Judgment and the Glory to Follow."

25th to Sept. 5th—at RATHMINES. 38th Bible School. Apply now on coupon provided in this issue.

#### OCTOBER, 1976

2nd to 7th—at HOBART. Fraternal study week: G. E. Mansfield (Woodville). "Men of Prayer and Action."

15th to 24th—at WILSTON. Annual study and Gospel proclamation: G. Alchin (Boolaroo). "Colossians."

16th to 24th—at BRIGHTON. Effort on "Colossians," B. Stretton (Punchbowl).

#### DECEMBER, 1976.

25th to 2nd Jan. 1977—at RATHMINES. 39th Bible School.

#### JANUARY, 1977.

8th to 16th—at HOBART. Twelfth Tasmanian Bible School.

## YOUR LOCAL BOOK AGENTS

*In Queensland:*

Bro. R. Bailey, 31 Mourilvan Street, Mansfield 4122 (Telephone 49 8562).

*In Tasmania:*

Bro. R. Bracey, 32 Legana Beach Road, Legana 7251 (Telephone 30 1326).

*In New South Wales:*

Bro. J. Mansfield, 1 Melville Avenue, Strathfield 2135. (Tel: 76 6540).

*In Victoria:*

Bro. M. Islip, 162 Maltravers Road, Ivanhoe 3079.

*In South Australia:*

Bro. M. Goodwin, 37 Jetty Street, Grange (Telephone 356 0436).

*In Western Australia:*

Bro. J. Ullman, 38 Doney Street, Alfred Cove 6154. (Telephone 30 4199).

*General Enquiries:*

**Logos Office, Post Office, West Beach, S. A. 5024. (Tel: 356 2278).**

### Seven Days without the Word Makes "One Weak"!

#### 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, 2 |
| 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 | ..... 1          | ..... 46, 47     | ..... 3, 4          |
| 23 | <i>1 Sam.</i> 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        |



# Abide in Him

What an astounding privilege that we poor erring mortals can become a part of the family of God! Yet such is the case. No truth is plainer, and none more precious. Provided we allow ourselves to be actuated by the Spirit of God (and His words are spirit—John 6:63) then we are His sons and daughters (2 Cor. 6:18; Rom. 8:14). But no man or woman can remain a member of God's family except by a continued exhibition of faith (Gal. 3:26)—faith in the Truth (Jas. 1:18; 2 Thess. 2:13), the Truth of apostolic proclamation, embracing "the things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23,1). The doctrines which go to make up the Truth are epitomised in the Statement of Faith. It is necessary for us to endorse the truths expressed therein and to reject the errors of Christendom that oppose them if we are to "continue in the Truth." But something more than that is essential if we would please God—and that is the manifestation of a way of life in accordance with the teaching of the Truth. Every essential doctrine finds its reflection in action. For example, if we believe whole heartedly that Christ is coming, we will make preparation for that event. If his coming is a mere theory to be argued about, we may neglect to prepare for it. Let us, by action, live the Truth as well as proclaim it; and let us so co-operate with our individual Ecclesia as to become a cell of strength in the body-politic of the multitudinous Christ. Our enthusiasm, our labour, our love can become a warming and encouraging element in the Ecclesia of which we are a member.

# ***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 "longsuffering of Yahweh waited in the days of Noah" and does so today. It is a joy to report that in these closing days of the Gentiles a few respond to the appeal of the Gospel and avail themselves of the divine mercy before its judgment falls upon a world of darkness. We welcome the following newly-baptised brethren and sisters to the family of God.

Cumberland: The Cumberland Ecclesia is again pleased to report a further baptism in the town of Kingston in the South East. This is due partly to the persistent efforts of brethren and sisters in the work of preaching, and above all the blessing of our heavenly Father. On Saturday May 29th, *Mrs. Charmion Anne Cameron* was baptised after a good confession of faith.

Hobart: On 2nd June, *Allison Harrington*, daughter of Bro. & Sis. Harrington, was baptised into the sin-covering Name of Christ.

Yagoona: *Mr. Trevor McKinlay* was baptised on Monday 26th April (correcting a previous report).

## **ECCLESIAL TRANSFERS**

The following brethren and sisters have assumed new ecclesial associations—and responsibilities!

To Enfield: *Sister Wendy Hull* from Ringwood, Vic.

To Woodville: *Sister Margaret White* from New Zealand.

To Wilston: *Bro. & Sis. L. Rucker* from Kedron Brook.

To Hobart: *Bro. D. Day* from Launceston.

To Ballina: *Bro. & Sis. J. Pogson* from Cabramatta.

To Mt. Hawthorn: *Bro. & Sis. R. Mansfield* from Brighton (SA).

To Coorparoo: *Bro. David Pearson* from Townsville.

Brother and Sister D. J. Rucker advise that they have transferred from the Ipswich Ecclesia to the Coorparoo Ecclesia. They allege regretfully that this change of membership has been necessitated by the rejection of doctrinal truths relating to the nature and sacrifice of Christ of such a nature as to require withdrawal.

## **ENGAGEMENT CONGRATULATIONS**

We extend our best wishes to the following who have announced their engagement to marriage:

*Bro. Jonathon Carder* and *Sis. Faye Haustorfer* of Perth Central.

## **UNITED IN MARRIAGE**

We congratulate the following who have elected to join hands in their walk towards the Kingdom of God:

*Brother Mark Scull* to *Sister Karen Gregson* of Hobart (5/6/76).

*Brother Byron Jolly* (Cumberland) to *Sister Shirley Martin* (Enfield); commemorated in the Enfield Ecc. Hall on 17/7/76 at 3.30 pm.

## **FAMILY NEWS**

We are delighted to record the births of children of members, recognising that such are a delightful "heritage of Yahweh" (Ps. 127). They have the grand privilege of being brought up in environment of the Truth; and parents have the deep responsibility of seeing that they do so.

Congratulations to *Bro. & Sis. Steven Hornhardt* (Salisbury Ecc. S.A.) on the birth of a son, *Matthew Steven* on 14th May.

## **DEATH**

Cumberland Ecclesia reports the death of *Bro. G. Payne* on May 19th. *Bro. Payne* was elderly in years and had suffered a long period of ill health. He is survived by his sister wife. Our deep sym-

pathy is extended to all those who suffer at such times, as we look in anticipation at the coming of the Prince of Life.

**Ballina:** We are sorry to announce the falling asleep of Sis. Wanda Larresey on 7th June after a long illness. Her life since putting on "The Name" has been a wonderful exhortation to those who knew her. She closed her eyes exhibiting a wonderful, uncomplaining faith and joy in the fact that Yahweh had been gracious to call her.

## THE PAST MONTH

### **My Servant Isaiah** (*Launceston*)

The Launceston CYC reports a most enjoyable weekend with those of Hobart considering the above theme through Bro. Peter Islip of Melbourne (12th to 14th).

### **The Life Of Elijah** (*Burwood—Vic.*)

The Burwood Ecclesia enjoyed a weekend of study and fellowship upon the above theme, led by Bro. J. Martin. Many visitors were welcomed from other Melbourne Ecclesias as well as from country and interstate. The talks were challenging and exhortatory—particularly in view of these days of materialism and prosperity. It was encouraging to have 13 visitors to the public lecture (W.D.)

### **The Bride Of Christ—Heirs together of the Grace of Life** (*Cumberland*)

The Cumberland Ecclesia reports a very uplifting and stimulating effort conducted by Bro. B. O'Grady of Wellington Ecclesia (N.Z.) upon the above theme.

The talks were encouraging and exhortational, providing practical advice based on the Word for family and ecclesial life, particularly in view of our call as the Bride of Christ. The consideration of the life of Abraham and Sarah provided some outstanding lessons, as did also the theme of Israel as the wife of Yahweh. Israel did not remain faithful and virtuous to her Husband, even though He had redeemed her from Gentile darkness and death. Two special lectures were well attended by friends, and it is hoped that some may continue their interest in the Truth.

### **The Song Of Solomon** (*Coorparoo*)

The beautiful love-song of Christ and his bride, set forth in the Song of Solomon was effectively expounded by Brother P. Cresswell during the recent special effort, and was receptively received by those who attended. The public lectures were also

well supported with some 13 friends in attendance. (R.B.)

## BOOLAROO SPECIAL ADDRESS

The Boolaroo Ecclesia deeply appreciated the co-operation of those who attended the special address given by Bro. O'Grady following the recent Bible School. It is very encouraging to this Ecclesia to welcome so many on such occasions. It was also pleasing to welcome interested friends among us to hear the Gospel. As an advance notice, we hope to have Bro. R. Stewart of California with us for the public address on the second Sunday of the Spring School (God willing).

## NEW STUDIES COMMENCING

Wilston Ecclesia advises that two new studies will be commenced during July. *The Life And Message Of Daniel The Prophet* will be led by Brother T. Dawson; and *The Wilderness Of Life* by Brother J. Cowie.

## TRAVEL

Bro. & Sis. John Knowles and their eldest son, Andrew, are at present overseas where they will visit Israel, Athens, Rome and Germany. In Germany they will meet up with Bro. & Sis. J. Mednyanszky, and they return via South Africa where they will attend a Fellowship Weekend. (M.O.)

Bro. J. Ullman will leave Australia on 13th July (God willing) for an extended tour of the States and Canada. He will co-operate in the preaching of the Truth with Bro. M. Stewart of California, and then move on to the Bible Schools in California, Manitoulin (north Canada), and the Mid-West. Interspersed with appointments at the Bible Schools, he will visit Newfoundland and Toronto to co-operate with the local brethren in the preaching of the Gospel, and exposition of the Word. He will return via Los Angeles for a farewell meeting with the brethren of that city, and then return to Australia in time to participate in the Spring Bible School at Rathmines (God willing). We pray that Yahweh may be with him in his travels, and that his ministrations to the brethren and in the proclamation of the Gospel may bring forth fruit to the glory of His holy Name in the Age to come. En route for the States, Bro. Ullman will visit the Sydney

The ECCLESIAL CALENDAR for JULY, 1976.

area for one evening, and is scheduled to deliver an address at the Campsie Ecclesial Hall on the evening of 13th July. A cordial invitation is extended to all to attend.

Plans are in hand for Brother Ron Stewart of California (son of Bro. M. Stewart) to visit Australia to co-operate in the Spring Bible School. (H.P.M.)

# Ecclesial Activities

DURING JULY, 1976 (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

## 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 mtg. 7pm Lecture.

- 4—Exh: R. Stead. Lect: S. Arthur, *The Advance of Communism: Sure sign of Christ's return.*
- 8—7.45pm, Life of Christ study: L. Crowther.
- 11—Exh: R. Evans. Lect: Ron Hill, *Why we believe in creation: not evolution.*
- 13—7.45pm Int. friends class, home R. Bailey, Mansfield.
- 18—Exh: S. Arthur. Lect: R. Bailey, *Christ's Sacrifice shall not benefit all mankind.*
- 22—7.45pm Life of Christ study.
- 25—Exh: R. Hermann. Lect: C. Venn, *The future of Israel in the Western Powers.*
- 27—Interested friends class.
- 30—Young peoples evening: W. Crew, *The attributes and power of faith.*

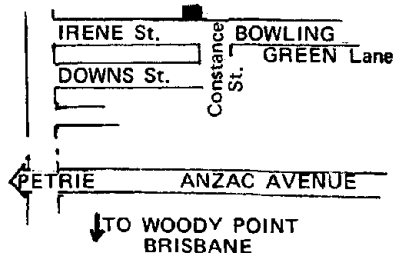
**REDCLIFFE**—4 Irene Street. (Rec: P. Evans, 108 Speight St., Brighton 4017. Telephone: 269 2149).

Sundays—9.15am School; 11am Mem. meeting, 7pm Public Lecture.

4—Exh: E. Townsend. Lect: P.A. Evans.

- 7—10.30am Sisters class, home J. Townsend.
- 8—7.30pm Thessalonians study.
- 11—Exh: R. Hermann. Lect: J. Cowie, *Modern Israel: Key to the World's future.*
- 14—7.30pm Elpis Israel class.
- 18—Exh: P.A. Evans. Lect: R.A. Evans, *Birth Pangs of the Kingdom of God on earth.*
- 21—10.30am Sisters class, home J. Townsend.
- 22—7.30pm Thessalonians study.
- 25—Exh: M. Steele. Lect: E. Townsend, *Who are the Christadelphians?*
- 28—7.30pm Elpis Israel class.

### REDCLIFFE CHRISTADELPHIAN HALL,



**WILSTON**—The Community Hall, 2126 Gympie Rd., Bald Hills, Brisbane. (Rec: R. A. Evans, 40 Wardell St., Ashgrove, 4060. Telephone: 38 3365).

Sundays—9am Sunday School & Elpis Israel Class; 11am Memorial; 7pm Lect.

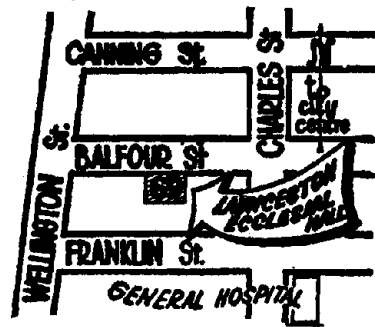
- 1—7.45pm Daniel study: T. Dawson, in hall.
- 4—Exh/Lect: R. Evans, *Birth Pangs of Kingdom of God on earth.*
- 6—7.45pm *The Wilderness of Life*, home J. Cowie.
- 10—Song of Moses study: R. Thiele, home Bro. Lewis.
- 11—Exh: R. Kilgus. Lect: R. Thiele, *The promises of Abraham and how they affect you.*
- 14—11.30am Sister's class, home Bro. Crew.
- 15—7.45pm Daniel study: T. Dawson.
- 18—Exh: J. Cowie. Lect: R. Hill, *Earth, not Heaven the reward of the righteous.*
- 20—7.45pm *The wilderness of life* study: home J. Cowie.
- 25—Exh: R. Thiele. Lect: J. Cowie, *Resurrection: The only hope for the dead.*
- 28—11.30am Sister's class, home Bro. Crew.
- 29—7.45pm Daniel study: T. Dawson.

