

*The*

# *Logos*

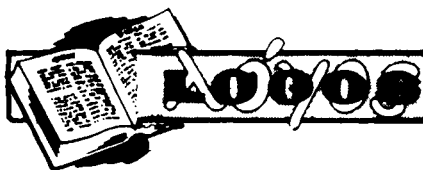
THE OFFICIAL ORGAN OF THE  
**ELPIS ISRAEL CLASS**



" BLESSED ARE THEY THAT  
HEAR THE LOGOS OF GOD & KEEP IT."  
LUKE 11, 28.

VOL 1. Nº 1.

APRIL 1934.



Editorial

## Jubilee Year

*"Thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month . . . and ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family" (Lev. 25:8-10).*

**T**HE seventh month of the Hebrew calendar took place about the time of the year that I am penning this Editorial. This is quite appropriate, for this Editorial is designed to introduce our new volume to you; and this volume is our Jubilee Volume. Behind us are forty-nine years of striving as we peer into the unforeseeable future.

To occupy the position of Editor for half a century is a lengthy time according to human reckoning. Nor have they been easy years. We have faced, and by God's grace, have surmounted many crises; we have made many mistakes. But in spite of crises, and the realisation of mistakes, we have conscientiously endeavoured to steer a right course; and in doing so have felt the Divine help and guidance in developments that have taken place.

Certainly, without Yahweh's help, this long period of activity, as men count it, would not have been possible. And without that help, obtained through the precious privilege of meditation and prayer, we would have succumbed. We have made enemies, sometimes very foolishly, and some of those enemies have not been prepared to overlook, or forgive the indiscretions of youth, as we took up our pen nearly fifty years ago.

Before me is the first number of *Logos*. It was individually typed, and the covers were hand-painted by the late Bro. G. Hollamby who manifested some skill as a sign-writer! Among the articles was "The Objects And Rules of The 'Elpis Israel' Class". It announced:

"Several of the younger members of the Adelaide Christadelphian Ecclesia, after due consideration, decided that in the interests of their spiritual progress, it would be advisable to make a detailed study of the book *Elpis Israel* written by Dr. John Thomas M.D. in conjunction with the Bible.

"A number of young Brethren therefore assembled at the residence of Bro. and Sis.

C. Hollamby, 7 Surrey St., Goodwood, Sth. Australia, on the evening of October 31st 1933, and the first evening meeting was held."

Certain "officers" were appointed; rules of procedure were set down, and among the objectives listed was: "A monthly magazine be conducted by the Class, articles to be contributed by members and other sources." We were appointed as Editor, with Bro. G. Hollamby as sub-editor, and another brother as assistant. The first number appeared in April, 1934.

At first the copies were individually typed, then, with increasing circulation (we soon reached 50 copies per issue!) they were home-duplicated on foolscap sheets, and with Volume 2, the magazine was professionally produced by a copying office! Before this, however, for a period of a few months, I had withdrawn as Editor in chief, to that of Assistant Editor. But as the burden of work remained on my shoulders, it was not long before these positions were reversed.

Those early copies reveal that I had plenty of enthusiasm, but little real ability. To write has never been easy for me. I have not a facile pen, and have greatly admired those who have such ability. Today I look at those early attempts with embarrassment. So many grammatical mistakes, such clumsy expressions! Surely readers were kind to me! In the writings of our pioneers (Brethren J. Thomas and R. Roberts) I had wonderful ideals which I greatly admired; but, to paraphrase the words of Paul: "how to perform that which is good I found not!" I knew what I wanted to say; for this had been gained from the Word helped by the aid of such books as *Elpis Israel*, *Eureka*, *Phanerosis*, *Nazareth Revisited*, *Christendom Astray*, and so forth. But the expressing of these divine principles was poor. The Magazine continued and its circulation expanded, because of its policy, and not through the brilliance of its reporting or writing.

We were fortunate in that older brethren supported and encouraged us. In that regard, my Father, the late Bro. J. Mansfield, was a tremendous help. His enthusiasm for the Word, the completeness of his dedication, his fearless espousal of the doctrines and principles of the Truth, his keen and exhilarating interest in the "signs" were stimulating. He unconsciously provided me with an example to emulate, and his wise counsel (not then always appreciated as it should have been) governed and restrained my youthful and inexperienced ardour. He was then Recorder of the large Adelaide Ecclesia (his Father had been the first Foundation Member), and following his advice we applied for, and obtained the permission of the Ecclesia to publish. With that permission, if not always endorsement, of our activities, we planned to change from a duplicated to a printed periodical. Volume 3, therefore, came out in all the glory of print, with a circulation of 500 copies.

Early in our history an attempt was made to manipulate us. We re-

ceived commendations from brethren of different parts, and articles were submitted for publication. In our innocence we did so. They were well written and cleverly expressed, and we felt honoured by being thus considered. But when we came to ponder them, we detected a deadly error therein. Believing that all readers (including the authors) would be pleased to be corrected according to Truth, we stated our disagreement with the conclusions reached, and drew attention to certain passages of Scripture which underlined the error. Fair-weather friends turned into deadly enemies overnight, and we were subjected to bitter attack. Some had advanced a theory expressing the present possession of Eternal Life, understanding the term as expressing a qualitative and not a quantitative life. We understood the term as Bro. Thomas expressed it in *Eureka*, and rejected the theory as dangerous to the Truth. So we were early plunged into controversy, and we seem never to have been free of it since. But the fact of controversy made the need of knowledge more imperative. It set us to studying more objectively. We had not the aids to help that are so freely obtainable today. Many of the lexicons and concordances were beyond our reach from a monetary point of view, and we spent long hours in the State Library swotting up Greek and Hebrew words and phrases so as to counter the attacks of those who seemed so knowledgeable in those directions. The search for knowledge, the difficulties through which it was obtained, did us good. It consolidated us in understanding. And the pressures brought to bear upon us through controversy likewise played their part in developing a determination in exposition that has stood us in good stead through many a controversy since. Though we have often felt cast down and depressed by circumstances, we have learned not to trust in ourselves. Through half a century of Editorial effort, we have come to appreciate the great comfort and strength that is derived from sharing problems with the Father; and when formidable enemies have arisen, and problems have appeared too great for us to handle (and we have been through a number of such crises) we have enjoyed the comforting consolation of "taking it to the Lord in prayer".

Some who were close friends with us in those days and whose hands were extended to assist us, later turned from the support they once gave, and embraced a different policy, to set themselves against us.

But the work went on. The Elpis Israel Classes increased in number and in size, until the large Adelaide Ecclesia (over 400 in number) had thirteen of them, and their influence was strongly felt throughout the Ecclesia.

And ultimately, out of those classes, developed the Adelaide suburban Ecclesias, such as Woodville, Cumberland, Enfield and so forth. Today, instead of 400 plus Christadelphians in the Adelaide area, there are over 1500, and instead of one Ecclesia there are seven or eight.

Publishing was early pressed upon us. We were recruited by the late Bro. L. J. Colquhoun for Gospel Extension work, and a demand was made for us to



"Honour to Whom Honour is Due"



ROBERT ROBERTS



DR. THOMAS

THE

# LOGOS

Vol. 2

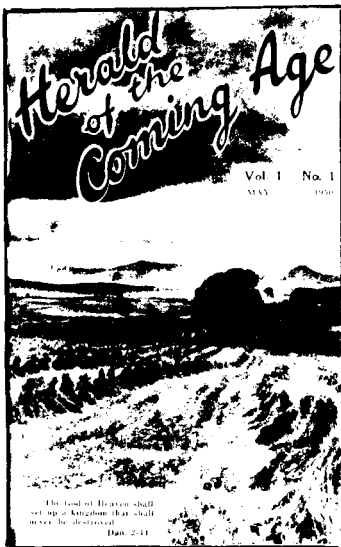
No. 5

"Blessed are they that hear the Logos of God and keep it."—Luke

The Official Organ of the  
"Elpis Israel" Classes.

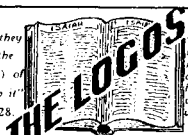
A Magazine Devoted to the Welfare and Encouragement of  
they who are Preparing for the Return of their Master.

NOVEMBER 1936



The land of Heaven shall set up a Kingdom that shall never be destroyed. Dan. 2:44

"Blessed are they who hear the Logos (Word) of God and keep it."—Luke 11/28.



I was constrained to write you exhorting you to contend earnestly for the faith which was once delivered unto the Saints."—Jude

PUBLISHED MONTHLY

VOL. III 1st JULY 1936 No. 1.

DEVOTED TO THE  
EDIFICATION AND SPIRITUAL PROGRESS  
OF A PEOPLE  
CALLED OUT OF GENTILE DARKNESS  
UNTO DIVINE LIGHT.

"By Thy Wisdom and Understanding Have I Obtained Riches."

"Sleep not as do others; Let us watch and be sober."—Paul

Edited by H. P. Marshall,  
With the Assistance of C. F. Price.

Maintained Solely by Voluntary Contributions.

All Communications to be forwarded to the Editors, 62 Denman Terrace,  
West Mitcham, S.A.

## Digest of Truth

OF INTEREST TO THE SEEKER AFTER BIBLICAL TRUTH

Vol. I September, 1944 Number One.

EDITORIAL

### HOPE FOR THE FUTURE.

Mankind has become so dominated by trouble, so filled with the lust of vengeance and hatred, that all sense of proportion has been lost, and the post-war world hangs grim with foreboding. From the Press there pours a multitude of books devoted to the problems of the future, each of which disagrees with the other, so that their combined effect is only to render darker that blackness of fear and doubt that surrounds us all.

Nor are the churches capable of dealing with the situation. Religion has lost its hold upon the people. Men and women no longer go to church to hear instruction upon the Bible, but to have their ears tickled by pleasing phantasies and pleasant musical items. As a progressive, influential, formative power in the life of the nation its force has become sadly de-

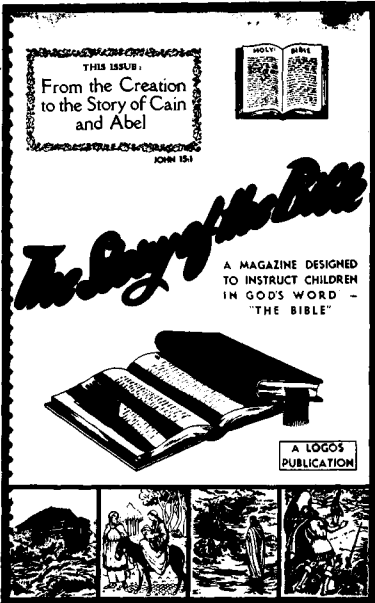
pleted; the church is in decline, and is vainly grappling with the problem of empty pews and the irreligiousness of its members. (Jer. 16:19; 2 Tim. 4:3).

In the surrounding gloom there remains but one ray of light. It is provided by the Bible alone. This book teaches that God has a purpose with this earth. He has not created it to be always the arena of war and bloodshed as at the moment. His purpose is benevolent in its scope, and is designed at the last to bring peace and goodwill towards all men, and to elevate humanity from the morass into which its affairs have sunk with its immorality, war, brutality and bloodshed. "Digest of Truth" is devoted to bringing before its readers facts concerning this grand and glorious purpose which will surely fill them with hope and confidence for the future when "the glory of the Lord will cover the earth as the waters cover the sea." (Hab. 2:14).

### THERE IS ONE FAITH— Ephes. 4:5

This Faith is the only means of Salvation which God has provided. Christendom presents a veritable babel of faiths. This

condition of affairs was referred to by Christ in his query:—"When the Son of Man cometh shall he find (the) faith upon the earth?" (Luke 18:8). "Prove all things" saith the Scripture. Hence the true faith



Number 1 November-December 1969

# The GOOD COMPANION

The Christadelphian Sunday School Magazine

Correspondence should be addressed to the Editor, P.O. West Beach, S.A. 5024

DISTRIBUTED BY THE CHRISTADELPHIAN SUNDAY SCHOOL ASSOCIATIONS

## OUR FIRST NUMBER

Dear Reader:

I am pleased to say "hello" to you through the pages of this new Magazine. Actually, this is not the first number. "The Good Companion" magazine was first commenced over sixteen years ago, for a group of about 50 young people. Later it became the "Story Of The Bible," and in that form, it has brought the message of the Bible narrative to many throughout the world.

Now "The Good Companion" is revised specially for the boys, girls and young people of the Christadelphian Sunday Schools. Well over 1,000 copies of this issue have been produced and are being read by young and old in the great family of Sunday Schools throughout Australia.

You will read of Sunday school activities from all parts of the Commonwealth. As well, there will be short articles about some of the interesting lessons being discussed in Sunday School. One is published in this issue about the greatest king that ever lived. Don't forget to read it. You will find it helpful in your Sunday School studies. There are also competitions and puzzles for you to test your knowledge and skill.

But why call this, "The Good Companion"?

The word "good," indicates that which is beneficial. In its true form, it is also associated with God Himself -- from Whom all goodness flows. Therefore this Magazine is different to many papers

Page 1 — Front cover of the First Number of Logos — each copy individually typed on foolscap paper — Commenced April 1934

Page 5 — Top left — The Second Volume — professionally duplicated.

Bottom left — The Third Volume — printed with a circulation of 500 copies.

Top right — *Herald of the Coming Age* — a Magazine setting forth fundamental doctrines and prophecy, and issued bi-monthly. Commenced May, 1950.

Bottom right — *Digest of Truth*, a newsheet commenced 1944.

Page 6 — Top right — *Christadelphian Expositor* — a verse by verse exposition of Scripture. Commenced January, 1973.

Top left — *Story of the Bible* — narrating the Bible story. Commenced May 1956.

Left — *The Good Companion* — now called *Good Company* designed for use by all the family. Commenced 1969.

produce our own books. *The New World Order*, *The Jewish Problem*, *The Divine Charter For the Future*, *War With Russia Is Inevitable*, and *Compel Them To Come In*, were all written by Bro. J. Mansfield, and edited and published by Logos endorsed by the Adelaide Ecclesia. Then there came request for a Newsheet, and we commenced producing *The Digest Of Truth*. In May, 1950, at the request of the Adelaide G. E. S., we commenced a companion Magazine, issued bi-monthly *Herald Of The Coming Age*. An issue of 5000 copies was printed, and some 31 volumes have been produced. Circulation has soared, and a recent number had a printing of 100,000 copies. This Magazine has been translated and printed in other languages.

Logos was also responsible for initiating an isolation service, forwarding study notes to members and classes in isolation; and in that area, it pioneered a Correspondence Sunday School which was later taken over by Bro. L. J. Colquhoun, and today continues in the Sunday School Association under Bro. A. Edgecombe.

Meanwhile, the *Elpis Israel* Classes had extended throughout Australia, and in other parts of the Ecclesial World, and we commenced Ecclesial Special Efforts, first limited to areas throughout Australia. These extended from centres in Western Australia to the eastern states of Victoria, NSW and Queensland. Travel is easy today, and young people seem to have the resources to indulge themselves in that luxury; but that was not the case then. Ecclesias, frequently, could not afford to import speakers for special efforts, so travel expenses became a charge on the speaker; who may be, in addition, frankly criticised by the host Ecclesia if his service did not come up to scratch!. Hence only calls of dire necessity could be answered; but the results were commensurate with the desire, effort and sacrifice put into it. We recall with great pleasure those pioneering efforts. We have seen Ecclesias revive and strengthen as a result of classes formed along the lines laid down in the first number of *Logos*, based upon the study of the writings of the pioneers. We need something to revive that enthusiasm today.

In 1953 we commenced the first of our overseas tours visiting England and Germany in the service of the Truth, and Israel to view the Land at firsthand. The impact remains with us to this day; and we have recently re-read with great pleasure and sympathy the long diary which we wrote at the time, and which a beloved brother had specially bound for us as a gift for us. Many hands were extended to help us. We recall with great affection the dedication and labours of such as the late Bro. A. Cherry of UK, and his son, Bro. S. Cherry.

In 1955 we received request from Sister Banta of USA to reprint a book entitled *Bible Talks*. But the book was copyright, and we were not permitted to do so. We offered to purchase the copyright, but this was refused, even though the book was out of print. We warned the owners that if permission was not granted, we would contemplate producing our own account of the Bible story. Permission was withheld, and at the continued request of Sister Banta, we commenced *The Story Of The Bible*. By coincidence, this monthly magazine commenced on an April (1956) as its parent *Logos* had done. Some fourteen volumes were produced to cover the whole Bible, and it was enthusiastically received by both young and old. We made many friends through *The Story Of The Bible*, and in those days young people would write to us from far and near

## Volume Fifty

LOGOS

— and still continue to do so. Sometimes now their children!

So now we were producing three magazines and a newsheet, and the pressure was heavy. It demanded heavy sacrifices by my sister-wife and family, which they shouldered. Preaching efforts frequently took me from home; often an evening was given up to wrapping magazines for despatch. Other activities were also crowding in. We commenced the Gospel Proclamation Association in order to extend the preaching of the Truth in areas outside of the local scene, as meanwhile *The Herald Of The Coming Age* increased in circulation.

Verse by verse expositions of the Scripture were requested of us, and so we produced complete expositions of books of the Bible: Song of Solomon, Revelation, the Minor Prophets and so forth. A request was made by Bro. L. J. Colquhoun that we should produce something to take the place of *The Story of the Bible*, and so in January 1973 the first number of *The Christadelphian Expositor* appeared. Nine volumes have since been published, and complete expositions in depth of Genesis, Exodus, Leviticus, Ruth, James to Jude and The Apocalypse have been published.

In November/December 1969 the first number of *The Good Companion* appeared, produced by Bro. G. E. Mansfield, but issued in conjunction with Logos. Here, again, circulation has increased over that of its parent magazine.

In addition to these published works we have also in bound form some fifty volumes of personal diaries, so that, in all, including the 49 volumes of *Logos*, some 120 books have been produced.

In 1960 we commenced the first of our visits to the States and Canada; and the next year included South Africa.

Since then, numerous tours have been undertaken including visits to New Zealand, Canada, USA, South America, U.K., Europe and conducted tours to the Middle East. In 1962 at the invitation of the Townsville Ecclesia a Bible School was commenced in Australia; and in all, as speaker, both here and abroad, we have attended over 100 Bible Schools!

This will appear to the reader as a lot of work; we hope he does not imagine it to be a lot of boasting. It is not intended as such. We were asked to write this Editorial. We contemplated tearing it up when it was written. But we agreed to publish for several reasons that emerge from it. The activity would have been impossible without the co-operation of those of like precious faith. There have been many brethren and sisters who have sought to help, and whose humble labours have lightened our hands more than we can express. That is the first lesson. It is the lesson of co-operation. Let Ecclesias learn that lesson if they wish to progress. The Truth provides us with tremendous power if we work together for its extension both within our own communities, as well as expounding it outside. Let us not despise the humble efforts of the least endowed among us. Let us draw closer the bonds of love and fellowship, labouring in our individual ecclesias, that we may be strengthened to withstand the pressures from without. And let us learn to separate the wheat from the chaff in the exposition of the Word. The writings of the pioneers can help in that regard.

Secondly, whatever has been accomplished has been done by recognising the value of time. Paul exhorted the Ephesians to "redeem the time". Time is something that is apportioned out to each of us in equal amounts. There are sixty seconds to every minute, and we cannot stretch it into 90 seconds. But

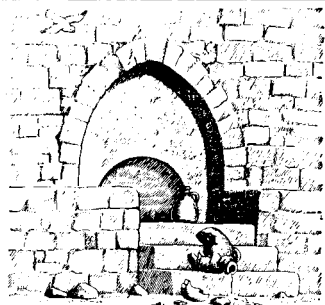
we can effectively use those sixty seconds in the performance of our labours. We can become masters of time in that regard, and not slaves of it, we can use it and not abuse it. Those young brethren who met together fifty years ago in the home of the late Bro. & Sis. C. Hollamby, could not have philosophised on the value of time as I have done in this paragraph, but in their enthusiasm, they did take hold of time to as certain extent and bend it to their will. In their inexperience, they recognised their need, and set about supplying it. Yet, as I think back over my life, I realise that I have wasted much of time, and that I could have used it better. This was forcibly impressed upon me recently. Adelaide had experienced heavy floods which followed in the train of disastrous fires. Among the places affected was the library of my home. Many books were badly damaged, including personal diaries. One time such a tragedy, if tragedy it be, would have upset me beyond all measure. But I have reached the age of discretion! The books had to be all taken out of the room and dumped elsewhere. When this was done I sat down in the midst of the untidy heap and pondered the effort that had gone into making them. I ruminated on the fact that all the strivings of life, in whatever field of endeavour, must be subordinated to one great objective: the Kingdom of God. Nothing else matters in comparison with that: not even the ruin of all these books!!

And one final and inexorable fact is this: we may, indeed, see the conclusion of the year before us, but it is certain that in the absence of the Lord, we will not witness a further jubilee. Yet time seems to have flown by. We look forward to the epoch when in a very real sense "time shall be no more." How grateful we ought to be that we are acquainted with the divine program, and that we can see in the happenings of the moment a shaping up of affairs for the required and final issue. What is the source of that enlightenment? The Scriptures, of course. But who has opened out to us the meaning of the Scriptures? The answer is, the writings of the pioneers: books like *Elpis Israel* and *Eureka*. So we enter our jubilee of effort in the literary realm as we commenced it in 1934: by urging that renewed effort be given to the meditative reading of the writings of our pioneers; and particularly those that concern the political situation at the time of the end. By so doing, we shall safeguard ourselves against rash conclusions in regard to mere passing events upon which God's revelation has little or nothing to say. Let us, in harmony with Brother Thomas' counsel, keep our minds centred on the great, unmistakable requirements of prophecy, such as the development of Israel, the revival of Papal influence, the growing might of Russia, the gradual emergence of the two feet of the image in Europe, the growth of violence, crime and wickedness, the increasing disrespect for the things of God, the realisation that we have reached the Time of the End, and the Lord's coming is at hand. He, and he alone, will judge the worth of any effort, and in spite of what we may think, much of what we may imagine has been of benefit may be set aside as worthless, mere chaff. What will stand the test of time and the Judgment Seat are not writings setting forth what others should do, but the extent to which we have moulded into our lives the divine virtues incorporated in the imperishable name of Yahweh. Only the Judgment Seat will reveal whether our efforts in that direction have been successful or otherwise.

*J. Mansfield*

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# ***The Book Of Ecclesiastes***



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*Ecclesiastes is the inspired description of failure when any work is undertaken without God in view; and of pessimism when life is governed only by things “under the sun”, and the higher purpose of creation is forgotten or ignored. The book reveals that true wisdom, will inevitably draw its possessor to a wonderful conclusion (Ch. 12:13-14). Unfortunately “the world by wisdom knows not God”. Its cleverness is not a manifestation of true wisdom but human ingenuity driven by folly; hence it fails to reach the great Conclusion.*

## **The Author**

Although many have argued to the contrary, there can be no reasonable doubt that the Book of Ecclesiastes was written by Solomon. There is little or no difficulty in tracing the identity of the “son of David” who reigned as “king over Israel in Jerusalem”, who had come to “great estate” and had “gotten more wisdom than all they that have been before me in Jerusalem” (Ecc. 1:1,16; 2:9; 1 Kings 3:12), who, moreover, was a teacher, a writer, and famous in proverb (Ecc. 12:9,10; 1 Kings 4:32-34).

Some ask: Does it matter by whom the book was written? In one sense, No; in another, Yes. How greatly are Moses’ writings enhanced by our knowledge of the man who wrote them, and can we not say the same of those of Paul? In like manner a book writ-

ten by Solomon, the wisest man that ever lived, comes to us with added interest through our knowledge of the author. Although the writers of the Scriptures were moved by God to perform their task, the process was not merely automatic. God largely used the individuality of men. Their thoughts, their actions, their experiences, and their works have all been employed to impress upon us truths useful to our salvation. The Spirit has stamped the man Moses upon his writings, and the man Paul upon his, and Solomon upon his.

So we turn with interest to the Book of Ecclesiastes, knowing that God employed in its production the wisest, the richest, the most powerful, and the most renowned of Israel’s kings. Reasoning naturally, we should say, what a power for good we shall find

that Solomon exercised, what an example of uprightness we shall see exhibited in him. But how such a view has to be qualified as we look more closely into his life.

### The Theme

In the writing under consideration, Solomon devotes himself not to particularising the events of his life but to summing up his experiences. The details of his life must be sought elsewhere. A knowledge of these is necessary, however, if we would understand aright the reflections to which he gives utterance. When we examine the Book of Ecclesiastes side by side with the inspired account of Solomon's life we find that it reveals the sad picture of a man who, in substance, says: "Do as I say, but do not as I have done." It contains the writings of a wise man on the folly of his own actions. It shows, moreover, that wisdom did not stand Solomon in the place of righteousness.

### His Weakness

"Fear God," says the wise man, "and keep his commandments: for this is the whole duty of man." Sound advice, but did Solomon follow it? The Scriptures say that he did not. In many ways he set aside the Mosaic enactments, and flagrantly so, in the matter of his alien marriages. Although Solomon does not directly mention this subject in the writing before us, he none the less reveals the working of his mind in relation to it: "I applied mine heart to seek out wisdom and the reason of things and to know the wickedness of folly, even of foolishness and madness, and I find more bitter than death the woman whose

heart is snares and nets and her hands as bands: whoso pleaseth the Lord shall escape from her, but the sinner shall be taken by her." What a significant comment is this upon his own experience — experience reached as we know not by observation, but by experiment. That Solomon did not escape the type of woman to which he refers is shown by the altars which he built around Jerusalem to Chemosh, Molech and other heathen deities worshipped by his wives. As we read elsewhere his conjugal partners consisted of no less than a thousand, although God had said that Israel's Kings were not to multiply to themselves wives. They included princesses from Egypt, Moab, Ammon, Edom, Sidon, and Heth. It is remarkable that this wisest of all men gave to his heir an Ammonite for his mother!

Very pathetic is Solomon's comment on his experience in this connection. He selects a number exactly equal to that of his wives and says: "Behold this have I found, saith the Preacher, counting one by one to find out the account: one man in a thousand have I found, but a woman in all these have I not found." What a confession for such a man to make with his thousand wives in view. Not one of them worthy of the name of woman. That there were God-fearing women in Israel at that time we cannot doubt, for Solomon's own Book of Proverbs contains a beautiful description of perfect womanhood. The passage is well known: "Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely

trust in her, so that he hath no need of spoil. She will do him good and not evil all the days of her life . . . Her children arise up and call her blessed; her husband also and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favour is deceitful and beauty is vain; but a woman that feareth the Lord she shall be praised. Give her the fruit of her hands and let her own works praise her in the gates" (Prov. 31:10-12,28-31). Such a valuable helpmeet fell not to Solomon's lot, though it probably did to some of his neighbours. The reason is obvious. God-fearing women were not to be found among the princesses of Egypt, Moab, Edom, Ammon, Zidon, and Heth.