## 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 Sunday School; 11am Memorial mtg; 7pm Public Lecture.**
- 2—7.30pm C.Y.C. Activities at Hall. Junior C.Y.C. at Sis. R. Scull.
  - 4—Exh: J. Scull. Lect: E. Harrington, *What is the True Gospel?*
  - 7—Home study: S. Kingsbury (Ex. 6:28—7:25).
  - 11—Exh: S. Kingsbury. Lect: B. Philp, *God's Challenge to youth.*
  - 13—10am Sisters class, Abraham Tape Study at home Sis. S. Kingsbury.
  - 14—7.45pm Home study.
  - 16—7.30pm Senior C.Y.C. in Hall.
  - 18—Exh: B. Philp. Lect: S. Taylor, *Modern Churches Astray from the Bible.*
  - 21—Home study, W. Fleming (Ex. 8).
  - 25—Exh: H. Celley. Lect: J. Scull, *Current Events.*
  - 28—7.45pm Home study.
  - 30—7.30pm Senior C.Y.C. in Hall.

**LAUNCESTON—69 Balfour St. (Rec: M.E. Coombe, 12 Mulgrave St., Launceston, 7250. Telephone: 44 2207). Sundays—9.30am School & Snr. study;**

- 11am Memorial mtg. 7pm Public Lecture.**
- 3—7.30pm Senior CYC, Statement of Faith study: R. Bracey, *By one man sin entered into the world.* Clauses 3-5.
  - 4—Exh: F. Onley. Lect: G. Dangerfield, *The work of Jesus Christ for you.*
  - 6—Elpis Israel study: J. Kershaw, home R. Herron.
  - 7—7.45pm Study: R. Bracey, *Ahithophel's counsel turned to foolishness* (2 Sam. 17:1-14). D. Kitto, *With David to Mahanaim* (2 Sam. 17:15-29).
  - 11—Exh: D. Kitto. Lect: K. Niejalke, *God forgives.*
  - 14—Hebrews study: C. Blanch, *We beheld the Glory.*
  - 16—Eureka study: G. Dangerfield, home D. Seaman.
  - 17—Senior CYC: Young & Strong study, Psalm 14.
  - 18—Exh: D. Case. Lect: F. Onley, *The Devil you know.*
  - 21—Study: R. Herron, *Civil War in Israel: Absalom Slain* (2 Sam. 18:1-18). H. Day, *Morning out of Victory* (2 Sam. 18:19—19:4).
  - 23—Elpis Israel study.
  - 25—Exh: H. Day. Lect: C. Blanch, *Human Nature can be changed.*
  - 28—Study: J. Kershaw, *The epistles to the seven Ecclesias: He who hears shall conquer.* Study 1: *In Ephesus: City of change.*
  - 30—Eureka study.
  - 31—Senior CYC: Statement of Faith: D. Day, *The Promises.* Clauses 6-8.



## 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 3.00p.m.**

- 3—2.30p.m. The Blood of Christ study: J. Goddard.
- 4—Exh: R. Steel (Sutherland).
- 11—Exh: M. Witton (Boolaroo).
- 18—Exh: B. Shaw (Riverwood).
- 25—Exh: R. Brooker (Boolaroo).

**BALLINA—Masonic hall, car, Cherry & Swift Sts. (Rec: L. G. Stone, 98 Martin St. Ballina 2478. Telephone: 86 2870). Other classes—Held in conjunction with the Lismore Ecclesia.**

- 2—Elpis Israel class, home J. Pogson.
- 3—A.B. meeting, home L. Stone.
- 4—Exh: J. Higgs. Lect: R. Window, *Why you should study the Bible.*
- 6—Tape night, home C. Denford.
- 7—Young peoples class, home A. Roberts
- 11—Exh: C. Leeson.
- 13—Genesis study, home Sis. I. White.
- 16—Elpis Israel class, home Sis. B. Denford
- 18—Exh: L. Cole.
- 20—Tape night, home L. Stone.
- 21—Young peoples class, home A. Roberts
- 25—Exh: A. Roulstone.
- 27—Genesis study, home Sis. M. Stone.
- 30—Question night at home L. Cole.

**BOOLAROO—Christadelphian Hall, 14 Fifth St., Boolaroo. (Rec: J. Richards, 17 Church St., Gateshead 2290. Tel: 43 1060).**

- 2—7.30pm Young People's class: J. Goddard, *The Atonement*, home J. Goddard.
- 4—Exh: D. Pogson. Lect: E. Witton, *The Bible: Wholly Inspired: Totally reliable.* 2.30 Leaflet Distribution.
- 5—Monthly A.B. Meeting, home G. Darke.
- 6—7.45pm 1st Princ. Class, home N. Davies.
- 7—Gospel of John study: G. Darke.
- 9—7.45pm MIC: Lecture & 2 Expos.
- 11—Exh/Lect: D. Shaw, *The World in turmoil: until God gives peace.*
- 13—7.45pm 1st Princ. class, home N. Davies.
- 14—Elpis Israel study: H. Ryan, Ch. 3.
- 16—7.30pm Young People's class: J. Goddard, *The Atonement*, home D. Pogson.
- 18—Exh: N. Davies. Lect: H. Goddard, *God is One not Three.*
- 20—7.45pm 1st Princ. class, home N. Davies.
- 21—John study: G. Darke.
- 25—Exh: J. Richards. Lect: F. Ryan, *The Rise & Fall of world communism.*

- 27—7.45pm 1st Princ. class, home N. Davies.
- 28—Elpis Israel study: H. Ryan, Ch. 3.
- 30—7.30pm Young People's class: J. Goddard, *The Atonement*, home J. Richards.

**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 Hosea study: J. Rosser.
- 2—8pm 1st Princ. class: Bro. Hathaway, *The Bible today and you*, 30 Riverview Rd., Fairfield.
- 3—7.30pm CYC Games night. Speaker, W.E. Sawell. Hosts: Bro. & Sis. R. Sawell.
- 4—Exh: K. Jamieson. Lect: Jn. Mansfield, *The Devil: A Reality, but not Supernatural.*
- 5—A.B. meeting.
- 6—10.30am Dorcas class: *Esther.*
- 8—8pm Romans study: R.W. Sawell, (Ch. 4).
- 11—Exh: K. Cook. Lect: W. Rosser, *The Spirit Gifts: Not available today.*
- 13—8pm Speakers class.
- 15—8pm Hosea study: J. Rosser.
- 16—1st Princ. class: Bro. Hathaway, *The Bible today and you*, 30 Riverview Rd.
- 17—7.30pm Junior & Intermed. study: G. Pogson, *David, D. Baird, Abraham.*
- 18—Exh: G. Hatchell. Lect: D. Shaw, *The Amazing Witness of Bible Prophecy.*
- 19—8pm G.E.S. meeting.
- 22—8pm Romans study: R.W. Sawell (Chapter 4).
- 24—Painting Bee at Bible School. 7.30pm Elpis Israel class: B. Gilham, at 356 Polding St, Fairfield.
- 25—Exh: L. Whitehead. Lect: W.E. Sawell *The Bibles Answer to the Problem of suffering and death.* 3pm Gospel witness in Sydney Domain.

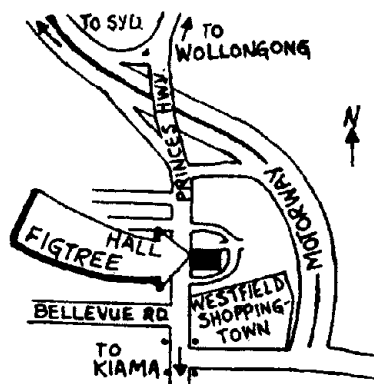
**CANBERRA—CWA Hall, Cnr. Moore Street and Barry Drive. Rec: F.H. White, P.O. Box 433, Canberra City, 2601. Telephone: 881 661).**

- 1—Bible Class: Bro. Pribac.
- 4—Exh: Bro. Bowen. Lect: Bro. McColl.
- 8—Bible class, *The God we worship:* Bro. McColl.
- 11—Exh: Bro. Cubbin.
- 15—Bible class: Bro. Kelly.
- 18—Exh: Bro. McColl. Lect: Bro. Bowen.
- 22—Bible class: Bro. Adcock.
- 25—Exh: Bro. Pribac.

29—Bible Class: Bro. Bowen.

**FIGTREE**—Figtree Hall, Princes Hwy. (Rec: M. J. Healy, 25 Thames St., West Wollongong 2500. Tel: 29 3301).

- 4—Exh/Lect: K. Dennes.
- 7—Exodus study: F. Joseph, home K. Joseph.
- 11—Exh/Lect: S. Lake.
- 14—Titus study: W. Rosser, home E. Reeve.
- 17—Elpis Israel study, home E. Reeve.
- 18—Exh: K. Joseph. Lect: M. Bonner.
- 21—Exodus study: F. Joseph, home K. Joseph.
- 25—Exh/Lect: B. Stretton.
- 28—Life of Christ study: M. Bonner, home F. Joseph.



**GRANVILLE**—26 The Avenue. (Rec: H. Hadley, 204 Excelsior St, Guildford 2161, Tel: 632 7697).

- 4—Exh: G. Russell. Lect: J. Mansfield, *Earth's destiny foretold by Daniel the Prophet.*
- 7—Nazareth Revisited study: K Russell, (Ch. 13).
- 11—Exh: G. H. Darke. Lect: C. O'Connor, *Earthquake: The Bible predicts the Biggest one ever.*
- 14—Song of Solomon study: K. Cook, in Yagoona Hall.
- 18—Exh: J. Gilmore. Lect: B. McClure, *The 10 Commandments: Are they binding today?*
- 21—Nazareth Revisited: J. Horne (ch. 14). D. Booth (ch. 15).
- 25—Exh: D. Forsdike. Lect: E. Mansfield, *Why was Christ Crucified?*
- 28—Song of Solomon study: K. Cook, venue Granville hall.

**LISMORE**—Christadelphian Assembly Hall, cnr. Crown & Phyllis Sts., Sth. Lismore. (Rec: C.J. Hermann, P.O. Box 105 Lismore 2480. Tel: 24 1221).

- Sundays—9.30am S.School; 11am Exh: 7.30pm Lectures on 2nd & 3rd Sundays).
- 2—7.30pm Short study class: *Psalm 23.*
- 3—7pm Joseph class, home A. Woodridge
- 4—Exh: J. Russell. Lect. at Ballina.
- 7—7pm A.B. meeting, home N. Bullock.
- 9—7.30pm Footsteps of Christ study.
- 10—12.30pm S.S. outing and barbeque at Tullera.
- 11—Exh: J. Hartley. Lect: C. Hermann, *Russia's invasion of Europe a certainty*
- 16—7.30pm short study class: *Psalm 23.*
- 17—7pm Joseph class, home K. Wassell.
- 18—Exh: C. Hermann. Lect: W. Whitehead, *You have seen a miracle: Look at Israel.*
- 21—7.30pm GES meeting.
- 23—7.30pm Footsteps of Christ study.
- 24—6.30pm Youth Aliyah night: J. Cowie.
- 25—Exh: N. Bullock. 7.30pm Mutual Improvement class.
- 30—7.30pm Film evening.
- 31—2.30pm Leaflet distribution. 7pm Joseph class, home C. Hermann.

**PENNANT HILLS**—Lower Hall Community Centre, Yarrara St. (Rec: R. Carr, 100 Essex Street, Epping 2121. Telephone: 869 8452).

- Sundays—Mem. 11.15am. Lect: 7pm.
- 4—Exh: C. O'Connor. Lect: J. Rosser, *Who are the 144,000 of Revelation?*
- 7—8pm Proverbs study: B. Brynes, held in various homes.
- 11—Exh: J. Mansfield snr. Lect: R. Carr, *Has Christianity Failed?*
- 14—8pm Acts 1-7 study: E. Mansfield, held in various homes.
- 18—Exh: E. Ritchie. Lect: W. Wolstencroft *The Historical evidence for Christ's resurrection.*
- 21—8pm Proverbs study: B. Brynes, held in various homes.
- 25—Exh: M. Bonner. Lect: K. Jamieson, *The character required to inherit God's Kingdom.*
- 28—8pm Acts 1-7 study: E. Mansfield, held in various homes.

**PUNCHBOWL**—The Masonic Hall, 29 Arthur Street. (Rec: M. Gilmore, 118 Marine Drive, Oatley 2223. Telephone: 57 6986).

- 2—Elpis Israel class.
- 4—Exh: R. Pogson. Lect: G. Denford, *The Purpose of Christ's 2nd coming.*

The ECCLESIAL CALENDAR for JULY, 1976.

- 5—A.B. Meeting.
- 6—Bible class.
- 7—Sister's class.
- 9—Combined Y.P. class: home B. Mc Clure.
- 10—Sunday School tea meeting.
- 11—Exh: C. O'Connor. Lect: J. Gilmore, *The Spirit Gifts not available to men today.*
- 13—Bible class.
- 16—Elpis Israel class.
- 17—Y.P. class.
- 18—Exh/Lect: F. Ryan, *The nature & origin of evil.*
- 20—M. I. Class.
- 21—Sister's class.
  
- 23—Combined Y.P. class, home B. Mc Clure.
- 25—Exh: J. Mansfield. Lect: W. Wolstencroft, *Resurrection: Man's only hope.*
- 27—Bible class.
- 30—Elpis Israel class.

**RIVERWOOD—265 Bonds Rd. (Rec: D. Gilmore, 3 Jordan Ave, Beverly Hills 2290. Tel: 533 1571).**

- 4—Exh: J. Rosser. Lect: P. Sawell, *De-tente wont achieve peace: Christ will.*
- 7—Study.
- 11—Exh: D. Gilmore. Lect: J. Rosser, *The Holy Spirit Gifts: Not available today.*
- 14—Study.
- 18—Exh: G. Gilmore. Lect: D. Ledger, *What the Churches should teach.*
- 21—Study.
- 25—Exh: D. Shaw. Lect: K. Dennes, *Tomorrows news today in the Bible.*
- 28—Young Brethren's class: G. Coates, *7th Vision (Zech. 6:1-8).* K. Casey, *Neb. Image: The Hand of God in Human History.*

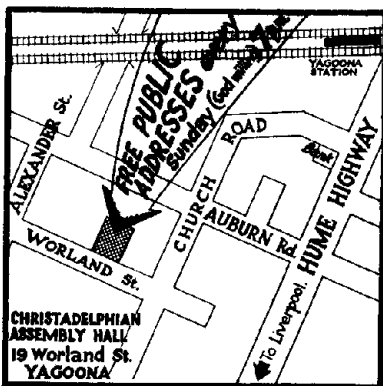
**SUTHERLAND—77 Acacia Rd. (Rec: E. J. Ritchie, 104 Cawarra Rd, Caringbah 2229. Tel: 525 2337).**

- 4—Exh: A. Russell. Lect: B. Shaw, *Earth not Heaven is the Kingdom of God.*
- 5—8pm A.B. Meeting.
- 7—8pm Hebrews study: E. Mansfield.
- 11—Exh: B. Stretton. Lect: E. Mansfield, G.P.A. Lect: *The Holy Spirit Gifts: Not available to men today.*
- 12—8pm Annual Business mtg.
- 14—8pm 1st Princ. class: *Life of Abraham, Gen. 19.*
- 18—Exh: P. Sawell. Lect: R. McClure, *The True Religion that makes sense.*
- 21—8pm Hebrews study: E. Mansfield.

- 25—Exh: W. Rosser. Lect: C. Lean, *Christ on earth again: as King.*
- 28—8pm M.I. class.

**YAGOONA—Worland St. (Rec: K. Cook, 2 Macdonald St, Auburn 2144. Tel: 649 9483).**

- 2—Parables study: R. Wyszynski, S. McKinlay, O. Offord, *The Leaven, The Treasure, The Pearl.*
- 3—7.30pm Young Peoples class: B. Mc Clure, *Moses.*
- 4—Exh: B. Byrnes. Lect: B. Stretton, *Moral decline will be halted by God.*
- 6—Elpis Israel class: R. Pogson, Rev. 20.
- 11—Exh: J. Rosser. Lect: G. Crewes, *The Bible challenges the atheist.*
- 14—Song of Solomon study: K. Cook.
- 16—Study: S. Cook, *Egypt to Sinai. D. Carroll, The Covenant at Sinai.*
- 18—Exh: K. Dennes. Lect: E. Ritchie, *Faith healing: A dangerous fraud.*
- 20—Elpis Israel class: R. Pogson, Rev. 20.
- 25—Exh/Lect: G. Darke Jr., *Current events in Prophecy.*
- 28—Song of Solomon study: K. Cook at Granville.
- 30—Study: R. Munro, O. Offord, *Commandments of Christ 81-85.*



## West Aust

**MT. HAWTHORN—Masonic Hall, cnr. Hobart and Shakespeare Sts. (Rec: P. Duperouzel, 62 Sandgate St., Sth. Perth, 6157. Tel: 67 3408).**

- 2—Elpis Israel, in various homes.
- 4—Exh: A. Newton. Lect: G. Saunders,



*The eternal city: Jerusalem not Rome.*

- 7—8pm Eureka study, Central Hall.
- 9—Solomon study, home G. King.
- 11—Exh: B. Hayles. Lect: D. Hum, *Christ on earth again, God's plan for world security.*
- 14—8pm Romans study, Central Hall.
- 16—Elpis Israel, in various home.
- 18—Exh: G. King. Lect: R. Burke, *The future for Britain and the Common Market described in the Bible.*
- 19—G.E.S. meeting.
- 21—8pm Eureka study at Central.
- 23—Solomon study, home A. Payton.
- 25—Exh: A. Harrison. Lect: A. King, *The new Testament cannot be understood without the Old.*
- 26—A.B. meeting, home J. John.
- 28—8pm Romans study, Central Hall.
- 30—Elpis Israel, in various homes.

**PERTH—62 Canning Highway, Victoria Park. (Rec: J. Ullman, 38 Doney St. Alfred Cove 6154. Tel: 30 4199).**

- 3—M.I. class.
- 4—Exh. Lect: A. Newton, *Russia & Britain: Future antagonists in war.*
- 7—Eureka study: G. Hawkins.
- 11—Exh: J. Ullman. Lect: G. Hawkins, *Old & New Testaments essential to one another.*
- 14—Romans study: J. Ullman, *The Wild Olive Tree.*
- 16—Elpis Israel & Law of Moses class in various homes.
- 18—Exh: A. Newton. Lect: A. Hayles, *Why does God permit suffering?*
- 21—Eureka study: G. Hawkins.
- 25—Exh: B. Hayles. Lect: H. Carder, *The Bible is true not fiction.*
- 28—Romans study: J. Ullman, *The Goodness & Severity of God.*
- 30—Elpis Israel & Law of Moses study in various homes.

## Victoria

**BURWOOD—Loyal Orange Lodge Hall 335 Station St. (Nr. Riversdale Rd), Box-hill Sth. (Rec: S. Finin, 17 Wordsworth Ave, Clayton 3168. Tel: 544 0453).**

- Sundays—9.30am School & Snr study; 11am Memorial mtg; 7pm Public Lect.
- 4—Exh: P. Morgan. Lect: J. Roper, *Total Immersion: The only valid Baptism.*
- 7—Micah study: H. West.
- 11—Exh: S. Mansfield. Lect: H. Hall,

*How & when the Sabbath should be kept.*

- 14—Parables of Messiah (15): S. Finin.
- 18—Exh: W. Dodson. Lect: R. Magennis, *Resurrection is not for all.*
- 21—Micah study: H. West.
- 25—Exh: I. Chalmers. Lect: H. Baum, *The plain truth: Britain is not Israel.*
- 28—Parables of Messiah (16 & 17): S. Mansfield.

**MOE—Library Hall, Yallourn. (Rec: G. S. Howe, 6 Warringa Court, Warragul, 3820. Telephone: 056/232596).**

- 2—8pm Apocalypse class, home Bro. Burrage, 6 Langford St., Moe.
- 4—1.30pm Exh: R. Noakes.
- 5—8pm 1st Princ. class, home G. Howe.
- 9—8pm Apocalypse class, home Bro. Burrage.
- 12—8pm 1st Princ. class, home Bro. Burrage.
- 16—8pm Apocalypse class, home Bro. Burrage.
- 18—1.30pm Exh: J. White.
- 19—8pm 1st Princ. class, home G. Howe.
- 23—8pm Apocalypse class, home Bro. Burrage.
- 26—8pm 1st Princ. class, home Bro. Burrage.
- 30—8pm Apocalypse class, home Bro. Burrage.

**WARRAGUL—(Rec: J. Day, 40 Peace Avenue, Warragul 3820).**

- Sundays—Mem. mtgs. 1st & 3rd at Moe.
- 6—2pm *Song of Victory: Deborah*, home G. Howe, 6 Warringa Court, Warragul.
- 11—11am Exh: K. Quixley, home J. Day.
- 13—7.30pm *Character Study: Luke: J. White*, home G. Howe.
- 20—2pm *Song of Triumph: Hannah*, home G. Howe.
- 25—11am Memorial mtg, home G. Howe.
- 27—7.30pm P. McKinlay, *Articles in the Tabernacle*, held at 55 Charles St, Warragul.

## South Aust

**BLACKWOOD—Memorial Hall, Coromandel Pde. (Rec: D. Palmer, 7 Ewers Ave., Coromandel Valley, 5051. Telephone: 278 5237).**

- Sundays—11am Memorial; 7pm Lecture.
- 4—Exh: A. Hill. Lect: R. Jerrow, *The*

The ECCLESIAL CALENDAR for JULY, 1976.

Key to Salvation.

- 7—7.45pm Elpis Israel class, home R. Jerrow.
- 11—Exh: J. Luke. Lect: *Current world chaos, only solved at Christ's second coming.*
- 14—10.15am Dorcas, home Sis. P. Cotter. 7.45pm Psalm study, home Sis. M. Cheek.
- 17—Sunday school night, home J. Siviour.
- 18—Exh: R. Jerrow. Lect: R. Flint, *Does it matter what we believe?*
- 21—7.45pm Elpis Israel class, home D. Cotter.
- 25—Exh: Max Lund. Lect: Max Brumby, *God's challenge to youth in a materialistic world.*
- 28—10.15pm Dorcas class, home Sis. R. Harrold. 7.45pm Parables study, home D. Brumby.

**BRIGHTON—390 Morphett Rd, Warradale 5024. (Rec: G. J. Kortman, C/- P.O. Box 27, Echunga, 5153. Telephone: 388 8341.**

**Sundays—11am Memorial. 7pm Lecture.**

- 1—A.B. meeting.
- 4—Exh: J. Elton. Lect: D. Archer (NZ), *The Three Steps to Salvation.*
- 7—Joshua study: K. Gore.
- 9—Elpis Israel class: E. Wilson.
- 10—Young Folks study: J. King, *Pioneer Works.*
- 11—Exh: K. Gore. Lect: B. Luke, *The Holy Spirit Gifts: Not Available Today.*
- 14—Life of David study: B. Luke.
- 18—Exh: Max Lund. Lect: R. Pillion, *The indestructible Jew: God's True Witness*
- 20—Sisters class, home L. Nichols, 25 Lewis St., Sth Brighton.
- 21—Joshua study: D. Beale.
- 23—Elpis Israel class: E. Wilson.
- 25—Exh. Lect: A. Pitcher, *Daniel's dramatic interpretation of World History.*
- 26—Home Discussion class.
- 28—Titus study: A. Archer.

**CUMBERLAND—521 Goodwood Rd., Col. Light Gdns. (Rec: W. Gurd, 5 Alma Street, Panorama, 5041. Tel: 276 5669).**  
**Sundays—11am Memorial; 3pm Sunday School; 7pm Public Lecture.**

- 1—Tape study, 2pm Sisters class.
- 2—Youth group.
- 3—Distribution. 7.30pm Family night.
- 4—Exh: P. Weller. Lect: R. Flint, *There is one God: The Father, Creator of All.*
- 5—8pm MIC: Reading.

- 7—8pm Opening study on God Manifestation from Phanerosis: Murray Lund.
- 8—7.30pm A.B. meeting.
- 11—Exh: J. Martin. Lect: *The Holy Spirit Gifts: Not available to man today.*
- 14—8pm Judges study: J. Siviour.
- 15—11am Tape study. 2pm Sisters class.
- 16—8pm Youth group.
- 17—10am Distribution for Rothman's Special Lecture.
- 18—Exh: P. Cresswell. Lect: A. Hill, *There are 3 great promises that affect man.*
- 21—8pm God Manifestation study: Murray Lund.
- 24—2pm Distribution for Rothman Lecture 8pm Suburban young folks meeting.
- 25—Exh: R. Flint. Lect: J. King, *Apart from resurrection, there is no hope.*
- 26—8pm Int. friends class: N. Nelson, *What happens when you die?* home C. Beard, Hawthorn.
- 28—8pm Judges study: J. Siviour.
- 29—11am tape study. 2pm Sisters class.
- 30—8pm Youth group.
- 31—Sunday School outing.

**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.
- 3—Sunday School Outing.
- 4—Exh: G. Wiggzell. Lect: A. Cheek, *God will bury Russia in Israel.*
- 6—8pm Hebrews class: J. Martin.
- 7—Sister's class, 9.30am Sewing, 12pm Lunch, 1pm Nazareth Revisited.
- 11—Exh: D. Manser. Lect: P. Cresswell, *The Holy Spirit Gifts not available to men today.*
- 13—8pm Special study: B. Williams, *Psalms for the sons of Korah.*
- 16—Youth Group.
- 17—3.30pm Wedding of Bro. Byron Jolly & Sis. Shirley Martin.
- 18—Exh: J. Mansfield. Lect: *Popular teachings of the Devil & Demons refuted by the Bible.*
- 20—Hebrews class.
- 25—Exh: J. Martin. Lect: R. Gore, *Jehovah Witnesses refuted by the Bible.*
- 27—*Psalm for the sons of Korah.*
- 30—Youth group.

**GLENLOCK—Via Morgan. (Rec: B.G. Hollamby, 4 Andrew St., Waikerie 5330. Tel: Waikerie 352).**

- 3—5.15pm Fraternal tea. 7.30pm Study: P. Pickering.

- 4—Exh: P. Pickering.
- 7—Eureka class.
- 11—Exh: I. McLean.
- 14—Life of Christ study.
- 18—Exh: C. Wilson.
- 21—Eureka class.
- 25—Exh: C. Hollamby.
- 28—Life of Christ study.