### **The Danger of Unwise Marriages**

How often are those who contemplate an alien marriage heard to say: "I shall never forsake the truth." Let such give heed to Solomon's terrible example. Let them remember that with all his wisdom he was unable to resist alien influence, and the result to him was "more bitter than death". Speaking of the idolatry into which his unfaithful alliance led him God said: "Forasmuch as this is done of thee and thou hast not kept My covenant and statutes which I have commanded thee, I will surely rend the kingdom from thee and give it to thy servant."

We, no less than Solomon, are called to rulership in the kingdom of God. Now is our testing time as to whether or not we will keep God's commandments in the matter of friendships and alliances as

in all else. If our desires go out to those who are not of the Israel of God, we shall be deemed unworthy of a place in the Kingdom.

### **Contrast With Paul**

Had Solomon utilised his wisdom in choosing the way of truth (as his great anti-type is described in Psalm 119 as doing), what a different example he would have provided. No marvel that in summing up his experience he should say that he hated his labour, that he hated his life, "for all is vanity and vexation of spirit." What a contrast to the summing up of that Jewish prisoner in Rome — he who was deprived of liberty, bereft of worldly possessions, forsaken of most men and had martyrdom staring him in the face. "I have fought a good fight," said he, "I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them that love his appearing."

Let us heed what Solomon says, but let us not do as he did — let us not buy our own experience in wickedness. There is a saying that experience is a dear school, and he that will learn in no other is a fool. Solomon found the truth of this to his cost, for the time came he tells us, when he said: "I will be wise, but it was far from me." He could not escape from the effects of his wilful sinning against light.

Let us heed the lesson. "Give us of your oil," or, in other words, "I will be wise now," will be the cry of the virgins who have sinned



against the light. But it will be too late. As it was with Solomon, so will it be with them, wisdom will be far from them, and regrets will be unavailing to take its place. The words addressed to Solomon

will find application to them: "Forasmuch as this is done of thee and thou hast not kept my covenant and my statutes which I have commanded thee, I will surely rend the kingdom from thee."

C.J.

### Editorial Note

The Scriptures depict its characters with stark realism shorn of any ameliorating conditions, and sometimes we tend to get a distorted picture, imagining that circumstances today are never as bad as then. As a result a grotesque picture of Solomon emerges that represents him as being completely libidinous.

But if *The Book of Ecclesiastes* is carefully studied to obtain the full picture and its real message, some wonderful principles emerge capable of guiding us in wise counsel. Among them are these: (1) Yahweh has set the hope of eternity in the heart of man, without which he will never come to understand the divine purpose (Ch. 3:11); (2) Solomon conducted the experiment of seeking the greatest good (even through tasting folly) in order that others might be warned, and avoid the pitfalls of life (Ch. 1:12); (3) God is the Giver of every good and perfect gift, and this should be acknowledged even in the material blessings of life (Ch. 3:22); (4) The travail, sufferings and frustrations of creation are designed to lead a thinker to God (Ch. 2:26); (5) There is a divine purpose guiding events, leading to a time of general Judgment (Ch. 3:17); (6) In view of these things, the normal circumstances of everyday living should cause a thinker to realise that the greatest thing in life is to "Fear God and keep His commandments", for such makes the whole man (Ch. 12:13).

In the light of this, consider again Solomon's comment upon "the woman" of Ch. 7:26-29. A general mistake is made if it is thought that he is comparing "a man among a thousand" with his many "wives". What we believe he is saying, is that he has discovered a truth greater than that which the most profoundly wise man could hope to find of himself.

Consider the evidence. He is not referring to wives many, but to one woman in particular: "I find more bitter than death *the* woman, whose heart is snares and nets . . ." (v. 26). The reference is not to any woman or any women, but to *the* woman; to such a woman as is described in Prov. 2:16-22: who "forsaketh the guide of her youth, and forgetteth the covenant of her God" (v. 17). His wives were not in that category, but worshippers of pagan gods. With the exception of his Egyptian bride, for whom he provided a palace adjacent to his own, most of Solomon's "wives" had separate dwellings away from Jerusalem on the Olivet range of mountains. He is not noted for a numerous progeny, so it is obvious that most of these women were "wives" in name only for the purpose of State, as was then the custom. They were really women of the harem, with whom he did not personally associate, but were accepted by him in order to forge alliances with surrounding nations. Accordingly he permitted them their national forms of worship, and it is for this that he is particularly condemned. In doing so he made himself "a friend of the world" (James 4:4). He was not necessarily a promiscuous man.

When Solomon wrote: "A man among a thousand have I found" — he did not mean that he had found among his male companions one who was superior to his thousand wives. We do not believe that he had his wives in mind when he made that statement. "One man among a thousand" was the title given to a re-

deemer. It is so used in *The Book of Job*: "If there be a messenger with him, an interpreter, *one among a thousand*, to shew unto man, his uprightness: then he is gracious unto him, and saith, Deliver him from going down into the pit; I have found a ransom" (Job 33:23-24). In this statement, the title *One Among A Thousand* is used to describe a Saviour who can provide a ransom to deliver from death. The term "thousand" incidentally, is from a Hebrew word that can signify the head of a family, or the family itself. So what Solomon is stating is that whilst we need to be on our guard against "the woman" who will lead from God (and he elsewhere uses that term to describe an apostate Israelite of either sex as well as a worldly minded Gentile, and, figuratively, the unfaithful women of *The Apocalypse* — Rev. 17), he announced that he had found a Redeemer and a Saviour who could rescue his family from the pit. That Saviour was the greater Seed promised his father David. When Solomon said: "This have I found, weighing one thing after another to find out the account, or reckoning" (v. 27, mg.), he does not mean that he is counting up his wives one by one, but the benefits, privileges and attributes granted unto him. But above all the comforts and material benefits granted him he had found his "one man among a thousand", that is, his Redeemer. The problems of life had drawn him nearer to his God and the seed of redemption, the Saviour of his thousand, or family, promised unto his father. This would suggest that *The Book of Ecclesiastes* was written at the close of Solomon's life, and is a summary of his experiences throughout. It is properly placed in the Bible before *The Song of Solomon* because that book expresses in poetic and parabolic language the sweet intimacy possible through the promised Redeemer, leading to the Marriage of the Age to Come. Notice that Solomon sets aside both man and woman in favour of the "man among a thousand". The woman he found as designing (v. 26), the man as seeking out "inventions" that lead from God (v. 29). Turning from both, he sought the promised Redeemer, who since then has made his appearance on earth, and for whose return we daily wait. Ed.

### Paul's Boasting (See 2 Cor. 7:14)

Why did Paul boast? Not to gratify vanity, or to please the flesh in any sense. Paul assumed the role of a fool (yet not a fool) for the edification and salvation of others (2 Cor. 12:11; 11:16). He did it as a means of opening the eyes and awakening the dull senses of an ecclesia that was being cajoled by imposters. He did it to antidote the pernicious schemings of unprincipled men who had wheedled themselves into the good graces of the brethren by a cunning and hypocritical display of Christian virtues. He did it to close the lips of "false apostles," "deceitful workers," contemptible detractors, who sought by foul means to destroy the invaluable influences of Paul in order to exalt themselves and push their "damnable heresies" (2 Cor. 11:12-15). Paul's glorying was not ordinary boasting, which is objectionable to God and man. The common boaster works, as did Paul's adversaries, for an unworthy or wicked object. His self-advertisement is simply to feed his vanity or conceit, or to hoodwink others, or to secure both these questionable ends. How unlike was Paul in this! The apostle's boasting took the form of a splendid argument and a Christ-like appeal. Briefly stated it was this — "Why listen to my enemies more than to me? Are not my credentials divine? Have I not, for the Truth's sake, toiled harder and suffered more than they all?" No, the case of Paul is not on all-fours with the self-glorification of the braggart. To try to make it so is to do Paul a great wrong. The apostle, in his teaching condemned this sin, and in his life set men a worthy example (1 Cor. 4:6,7). Lovers of self and fleshy boasters, says Paul, are to be to the front in the last days (2 Tim. 4:2). A.T.J

**In Isolation**

"Since changing our address we have not receive *Logos*, and would appreciate obtaining back issues from you. We have really missed this communication with those of like precious faith expressed through the articles contained therein. Since we have come out of isolation, we have learned to appreciate the fellowship of those of like mind. Isolation was a valuable experience in that we learned to strengthen ourselves in the Truth, but we would not recommend it; for its dangers are also obvious. Great help was obtained through letters and other contacts with our brethren and sisters in other parts. We learned that we cannot remain stagnate in the Truth: we either progress or regress. Constant contact with the Word is necessary". — T.L. (NSW).

*(We, too, were in isolation once, and can appreciate your comments. The Proverbs declare: "iron sharpeneth iron; so a man sharpeneth his countenance of his friend" (Prov. 27:17). That is a fact of life, and of the Truth. Fellowship can help us in that way. By communication with others, our interest and love of the Truth can develop. Where there is no interchange of such*

*thoughts, it can stagnate, which is retrogression. We are glad that you found "Logos" of help in your need. — Ed).*

**From Detention Camp**

"Dear Sister Lugar,  
"Loving greetings in our common Hope of Salvation".

"Thank you very much for your letters, and for seeing to the arrival of *Logos* magazine here in detention. This is all very much appreciated and has been of great benefit to me.

"First let me bring you into the picture with regards the new Act. As you heard I was told by the Superintendent of D.B. that my release was imminent, although he could not be specific. Since then, more information has come to light, but only as recently as last week. Naturally, up until then, I had received rumours and speculations, but these get the attention they deserve — virtually none at all! Last week however, a newspaper quoted the Minister of Defence, Magnus Malan, answering a question about the enforcement of the new Act. I cannot recall his precise words but there were three main points arising:

"1. The mid-year July intake will still be sentenced to three years de-

tention;

"2. The only intent setting up 'a board' 'hopefully early next year' to sort out the usual red tape; and,

"3. The new Act is not the priority everybody originally thought it was.

"So at this stage, I am 90% expecting to spend the rest of my term, another 2 years here. I have really seen the hand of the Almighty working during my stay so far, and the purpose of my stay is abundantly clear, even if there is no more to it than I can see at this time.

Through some serious self-examination, I can see that if Yahweh sees it the way I do, there is no way I'll be out of here within two years, unless of course the Lord returns. Without being boastful (it is not my intention), I believe that my experiences have been to my improvement on what I was one year ago! Now if this continues to happen during another 2 years in detention: good and well!

"One of my problems is procrastination. Hopefully this will explain (definitely not excuse!) the reason why I have not arranged with you, future *Logos* subscription. I have meant, for a good while now, to pay for my own copy since this is within the means at my disposal. How very selfish of me when another, less fortunate than myself,

# Volume Fifty

## LOGOS

could have received a copy (his own), or in some way helped to the Truth through the effort expended rather on me. Thank you for going to all this effort and may the Logos staff and benefactors be blessed for it in the glorious 'age of ages'.

### A Prayer

Though writ in dust, we thank thee, Lord,

That thou to us hast given

The sweet assurance of Thy Word,

That some are writ in Heaven.

Thou knowest, Lord, how weakness bars

The way we fain would go;

How earth's miasmas dim the stars,

And quench the spirit's glow;

Then let Thy spirit in us stir,

As light within the gem. Look on us, as Christ looked on her

Who touched his garment's hem.

— By Bro. C. A. Ladson.

Son-in-Law of Bro. Roberts.

"In the bonds of love and Truth. Your brother in the service of Christ Jesus". — C.K. (Sth. Africa).

*(The Apostles "rejoiced that they were counted worthy to suffer shame for his name (Acts 5:41), and it is encouraging and stimulating to see that you do also. It provides a wonderful exhortation for others to follow, and your cheerfulness is a practical demonstration of the exhortation of Peter: "If ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled..." (1*

*Pet. 3:14). Meanwhile, we are assured that the Lord will suitably reward any sacrifices that we may be called upon to endure, and in anticipation of such, he proclaimed a blessing on those who endure evil against them for his sake. "Rejoice, and be exceeding glad," he declared, "for great is your reward..." May the time of reward be soon.... Ed.).*

### Mid-West Bible School (USA)

The Midwest Bible School was, once again, a joyous gathering place for brethren and sisters from Britain, Canada, Australia and the U.S.A.

Spiritual food was provided each morning, afternoon and evening from various areas of the Scriptures through the willing labor of teachers of adults and teachers of children.

The school pivoted



**The Ecclesia In Guyana (W.I.)**

Christadelphian Hall and Ecclesia at Fyrish Rd., Corentyne, Berbice, Guyana, South America.

around the morning classes of brethren John Martin, Colin Badger and John Roberts: a combination of addresses showing forth the love and care of God for Israel in the days of Samson, in the problems of Israel that Hosea had to deal with, and finally in the deep significance of the details that formed the background of the Memorial Service and doing this "in memory of me".

Besides the originally scheduled classes many other activities kept the school humming from 7.00 a.m. to 10.30 p.m.

So it is with thankful hearts that we can look back upon those evidences of the love of our companions who have labored to bring our own and our childrens' minds closer to the mind of God.

If the Lord will, the 1984 School will be held at the same location, Hanover College, Indiana, July 28 through August 5. — J. A. Higham (USA).

### Why Was Israel And Not David Punished?

"Why was Israel punished as recorded in 2 Samuel 24 instead of David, seeing that it was he who numbered the people?" — Unanswered Bible School Question.