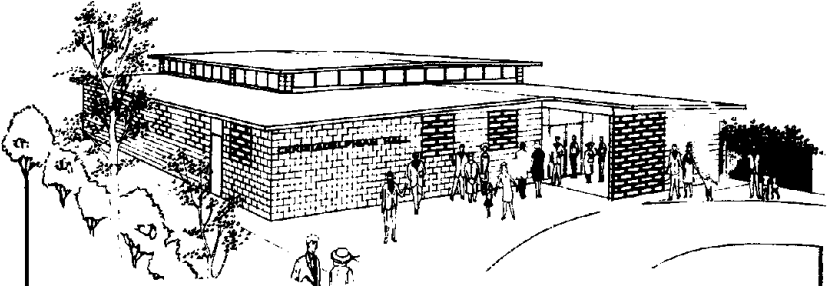
(Rec: S. Hornhardt, 66 Whites Rd, Salisbury Nth, 5018. Tel: 258 7413).

- 1—Elpis Israel: P. Cresswell, home Clem Wiggell.
- 4—Exh: A. Edgecombe. Lect: D. Evans, *Why Divine intervention and judgment is imminent.*
- 11—Exh: Murray Lund. Lect: J. Martin, *The Holy Spirit Gifts not available to men today.*

**SALISBURY—Masonic Hall, Gawler St.**

### TEA TREE GULLY HALL OPENING EFFORT

This effort was scheduled for last month, but was unavoidably delayed, and will commence from the 24th July, God willing. The program is as follows:



### TEA TREE GULLY ECCLESIA HALL OPENING EFFORT

*We invite the co-operation of all brethren and sisters to our hall opening effort according to the following schedule, during which Bro. J. Martin will outline some of the Songs of Zion:*

**Sat. 24th**—8pm Fraternal: *Except Yahweh Build The Family* (Ps. 127). An evening of rejoicing, fraternity and exhortation, supported with various ecclesial items.

**Sun. 26th**—Exh. *The Shepherd Of Israel* (Ps. 80). 7pm Lect. *Who Are The Christadelphians And What Do They Believe?*

**Tues. 27th**—8pm *Yahweh Hath Sworn In Truth Unto David.*

**Wed. 28th**—11am study: *"Lo, Children Are An Heritage Of Yahweh"*.

**Thurs. 29th**—8pm study: *Pray For The Peace Of Jerusalem* (Ps. 122).

**Sat. 31st**—8pm Suburban Young People's Class.

**Sun. 1st Aug.**—Exh. Lect. P. Cresswell: *Christ will reign over a new world.*

**Wed. 4th Aug.** *The Grand Symphony Of Praise* (Ps. 150).

**Sat. 7th Aug.** *Israel From Above.* An illustrated talk on Israel today. A special series of aerial views of the land will be shown for the first time, and emphasis given to the significance of the days in which we live. Speaker: H. P. Mansfield.

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- 15—Elpis Israel class: P. Cresswell, home G. Osborne.  
18—Exh: D. Evans. Lect: A. Cheek, *The Jews: God's True Witnesses*.  
25—Exh: Ray Edgcombe. Lect: D. Manser, *Modern Christendom Astray from the Bible*.  
29—Elpis Israel class: P. Cresswell, home S. Mandolia.

**TEA TREE GULLY—Highbury Inst, Valley Rd. (Rec: M.K. Pitt, 147 Second Ave, Royston Pk, 5070. Tel: 422 357).**

- 3—2pm Sunday School Outing.  
4—Exh: M. Lund. Lect: J. Luke, *Hell is the grave*.  
7—8pm Eureka class: G. Wigzell.  
11—Exh: C. Kempster. Lect: G. Churches *Speaking with tongues, a miracle of God then; a false claim by men today*.  
12—8pm A.B. meeting.  
14—10.15am Sisters class. 8pm Elpis Israel class: J. Martin.  
18—Exh: A. Cheek. Lect: M. Lund, *Christ died that he might live*.  
19—8pm Mutual Improvement Class.  
21—8pm Eureka class: G. Wigzell.  
Further details see p. 11

**WOODVILLE—Aberfeldy Ave. (Rec: P. Mansfield, C/- Post Office, West Beach 5024. Telephone: 356 2278). Sundays—11am Memorial; 3pm Sunday School; 7pm Public Lecture.**

- 3—Special Indoor Activity. Evening: R. McAllister, *The Last Supper*.  
4—Exh: G.E. Mansfield. Lect: Murray Lund, *Christ's warning of the last days*.  
5—A.B. meeting.  
7—Apocalypse study, *Armageddon and its Aftermath*. Current events: F. Hackett.  
9—MIC., Animals: Leopard, Lizard, and Locust.  
11—Exh: K. Monterola. Lect: R. McAllister *Modern Israel: A Miracle of Bible Prophecy*.  
12—Home Discussion class: Chair. F. Bowen, home M. Goodwin, 37 Jetty St., Grange.  
13—Sisters class.  
14—Apocalypse study, *Armageddon and its Aftermath*. Current Events: W. McAllister.  
16—Elpis Israel class, home G. Armonis, 12 Bolingbroke Ave., Fulham Gdns. Chair. W. McAllister.  
17—Work group and distribution.  
18—Exh: B. Steele. Lect: P.J. Mansfield, *God's kingdom past and future*.  
21—Quarterly business meeting.  
25—Exh: R. Gray. Lect: W. McAllister, *The Human body: Evolution and the Bible*.  
27—Sisters class.  
28—Apocalypse class: *Armageddon and its Aftermath*. Current Events: C.C. Wigzell.  
30—MIC: Customs: Washing of hands, Tithes, Praying in streets (Pharisees).

## IMPENDING SPECIAL EFFORT

### The Call To Judgment And The Glory To Follow

The Woodville (S.A.) annual Ecclesial Effort has been set down for September 11th to 21st, Brother Tony Hayles of Perth has accepted the invitation to speak to the theme of the *IMPENDING JUDGMENT DAY*. He will expound the theme from the standpoint of personal involvement: the manner of our call to judgment; the basis of the decision of judgment; what will happen to the children of believers at the judgment—whether the latter are accepted or rejected. In view of the significant days in which we live, and the indications that Christ is at the door; in view also of the challenge of current evil conditions, it is profitable to give some sober, heart-searching consideration to the theme of judgment—hence the subject of this special effort. A cordial welcome is extended to all brethren and sisters to associate with the Woodville Ecclesia during this effort, that consideration may be given to a theme of great personal importance.

# Bible School News

The Thirty-Eighth Bible School is scheduled to be held

**August 28 to September 5**

Sponsors are Kedcliffe Ecclesia, Queensland.

An outstanding series of talks have been planned, designed to make this School a most pleasurable and profitable experience.

Teachers for the School as currently planned are: Bro. R. Stewart (son of Bro. M. Stewart) California; Bro. J. Martin (Enfield); Bro. J. Ullman (Perth); Bro. Stan Snow (Melbourne).

Studies:

Brother John Martin: *OUTSTANDING SONGS OF ZION*

Brother John Ullman: *DAVID IN THE COURT OF SAUL*

Brother Ron Stewart: *CHRIST'S POLICY SPEECH FOR KINGDOM CITIZENSHIP*

Brother Stan Snow: *VITAL FUNCTIONS OF THE BODY.*

Brother Stan Snow will outline the spiritual lessons to be derived from a consideration of the functions of the Body in the light of Paul's comment in 1 Corinthians 12:12-27. Do you know that your body contains a population of living cells equal in number to the world's population of people? But do you realise that the living cells in your body are prepared to sacrifice themselves for the general good of the body as a whole? Why was it that the Kidneys were always offered on the altar of offering under the Mosaic Law? Why did the Hebrews always consider the heart as the seat of intelligence?

In this and other aspects of the body, Brother Snow will draw some powerful lessons upon which shall be based outstanding exhortations.

Brother John Ullman will take us into the court of Saul, and show us David the shepherd boy under threat of death at the hands of the moody, jealous king. Thus from the plaudits of the people at his triumph over Goliath, he was plunged into deadly danger at the hands of the moody, jealous king Saul, who saw his power slipping into the hands of the Shepherd Boy become Prince.

Brother Ron Stewart will outline Christ's discourse on the mount, and show what impact it should have upon our daily lives. More details will be published, God willing, next month.

**MEANWHILE SEND YOU RESERVATION IMMEDIATELY—SO THAT WE MAY BETTER PLAN FOR YOUR COMFORT AND PROFIT AT THE NEXT BIBLE SCHOOL.**

| NAME (State Mrs./Miss)  | ADDRESS<br>(include Postcode) | Baptised | Ecclesia | Age (or age-group) at Bible School | Relationship of Members Accompanying You |
|---|-------------------------------|----------|----------|------------------------------------|--|
| <p><b>ACKNOWLEDGEMENTS</b>—In order to conserve ever-increasing costs, no acknowledgment of reservations will be posted out. Instead, we will forward an Account Form about a month before the School commences. Those requiring immediate acknowledgement, however, will receive same, if they include a stamped self addressed envelope with their application.</p> |                               |          |          |                                    |  |

**APPLY NOW  
FOR THE  
THIRTY-EIGHTH  
CHRISTADELPHIAN  
BIBLE SCHOOL**

**To be held at  
Rathmines, N. S. W.  
Aug. 28th to Sept. 5th  
(God willing).**

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 Accomodation & 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 years. 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,  
Post Office,  
West Beach, S.A. 5024.**



**THE THIRTY-SEVENTH AUSTRALIAN BIBLE SCHOOL:** An excellent spirit of co-operation and joy around the Word of God characterised this school, sponsored by the Wilston Ecclesia, with Bro. Ray Evans as Secretary. The studies were well presented and well received, and general enthusiasm was warm and encouraging. Reservations for the next school should be made immediately, and already are flowing in. The Thirty-Eighth Bible School is scheduled to be held 28th August to 5th September, God willing. It will be sponsored by the Redcliffe Ecclesia.

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## **THE APOCALYPSE EPITOMISED**

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## **BOOK NEWS**

### **THE SECRET HISTORY OF THE JESUITS**

This interesting and informative account of the founding of the Society of the Jesuits, and its impact upon the politics of Roman Catholicism, illustrates the fulfilment of Bible prophecy in relation to the papacy in modern times. Its concluding chapters describe the intrigues of Catholicism since the beginning of the century, including the two world wars, the rise of Nazism in Europe, with its vicious anti-semitism.

Price: **\$4** (plus postage **60c.**). Send to *Logos Publications, Post Office, West Beach, South Australia 5024.*

The ECCLESIAL CALENDAR for JULY, 1976.

## FORTHCOMING SPECIAL EFFORTS

### Plan Your Holidays to Attend And Support These Activities

*Ecclesias are invited to list their future activities (God willing) in these columns for the interest and consideration of readers.*

## YOUR LOCAL BOOK AGENTS

*In Queensland:*  
Bro. R. Bailey, 31 Mourilvan Street, Mansfield, 4122. (Telephone: 49 8562).

*In Tasmania:*  
Bro. R. Bracey, 32 Legana Beach Road, Legana, 7251. (Telephone: 30 1326).

*In New South Wales:*  
Bro. J. Mansfield, 1 Melville Avenue, Strathfield, 2135. (Telephone: 76 6540).

*In Victoria:*  
Bro. M. Islip, 162 Maltravers Road, Ivanhoe, 3079.

*In South Australia:*  
Bro. M. Goodwin, 37 Jetty Street, Grange. (Telephone: 356 0436).

*In Western Australia:*  
Bro. J. Ullman, 38 Doney Street, Alfred Cove, 6154. (Telephone: 30 4199).

*General Enquiries:*  
Logos Office, Post Office, West Beach. S.A. 5024. (Telephone: 356 2278).

## AUGUST, 1976

**BRIGHTON (S.A.)**—a Gospel Proclamation effort is scheduled for 21st to 28th in the Yorke Peninsula area. It will involve distribution of literature, and proclamation of the Gospel.

25th Aug. to 5th Sept.—at **RATHMINES**—38th Bible School. Apply now on coupon provided in this issue.

## SEPTEMBER, 1976

**BLACKWOOD (S.A.)**—9th to 17th Bro. J. Knowles on the theme: *The Word Made Flesh—Christ in the Gospel of John.*

**WOODVILLE**—11th to 21st. Annual special effort: *The Call to Judgment And the Glory to Follow.* Speaker: Bro. T. Hayles, Perth.

## OCTOBER, 1976

2nd to 7th—at **HOBART**. Fraternal study week:

10th to 17th—at **LISMORE**. *The Epistle To The Hebrews:* E. Mansfield (Punchbowl).

15th to 24th—at **WILSTON**. Annual study and Gospel proclamation: G. Alchin (Boolaroo): *Epistle To Colossians.*

16th to 24th—at **BRIGHTON**. B. Stretton (Punchbowl): *Epistle To Colossians.*

## DECEMBER, 1976

25th to 2nd Jan. 1977—at **RATHMINES**. 39th Bible School.

## JANUARY, 1977

8th to 16th—at **HOBART**. Twelfth Tasmanian Bible School.

## BIBLE READINGS FOR JULY

|    |              |             |             |
|----|--------------|-------------|-------------|
| 1  | 1 Sam. 13    | Isa. 56, 57 | Rev. 21, 22 |
| 2  | ..... 14     | ..... 58    | Matt. 1, 2  |
| 3  | ..... 15     | ..... 59    | ..... 3, 4  |
| 4  | ..... 16     | ..... 60    | ..... 5     |
| 5  | ..... 17     | ..... 61    | ..... 6     |
| 6  | ..... 18     | ..... 62    | ..... 7     |
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| 9  | ..... 21, 22 | ..... 65    | ..... 10    |
| 10 | ..... 23     | ..... 66    | ..... 11    |
| 11 | ..... 24     | Jeremiah 1  | ..... 12    |
| 12 | ..... 25     | ..... 2     | ..... 13    |
| 13 | ..... 26, 27 | ..... 3     | ..... 14    |
| 14 | ..... 28     | ..... 4     | ..... 15    |
| 15 | ..... 29, 30 | ..... 5     | ..... 16    |
| 16 | ..... 31     | ..... 6     | ..... 17    |
| 17 | 2 Sam. 1     | ..... 7     | ..... 18    |
| 18 | ..... 2      | ..... 8     | ..... 19    |
| 19 | ..... 3      | ..... 9     | ..... 20    |
| 20 | ..... 4, 5   | ..... 10    | ..... 21    |
| 21 | ..... 6      | ..... 11    | ..... 22    |
| 22 | ..... 7      | ..... 12    | ..... 23    |
| 23 | ..... 8, 9   | ..... 13    | ..... 24    |
| 24 | ..... 10     | ..... 14    | ..... 25    |
| 25 | ..... 11     | ..... 15    | ..... 26    |
| 26 | ..... 12     | ..... 16    | ..... 27    |
| 27 | ..... 13     | ..... 17    | ..... 28    |
| 28 | ..... 14     | ..... 18    | Rom. 1, 2   |
| 29 | ..... 15     | ..... 19    | ..... 3, 4  |
| 30 | ..... 16     | ..... 20    | ..... 5, 6  |
| 31 | ..... 17     | ..... 21    | ..... 7, 8  |

Seven Days without the Word  
Makes "One Weak"!



# 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.

# MOMENTS OF OPPORTUNITY

There are people who would do great acts, but because they wait for great opportunities life passes, and the acts of love are not done at all. Observe the consideration of Christ shown in little things. Opportunities for doing greatly seldom occur. Life is made up of infinitesimals. If you compute the sum of happiness in any given day you will find that it was composed of small attentions, kind looks, and loving words, done in sincerity and truth. Opportunity for doing good is always present. We do not have to be thrown into a den of lions to demonstrate our faith: we can do so by persistent preaching of the Word, by co-operating in the distribution of literature; as well as by our wholehearted and enthusiastic identification with general Ecclesial activities. This service is warming and encouraging to others, and can result in others emulating the example set. An Ecclesia is strengthened by that which "every joint supplieth."

# ***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 Truth calls men and women to a life of responsibility and dedication. It is a privileged calling, for it makes provision for future honor and glory in the coming Kingdom. But it demands of its followers a higher standard of living than that presently in evidence in the world about us. The following have accepted this calling and responsibility, and we welcome them to our ranks. May our mutual co-operation and encouragement be beneficial to each one and the ecclesia in which we may be placed.

Enfield: *Miss Ruth Horgan*, 3rd daughter of Bro. & Sis. Horgan, a S.S. scholar. Baptised 18th August. *Mr. Geoff Lomman*, interested friend.

Boolaroo: *Miss Leanne Darke*, eldest daughter of Bro. & Sis. G. Darke, baptised in Lake Macquarie on Aug. 12th.

Perth: *Mr. Stephen Higgs*, son of Bro. & Sis. P. Higgs (July 31st).

Cumberland: *Mr. & Mrs. John Vassiliou*, interested Greek friends, baptised 1st August. The Ecclesia reports: "Mr. & Mrs. Vassiliou are of Greek nationality, and have shown enterprise and keenness in establishing themselves in Australia. Their two children have been attending Sunday School for about three years, and have become well liked by other students. The apostle describes the Gentiles as Greeks, and it is interesting to note that in the past few years a number of Greek brethren and sisters now meet at Woodville, Enfield and Mildura (and perhaps elsewhere) resulting from baptisms after understanding the Gospel which is the power of God unto salvation."

Campsie: *Miss Lynette Mansfield*, daughter of Bro. & Sis. R. Mansfield, on 8th July.

Yagoona: Baptism incorrectly reported last issue should read: *Mr. John McClure* (on 3rd July).

## **ECCLESIAL TRANSFERS**

We hope the following will find their new ecclesial associations congenial, and assist in the activities there conducted.

To Figtree from Yagoona: *Sis. Robyn Cato*.

To Salisbury from Enfield: *Bro. & Sis. Jeff Johnson*.

To Wilston from Walkerston: *Bro. & Sis. Stephen Cameron*. From Mt. Hawthorn: *Sis. Esther Crew*. From Coorparoo: *Bro. Wal. Joseph*.

To Hobart from Coorparoo: *Bro. & Sis. R. Pike*.

To Punchbowl from Riverwood: *Sis. S. Casey*.

## **MARRIAGES**

We extend congratulations and best wishes to those entering into the sphere of marriage. Life together around the principles of the Truth is most rewarding. Not only does the Word of God provide the basis for harmonious and pleasant companionship, but it also presents an aim in life that can assist a married couple to work together for the future. We hope the Divine blessing rests upon all in their endeavors to Serve the King.

At Cumberland, on Sept. 4th, 3pm, *Bro. Roger More* will be married to *Sis. Rosslyn Woodward*.

## **FAMILY NEWS**

We are delighted to record the following births. The wise example of their parents will be to their ultimate benefit, for the children of saints hold a privileged position. The Word implies that should the Master return before they develop to the age of responsibility, they will obtain a place amongst the mortal inhabitants of the Holy Land in the Kingdom. For both the present and future of our young ones, parents hold a worth-while opportunity.

To Bro. & Sis. Gavin Leadbeater (Lismore), a daughter, *Gina*, on 20th July.

To Bro. & Sis. Rod Hunter (Perth), a son, *Aaron James*, on 11th August.

To Bro. & Sis. G. Gilham (Granville), a son, born 12th July.

To Bro. & Sis. Barry Mills (Rockhampton Nth), a son, *Nathan Lee*, on July 16th.

To Bro. & Sis. Graham Dangerfield (Launceston), a son, *David Lance*, on July 12th.

To Bro. & Sis. Stephen Cameron (Wilston), a daughter, *Julie Sharon*.

To Bro. & Sis. W. Fleming (Hobart), a son, *William David*.

To Bro. & Sis. Paul Gill (Perth), a son, *Benjamin*.

### AWAITING THE RESURRECTION

Wilston Ecclesia regrets to advise the death of *Bro. Stan Horsey*, aged 69 years. Bro. Horsey has served the Truth for 40 years—a remarkable period of history—and longed for the coming of the Master. He now rests in that grand hope that will shortly, we believe, be realised. To those who remember him, remains the exhortation of faithful service which must be the object of all brethren and sisters.

### RETURN FROM FIJI

Bro. & Sis. Roy Steel (Sutherland) have recently visited Fiji and return with warm fraternal greetings from the members in that country. Bro. & Sis. Shiu Nath, known to many in Australia, particularly sent their personal regards. (E.R.)

### STUDY COMPLETED— AND COMMENCED

Cabramatta Ecclesia reports the conclu-

sion of the study of Hosea recently outlined by Bro. J. Rosser. Particularly stressed were the goodness and severity revealed in God's covenant love for wayward Israel. Valuable exhortatory lessons were developed for consideration and meditation, and the class acknowledges Bro. Rosser's labors. A new study is anticipated, in which Bro. K. Jamieson will expound the early chapters of Isaiah.

(W. S.)

### PUBLIC LECTURE RESULTS

Cumberland Ecclesia recently conducted a successful lecture in Rothmans Hall, Wayville Showgrounds. 160 members and scholars and 34 friends attended the evening to hear Bro. J. Knowles outline the subject, "Only Christ Can Avert Russian World Domination." The clear prophetic teaching concerning the miraculous restoration of Israel and the remarkable build-up of Russian power was well presented and supported by large charts and a factual film outlining the precarious life of the people in an Israelite village on the Syrian border. Many visitors stayed for refreshments and discussed the significant events and momentous problems facing mankind. It is hoped that further interest will be developed in the minds of these friends, culminating in baptism (the July *Calendar* reported a baptism as result of the Rothman lecture held last year). A sprinkling of friends attended the follow-on Sunday and Monday nights, when Bro. Knowles spoke upon "Divine Intervention, The Only Way To World Peace," and "How To Understand The Bible's Message Of Salvation." (W. G.)

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### PHOTO-GUIDE TO THE OLD TESTAMENT: PHOTO-GUIDE TO THE NEW TESTAMENT.

—Copies of these two profusely illustrated books of Bible Lands, previously unprocurable are again available. They would provide good books for prizes etc.

(Late News).

### CASTLE HILL (NSW) ECCLESIAL ACTIVITIES

Bro. & Sis. J. Miles & Bro. & Sis. P. Dyer have now joined the Ecclesia. Bro. & Sis. H. Gorton have returned from Indonesia where they assisted the Bible Mission in Gospel proclamation. Congratulations are extended to Bro. & Sis. R. Wiggins on the birth of a daughter, Sara. Visitors have been welcomed from Canada, Adelaide, N.Z., the country districts as well as locally. On the other hand Bro. & Sis. B. Potts have left for residence at Taree. Gospel proclamation efforts continue throughout the adjacent districts of Castle Hill as part of the Northern Zone preaching effort. During August the Ecclesia will combine with the Pennant Hills ecclesia for a week of study with Gospel addresses lead by Bro. M. Lund of Cumberland.

# Ecclesial Activities

DURING SEPTEMBER (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 mtg at 3.00 p.m.

11—2.30pm The Blood of Christ study: J. Goddard.

12—Exh: N. Davies (Boolaroo).

19—Exh: A. Russell Jnr (Pennant Hills)

26—Exh: A. Russell Snr (Boolaroo).

**BOOLAROO** — Christadelphian Hall, 14 Fifth St., Boolaroo. (Rec: J. Richards, 17 Church St., Galeshead 2290. Telephone 43 0106).

5—Exh: Lect: D. Pogson, *Jesus Christ, the only Priest recognised by God.*

7—1st Princ. Class home N. Davies.

8—John Study: G. Darke, *It is Finished* (Ch. 19:28-42).

10—M.I.C. 1 Lecture & 2 Expositions.

12—Exh/Lect: C. O'Connor, *Evolution a theory, Creation a fact.*

13—A. B. meeting, home G. Alchin.

14—1st. Princ. Class, home N. Davies.

15—Elpis Israel Study: H. Ryan (Ch. 3).

17—Young Peoples Class: J. Goddard, *The Atonement*, home D. Pogson.

19—Exh/Lect: P. Sawell, *Popular teachings of Devils & Demons refuted.*

21—1st Princ. Class, home N. Davies.

22—John Study: *The 1st day of the Sabbaths* (Ch. 20:1-18).

26—Exh: F. Ryan. Lect: G. Darke, *The Resurrection is imminent.*

28—1st Princ. Class, home N. Davies.

29—Annual Business Meeting.

**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.

2—8pm Romans 6 Study: R. McClure

5—Exh: P.B. Sawell. Lect: E.H. Baird, *Does it really matter what we Believe?*

6—8pm A.B. Meeting.

9—8pm Isaiah ch 1-6 Study: K. Jamieson, *Introduction.*

10—8pm 1st Princ. Class: *The Bible today and you*, at 30 Riverview Rd. Fairfield.

11—7.30pm CYC Games Night: P.B. Sawell, Hosts Bro. & Sis. Latta.

12—Exh: J. Gilmore. Lect: W. Munro,

## THE MAN MOSES

October Holiday Weekend (Oct.1-4) at Boolaroo

Four studies will be conducted by Bro. B. McClure to the following program:

Fri. 1st, 7.45pm: 1st study.

Sat. 2nd, 3.30pm: 2nd study. 5.30pm: Fraternal Tea. 7pm: 3rd study.

Sun. 3rd, 11am Exhortation & 4th study. Public lecture: "Russia's Policy; Does It Mean War?"

Mon. 4th: Ecclesial Picnic.

*Are we saved now: Let the Bible answer.*

- 14—10.30am Dorcas Class: Esther Study. 8pm Speakers Class.
- 16—8pm Romans Study: R. McClure (Ch. 6).
- 18—7.30pm Special Bible Mission Evening: H. Gorton, V. Shane.
- 19—Exh: E. Baird. Lect: S. McKinlay, *Why the Kingdom of God is Good News.*
- 20—G.E.S.Meeting.
- 23—8pm Isaiah Study: K. Jamieson.
- 24—8pm 1st Princ. Class, *The Bible today and you.*
- 25—Paint. bee at Bible School, 7.30 Jnr. Study: J. Porter, *Ten Virgins & the Talents.* Intermed Study: D. Baird, *Isalah.* M. Blackwood: *Abraham.*
- 26—Exh: M. Bonner. Lect: G. Hatchell, *The Bible and Church teaching do not agree.* 3pm Gospel Proc. in Sydney Dom.
- 30—8pm Romans Study.

**CANBERRA**—CWA hall Cnr. Moore St. and Barry Dr. (Rec: F.H.White, P.O. Box 433, Canberra City, 2601 Ph: 881 661

- 2—7.45pm Noah Study.
- 5—11am Memorial Meeting.
- 9—Study.
- 12—11am Memorial Meeting.
- 16—Study.
- 19—11am Memorial Meeting.
- 23—Study.
- 26—11am Memorial Meeting.