(The key to the answer is found in v. 1: "the anger of Yahweh was kindled against Israel, and He moved David to number the people." Whilst we are not specifically told the cause of Yahweh's anger, the context suggests that it was to do with the banishment of David. In favouring Absalom and rejecting David, the people had turned against Yahweh's

appointed Messiah, and therefore were deserving of the punishment that fell upon them. At the same time David also was humbled and taught a lesson, for in numbering the people he was putting confidence in flesh. The narrative states that Yahweh "moved David," but He did this, not by direct manipulation, but by control of circumstances, by allowing David's enemies to manifest themselves. In the face of their apparent strength, and rather concerned as to whether the nation's loyalty could be trusted, David was induced to number those he felt he could rely upon. God "moved" him to do so by permitting those circumstances to arise, and so testing him. When the realisation of this was brought home to David, he was given choice of three things, and his selection shows that he had learned the lesson. He could choose seven years of famine, three months of defeat, or three days' pestilence. He chose the last, and in doing so proved to be a man of integrity. Had he chosen famine, his status and wealth would have guaranteed his own immunity and that of his family; had he chosen war, his own personal safety would have been in no danger, for he no longer went forth to battle (2 Sam. 21:17); but in choosing pestilence he deliberately shared the risks that fell on the whole nation without respect of persons. — Ed.).

### Appreciation

"Please find enclosed a small token to help with your work in the service of the Truth. We appreciate

the amount of work and cost involved, and like to share it with you. However, I find it hard to express my thoughts, so all I can say is: May Yahweh be with you all in your efforts in the service of the Truth." — D.S. (WA).

(Your material support is appreciated, and particularly your very kind expression on our behalf. We delight to share our studies with you so that we mutually profit. — Ed.).

### Contending For The Faith

"May I take a moment to comment on your Editorials. I find them timely and strengthening. The Brotherhood faces problems today, and need practical answers such as your words provide. We need both sound doctrine and clear understanding of Scripture and the issues of life. I wonder how many brethren reflect on the words recorded on Logos by Bro. Thomas: 'Do what is right, be valiant for the Truth, teach it without compromise . . .' If only more would hold fast to those things once delivered to the saints, there would be less of our community advancing strange ideas which undermine true doctrine. We are living in the last days, and need to exercise care. We long for the coming of the 'Son of Righteousness'. I urge you to continue to hold fast to what is right, and conclude with Bro. Thomas' words: 'teach it without compromise, and all lovers of the Truth will approve you, for all others, you need not care a rush'." — J.R.P. (USA).

(We need a sound understanding of what is right, a determination to

# Volume Fifty

LOGOS

set it forth, and a thoughtful consideration of the circumstances and conditions of others whilst doing so. We are very conscious of our failings in those areas, and whilst endeavouring to set forth the principles of Bro. Thomas, look forward and pray for the Lord's coming, and the solutions to problems personal, ecclesial and universal as only he can provide. — Ed.).

## Correction

"Receiving *Logos* and *The Expositor* are among the nicest things for me as we wait for the return of our Lord and Saviour. We appreciate the time and patience your Committee puts into it.

"Regarding the article in *Communications* regarding our Spanish Sister Julia Alados. Her husband is Alfredo, and her son is Julio. However, she has never been out of Spain, and it was Bro. G. Smith who did all the journeyings to Spain from South America in 1967 to interview Julia, and then journey to England for another brother to accompany him to Madrid, where the two baptised her. God be praised for such servants of the Lord Jesus Christ" — D.W. (USA).

*(We met Bro. G. Smith, we believe in South America some time back, and learned with interest and admiration of his painstaking dedication in the work of the Truth. May all such labours reap their fruit in the Age to come. — Ed.).*

## Back Issues of Logos

"Is it possible to obtain back issues of *Logos*? If so

please advise what issues are available". — M.W. (USA).

*(We can supply you with bound volumes of "Logos", vol. 46 at a cost of \$8.50 plus postage. The Volumes are attractively bound in maroon covers with gold lettering on the spine. They include the "Ecclesial Calendar" in addition to the normal magazine. — Ed.).*

## The Bible Companion

"A few weeks back I treated myself to a large, new R.V. Bible. It has nothing but the text, other than chapter and verse numbers. I decided to suspend the *Bible Companion* for an experimental period, and be guided by the chapters as indicated on my wall-calendar! It worked splendidly! I found I was able to give more time to it, and check the references to passages elsewhere. Hitherto, I have been a 'willing slave' to the familiar patter for over fifty years; but I now wonder whether our highly esteemed Bro. R.R., the 'inventor' of the system, would still have maintained it, had he reached the mid-70's, where I am now. All this may be trounced by many, but to me it makes common-sense — which is something God has given me in my later years. And there is something to show for it, in the notes that are steadily building up!" — C.W. (U.K.).

*(Brother Roberts made it clear that if any found a system of Bible reading better adapted to their circumstances, they should use it. You have evidently found such a system for yourself. But though I am*

*not yet in my mid-seventies, I am rapidly approaching that time, and I find the "Bible Companion" an system excellent — though I do not limit my study to those daily readings. I find that the three sections of readings provides me with depth in my knowledge of the Word. I do the "daily readings" for general reading, not for specific study. Currently, I am studying Judges in preparation for "The Christadelphian Expositor" — God willing. In addition, I do the "daily readings" with other members of the family, but as I do so I set myself a task, and find the readings much more interesting and exciting by so doing. I keep a notebook by my side, and set myself a subject, then look for references illustrating or supporting it. For example, this year, I determined to search out every references relating to the Millennium — not to Christ's return, or the events that will take place before the Millennium commences, but to those that illustrate the way of life on earth, when the Temple has been build, and all are subject to Christ. I make a note of these, then type them out in full, with the object, later, of setting them in proper order. This year I have collated 44pp. of typed quarto sheets, and this has given me a much better concept of the Millennium. I therefore find the Daily Readings as set down by Bro. Roberts most profitable. And because I must have every reference in the Bible relating to the Millennium, I must read them all! This is an easy, simple, effective and exciting method of Bible study. Or so I have found. — Ed.).*



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# God Manifest In The Flesh

(9)

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*Short articles from the pen of Bro. Thomas  
on the subject of God Manifestation  
particularly in relation to the  
Lord Jesus Christ.*

## THE SON OF MAN ON THE CROSS AND IN DEATH

Between the two living manifestations was interposed the death state. In this state the Cherubic Flesh was deserted by the effluence of the Eternal Substance. The effluent spirit forsook Jesus when he exclaimed upon the cross "My Ail, my Ail, why hast thou forsaken me?" The effluent power by which he had taught and worked was withdrawn from him for some time before he died. The spirit no longer rested upon the cherub, yet that cherub continued to live as other men. In process of time he expired. He was, like the cherubic vail of the temple, rent in twain. It was no longer affirmable that "I and the Father are one," but that "I and the Father are twain," for the Father was no longer in him, nor he in the Father. In the tomb of Joseph of Arimathea, the body was in the condition predicted in Psa. 38 — "Yahweh's arrows stuck fast in it, and His hand pressed it sore. There was no soundness in the flesh, its wounds stank, and its loins were filled

with a loathsome disease: feeble and sore-broken his lovers and friends stood aloof from His stroke, which had consumed him and laid him low in a horrible pit." This was the death state of the cherub. Will any one affirm that that body was the Father? That it had lived in the world before the world was? That it was the Creator of all things? Nay, it was the flesh only in which sin was condemned, and had it been left there, it would have crumbled into unprofitable dust (Psalm 30:9).

But, in the wisdom of the Eternal substance, this could not be permitted. This flesh must be born again, and its ears opened (Psa. 40:6; Heb. 10:5). The Eternal sent forth His spirit, and "healed his soul" of that "evil disease" which his enemies said, "cleaved fast unto him, that lying down he should rise up no more." (Psa. 41:8). But the Eternal Power defeated their machinations, and proved them to be liars, for He turned the body into spirit and made it One in Nature with Himself — the Spirit Son of

Eternal Spirit, equal in power and glory — GOD (*Phanerosis*).

“Messiah, the Prince,” or High Priest, was “cut off” or covenanted, as the spirit had revealed to Daniel. But before he died, he cried with a loud voice in the words of Psa. 22:1, saying “Aili, Aili, my strength, why hast Thou forsaken me?” Before he had uttered this exclamation, the Holy Spirit, which had descended upon him from the Habitation of Light and Power, in the form of a dove, and rested upon him, from the time of his immersion in the Jordan, had been withdrawn. The Father Spirit had evacuated the son of David’s daughter, who is styled in the Songs of Zion. “the handmaid of Yahweh” (Psa. 116:16). The Son was, therefore, left without strength or power and consequently without God. Still he was suspended to the tree a living man, a man crucified through weakness (2 Cor. 13:4) — and dying of his own volition in obedience to God . . . But things were only to remain thus for a short space. The man Jesus, who had left behind him a character which the Father Spirit acknowledged as His own, had been too excellent and admirable a person to be abandoned to the power of the enemy. The corpse rested, waiting to become the basis, or hypostasis, of a new revelation — a new or further revelation of Spirit. The Father Spirit had been manifesting himself for three years and a half, terminating at the crucifixion, in word and deed; teaching great truths, and working mighty wonders and signs, which Omnipotence alone could operate. This was Spirit-revelation through Mary’s Son —

“power manifested in flesh.” (*Eureka*).

He “rose and revived” on the third day (Rom. 14:9). He not only rose on the third day, but he revived on the same day. Rising is one thing, reviving is another, and two different words are used by the Apostle to express the different ideas. The Father, who is Spirit, had “forsaken” Jesus upon the cross, and left him to die there. Having become a corpse and been laid in a tomb, that corpse was like all other corpses, utterly without intelligence and power; for “the dead know not anything” (Ecc. 9:5,10), and the Lord (*Yahweh*) is not the Deity (Ail or power) of dead, but of living ones, for they all live by Him (Luke 10:38).

When this corpse, named Jesus, opened its eyes, stood upon its feet, and came forth from the tomb, it “rose”. At this point of time it was neither Lord nor Christ. The Father, who had forsaken him and left him to die, had not yet returned to him; for if he had returned to the corpse while in the tomb in causing it to stand and walk, that risen body, after coming forth, would not have said “I have not yet ascended to my Father.” This was equivalent to saying, I am an earthy or natural body just come forth from the unclean place, and have not yet been “made perfect,” “justified by the spirit,” or “made a quickening spirit.” The Father hath not yet clothed me with my house which is from heaven; so that that which constitutes me earthy and mortal is not yet “swallowed up of life;” therefore “touch me not” until I have been “constituted Son of Deity in power, through Spirit



of holiness, out of a resurrection of dead ones" (Rom. 1:4). I am now simply Jesus born of the tomb, "of the earth, earthly," but when my earthiness of body is instantaneously "swallowed up of life," I shall be spirit. I shall be of equal and identical substance with the Father, and by this anointing I shall become Christ, or the Anointed One, and "the Lord from Heaven" (1 Cor. 15:47).

This anointing with spirit and power was the revival in a greater degree of the former relations subsisting between the Father and the Son. He had been "anointed with holy spirit and power," after he had been born of water. This did not change his body into spirit; it only invested the body born of unclean flesh, or "made of a woman," with the wisdom and power of the Father in Heaven, who discoursed and worked through it — (John 5:19,30; 6:38,63; 8:42,58; 10:30; 14:10,28).

But when the body was anointed again with holy spirit and power, or "spirit of holiness," after it was born of the second unclean place, the tomb, it was not only endued and embued with wisdom and power as before, but it was itself transformed into an embodiment of eternal power, in which there is no weakness, corruption, or principle of death at all. It was the revived *anezese*, as well as risen again, *aneste*. It became "the body of his glory," *to soma tes doxes autou* (Phil. 3:21) "raised in glory" from the earthy body which is without honor, *en atimia* (1 Cor. 15:43) and forty days after, taken up in glory (1 Tim. 3:16).

Such was the model, or "Heavenly Man," whose image, intellectual, moral, and material, all must bear who may become the future constituents of the Perfect Man, who comes upon the world as a thief (*Eureka*).

Paul styles Jesus "made Lord and Christ," "the last Adam," and says, that as the saints have borne the image of the first Adam, so also shall they bear the image of the last (1 Cor. 15:45,49). They shall be in nature like what he is now; but, in a moral sense they are required to be now like to what he was while on earth, "learning obedience by the things which he suffered." This tuition developed the moral image of Deity, as the creative energy of the Spirit did the material image, after his resurrection. It is divinely predestined, therefore (and the predestination is a necessity that cannot be dispensed with) that all who shall inherit salvation in the kingdom of the Deity shall be conformed to the image of His son, that he might be the First-born (or chief) among many brethren (*Eureka*).

#### JESUS ANOINTED CAME IN THE FLESH

They affirmed that he came in another sort of flesh than that which is common to all men, in a holier nature, that was immaculate, or pure and undefiled. This dogma, of course, rendered null and void the teaching of the word which declares the condemnation of sin in the flesh, in his bearing in his own body the sins of believers to the tree, when nailed thereon by the predestination of Deity. This, says John, was that spirit of

Antichrist that should come. It was a dogma that had many advocates so early as Apostolic times. Its teachers repudiated the fellowship of the Apostles, and "went out from them because they were not of them." In denying the true nature of Jesus, they preached "another Jesus," and in so doing, denied that the Jesus whom Paul preached was the Christ; and, in denying this, denied that the Father was manifested in common human flesh; and, therefore, denied the Father and the Son; "for whosoever denieth the Son, the same hath not the Father." "He is the Antichrist," saith John, "that denieth the Father and the Son," and "this is the Deceiver and the Antichrist." "He that abideth not in the doctrine of Christ hath not God;" of the true teachings of God manifestation he is wholly and necessarily ignorant (*Eureka*).