**CAMPSIE** — Cnr. Beamish & Fletcher Sts. (Rec: J. Mansfield, 212 Vineys Rd, Dural 2158. Telephone: 651 1828)

- 5—Exh: P. Russell. Lect: C. Jamieson, *Russia and the Vatican Unite for world domination.*
- 6—Arranging Brethren's meeting.
- 8—10.30am Sisters class. 8pm Eccl. study: R. Mansfield.
- 12—Exh: D. Mansfield. Lect: B. Stretton, *Israel restored; A fulfilment of Bible prophecy.*
- 15—8pm M. Pond Eureka: Jn Mansfield, *The harlot of the Ephah; the Four Spirits of the heavens.*
- 19—Exh: E. Mansfield. Lect: S. Lake, *The Arab nations will be amongst Israel's friends.*
- 22—10.30 Sisters class. 8pm Eccles. study: R. Mansfield.
- 26—Exh: W. Sawell. Lect: E. Baird, *The Judgment Seat; Who will be*

*raised?*

- 29—Study: R. Mansfield, *The mystery of Godliness.* K. Jamieson, *Deity manifested in flesh.*

**FIGTREE**—Figtree Hall, Princes Hwy. (Rec: M.J. Healy, 471 Crown Street, Wollongong 2500. Tel: 29 3301).

- 5—Exh: M. Bonner.
- 8—Exodus Study: M. Healy, home K. Joseph.
- 12—Exh/Lect: F. Ryan, *The Sabbath not binding today.*
- 15—Life of Christ Study: M. Bonner, home M. Healy.
- 18—E.I.Study, home M. Bonner.
- 19—Exh/Lect: B. McClure, *Why did Christ have to die?*
- 22—Exodus class: M. Healy, home K. Joseph.
- 26—Exh: R. Steele. Lect: F. Joseph, *Not all people will be saved.*
- 29—Life of Christ Study: M. Bonner, home E. Reeve.

**GRANVILLE**—26 The Avenue. (Rec: H. Hadley, 204 Excelsior St, Guildford 2161. Telephone: 632 7697).

- 8—Song of Solomon Study: K. Cook at Yagoona.
- 12—Exh: R. Pogson. Lect: B. Gilham, *The Churches doctrine of the Trinity: Unscriptural.*
- 15—Nazareth Revisited, Ch. 17: G. H. Darke.
- 16—Monthly A.B. Meeting.
- 19—Exh: B. Gilham. Lect: E. Ritchie, *The Bible: Reliable, Logical and Consistent.*
- 22—Song of Solomon Study: K. Cook.
- 26—Exh: C. O'Connor. Lect: J. Rosser, *The Holy Spirit is not now available.*
- 29—Nazareth Revisited Study ch. 18: B. Gilham.

**LISMORE** — Christadelphian Assembly Hall, Cnr. Crown & Phyllis Sts, Sth. Lismore. (Rec: K. S. Wassell, P. O. Box 105, Lismore 2480. Tel: (066) 21284). Sundays—9.30am School; 11am Exh; 7.30pm Lectures on 2nd & 3rd Sundays.

- 1—Arranging brethrens meeting.
- 3—7.30pm study.
- 5—Exh: J. Russell.
- 10—7.30pm Footsteps of Christ Study.
- 11—7pm Joseph Study, home Sis. M. Wooldridge.
- 12—Exh: J. Muir. Lect: A. Russell, *The Bible: The Book for today.*

The ECCLESIAL CALENDAR for SEPTEMBER 1976

- 15—7.30pm G.E.S. Meeting.
- 17—7.30pm Study.
- 18—9am S.S. Teacherthon at Tullera.
- 19—Exh: D.Dodd. Lect: K. Wassell, *A Tale of Two Cities.*
- 24—7.30pm Footsteps of Christ Study.
- 25—2.30pm Leaflet Dist. 7pm Joseph Study Home K. Wassell
- 26—Exh: K. Whitehead. 7.30pm M.I. Class.

**PENNANT HILLS** — Lower Hall Community Ctr, Yarrara St. (Rec: R. Carr, 100 Essex St, Epping 2121. Telephone: 869 8452). Sundays—Memorial 11.15am Lecture 7pm.

- 1—8pm Proverbs home study: B. Byrnes.
- 5—Exh: R. Croker. Lect: R. Carr, *Theistic evolution and Darwinism.*
- 8—Acts home study 8pm: E. Mansfield.
- 12—Exh: L. Whitehead jnr. Lect: G. Mason, *One Gospel; Why so many religions?*
- 15—8pm Proverbs home study: B. Byrnes.
- 19—Exh/Lect: B. Byrnes, *Will Russia rule the world.*
- 22—8pm Acts home study continued.
- 26—Exh: J. Mansfield. Lect: J. Green, *The Judgment Seat of Christ.*
- 29—8pm Proverbs study, in home.

**PUNCHBOWL**—The Masonic Hall, 29 Arthur St. (Rec: M. Gilmore, 118 Marine Dr. Oatley 2223. Tel: 57 6986).

- 3.—Combined Y.P. Class, home B. McClure.
- 5—Exh: P. Shead. Lect: M. Gilmore, *Man mortal: A Basic Bible Truth.*
- 6—A.B. Meeting.
- 7—M.I.Class.
- 10—Elpis Israel Class.
- 12—Exh: G. Denford. Lect: G. Crewes, *Faith essential to please God.*
- 14—Study
- 15—11am Sister's Class.
- 17—Comb. Y.P. Class, home B. McClure.
- 18—Y.P. Class

- 19—Exh: W. Wolstencroft. Lect: G. Crewes, *What is the Kingdom of God?*
- 21—Study.
- 24—Elpis Israel Class.
- 26—Exh: L. Goodman. Lect: J. Ceiley, *Israel: A nation with a destiny.*
- 28—Study.
- 29—11am Sisters Class.

**RIVERWOOD**—265 Bonds Rd. (Rec: D. Gilmore, 3 Jordan Ave. Beverly Hills 2209. Telephone: 533 1571).

- 5—Exh: B. Shaw. Lect: T. Littler, *Believe the Bible or Perish.*
- 8—Study: W. Rosser, *Jealousy and Contention* (James 3:13-4:10).
- 12—Exh: C. Russell. Lect: D. Gilmore, *God's Plan for world peace.*
- 15—Young Brethren's Class: K. Casey *The Fast Yahweh desires* (Zech 7). G. Hindmarsh, Home Study.
- 17—8pm Eccl. 1st Study: P. Weller.
- 18—4pm 2nd Study. 7.30pm 3rd Study
- 19—Exh: P. Weller.
- 22—Special Study.
- 26—Exh: G. Steel. Lect: G. Gilmore, *Follow God's way and inherit the earth.*
- 29—Quarterly Business Meeting.

**SUTHERLAND**—77 Acacia Rd. (Rec: E.J. Ritchie, 104 Cawarra Rd, Caringbah 2229. Telephone: 525 2337).

- 1—8pm Hebrews Study: E. Mansfield
- 5—Exh: D. Shaw. Lect: E. Ritchie, *Why people perish.*
- 8—1st Princ. Class: *Life of Abraham*
- 12—Exh: G. Crewes. Lect: R. Croker, *Repent and be baptised: Only way of salvation.*
- 15—8pm Hebrews Study: E. Mansfield
- 19—Exh: K. Cook. Lect: C. O'Connor, *How to overcome the problem of suffering.*
- 22—8pm Mutual Imp. Class.
- 26—Exh: B. Shaw. Lect: J. Mansfield Snr., *The Living faith for a dying world.*
- 27—8pm A.B. Meeting.
- 29—8pm Hebrews Study: E. Mansfield

## PRACTICAL WISDOM FOR EVERYDAY LIFE

### Study on "Ecclesiastes" at Riverwood Ecclesia

Bro. P. Weller (S.A.) will present a series of studies from Friday, 17th Sept. to Sunday, 19th. Included will be 3 studies, a fraternal tea, exhortation, and public lecture to the title, "Russian Expansion Halted By Christ In The Middle East."

**YAGOONA**—Worland St. (Rec: K. Cook, 2 Macdonald St., Auburn 2144. Telephone: 521 5512).

- 5—Exh: S. McKinlay. Lect: G. Crewes, *The Bible challenges the Athiest.*
- 8—Song of Solomon study: K. Cook.
- 10—Study: S. Cook, *The Sabbath Law.* S. Evans, *Sabbath in Gentile times.*
- 12—Exh: D. Carroll. Lect: E. Mansfield *Russia and the Vatican to unite for World Dominion.*
- 14—Elpis Israel class: R. Pogson, *Rev. 20.*
- 19—Exh: J. Mansfield. Lect: R. McClure, *The coming Judgment Day of Christ.*
- 22—Song of Solomon: K. Cook (at Granville).
- 24—Study: S. McKinlay, O. Offord, *Commandments of Christ nos. 86-90.*
- 26—Exh: D. Shaw. Lect: S. Cook, *Current Events in prophecy.*
- 28—E.I. Class: R. Pogson, *Rev. 21.*

*Relationship (cont.).*

- 19—Exh: D. Stempel. Lect: R. Burke, *Christ is not part of a Trinity, and did not pre-exist.*
- 20—Gospel Ext. Society Meeting.
- 22—8pm Central: Romans Study.
- 24—8pm Central: *Christadelphian's Relationship (cont.).*
- 26—Exh: A. Harrison. Lect: J. Ullman, *The Jews will survive world hostility.*
- 27—A.B. Mtg., home A. Payton.
- 29—8pm Central: Eureka.

**PERTH**—62 Canning Highway, Victoria Pk. (Rec: J. Ullman, 38 Doney St, Alfred Cove 6154. Tel: 30 4199).

- 1—Romans Study: A. Hayles.
- 3—Elpis Israel & Law of Moses in various homes.
- 5—Exh: D. Hurn. Lect: G. Hawkins, *Order out of chaos: Christ is coming to reign on earth.*
- 8—Eureka Study: G. Hawkins.
- 12—Exh: A. Newton. Lect: A. Haustorfer, *Jerusalem: earth's future capital city.*
- 14—11am Sister's Class.
- 15—Romans Study: J. Ullman.
- 17—Elpis Israel & Law of Moses in various homes.
- 19—Exh: Lect: J. Ullman, *Russia will seize Egypt: Middle East turmoil is certain.*
- 22—Eureka Study: G. Hawkins.
- 26—Exh: B. Hayles. Lect: A. Hayles, *The United Nations a failure: God will intervene.*
- 29—Romans Study: J. Ullman.

## West Aust

**MT. HAWTHORN**—Masonic Hall, cnr. Hobart and Shakespeare Sts. (Rec: P. Duperouzel, 62 Sandgate St. Sth. Perth 6157. Tel: 67 3408).

- 1—8pm Eureka Central Hall.
- 3—8pm study, Central: *Christadelphian's relationship to the State.*
- 5—Exh: G. King, Lect: *The Book of Genesis, Foundation of Christ's Teaching.*
- 8—8pm Central: Romans Study.
- 10—8pm Central Study: *Christadelphian's Relationship (cont.).*
- 12—Exh: B. Hayles. Lect: *England's throne is not the Throne of David.*
- 15—8pm Central: Eureka.
- 17—8pm Central: *Christadelphian's*

## Victoria

**BORONIA**—Progress Hall, Boronia Rd (Rec: D. Wallace, Emerald Road, Monbulk, 3793. Tel: 75 66177). Sundays—9.30am S.S. & Study Class. 11.15am

### CHRISTADELPHIAN'S RELATION TO THE STATE

#### A series of six studies in Perth

Perth and Mt. Hawthorn ecclesias will combine in a series of studies to the above theme, which will be presented from September 3rd to October 8th. This should provide timely principles on an important subject—one which will become even more prominent as the days continue.

**Memorial; 7pm Public Lecture.**

- 5—Exh: D. Wallace.
- 8—Study: I. Wallace, *Union Membership*.
- 12—Exh: K. Quixley.
- 15—Study: N. Wilson, *Christendom astray*.
- 19—Exh: N. Wilson. Lect: A. Wallace, *A responsible Religion*.
- 22—Study: C. Wallace, *Christendom astray*.
- 26—Exh: D. Hughes.
- 29—Study: D. Wallace, *Insurance*.

**BURWOOD—Loyal Orange Lodge Hall  
335 Station St. (nr. Riversdale Rd.),  
Boxhill Sth. (Rec: S. Finnin, 17 Words-  
worth Ave., Clayton 3168. Tel: 544 0453)**

- 1—Micah Study: H. West.
- 5—Exh: A. Bruton. Lect: S. Finnin, *Peace of Mind: The Gift of God*.
- 8—Parables of Messiah: R. Knox and J. Brewer.
- 12—Exh: G. Hyndman. Lect: R. Knox, *The Flood: Historical warning to man*.
- 15—Micah Study: H. West.
- 19—Exh: J. Hull. Lect: R. Galbraith, *The Bible: Inspired and Infallible*.
- 22—Parables of Messiah: T. Parsons.
- 26—Exh: R. Knox. Lect: S. Mansfield, *Sincerity without truth cannot save*.
- 29—Daniel Study: P. Pickering.

**MOE—Library Hall, Yallourn. (Rec:G.  
S. Howe, 6 Warringa Court, Warragul,  
3820. Tel: 056 232596).**

- 3—8pm Apocalypse Study, home Bro Burrage, 6 Langford St. Moe.
- 5—1.30pm Exh: J. Rosenthal.
- 6—8pm 1st Princ. Class home Bro. Burrage.
- 10—8pm Apocalypse Class home Bro. Burrage.
- 13—8pm 1st Princ. Class, home P. McKinlay 55 Charles St. Warragul.
- 17—8pm Apocalypse Class home Bro. Burrage.
- 19—1.30pm Exh: J. White.
- 20—8pm 1st Princ. Class, home Bro. Burrage.
- 24—8pm Apocalypse Class home Bro. Burrage.
- 27—8pm 1st Princ. Class home G. Howe, 6 Warringa Court Warragul

**WARRAGUL—(Rec:J. Day, 40 Peace  
Avenue, Warragul, 3820).Sundays—  
Mem. Mtgs. 1st & 3rd at Moe.**

- 7—7.30pm Parables of Matt. 13: J. White, Home G. Howe.
- 12—Exh: K. Fotheringham, home G. Howe.
- 14—2pm Study, home G. Howe.
- 21—7.30pm Character Study of Paul: P. McKinlay, home P. McKinlay, 55 Charles St., Warragul.
- 26—Mem. Mtg. home P. McKinlay.
- 28—2pm Study home G. Howe.

**THE WORD MADE FLESH**

**Special Effort on the Gospel of John, at Blackwood**

The Annual Fraternal Effort of the Blackwood Ecclesia will be presented by Bro. J. Knowles from Sept. 11th to 19th, under the following agenda:

Sat. 11th—Fraternal Evening to Introduce the studies. Title: "The Glory of the Father revealed in His Son."

Sun. 12th—11am Exh: J. Knowles, "The New Man begotten from Above." Lect: 7pm in Belair Community Ctr., "Watch Israel—For God Does."

Tues. 14th—7.45pm study, home L. Palmer, 13 Bushland Dr., Bellevue Heights: "Worshipping the Father in Spirit and Truth."

Thurs. 16th—7.45pm study: "I am the Bread of Life." Held home L. Palmer.

Sat. 18th—7.45pm study: "I am the Good Shepherd.." Held home L. Palmer.

Sun. 19th—Exh: "That they may all be One." 7pm Lect, Belair Comm. Ctr. "How Christ's coming will Change the World."



# South Aust

**BLACKWOOD**—Memorial Hall, Coromandel Pde. (Rec: D. Palmer, 7 Ewers Ave, Coromandel Valley 5051. Telephone: 278 5237). Sundays—11am Mem. Mtg.; 7pm Lecture.

- 1—7.45pm Elpis Israel home G.Lines
- 5—Exh: J. King jnr. Lect: Max Lund *God's revelation of Himself.*
- 8—10.15am Dorcas, home Sis. R. Harrold. 7.45pm Parables Study, Home R. Jerrow.
- 11th to 19th—Special Annual Effort (see details this issue).
- 22—10.15am Dorcas, home Sis. M. Palmer. 7.45pm E.I. Class, home Sis. M. Cheek.
- 26—Exh: P. Weller. Lect: J. Luke, *Belief, repentance and baptism: 3 essentials to salvation.*
- 29—7.45pm E.I. class, home D. Cotter.

**BRIGHTON**—390 Morphett Rd, Warradale 5024. (Rec: G.J. Kortman, C/- P.O. Box 27, Echunga, 5153. Tel: 388 8341. Sundays—11am Memorial, 7pm Lecture.

- 1—Joshua Study: J. King.
- 2—Arranging Brethrens Mtg.
- 3—Elpis Israel Class: E. Wilson.
- 5—Exh: A. Archer. Lect: A. Pitcher, *The Bible's great promise of Life: Will you accept it?*
- 8—Habakkuk 1 Study: *The people's complaint: Why does God permit evil.*

- 12—Exh: P. Weller. Lect: J. King, *East West conflict Inevitable: The Bible predicts the outcome.*
- 15—Joshua Study: A. Baird.
- 17—Elpis Israel Class: E. Wilson.
- 19—Exh: J. King. Lect: J. Knowles, *Peace on earth: When and How?*
- 21—Sisters Class, home Sis. R. Pillion 47 Railway Tce., Warradale.
- 22—Habakkuk 2 Study: *Woe to Israel's enemies: The Just shall live by faith.*
- 26—Exh: P. Cresswell. Lect: Max Lund, *Bible Ignorance: Fashionable, but fatal.*
- 29—Study: A. Pitcher, *Divine worship in the Age to Come.*

**CUMBERLAND**—521 Goodwood Rd, Col. Light Gdns. (Rec: W. Gurd, 5 Alma St. Panorama 5041. Tel: 276 5669). Sundays—11am Memorial; 3pm S.S.; 7pm Public Lecture.

- 1—8pm Phanerosis Study: Mur. Lund
- 2—7.30pm A.B. Meeting.
- 5—Exh: J. Lunn. Lect: Mur. Lund, *One Gospel; why so many religious sects?*
- 8—8pm study Jesus' Discourse in John's Gospel, *There was a man of the Pharisees called Nicodemus (J. Luke).*
- 10—8pm Youth Group: *Proverbs.*
- 12—Exh: S. Lund. Lect: T. Gore, *The key to salvation.*
- 13—8pm Eureka, home J. Colliver.
- 15—8pm Phanerosis: M. Lund.
- 19—Exh. Mur. Lund. Lect: C. Story, *Peace of mind and purpose of living.*

## CHRIST IN YOU, THE HOPE OF GLORY

### Special Effort at Brighton—October 16th to 24th

Bro. B. Stretton (Punchbown) is to participate in this effort, outlining the above theme in the following divisions:

Sat. 16th Oct: Fraternal, "Our position in Christ" (Col. 1:1-14).

Sun. 17th Oct: Theme: "Christ, the Image of the Invisible God" (Col. 1:15-21).

Tues. 19th Oct: Study, "Christ, the Wisdom of God" (Col. 1:22—2:8).

Thurs. 21st Oct: Study, "Let no man beguile you" (Col. 2:9-23).

Sat. 23rd Oct: Family Night, "The Family in Christ" (Col. 3:18-25; Ch. 4).

Sun. 24th Oct: Theme, "The New Man in Christ" (Col. 3:1-17).

\* A warm welcome awaits all brethren and sisters at Brighton Ecclesia.

The ECCLESIAL CALENDAR for SEPTEMBER 1976

- 20—8pm Int. Friends class, home C. Beard, Hawthorn: *The world's future is already known!*  
 22—8pm John's Gospel study: J. Luke, "Sir, give me this water that I thirst not."  
 25-26—Annual Sunday School Exam.  
 26—Exh: H. P. Mansfield. Lect: J. Knowles, *Did Jesus Christ exist before he was born?*  
 27—8pm MIC night on visual aids.  
 29—8pm Phanerosis: M. Lund.  
 30—7.30p.m. A.B. Meeting.

**ENFIELD—344 Hampstead Road, Clearview. (Rec: D. Horgan, 12 Pope Crescent, Hope Valley 5090. Telephone 263 1811).**

- 1—9.30 Sisters' class sewing. 12n: lunch. 1pm: Nazareth Revisited.  
 4—Sunday School Outing.  
 5—Exh: J. Luke. Lect: J. Martin, *World destiny revealed in the Bible.*  
 7—8pm Hebrews Study: J. Martin.  
 10—8pm Youth Group Study.  
 12—Exh: R. Cowie. Lect: B. Luke, *The Bible: Your security in a troubled World.*  
 14—8pm Revelation Study: J. Knowles.  
 19—Exh: P. Weller. Lect: H. Mansfield, *The Gospel: As Christ taught it.*  
 21—Hebrews Study.  
 24—Youth Group.  
 26—Exh: B. Williams. Lect: R. Cowie, *How Christ's return will change the world.*  
 28—Revelation Study.

**GLENLOCK — Via Morgan. (Rec: B. G. Hollamby, 4 Andrew St, Waikerie 5330. Telephone: Waikerie 352).**

- 1—Eureka study class.  
 5—Exhortation: M. Booth.  
 8—Life of Christ study.  
 12—Exhortation: G. Mee.  
 15—Eureka study class.  
 19—9.30am S. S. Exh: R. Hollamby.  
 21—Dorcas class.  
 22—Life of Christ study.  
 26—Exh: B. Pearce. Address at Swan Reach, 3 p.m.  
 29—Eureka study class.

**SALISBURY—Meeting now held in Masonic Hall, Gawler St., Salisbury. (Sec: S. Hornhardt) Sponsored by Enfield Ecclesia.**

- 1—Acts study: R. Gore.  
 5—Exh: P. Cresswell. Lect: P. Dodson,

*Jerusalem, Glorious future revealed in the Bible.*

- 8—Elpis Israel Class: P. Cresswell, home G. Osborn.  
 12—Exh: C. Wigzell. Lect: S. Hornhardt, *Why did God create man?*  
 15—Acts Study: R. Gore.  
 16—Special Ecclesial Meeting at Enfield Hall.  
 19—Exh: R. Gore. Lect: B. Williams, *The Bible flood, a warning for our permissive society.*  
 22—Elpis Israel Class: P. Cresswell, home S. Hornhardt.  
 26—Exh: J. Knowles. Lect: S. Foster, *Man's only hope: The promises made to Abraham.*  
 29—Acts Study: R. Gore.

**TEA TREE GULLY—1186 Grand Junction Rd, (Rec. M.K.G. Pitt, 147 Second Ave, Royston Pk.5070 Tel: 42 2357). Sunday—11am Memorial; 3pm S.S; 7pm Public Lecture.**

- 1—8pm Eureka class: G. Wigzell.  
 5—Exh: B. Luke. Lect: M. Pitt, *God, His undeniable existence & power*  
 8—10.15am Sister's Class. 8pm E.I. Class: J. Martin.  
 12—Exh: G. Wigzell. Lect: B. Williams, *Christ taught the necessity of understanding both Old and New Testaments.*  
 15—8pm Eureka Class: G. Wigzell.  
 19—Exh: J. Luke. Lect: P. Scott, *Middle east Crisis cannot be settled by man: It is a final warning of Christ's coming.*  
 20—8pm M.I. Class  
 22—8pm E.I. Class: J. Martin.  
 26—Exh: G. Churches. Lect: D. Manser, *The promise to Eve: God's plan of Redemption.*  
 29—8pm Eureka Class: G. Wigzell.

**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—Apoc. Made Plain Study: H.P. Mansfield, Current Events: B. Steele.  
 5—Exh: J. Martin. Lect: G. Wigzell, *What does God require of mankind?*  
 Gospel Work Mtg.  
 6—A.B. Meeting.  
 7—10.30am Sis. Class: *The Psalms.*  
 8—Apoc. Made Plain Study. Current

**THE CALL TO JUDGMENT**  
**AND THE GLORY TO FOLLOW**

**Annual Woodville Fraternal Effort—September 11th to 22nd.**

This compelling and personal study will be handled by Bro. A. Hayles (Perth), and will comprise thoughtful exhortation and encouraging exposition as consideration is given to attitudes preparatory to and during the Judgment period.

Program

Sat. 11th—Fraternal evening of items and address. Bro. Hayles will speak upon PREPARING FOR JUDGMENT: The signs of its approach, and what is personally needed at this crucial time. A special memento is being prepared for all in attendance.

Sun. 12th—Exhortation 11am. Lecture 7pm: HOW CHRIST'S COMING WILL CHANGE THE WORLD—Extensive newspaper adverts will complement 15,000 circulars currently being distributed.

Mon. 13th—Home study at 37 Jetty St., Grange, to the theme: THREE CLASSES AT THE JUDGMENT SEAT; Their individual destinies.

Tues. 14th—Hall study 7.45pm: TRANSPORTED TO THE JUDGMENT SEAT; Its effect upon acquaintances and relations; How conveyed there; How cared for there; etc.

Wed. 15th—Home Discussion at 15 Overland Rd., Croydon Park: QUESTIONS UPON THE JUDGMENT; An evening of general participation.

Thurs. 16th—Hall study: HOW AND WHY WE WILL BE JUDGED: The principles involved.

Sat. 18th—5pm Fraternal Tea, followed by Family evening to the theme: FAMILY PARTICIPATION AT THE JUDGMENT. Various items will be presented by members of the Ecclesia and Sunday School.

Sun. 19th—11am Exhortation. 7pm Lecture: HOW CHRIST'S COMING WILL CHANGE THE WORLD—CONDITIONS UNDER HIS NEW WORLD ORDER.

Mon. 20th—Country visit for home meeting with QUESTIONS UPON THE JUDGMENT.

Tues. 21st—Home Discussion upon JUDGMENT at 6 Day Street, Croydon.

Wed. 22nd—Final Hall study, 7.45pm: THE JUDGMENT AND THE GLORY TO FOLLOW: Rejoicing and Fraternising with the Master and Saints.

\* The Woodville Ecclesia believes that this study is most appropriate as we live on the eve of the Judgment. We welcome brethren and sisters to consider this matter with us, and assure them of a warm welcome and pleasant atmosphere around the Word of Life. Your participation can make this a memorable and strengthening experience.

Events: G. Armonis.

- 10—MIC: *Character Sketches of pioneer Brethren: Thomas, Roberts, Walker, Carter.*  
 11—22 Special Effort. See this Issue.  
 26—Exh: A. Cheek. Lect: P. J. Mansfield, *The nations will finally submit to the Jews.*  
 29—Apoc. Made Plain Study. Current Events: M. Goodwin.

## Queensland

**COORPAROO**—School of Arts, cnr Cavendish Rd., & Halstead St. (Rec. S. T Arthur, 16 Park Lane, Yeerongpilly 4805. Tel: 48 4634). Sundays—9.30am SS & Elpis Israel class; 11am Memorial; 7pm Public Lect.