### BELIEVING ON THE CHRIST

That justification unto life and glory in the kingdom of God, is predicated upon three things:

1. Upon believing the testimony concerning Jesus Christ.

2. Upon receiving the doctrine of the Eternal Spirit he delivered to the world, and

3. Upon one so believing, yielding an assured and affectionate obedience to the precepts he enjoins: "Thou hast," said Peter to him, "the words of eternal life, and we believe and are sure that thou art the Christ, the son of the living God" (John 6:6,8). In this, Peter connects the words and the personality of Jesus as the subject

matter of faith. This is to "believe on Jesus" — to accept him according to his claims, and to receive his words as reported by those whom he commissioned to preach them. And this is the work (ordained) of God that ye believe into him whom *eis on* He hath apostolised, or sent forth. "As my Father hath taught me," continues Jesus, "I speak these things, and if ye continue in My word ye are my disciples indeed; and ye shall know the truth which I have heard of God, and the truth shall make you free" (John 8:28,31,32,40). Hear all what he said on another occasion in regard to this matter. "He that believeth on me believeth not on me, but on Him that sent me," which is equivalent to saying he believes the doctrine I am sent to teach — doctrine which originates, not from me as son of Mary, but from the Eternal Spirit who sent me and who through His effluence, dwells in me, speaking through me and working by me. Therefore, he said, "If any man hear my words and believe not (those words) I (the son of Mary) judge him not." Who shall judge him, then? God, certainly; and because God's doctrine is not believed; for, says Jesus, "He that rejecteth me and receiveth not my words hath that which judgeth him; the word which I speak, that shall raise him in the last day. For I have not spoken of myself but the Father who sent me. He gave me a commandment what I should make known and what I should treat of." Nothing can be plainer, more intelligible, or emphatic than this; we may confess that Jesus is the Christ, the Son of

God. . . We must not only believe this, but we must also intelligently believe the doctrine which that

Son was sent to teach the Jews

(Phanerosis).

*Doctrinal*

## The Truth About "Hell"

*A series examining the references to "Hell" in the Old Testament. Though every Christadelphian is expected to understand the significance of this term, a revision can prove helpful. Questions or comments on the articles are welcome.*

### The Tools Of A Student

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). This statement clearly shows that by divine decree there is an adequate yet just punishment for sin. What is the nature of this punishment? Our text declares that sin's "wage" is death, and one might think that such a statement is sufficient. But, in fact, there are differing views as to what the Bible means by "death", and by "hell" the repository of the dead.

As is well known the Bible was not written in the English language, and the versions we use are translations from the Hebrew of the O.T. and the Greek of the N.T. There was a time when this presented a real barrier to critical Bible study on the part of any who lacked a knowledge of Hebrew and Greek. That is no longer the case. Hebrew and Greek Concordances are available that enable any, even though entirely ignor-

ant of these languages to ascertain the exact word used.

It is also important to realise that Scripture is often presented in pictorial or symbolic language. Indeed, many of God's most precious promises are presented in that form. We recognise this in such a statement as the 23rd Psalm:

*The Lord is my Shepherd; I shall not want*

*He maketh me to lie down in green pastures:*

*He leadeth me beside the still waters;*

*He restoreth my soul . . .*

By use of a Concordance such as Strong's; by recognising pictorial language for what it is, a greater understanding of the meaning of Scripture can be obtained. They are some of the "tools" that students can use in their study of the Word.

### The Use of "Hell"

The word *hell* is frequently used in both Old and New Testaments. In addition there are the

expressions *hell-fire*, *lake of fire*, and *everlasting fire*. All are related to the punishment for sin, and therefore to the statement: "The wages of sin is death".

The original sin brought death. "By one man sin entered the world, and death by sin" (Rom. 5:12). This "death" is the mortality which passed upon all men, for all are related to the first human couple, and therefore involved in the punishment that was meted out to them. Paul's words do not mean that we die because of our personal sins, but that we inherit a nature that is mortal through sin. Adam and Eve had been forewarned as to the consequence of disobedience: "Thou shalt surely die" (Gen. 2:17). After they disobeyed they experienced the penalty of their sin: "Dust thou art, and unto dust shalt thou return" (Gen. 3:19). No further explanation is given as to what it would mean for them to die; no hint that some part of them would not die, but would continue to live after the body had disintegrated. On the contrary, death and life are presented as opposites: "The wages of sin is death; but the gift of God is eternal life".

There are other expressions related to death. One is the word *perish*. John wrote: "God so loved the world, that He gave His only begotten son, that whosoever believeth on him should not *perish*, but have everlasting life" (John 3:16). The word in the Greek is *apollumi* and signifies to *destroy utterly*. Both unbelievers and believers are related to death; but in the case of the former, their death is absolute, for "they shall not rise" (Isa.

26:14); hence they perish. That is not the case with believers, who, like their Lord, can be "saved out of death" (Heb. 5:7 Gr.). The Lord taught that we should not fear those who can destroy the body only, but Him "who is able to destroy both body and soul in hell" (Matt. 10:28).

This passage is a difficulty to some, but we will see that, in fact, it is both clear and precise.

### "Hell" In The Old Testament

The English word "hell" appears in the O.T. thirty-one times. It is of old English usage, but like many other English words, through the years it has taken on a radical change of meaning. Originally is simply meant to *conceal*, to *hide*, to *cover*, and hence was properly descriptive of any concealed, hidden, or covered place. In old English literature, reference is made to the *heling* of potatoes, that is, putting them into pits; and of the *heling* of a house, that is, to cover it with a thatched roof.

Therefore, when the Bible was translated into English in 1611 the translators used *hell*, *grave* and *pit* for *sheol*, that is, places where bodies would be hidden away or covered. In this, however, they were inconsistent. They translated *Sheol* as *hell* when the word related to a wicked person, but *grave* when it was associated with one considered righteous! In fact, both "hell" and "grave" in the O.T. are, with a few exceptions, both translated from the same Hebrew word.

This inconsistency was maintained in other translations. In 1885, the Revised Version of the

Bible was published. There are both English and American Versions. In the former, the English Revisers transliterated *Sheol* as such in twenty-nine times out of the sixty-four in which it occurs in the original. In the American edition, however, the Hebrew word *Sheol* was transliterated into every place where it occurs in the originals. The Preface of the American Revised Version (not to be confused with the American Revised Standard Version) states:

"The uniform substitution of *Sheol* for 'the grave', 'the pit', and 'hell', in places where these terms have been retained by the English Revision, has little need of justification. The English Revisers use '*Sheol*' twenty-nine times out of sixty-four in which it occurs in the original. No good reason has been given for such a discrimination. If the new term can be fitly used at all, it is clear that it ought to be used uniformly."

Whilst that statement is sound on the ground of consistency, it does not explain the significance of *Sheol* as a word. It is claimed that the etymology of the word is uncertain. It does not occur outside of the O.T. except once in

the Jewish Elephantine papyri, where it means "grave". We believe it should be so rendered throughout the O.T. It is derived from a root *shaal* signifying to demand, as though never satisfied; and in view of the mortality of the race, this is a satisfactory derivation for the *grave*, whose mouth is always open, and which is never satisfied, always demanding!

The *Theological Word Book of The Old Testament* declares concerning *Sheol*:

"One problem is that both good men (Jacob, Gen. 37:35) and bad men (Korah, Dathan etc., Num. 16:30) go there. This led the early church to hold that the OT saints went to a *limbus patrum*, a kind of upper level of *Sheol* from which Christ delivered them at his resurrection (1 Pet. 3:19; Eph. 4:9-10)."

This belief was evidently behind the translation of the A.V. of *Sheol* as both "hell" and "grave": "hell" being the place of the wicked, and "the grave" being the abode of the righteous.

We shall see that all this confusion is removed when the doctrinal facts are acknowledged and applied.

— B. Muscalo (USA)

## On Developing Faith

Faith comes through hearing the Word of God. It is a matter of development. Let us not be cast down at the small modicum of faith we may possess. It will certainly increase if we care to cultivate it. Faith grows slowly but surely. Confidence in God is created in the same way as confidence is created in one another. If by experience we know a man to be kind, wise and upright, we trust him. On the same principle we require to know God in order to manifest that reliance which pleases Him. This knowledge can only come through familiarity with His sayings and doings as revealed in the Bible. In this Book God has proved Himself to be faithful, loving, merciful, just, almighty, infallible. The Israelites were styled "children in whom is no faith." And why? Because of their neglect of the law of the Lord: "This is a rebellious people, lying children, children that will not hear the law of the Lord" (Isa. 30:9,10).

Volume Fifty

## Faith's Refuge

*"Thus saith Yahweh, The heaven is My throne, and the earth is My footstool, where is the house that ye build unto Me? and where is the place of My rest. For all those things hath Mine hand made, and all those things have been, saith Yahweh: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word . . ." Isaiah 66:1-2.*



Seek thou in God a refuge, free  
From all the strifes besetting thee.  
Look thou to Him for all thy need  
And to thy prayers will He give heed.  
A humble, broken, contrite heart  
He'll not despise, but will impart  
His comfort, love and guiding hand  
To lead thee to the promised land.

A rock for thee, He has cleft  
His only Son, for us, bereft.  
Unto him, He seeks us flee  
To with Him die, which sets us free.  
For he is life and love and light,  
He dispels the dark to give us sight.  
Reject this world of flesh to dust  
And look to him for life, in trust.

S.d.G.

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# An Undeserved Reputation

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*“I know your deeds; you have a reputation of being alive, but you are dead! Wake up!” (Rev. 3:1 NIV). An Ecclesia can enjoy a reputation of being active and sound; but the realisation of such is not in what it claims to be, but what it is as reflected in the hearts and homes of its members.*

## **Reputation**

Sardis had “a name to live”; this ecclesia would appear from this to have been in good repute among the brethren — known and spoken about as a thriving, healthy, model ecclesia, probably because the brethren would be energetic and friendly. Yet, by infallible Wisdom, they were pronounced “dead”! This suggests the wonder what the Lord’s verdict would be were he to speak his mind about the ecclesia of our day? What would he say of our Ecclesia? We may have a name that we live. We may be spoken well of by brethren here and there in the country as a lively, thriving ecclesia. But what is the fact as discerned by the eyes of Omnipotence? Well, we cannot have the answer now. We must examine ourselves. What is the criterion of “life” in this case? Is it well-attended meetings? Not necessarily. Well-attended meetings are so far a good sign; but people may come to meetings from various causes apart from spiritual life. To come to a meeting is a pleasant

variation from the monotony of home; it is an agreeable stimulus to the sociable faculties; it is possibly an entertainment in some senses. Well-filled benches do not necessarily indicate a spiritually-sound condition, though it is good to see the benches well-filled, especially at the appointed hour.

Is great animation and friendliness among the brethren a sign that we are not of those who have “a name to live and are dead”? Not necessarily: friendliness as such is instinctive with those who have what the phrenologists call “adhesiveness” largely developed. A man with a good stock of animal vitality and a large social brain, may be demonstratively friendly without a particle of spiritual life.

Are we to find it in doctrinarian zeal and proneness of controversy in defence of the faith once for all delivered to the saints? Not necessarily. No ecclesia is in a state of spiritual life that gives place to error, or lacks courage and enterprise in that contention for the faith which is prescribed:

but it is possible to argue from pugnacity and to delight in the polemics of the truth while in the very depths of spiritual death.

### **Investigation**

Where then are we to look for the indications of the real state of the ecclesia? The answer is, in the individual lives of the brethren and sisters. Let us follow them in their dispersion during the week, and ask how they act when thrown upon their own resources. What do they do with their leisure time and surplus money? How do they transact their business or do their work? Do they continue instant in prayer, abounding therein with thanksgiving? Are they ready to every good work? Are they merciful to the poor and penitent? Are they men of truth and honour? Have they the fear of God before their eyes? Are the commandments a law with them which they fear to break? Do they keep their promises, and are they punctual to their engagements? Are they bold to confess Christ before man, and forward to say "come" to those whom God may bring within their reach?

Or, instead of being servants of Christ, are they servants of themselves having a name to live and are dead? Do they work only that their business may prosper and their private resources increase? Do they think only of their houses and their families? Do their sympathies never go beyond their own door? Does the Word of God go neglected in their houses while they bestow all their energies on business or work, or friends or family or pleasure? Do they never practise thanksgiving? Do they

cast prayer behind their backs? Do they never put their hand to disinterested work — work for the good of others or pleasing of God? Do they do as other people do in business, acting as if they had no Master in heaven who will bring them to account? Are they destitute of faith; absorbed with the question, "What shall we eat, what shall we drink?" Is their enthusiasm dead to everything but questions of personal advantage? Have they no likeness to Christ, who came not to be ministered unto but to minister? Do they show no likeness to the Elder Brother, whose meat was to do the will of the Father? Do they, unlike him, resist evil, resent injuries, go to law and take part in the world's politics and social devices? Do they never realise that they are strangers and pilgrims, and stewards of the goodness of God, and that that stewardship relates to their private selves and their private affairs? and if they are not found faithful in these "least" things they will not be accounted worthy of that calling with which they have been called?

### **Restoration**

These are some of the questions that would determine whereabouts an ecclesia stands in the matter of having a name to live and being dead. Let us try ourselves by them. They constitute the measure by which the Lord will measure the work of every man when the day of decision comes. If we apply it now, our work will have the better chance of passing then. If we find the work short, let us seek to rectify it. The message to Sardis



gives good encouragement in this direction.

What even if it is applicable to us what he says to Sardis: "I have not found thy works perfect before God"; let us listen again: "Remember, therefore, how thou hast received and heard, and hold fast and repent." This is the Spirit's counsel, and it is for "him that hath ears to hear." There is no good to be done by giving in to failure. Some fall and incline to lie where they fall. This is a mistake. Let them get up and try again. We do not stand where Adam stood. One offence

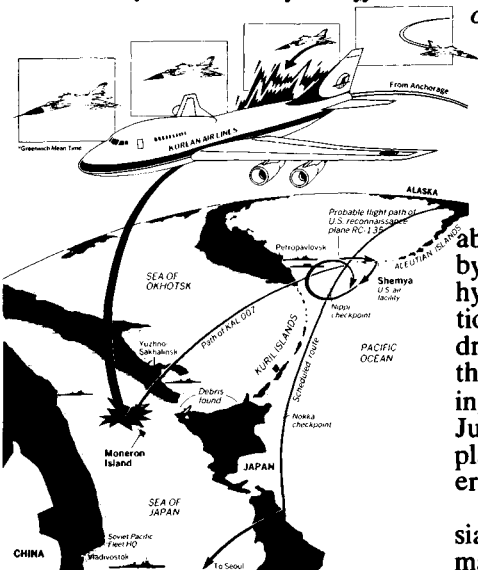
brought ruin to him; he had no High Priest; we have, and we are invited to make confession of our failure and trespasses and try again.

"Thou hast a few names even in Sardis that have not defiled their garments." The ecclesia in Sardis was, probably, a large community, and each member in it would be satisfied with his membership, as giving him a good standing in Christ; yet here is the Lord's declaration that only a few among them were well pleasing to him. Where do we stand in such an assessment?  
R.R.

### *Ruthlessness & Hypocrisy Enthroned Over The Nations*

# Murder In The Sky!

*"Sin in its most heartless and hateful deformity reigns the universal despot of the nations. It is enthroned, and decorated with crowns, tiaras, coronets, and mitres; and is gathering strength by fraud, hypocrisy, and murder, for a last and final effort to crush all future endeavours to cast it out unto the earth, and its angels with it. A corrupt and vicious press is the ignoble and servile apologist of its treachery and blood" — Elpis Israel.*



### **Ruthless Unconcern**

Proof of Bro. Thomas' words above has been again vindicated by the increasing ruthlessness and hypocrisy manifested in international circles. This was dramatised a few weeks back by the callous and deliberate shooting down of a Korean Air Liner Jumbo Jet by Russian fighter planes after trailing it for considerable time.

The ruthlessness of the Russians in doing so has been matched by the hypocrisy of the

West in the protests voiced.

It demonstrates to the world, if demonstration is needed, that Russia will not fear to defy world opinion in the pursuit of objectives; it would not hesitate to use nuclear means of restraint if it thought it needful. When the time is ripe it will openly invade the M.E. "like a whirlwind" (Dan. 11:40), completely ignoring the ineffectual and pathetic protests of the West: "Art thou come to take a spoil?" (Ezek. 38:13).

The shooting down of this Korean plane is indicative of this. It is not an isolated, unfortunate mistake; in fact, the indications are that it was deliberately executed with cold disregard to the human lives involved. It provided a means of testing out the West. It is a further indication to the Russian leaders that they can get away with murder (in a literal sense!) if they have the mind and determination to do so. If Russia can shoot down the passenger-plane of one of US allies without risk of war, it could invade Constantinople, and the Middle East without risk. Hence this action could well be a testing out by the Soviet that could lead to Armageddon.

### **Russian Ruthlessness**

The Soviet has shown its ruthlessness on a number of occasions. Fifty years ago this year, Dictator Stalin of Russia ordered the collectivization of farming throughout the Ukraine. The Ukrainian peasants were ordered to change their methods of production; to give up their individual holdings and pool all their resources and harvests for the good of the state. When they resisted

their harvests were forcibly taken from them leaving them nothing to eat, and they were driven from their holdings at the point of a gun. Armed Communist Party workers were sent over the country like a swarm of locusts to reap everything edible; and in doing so shot or exiled those who continued to resist. Whole villages were entirely depopulated. As a result between six and seven million Ukrainian peasants were deliberately starved to death, whilst Stalin boasted to Churchill that in all, ten million kulaks had to be dealt with in his plan to force Communism on the whole country.

A regime that is prepared to expend ten million of its own population is not going to be over concerned about 267 foreigners in a passenger-plane!

Further acts of ruthlessness were manifested such as the burnt-earth policy of the Red Army under pressure of Nazi forces; the subsequent domination of Poland; the occupation of east Berlin and other areas in Europe; the construction of the crude Berlin Wall, with orders to sentries to shoot to kill if any tried to escape. The Soviet has made it obvious that it is prepared to be completely ruthless in obtaining its demands. We flew to Berlin once, and our plane was allocated a very narrow air-passage in which to fly; we were told by our pilot that if a storm or a mistake moved us out of the corridor it could be difficult!

Russia has shown the world that when the time comes to implement its policy in the M.E., it will not be concerned with world opinion or verbal protests. In de-

fiance of public opinion in 1956 it brutally suppressed the Hungarian Revolution; in 1968 it crushed the Dubuck government in Czechoslovakia; in December 1979 it marched into Afghanistan; and in 1981 it brought Poland under restrictive martial law.

The Soviet knows very well that the use of force may provoke hostile foreign reaction. In its view, however, force finally determines events; and mere verbal hostility ultimately dissipates itself.

### **Appeasement Policy Of The West**

Following each act of aggression the West has recorded verbal protests, but little more. For example, Mr. Hayden of Australia called on the Russian Embassy in Canberra with a bill listing the costs of compensation the Government claimed should be paid for the Australians affected by the shoot-down; but returned home with the bill in his pocket, but nothing else! Verbal protests were made by nations all over the world but to little consequence. The West has a policy of appeasement that must lead to war ultimately. When Russia moved into Afghanistan, the US cut off all wheat supplies — for about two weeks; and then went cap in hand to the Soviet to restore trade relations! When martial law was proclaimed in Poland, it froze all monetary credit, but soon restored and increased the loans!

Is Russia going to head protests made on the background of such actions?

Similar protests of appeasement were made by the West before World War II, when the Axis

Powers commenced their policies of aggression. The Japanese marched into China, and the League of Nations (the pre-war equivalent of UN) protested, but failed to effectively resist — and paved the way for World War II in which 55 million people lost their lives. Hitler followed by marching into Austria and Czechoslovakia; Mussolini invaded and cruelly bombed Ethiopia into subjection. Protests and sanctions were proclaimed but little of any consequence done. Indeed, Mr. Chamberlain of U.K. signed a treaty with Hitler, and returned home triumphantly waving the piece of paper in the air, proclaiming Peace in our Time! At the same time Czechoslovakians and Jews were suffering torture and death at the hands of the Nazis, as Afghanistans and others are today at the hands of the Soviet.

“What else can we do?” enquired Mr. Reagan as thousands in America protested at the ineffectiveness of his protest. There is much that could be done, even short of war, such as a withdrawal of finance and the boycott of supplies as Britain did to Europe in the days of Napoleon. The fact of the matter is that US will go to war unless the Soviet is checked. Thus prophecy agrees with current history to show that war is inevitable.

### **The Purpose Of The Shootdown**

The destruction of the Korean airliner was intended to prove two points, claims political commentator Santamaria:

“(1) that the Soviet is not a power to be trifled with by Germany, Italy and other NATO countries in which US missiles are

about to be deployed; and (2) that America's allies, of whom South Korea is one, can expect no more than empty Presidential rhetoric when the Soviet commits an act of war against them."

Appeasement has gone so far that the Russians no longer care about protests: "The world will forget it in a month", is the reaction of Soviet authorities. They are all too familiar with the ineffectual patter of presidents and others.

Some Australians in the Labour Party, to their discredit, have tried to excuse the wholesale murder on the grounds that the order to shoot was probably made by a "jumpy air general" without reference to the political leadership of the Soviet Union. This, claims Santamaria in *News Weekly*, "seems to me to be based on a fundamental misunderstanding of the psychology of the Soviet leadership". He claims:

**"It was always obvious that the decision to destroy it was not taken by local ground control. The decision was certainly taken either by the Soviet leader, Yuri Andropov, or by his Minister for Defence, Marshal Ustinov."**

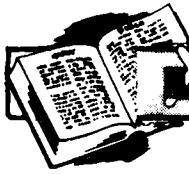
Would Andropov issue such an order? Andropov served under Stalin, one of the most ruthless of Russian dictators; he was, himself, controller of the Soviet KGB; it was he who gave the order to suppress the Hungarian rising; and, according to Santamaria, "almost certainly gave the ultimate order to assassinate the Pope". (comment on GTV-9 Melbourne).

### **Prophetic Implications**

All of which illustrates the words of Bro. Thomas at the head of this article, and more, de-

monstrates that the Soviet can act unexpectedly and ruthlessly when the time comes. And ruthless unexpectedness is implied in the words of Dan. 11:40 — "Come against him like a whirlwind"; and Ezekiel 38:9: "Thou shalt ascend and come like a storm. . ." Once more an ineffectual, verbal protest will be heard: "Art thou come to take a spoil?" (v. 13). But this time, as Russia sweeps south to Egypt and destroys its regime, the west will awaken to the fact, that no longer are verbal protests sufficient. Their armies will be rapidly gathered to the M.E. The roar of fighter planes, the explosion of missiles, and the frightful holocaust of Armageddon will comprise the fearful harvest of some of the seeds planted by ignoring the shooting down of the Korean plane — with all the horror and shock its passengers must have experienced. The world will be engulfed by fire, fear and destruction.

Thanks be to God that the saints will be gathered to Sinai before such a time, hidden away from the frightful holocaust as the populations of the earth suffer for their iniquity, and destruction stalks it as never before (Isa. 26:20-21; Jer. 25:33). The great privilege which is ours to have been called to a knowledge and acceptance of the Truth will be appreciated to its fullest then, and we shall bow the knee in thankfulness to Him who made it possible. Let us be warned by current events, for they are designed to awaken us to our responsibility: "Behold I come as a thief; blessed is he that watcheth and keepeth his garments. . ." P.M.



*Editorial*

# ***Sowing and Reaping***

*"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).*

## **Seed-time Of The Future**

Our present life is the seed-time of an eternal harvest. As we sow now, we shall reap at the coming of the Lord. To reap as we sow is the postulate of all moral responsibility. It asserts, in measure, that we are the masters of our own destinies. It teaches that whilst God has determined the future of saints, our participation therein will be governed by our present independent actions. Our destinies depend upon our present choice. How we spend our time now will decide whether corruption or life eternal awaits us then; for whilst Yahweh has provided us with hope, He requires us to "work out our own salvation with fear and trembling". The use we make of our seed-time determines exactly, and with a moral certainty greater even than the laws which govern nature today, what kind of harvest we shall reap.

But even now we reap, in measure, a harvest according to our sowing. This, after all, is the law of nature. If we sow thistles, we cannot expect to pluck tomatoes; if we fail to cultivate what we have planted, we cannot blame others for the meagre return. It is according to the rule of life, the law of nature. "Doth not nature teach you?" enquired Paul (1 Cor. 11:14). Of course it does — if we heed its lessons; for those laws are Divine laws, for God is the Creator of nature.

Therefore, the Apostle exhorted: "Be not deceived; God is not mocked." But people are deceived. They sow a certain kind of seed and complain bitterly at the harvest they reap. They refuse to face up to the facts of nature. They sow to the flesh but hope to reap according to the Spirit. They believe that they can mock God with impunity. They set Him aside and ridicule His word. They reject with complete indifference the moral principles He has set down for the observance and happiness of humanity and wonder why they suffer. They refuse to heed the commandments of God; they ignore the restrictions that should rule family life; they avoid personal labour such as He has decreed for the better-

ment of man in society (Gen. 3:19). And they reap as they sow. The fruits of such sowing are manifested in the evils of modern life: the abandonment of moral principles brings harm and evil; the disruption of healthy family life produces its frightful heritage of heartache and neuroticism; the insistence upon an urban existence and a welfare state instead of the labour of the hands add to the increase of crime, immorality and violence that idle hands find time and desire to do. The unhappiness, frustrations and agonies of social life today are among the fruits of mankind's sowing. They come from ignoring the law of nature that demonstrates that as a man sows so shall he reap. Of course, whilst a certain amount of reaping takes place now, the final harvest awaits the future when all pollution will be destroyed in the terrible outpouring of divine judgment that shall involve all nations, a pruning made necessary as a curative, for without it "the inhabitants of the world will not learn righteousness" (Isa. 26:9-11). The command will go forth: "Thrust in thy sickle, and reap; for the harvest of the earth is ripe" (Rev. 14:15).

### Present Reaping

In the meantime, whilst awaiting the direct divine harvesting of the future, the law of nature still operates, and sin brings a present harvest of sorrow and suffering. An example of this is the emergence of a terrible disease brought about by moral perversion. It is called AIDS which is short for *Acquired Immune Deficiency Syndrome* which is another way of saying that the body has lost the ability to effectively fight disease. In two years, in the U.S., there have been 1,641 cases reported, resulting in some 644 deaths. At present, an average of 165 cases is reported in the States each month, and other countries, including Australia, have reported the incidence of the dreaded disease. Its victims are rendered largely defenceless against a number of infections and viruses that normally would not be a matter of great concern, but in those circumstances became lethal.

Male homosexuals are those mostly affected. Among such groups, the disease is increasing in frightening proportions. It seems that nature is asserting itself, and men are "receiving in themselves that recompense of their error which is meet" (Rom. 1:27). This does not mean that God is directly punishing them, but that those involved have experienced the result of a natural law that teaches that we reap as we sow. The licence indulged in today has resulted in an increase of other related diseases which are striking down their victims in increasing numbers.

Homosexuality was the grossest sin of Sodom. God's attitude towards it was shown by the destruction He poured out upon the guilty and depraved city. God is not mocked; as a man sows so shall he reap.

The world suffers today because it chooses to sow to the flesh rejecting any restraint. "Because of these things," warned Paul, "cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them" (Eph. 5:5-7).