- 2—7.45pm Life of Christ Study: L. Crowther.  
 5.—Exh: C. Venn. Lect: R. Hill, *Is doomsday your destiny?*  
 7—7.45 Home Disc. Class, home R. Bailey, Mansfield.  
 9—7.45pm Workshop night, home R. Bailey  
 10-12—Bible Stand at Beenleigh Show  
 12—Exh: S. Arthur. Lect: R. Hermann, *The Real reason why Christ was Crucified.*  
 15—10.30am Sister's Class, home Sis. Fotheringham.  
 16—7.45pm Life of Jesus Study: L. Crowther.  
 18—Special Lect. at Beenleigh: J. Cowie, *Russia's Destiny: Destruction by God in Israel.*  
 19—Exh: R. Stead. Lect: J. Higgs, *Bible baptism is not church practise.*  
 21—Home Disc. Class, home R. Bailey.  
 23—Workshop night, home R. Bailey.  
 24—Young peoples evening.  
 25—Special Lect. at Beenleigh: R. Rock, *Israel's destiny: Future centre of World peace*  
 26—Exh: R. Bailey. Lect: L. Crowther, *Jerusalem: Amazing History: Remarkable Future.*  
 29—10.30am Sister's Class, home Sis Fotheringham.  
 30—Life of Christ Study, L. Crowther.

**REDCLIFFE**—4 Irene Street. (Rec:P. Evans, 108 Speight St., Brighton 4017. (Telephone 269 2149). Sundays—9.15am

School; 11am Memorial meeting; 7pm Public Lecture.

- 1—10.30am Sister's class home J. Townsend.  
 2—7.30pm Study Philippians.  
 5—Exh: R. Hill. Lect: R. Kilgus, *Jew or Arab; Who is right?*  
 8—7.30pm E.I. Class.  
 12—Exh: K. Papowski. Lect: D. McGahey, *Christ did not exist before he was born of Mary.*  
 15—10.30pm Sisters' class, home J. Townsend.  
 16—7.30pm Philippians study.  
 19—Exh: E. Townsend. Lect: P. A. Evans, *Humans can be changed!*  
 22—7.30pm E. I. Class.  
 26—Exh: C. Venn. Lect: M. Steele, *One world-wide King soon!*  
 29—10.30am sisters' class home J. Townsend.  
 30—7.30pm Philippians study.

**ROCKHAMPTON NORTH**—C.W.A. Hall, Poinciana St., off Rocktonia Road (Rec:G.Hill, 1 Livermore St., Rockhampton 4700. Tel: 27 1452).

- 1,8,15—7.30pm: Daniel Study, 187 Rush St.  
 4,11,18,25—7.30pm Tape Night, Cnr. Hill and Emu Sts., Emu Park.  
 5—Exh: G. Bundesen.  
 12—Exh: G. Hill.  
 19—Exh: W. White. Lect: G. Bundesen *The fundamental message of the world's best seller.*  
 22—7.30pm Parable Study, 187 Rush Street.  
 26—Exh: L. Osborne.

**WILSTON**—The Community Hall, 2126 Gympie Rd., Bald Hills, Brisbane. (Rec: R.A. Evans, 40 Wardell St., Ashgrove, 4060. Telephone: 38 3365). Sundays—9 am Sunday School & Elpis Israel Class: 11am Memorial; 7pm Lect.

- 5—Exh: K. Papowski. Lect: R. Rock, *The Divine Parable of Marriage.*  
 9—7.45 Daniel class: T. Dawson.  
 12—Exh: R. Kilgus. Lect: R. Thiele, *Fulfilled prophecy; the Bible's greatest witness.*  
 14—7.45 study: J. Cowie, *The wilderness of life.* Home J. Cowie.  
 19—Exh: R. Evans. Lect: R. Hill, *God is One, not a Trinity.*  
 23—7.45 study: Daniel, T. Dawson.  
 26—Exh: R. Thiele. Lect: W. Crew, *Baptism; the bridge to salvation.*

28—7.45 Wilderness of life study,  
home J. Cowie.

## Tasmania

LAUNCESTON—69 Balfour St. (Rec:  
M.E. Coombe, 12 Mulgrave St., Laun-  
ceston 7250. Telephone 44 2207).

Sundays—9.30am School & Snr. study;  
11am Memorial mtg. 7pm Public Lect.

1—Study 3: J. Kershaw, *In Pergamos  
The Royal City.*

3—8pm Elpis Israel: J. Kershaw,  
home R. Herron.

5—Exh: C. Blanch. Lect: F. Onley,  
*All Problems solved for ever.*

8—Study 4: J. Kershaw, *In Thyatira:  
Where weakness is made strong.*

10—8pm Eureka: G. Dangerfield home  
D. Seaman.

11—7.30pm Senior CYC: J. Case.

12—Exh: F. Onley. Lect: K. Niejalke,  
*The Whole World in His Hand.*

15—Study: F. Onley, *David's Psalm of  
Thanksgiving* (1 Sam. 22).

17—Elpis Israel.

19—Exh/Lect: S. Kingsbury, *Are we  
heading for Armageddon?*

22—Study 5: J. Kershaw, *In Sardis:  
City of Death.*

24—Eureka.

25—7.30pm Senior CYC.

26—Exh: H. Day. Lect: C. Blanch, *A  
World in Pieces or a world at  
Peace?*

29—Study: J. Case, *David Numbers  
Israel.* G. Dangerfield, *The plague  
is stayed.* (2 Sam. 24:1-25).

### BEENLEIGH PREACHING EFFORT

September 10th to 12th

The Coorparoo Ecclesia is conducting a special effort at Beenleigh, a country town situated about 25 miles south of Brisbane. The brethren have obtained an 18 x 27 stand in the Beenleigh Show, held Sept. 10th to 12th. Theme for the stand is: "Armageddon is Near!" Displays will show the growth of Russia, the restoration of Israel, Russia's influence in Europe, the movements that will bring about Armageddon, the Kingdom of God on earth, centred in Israel, the authority of the Bible, and the Way to Escape from this unstable world. A twenty minute film on Israel will also be screened, together with various slides and commentary explaining an 8 foot model of Daniel's Image.

Brisbane Young People will be holding a camp in a nearby caravan park, and will help support this effort. Public open-air speaking will be conducted in Beenleigh on Saturday mornings, 11th and 18th Sept. The purpose of the talks will be to invite people to the following special lectures:

\* Sept. 18th—"Russia's Destiny; Destruction by God in Israel"  
(Speaker: J. Cowie).

\* Sept. 25th—"Israel's Destiny; Coming Centre of World Peace"  
(Speaker: R. Rock).

A public opinion poll will be conducted on the 11th Sept., calling on 500 homes in Beenleigh to discover what the people believe about God, the Middle East, and the Return of Christ. During the effort, 12,000 leaflets will be delivered in the area, and extensive advertising will be inserted in the local press.

The interest and support of brethren and sisters is sought to assist in the venture. Please join with us in prayer seeking the Divine Blessing upon this effort, so that we may progress to the honor and glory of the Name we bear.

—R. B.

**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—7.45pm Isaiah Study: J. Luke, home S. Taylor.
- 5—Exh: J. Thiele. 6pm Lect: R. Heron, *Creation versus evolution*, Illustrated.
- 6—7pm A.B. Meeting, home H. Ceiley
- 8—David Study: S. Kingsbury, home H. Ceiley.
- 10—7.30pm Snr CYC: J. Scull, *Character study of Barak*. Jnr CYC: *Garments of the Bride*. Held home Sis. V. Taylor.
- 12—Exh/Lect: A. Ansell, *Will you be*

- ready for Christ's second coming.*
- 14—Sisters Class, home Sis. V. Taylor Tape Study.
- 15—7.45pm Exodus 11 & 12 Study: W. Fleming, *Smiting of the First Born, the First Passover*. Home J. Scull.
- 17—MIC Class: S. Harrington, T. Harrington, A. Taylor, Illustrated Addresses.
- 19—Exh: S. Harrington. Lect: H. Islip, *Education without Christ is empty*.
- 22—7.45pm David Study: S. Kingsbury, home S. Kingsbury.
- 24—7.30pm Snr. CYC: E. Harrington.
- 26—Exh: S. Kingsbury. Lect: J. Scull, *Is Sabbath Day Keeping Binding to Christians?*
- 29—7.45pm Exodus 14 & 15 Study: S. Taylor, *Salvation for all Israel*, home H. Taylor.

## Bible School News

We deeply regret that we had to turn away many reservations for the last School, held in August, to the disappointment of those who made late bookings. Early application of reservations prevents disappointment, and greatly assists the better running of the School. Proper arrangements can be made for accommodation, as for the studies. Most of the suggestions we receive for improvement of the School are difficult to implement for this reason. You help yourself, assist the School, and aid the advancement of the Truth by co-operating with your reservation arrangements. Remember: The School is dedicated to the service of the Truth, and your participation and co-operation therewith is a valuable contribution to the Truth in these last days of the Gentiles.

Planning is already in hand for the forthcoming Bible School, and we urge early application for attendance on the coupon listed in this issue.



**KINDY KORNER AT THE BIBLE SCHOOL—Providing healthy environment for the development of young minds upon spiritual principles.**

**APPLY NOW  
FOR THE  
THIRTY-NINTH  
CHRISTADELPHIAN  
BIBLE SCHOOL**

**To be held at  
RATHMINES, N.S.W.**

**Dec. 25th to Jan. 2nd  
(God willing)**

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.

Please state your age at the time of the School if under 30 years. 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:

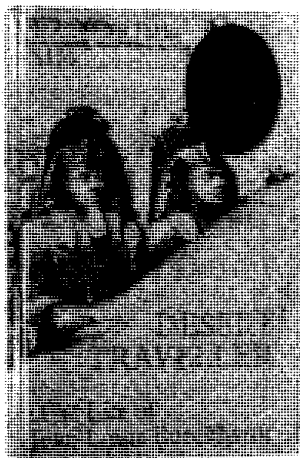
**The Bible School,  
Post Office,  
West Beach, S.A. 5024.**

| NAME (State Mrs./Miss)   | ADDRESS<br>(include Postcode) | Baptised | Ecclesia | Age (or age-group) at Bible School | Relationship of Members accompanying You |
|--|-------------------------------|----------|----------|------------------------------------|--|
| <p><b>ACKNOWLEDGEMENTS</b>—In order to conserve ever-increasing costs, no acknowledgement of reservations will be posted out. Instead, we will forward an Account Form about a month before the School commences. Those requiring immediate acknowledgement, however, will receive same, if they include a stamped self addressed envelope with their application.</p> |                               |          |          |                                    |  |

# BOOK NEWS

## YOUR LOCAL BOOK AGENTS

**DESERT TRAVELLER:  
J. L. BURCKHARDT**



Burckhardt travelled extensively throughout the lands of the Bible during the early years of the last century and became renowned for his comments on his experiences, many of which illuminated the text of Scriptures. His writings were quoted several times by Bro. Thomas. During his expeditions he "discovered" Petra, being the first European to enter that remarkable site; and also explored Egypt examining many of its monuments of past glory including the colossal figures at Abu Simbel established there by Ramesis the Pharaoh of the Oppression. He penetrated Mecca (forbidden to any but Moslems) and lived there for many months as an Arab. We have obtained a small supply of this highly interesting book at the special rate of \$5. per copy to which postage should be added.

• Order now from Logos Publications, West Beach P.O., South Australia 5024.

*In Queensland:*

Bro. R. Bailey, 31 Mourilvan Street, Mansfield, 4122. (Telephone: 49 8562).

*In Tasmania:*

Bro. R. Bracey, 32 Legana Beach Road, Legana, 7251. (Telephone: 30 1326).

*In New South Wales:*

Bro. J. Mansfield, 1 Melville Avenue, Strathfield, 2135. (Telephone: 76 6540).

*In Victoria:*

Bro. M. Islip, 162 Maltravers Road, Ivanhoe, 3079.

*In South Australia:*

Bro. M. Goodwin, 37 Jetty Street, Grange. (Telephone: 356 0436).

*In Western Australia:*

Bro. J. Ullman, 38 Doney Street, Alfred Cove, 6154. (Telephone: 30 4199).

*General Enquiries:*

Logos Office, Post Office, West Beach, S.A. 5024. (Telephone: 356 2278).

### BIBLE READINGS for SEPTEMBER

|    |              |           |              |
|----|--------------|-----------|--------------|
| 1  | 2 Kings 6    | Lament. 2 | 1 Cor. 15    |
| 2  | ..... 7      | ..... 3   | ..... 16     |
| 3  | ..... 8      | ..... 4   | 2 Cor. 1, 2  |
| 4  | ..... 9      | ..... 5   | ..... 3, 4   |
| 5  | ..... 10     | Ezekiel 1 | ..... 5, 7   |
| 6  | ..... 11, 12 | ..... 2   | ..... 8, 9   |
| 7  | ..... 13     | ..... 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      |
| 13 | ..... 19     | ..... 9   | ..... 5      |
| 14 | ..... 20     | ..... 10  | ..... 6      |
| 15 | ..... 21     | ..... 11  | ..... 7      |
| 16 | ..... 22, 23 | ..... 12  | ..... 8      |
| 17 | ..... 24, 25 | ..... 13  | ..... 9      |
| 18 | 1 Chron. 1   | ..... 14  | ..... 10     |
| 19 | ..... 2      | ..... 15  | ..... 11     |
| 20 | ..... 3      | ..... 16  | ..... 12     |
| 21 | ..... 4      | ..... 17  | ..... 13, 14 |
| 22 | ..... 5      | ..... 18  | ..... 15     |
| 23 | ..... 6      | ..... 19  | ..... 16     |
| 24 | ..... 7      | ..... 20  | ..... 17     |
| 25 | ..... 8      | ..... 21  | ..... 18     |
| 26 | ..... 9      | ..... 22  | ..... 19     |
| 27 | ..... 10     | ..... 23  | ..... 20     |
| 28 | ..... 11     | ..... 24  | ..... 21     |
| 29 | ..... 12     | ..... 25  | ..... 22     |
| 30 | ..... 13, 14 | ..... 26  | ..... 23     |

Seven Days Without The Word  
Makes "One Weak"!