Paul is not teaching that God personally moves to punish every individual found in the category of the sinners he lists, but that there is a law of nature, established by God, which will result in mankind reaping a frightful harvest of suffering when it rejects restraint. The works of the flesh produce their harvest of "hatred, variance, wrath, strife, seditions, envyings, murders, drunkenness, revelling and such like" (Gal. 5:20-21); whereas the "fruit of the Spirit (even now) is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (vv. 22-23). Both the evils and the virtues comprise the present results of the particular sowing in which we may engage, whilst awaiting further fruit to come. So Paul exhorted: "He that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:8), and he adds: "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

### **Tending To The Sowing**

Plants need proper attention if they are to prosper and bear fruit. So also does the seed of truth. Let us be enthusiastic in its proclamation, and we will reap of the same in the Ecclesia, for our zeal will beget a like reaction in others. Let us manifest warmth in our relationships to our brethren, and we will receive warmth in return. "A man that hath friends must shew himself friendly", declares the Proverbs (Prov. 18:24), and adds: "A friend loveth at all times (not merely when it is convenient to do so!), and a brother is born for adversity" (Prov. 17:17). The seed we sow in Ecclesial relationships will find reaction in others, and we will rejoice in a harvest now whilst awaiting one to come. Let a brother show keenness in the study of the Word, and a joyful brightness in expounding it, and he is likely, by example, to plant the seed of example in the minds of others. They will seek to know the secret of his enthusiasm and warmth, and will be led to the study of the Scriptures themselves.

If we do not sow to the Spirit we may deceive ourselves; but we will not deceive God. Moreover, life will lose its zest even now. It will present the doleful appearance that an untended garden does which may have been planted with seeds but has not received the attention necessary to ensure a crop. Dismal anaemic plants droop their heads and leaves to the ground, whilst in contrast weeds flourish with virility. We may wonder why the Truth does not prosper in our lives; why our Ecclesia lacks the excitement and drive of others; why the members are cold and distant towards us; why it is we discover little pleasure in our

associations with it. It is so easy to blame others; instead let us look inwards. We are either reaping a harvest of our own sowing; or we have failed to water, weed, and tend the crop we planted. In other words, we need to look well to our labours.

"Be not deceived," exhorted Paul. It is so easy to do so. Christ declared: "The children of this world are wiser than the children of light". That is true in that they are more ready to sacrifice self to obtain a present advantage. They may aim at power, prestige, or wealth. They firmly fix in the mind what they want, and sow to that end. It may demand of them introspection, restraint, endeavour. They give that because they know what they want; and, they become what the world calls "successful men". They have denied themselves in order to sow, and they have reaped a harvest. It is not the harvest of God, and therefore it is very limited. But we can take a lesson from them. We need to clearly define the harvest we seek, and sow and work to that end. There is a pleasing harvest we can reap now if we sow for it. It is the satisfaction of knowing that we are trying to please God to the best of our ability; it is the joy and happiness that can be radiated in our gatherings by the manifestation of enthusiasm; it is the warmth and encouragement that each can give the other as all strive in unity to build each other up in the faith.

### **Tending The Soil**

A man would be accounted a fool who expected grain from weeds, or fruit from thistles; yet some think they can give themselves to the world, and expect to reap everlasting life in the age to come. Equally foolish would the man be accounted who expected seed to take root and flourish in hard-trodden earth, or if he expected a delicate and tender plant to grow healthily in a bed of noxious weeds. So Yahweh exhorted the men of Judah and Jerusalem: "Break up your fallow ground and sow not among thorns" (Jer. 4:3). The plough must ruthlessly drive its blade into hard soil and turn over the ground to obtain good sowing and harvesting. Equally ruthless must we be with ourselves. "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek Yahweh, till He come and rain righteousness upon you" (Hos. 10:12). These lessons of the Word are obvious. Good seed, if it is to prosper, must have satisfactory soil, careful tending, and not hurtful companions such as weeds that will choke its growth. If God's Word is to profit us, we must see to it that our minds are impressionable, and that we are ready to accept, wholly and unreservedly, all that He has said. There is work to be done — on ourselves. In this there must be no "folding of the hands" (Prov. 24:30-34). Today is the day of opportunity; tomorrow may be too late. Without toil our mental soil will soon harden, and weeds (false ideas and



bad habits) will quickly multiply. Our duty is to watch, and recognise such when they are manifest. To that end, let us give ourselves to self-criticism, self-analysis. What part do we play in the Ecclesia? Are we noted for our attendance at the meetings? Do we show an interest in the subject discussed to that we come prepared to contribute to what the speaker has to say? Are we helpful? solicitous of others? "always abounding" in enthusiastic labour? ever ready to help where such is needed? These are avenues of sowing that can produce most helpful fruit. They can assist in developing a Godly character on our part, or in invigorating the Ecclesia of which we are a member. Moreover, the harvest does not cease there, but extends to life eternal. Of that final crop, the Apostle declared: "We shall reap if we faint not".

*H. Mansfield*

## God-Manifestation In The Divine Name

*In a variety of ways, God impresses upon us that salvation is incidental to His main purpose. The first principle of God's Purpose with mankind — a fact that is not generally appreciated, is the manifestation in flesh of His own excellent and eternal qualities. Salvation itself is incidental to this main prerequisite.*

### Mankind Must Be Made Worth Saving

Bro. Thomas once wrote:

"Men were not ushered into being for the purpose of being saved or lost. GOD MANIFESTATION, not human salvation, was the great purpose of the Eternal Spirit. The salvation of a multitude is incidental to the manifestation, but it was not the end proposed. The Eternal Spirit intended to enthrone Himself on earth, and in so doing to develop a Divine family from among men, every one of whom shall be Spirit, because born of the Spirit, and that this family shall be large enough to fill the earth, when perfected, to the entire exclusion of flesh and blood." (*Herald of the Kingdom* 1858).

The subject of God-manifesta-

tion teaches that men and women must be made WORTH SAVING before they will experience salvation. This Divine purpose was clearly expressed in the words of Peter: "God did visit the Gentiles to take out of them a people for His Name". (Acts 15:14). Peter's words reduce the subject down to two basic acts: SEPARATION and DEDICATION.

Separation is expressed in the words: "To take out of them . . ."

Dedication is implied in the statement: ". . . people for His name".

**Significant Divine Titles**

We have already seen in a previous article that to “know God” involves very much more than comprehension of the positive fact that God is one, or the negative rejection of the teaching that God is a Trinity. We have also seen that the term “God” is indiscriminately translated, and can actually refer to *El*, the Source of all Power Himself, *Eloah*, a Powerful or Mighty One deriving strength from *El*, or *Elohim*, the Powerful or Mighty Ones, expressing plurality in unity.

*El*, then, is the great Increate, the Source of all power and strength from Whom all might and goodness flow. We may well ask, then, with Agur:

**“Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is His name and what is His son’s name, if thou canst tell?”**  
(Proverbs 30:4).

**God’s Name**

It is this Name that was revealed to Moses in the wilderness at the burning bush: it is a Name which is clearly prophetic and embodies the glorious purpose of the Eternal Spirit.

Bible names have a significance far surpassing that of modern times. In Bible times a name was given because of the significance or meaning of the word, perhaps commemorating the circumstances of the birth, and character of the one so named, or his mission in life. Frequently, names were changed as the child grew to manhood and the circumstances of life altered. Many examples come readily to mind. The word “Nabal” means *a fool*, and

Nabal’s wife, in talking to David, said “As is his name, so is he” (1 Sam. 25:25). If such names had meaning, how much more have those which God Himself bestowed. He changed the name of Abram (*lofty father*) to Abraham (*father of many nations*), because the latter name expressed His purpose with the patriarch (Genesis 17:5). The name “Abraham” is a constant reminder or memorial to us of God’s purpose with him.

God also has a Memorial Name, indicative of His purpose. It was proclaimed for the first time in dramatic circumstances.

The children of Israel were bondslaves in Egypt and they groaned under their bondage, awaiting deliverance. Moses saw himself as their deliverer and showed himself to his people when he judged the time was right: but they rejected him and he fled in fear of his life into the wilderness, taking refuge in the land of Midian as a shepherd. Here, 40 years later, close by Horeb, God spoke to him out of the bush (symbolic of Israel) which burned but was not consumed (Exodus 3:4). God declared to Moses the Name by which He desired to be known. In the words of the Authorised version, God said unto Moses “I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you” (Exodus 3:14).

Let us grasp the significance of this important declaration.

“I AM” is a translation of the Hebrew word *Ehyeh*, which is the first person, future tense, of the verb, “I will be”, and it is ren-

dered similarly more than 27 out of the 40 times the word occurs in a comparable context with this verse.\* So what God declared in fact was: "I WILL BE WHO I WILL BE", as it is actually rendered in the margin of the *Revised Version*, and in other translations (such as the *Concordant translation*). This Name, therefore, is prophetic — it points to the future. The Eternal Spirit signifies that He will become something at a future time. Meanwhile, *Ehyeh* — "I WILL BE" — became the Name of God when He spake of Himself: but in the mouth of Moses and others, the first person *Ehyeh* had to be changed into the third person, *Yahweh* — "He who will be".

It is obvious that the translation of this Name in the Authorised Version as "LORD" or "GOD"§ in small capitals, in no way conveys to the reader a correct understanding of the Name.

### The Name Associated With the Promises

The Divine Name is clearly associated with the promises to Abraham, Isaac and Jacob; for Moses was told:

"Thus shalt thou say unto the children of Israel, *Yahweh Elohim* of your fathers, the *Elohim* of Abraham, the *Elohim* of Isaac and the *Elohim* of Jacob hath sent me unto you . . ."

Lest we should be in any doubt as to the importance which *Yahweh* Himself places upon an understanding of His Name, he adds: "This is My Name for ever, and this is My MEMORIAL unto all generations" (Exodus 3:15).

Bro. Thomas renders the latter part of this verse — "unto all generations" as: "*for a generation of the race*". Comprehended in this statement is the glorious concept that out of the generation of mankind, there is a GENERATION separated to be "Mighty Ones" of Abraham, Isaac and Jacob, on the basis of the Covenants of Promise and through the *Eloah* whom *El* strengthened for Himself (Psalm 24:3-6; 22:22,30,31; 102:18).

*Yahweh's* Name is a "Memorial Name". The word "Memorial" is the Hebrew word *zeker*, and it means "to mark out so as to recognise". In this context *Isaiah* exclaimed: "Yea, in the way of Thy judgments, O *Yahweh*, have we waited for Thee; Thy Memorial Name is the desire of our soul" (Isa. 26:8, R.S.V.).

In proclaiming His Name as *Ehyeh* (or "*Yahweh*") — "I will be" or "I will become", God was declaring His intention to extend Himself in order to create many sons in whom His Glory would be manifest. These sons find themselves expressed in the word

\* An example is given in the same chapter where the verb is rendered "I will be" (v. 12).

§ *Yahweh* is most commonly printed as LORD or GOD in what printers call small capitals. Examples are given in *Ezekiel* 38. Compare the way "LORD" is printed in v. 1 with the way it is printed in v. 3, "Lord". The former place is *Yahweh* in the Hebrew, the latter is *Adonai*. Now note how "GOD" is printed in v. 3, and compare it with the way it is printed ("God") in *Ezek.* 37:27. In the previous place the word is *Yahweh*, in the latter place it is *Elohim*. Wherever LORD or GOD appears in small capitals, with the exception of a few of the *Psalms* where either word commences a Psalm, the printed form indicates that the original word is *Yahweh*, the Divine Name.

"WHO", in the declaration "I will be WHO I will be". Bro. Thomas, in *Phanerosis* (pp. 59,60, 1969 ed.) states: "Asher, 'who' . . . is both singular and plural, masculine and feminine. It will therefore, stand for 'ten thousand times ten thousand', as well as for two or three persons".

We are immediately reminded of the words of Galatians 3:27-29: ". . . There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. . ." What a glorious Purpose! What a wondrous Hope! That there will eventually be revealed in the earth a multitude of Mighty Ones of Abraham, his seed both singular and plural, but all manifesting the Glory of the One All Mighty El.

### God In Multiplicity — The Divine Purpose

Bro. Thomas further comments:

" . . . it was the pleasure of the Eternal Spirit that there should, at a future period, be a multitude of Abrahamic Elohim, who should constitute 'a Divine Family', and not a whit inferior to 'the stars of the Dawn, the Sons of God', who shouted for joy when they beheld the results of the wonders of the creation week. Hence, the Eternal Spirit, in imposing upon Himself a Name, selected a word which should point toward this wonderful future manifestation of spirit. There had been previous manifestations of spirit, and the then already-existing Elohim were its fruit. But now a new manifestation was pre-determined — a manifestation of *Elohim*, of Sons of God, out of human flesh and spirit."

Seeing then, that the Name Yahweh is a Family Name, there must also be family characteristics associated with that Name. There is also indeed an elder brother who manifested the family characteristics of his Father, so that he could say: "He that hath seen me hath seen the Father". Those

characteristics, proclaimed in regard to the Father whom no man hath seen (1 Tim. 6:15-16), were revealed in His Son as a pattern for those who aspire to be His children. They comprise the "GLORY" of Yahweh: for when Moses asked to be shown the Divine Glory, he was given a description of the attributes of the Divine Character (Exodus 33:18-19; 34:5-7).

### God All In All

It is the Purpose of Yahweh that the day will come when "all the earth shall be filled with His Glory" through a multitude of Mighty Ones who will all manifest the glorious, righteous attributes of the One Eternal Spirit (Num. 14:21; Isa. 11:9; Hab. 2:14; Psa. 72:19; Isa. 6:3). A drastic change must come before it could possibly be said that this state of affairs exists upon the earth: that the "Glory of Yahweh covers the earth as the waters do the sea".

How is this change to be brought about?

It has already commenced in an INDIVIDUAL. We see the man — Christ Jesus, who mentally, morally and now physically manifests the Glory of Yahweh, for he is to return "in the Glory of His Father": his words, his character, his very nature — all Divine.

The same purpose is being developed now in a COMMUNITY. The followers of the Lord Jesus are being moulded for a place in the Kingdom of God. We now "rejoice in hope of the Glory of God" (Rom. 5:2), looking forward to the time when we shall be like the Lord Jesus Christ (1 John 3:2). When that Hope is realised there will be a community who, like him, will manifest the mental, moral and physical attributes of the Father (see 1 Pet. 2:9 mg.).

Finally, this Purpose will be re-

vealed in ALL THE EARTH. Every enemy will be brought into subjection to Christ, every power and influence that is contrary to God will be destroyed, death itself will be ultimately defeated, and a perfected creation will be handed over to the great Creator, Yahweh Himself, that "He might be all and in all" (1 Cor. 15:28). "In that day there shall be One Yahweh and His Name One" (Zech. 14:9).

This is the grand Purpose of the Eternal Spirit. We have been called to be partakers of that Hope. We have been taken "out of the nations to be a people for His Name": we are told to put our trust in the Name (Psa. 9:10); to

remember (memorise) the Name (Psa. 20:7); we can overcome our enemies through His Name (Psa. 44:5); and we can be saved by His Name (Psa. 54:1).

Let us, in this our time of probation, join with the sweet Psalmist and Shepherd King, David, and:

*"Give thanks unto Yahweh, call upon His Name, make known His deeds among the people. Sing unto Him, sing psalms unto Him, talk ye of all His wondrous works. Glory ye in His Holy Name: let the heart of them rejoice that seek Yahweh. Seek Yahweh and His strength, seek His face continually." (1 Chron. 16:8-11).*

J. Knowles (Tea Tree Gully)

*Doctrinal (The Truth About Hell)*

## The Significance of Sheol

*Whereas the A.V. renders "Sheol" as both "grave" and "hell" — placing the righteous in their graves, and consigning the wicked to hell! — the American R.V. has transliterated all occurrences of the word by the Hebrew "Sheol" leaving the reader to determine what it signifies. We propose to consider all places where the word occurs.*

### Jacob's Fears

The Hebrew word *Sheol* appears in the O.T. sixty-five times, and in order that no doubt be left as to the significance of the term, we will briefly examine the passages where it is found.

It was first used in the O.T. by the good patriarch Jacob. His sons through jealousy, had sold their brother Joseph into slavery, and represented to their father that he had been slain by wild

beasts. The broken-hearted patriarch, in his anguish declared: "I will go down into the grave (*Sheol*) unto my son mourning" (Gen. 37:35).

No student of the Bible could ever suppose that Jacob expected to go to a place of torment, yet he did expect to go to *Sheol*. Later he made a similar comment in connection with the possible loss of his son Benjamin, explaining his reluctance to let him go into

Egypt, because if he succumbed to danger it would bring down his "grey hairs with sorrow to the grave (*sheol*)" (Gen. 42:38). His foreboding was twice repeated by Judah (Gen. 44:29,31). In all places, the translators have rendered *Sheol* as "grave". Apparently they did not like to send Jacob to hell — though they rendered *sheol* as "hell" in other places!

### The Lowest Hell

The next time *sheol* is used in the O.T., however, the translators felt justified in rendering it *hell* for it is associated with the wrath of God.

Yahweh warned through Moses:

**"A fire is kindled in Mine anger, and shalt burn unto the lowest hell (*sheol*)". (Deut. 32:22).**

This is a highly symbolic phrase, descriptive of the punishment that was to come upon the nation of Israel because of wickedness, bringing it to utter ruin. Paul virtually cited the passage in warning that the Jewish people, because of their rejection of Messiah, would experience "wrath to the uttermost" (1 Thess. 2:16).

One translator rendered "the lowest hell" as *the lowest deep*, whilst the British revisers made it read, *the lowest pit*.

But what does it mean? The expression is directly quoted by Jeremiah (17:4) who warned that the time was at hand for the fulfilment of the threat:

**"A fire is kindled in Mine anger, which shall burn upon you" (Jer. 15:14).**

With the complete destruction of the Temple and city by the Babylonians, those prophetic words had partial fulfilment. So,

in his *Lamentations*, Jeremiah declared:

**"Yahweh hath accomplished His fury; He hath poured out His fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof" (Lam. 4:11).**

Christ likewise drew attention to the warning in his day. He rebuked the leaders of Judah with words based on those of Moses:

**"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? (or *Gehenna*).**

"Gehenna" is a term that was given to the fires that constantly burned in the Valley of Hinnom, and to which were thrown the refuse of the city, including the bodies of its criminals. It came to stand as a symbol for the judgment of utter destruction, and in that way can be identified with Moses' fire that would consume "to the lowest hell" — or place of covering. It is obvious that Moses' expression is a highly symbolic phrase, descriptive of the punishment that ultimately came upon the nation of Israel, denoting the utter ruin of the nation. He warned that it would consume both "earth" and "mountain" (Deut. 32:22), that is, both the people and their rulers who were lifted up high above them. A careful consideration of the symbolism of this verse will make it more interesting and understandable.

### He Bringeth To The Grave

The next usage of the word *sheol* is by Hannah the prophetess and mother of Samuel. Extolling the work of God, she said:

**"Yahweh killeth and maketh alive: He bringeth down to the grave (*sheol*), and bringeth up."**

The translators here have rightly rendered *sheol* as "grave".

Yet it is an identical word with that used elsewhere and rendered "hell"! One point in Hannah's use of the word precludes the possibility of it applying to a place of torture, and that is that it is Yahweh Who consigns to *sheol*, also bringing up therefrom. This is completely at variance with current theology that describes it as a place of fiery torments from which there is no deliverance nor return, but where the victims suffer forever.

How beautiful is Hannah's thought when understood in the light of God's great plan of salvation! "The Lord killeth . . ." the text states. This relates to the punishment in the Garden of Eden when our first parents were sentenced to death because of their sin. "Dust thou art, and unto dust shalt thou return", Adam was told (Gen. 3:19). And Paul states: "By one man sin entered the world, and death by sin" (Rom. 5:12). Man sinned, and God imposed the death sentence.

But Jesus died to redeem humanity from death, and because of that, some are to be brought back from *Sheol*. Hannah confirmed the words of Moses who, addressing the Creator, declared: "Thou turnest man to destruction; and sayest, Return ye child-

ren of men" (Psa. 90:3). Paul confirms this teaching, and revealed that the promised restoration is through Christ: "As in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22).

### Consigning Joab To Sheol

In 1 Kings 2:6,9, the word *sheol* is correctly rendered "grave". The passages are part of a charge of King David to Solomon, in regard to Joab and Shimei. Both had been guilty of grave misdemeanours against David; but he had been reluctant to punish them, evidently because he felt that his hands had been weakened to do so through his transgression. But justice demanded some punishment, and he instructed Solomon to see that it was carried out. David told Solomon: "Let not his hoar head go down to the grave (*sheol*) in peace . . . his hoar head bring thou down to the grave (*sheol*) with blood."

By no stretch of imagination is it possible to read the idea of torment into these passages. *Sheol* is here used, as always, to denote the abiding place of dead bodies.

The expression is frequently used in the Book of Job, and we propose looking at the use of it in that book in our next article.

— B.M. (USA)

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### When Confusion Will End

Live much in the Bible, and you will not be troubled much at the confusion that prevails among men — whether those men are called brethren or not. These confusions have existed from the very beginning, and they are not going to end till Christ himself arrives to put things in order. So you must not look for hope of rest in that direction. Reading, prayer, and kind deeds will bring you peace in the strifes that destroy many. Remember the quietus that is awaiting every hot human tongue a short way ahead, and it will help you to bear and to "follow the things that make for peace"

R.R.

# What Is Truth?

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*The above question was asked after the Saviour's declaration to Pilate respecting his kingship. No answer appears to have been given, but we may depend upon it, that any reply would have been consistent with other statements concerning truth made by Jesus to his followers and mentioned in his prayer.*

## **Its Power**

A simple and clear definition is "Thy word is truth" (Jhn. 17). Truth, then, is one of the divine attributes, a quality of Him who is truth in its fullness and perfection. By His truth He is able to lead, enlighten, and sanctify His people who trust in Him. They hear Jesus saying, "I am the way, the truth and the life, no man cometh unto the Father but by me." He is King or ruler in respect of this fact. He did not claim temporal rule of this "kosmos" or arrangement of things, but He did claim authority over those who were his own as their head and leader: for every one that is of the truth hears his voice.

The significance of the Greek *aletheia*, rendered "truth", is "The reality lying at the base of a subject, and not always obvious or open". It can, therefore, be known only by discovery, or revelation. Truth is a hidden power without which we cannot do anything serviceable to our fellows nor worship God acceptably. All power is indescribable, but at the same time appreciable; its nature, form and essence we cannot discover. Yet power so hidden and indescribable is ever known by its effects. We may say that truth transcends every other power with which we are acquainted by reason of its easy accessibility to man. In the conscience of man it stands as a witness of the righteousness of God, valuable to those who strangle it not. Those who rightly cherish it by walking in the "love" of it hold it as a lasting treasure.

The truth is a power and requires discretion in the handling, or it may be productive of much harm and loss to ourselves. Truth itself is impregnable; we can do nothing against it, but we can do much for its sake. Its proper use requires the accompaniment of prayer. Truth is ennobling in its effects. It makes us lightly esteem those things that are mean and trivial with which we come into daily contact, and fixes our attention upon those higher things of life which make for real and lasting peace with God, and fellowship with those with whom we associate. This is because we have yielded to the claims of truth, and acknowledge its power in our lives, and this without endeavouring to fix the quantity of truth, or suggest any limitation of its power.



**Its Proof**

Truth is opposed to that which is false and deceitful. No lie is of the truth; it requires to be invented or imagined. It is more requisite today than ever to discover truth by proving it, and searching for it as for hidden treasure. When discovered it may be used as a weapon or as medicine; the apostolic command is, to speak it in love. This needs mercy, which is frequently joined to truth to express the goodness and forbearance of God. The psalmist frequently extols the mercy and truth of God. By His mercy He prevents and promises; and by His truth He executes and performs. The greatness of His truth and mercy is depicted as reaching unto the clouds, extending unto all His works. His faithfulness is guaranteed by His truth, for He will perform the truth to Jacob and the mercy to Abraham which He has sworn from the days of old.

Truth knows no unessentials; its every aspect is requisite to the Christian life. The Christian warfare requires the recognition and use of more truth than that frequently subscribed to by the hand. Truth itself teaches us that the knowledge of truth does not exist to the same degree in every one who holds it. Hence the Apostolic injunction, "Let him that is taught in the word communicate unto him that teacheth in all good things". Diversity of knowledge of the truth is a theme of prophecy which declares a time when the watchmen who now see through a glass darkly shall see eye to eye. For knowledge and stability shall characterise that time (Isa. 33:6).

**Its Value**

Truth is a treasure: we can do nothing without it. We have this treasure in earthen vessels. The containing power of these vary, but the Gospel is suited to them all, and gives a tolerably clear conception of the object of our worship and God's will in relation to ourselves. Otherwise we should be in the position of those who through ignorance worship they know not what.

Truth cannot be established by disunity or separating any part of it. Its power is to produce peace and concord among those who know it. The apostolic ecclesias after a crisis of persecution and affliction during a period of rest were multiplied and edified by walking in the fear of the Lord and in the comfort of the Holy Spirit. There is much difference between a multiplication of meetings and a division in a meeting. The apocalyptic vision which depicts the success of the early ecclesias presents the truth as a bow in the hand of a pre-war victor who conquers on every side: unity and co-operation is suggested in this figure. Without Christ we can do nothing, either individually or collectively. For he is the truth concrete. The society of the truth, which consists of those who are Christ's and constitute that body of which He is a living head, may include persons of varying conscience and understanding. They may differ in respect of diet, in the observance of holy days, etc., but it cannot consist of those who deny allegiance to and faith in Christ.

**Its Influence**

Dominion over the body of Christ is not conferred by a knowledge of the truth; the apostolic rule was, One is your Master, all ye are brethren. The apostle Paul, while he disclaimed dominion over the faith of others, yet surpassed all other leaders of the ecclesias. Personal responsibility suggests to those who know the truth the necessity of using it aright. In speech its use requires to be with grace seasoned with salt in order that we should know how to answer every man. In worship the knowledge of truth should stir up our spirit to fervent service. In controversy truth requires a patient hearing of both sides if we would prove all things and hold fast to that which is good. As mercy is joined with truth in the Scriptures, the children of God are required to be merciful. Righteousness and peace are also joined, as attributes of God; we should rightly esteem each of these, not exalting one above another. The greatest exponent of truth shows how each of those qualities should be used; in his testimony for truth before Pilate we are assured that He witnessed a good confession. His mission was to restore the truth and establish it to its proper place in the heart and affections of man with an ascendancy far surpassing mere theory. The standard of truth is his voice as a King; the test of truth consists of an intelligent hearing and also obeying of that voice. If we continue in loving association with the voice of Jesus, we shall be assured of His eternal companionship and partake of his spirit. If we on the other hand surrender to the dictates of the flesh, and do not the truth, the kingship of Christ will avail us nothing, and his confession before Pilate will help us not.

— F.V.

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## **An Insoluble World Problem**

The world's deteriorating food situation has reached critical proportions. Almost 1000m. people live in nations where supplies are declining. The U.N.'s Food and Agricultural Organisation, claims that the world's cereal production in 1983 was 1600m. tonnes below the 1982 level, though there were more than 82 millions more mouths to feed.

During that same time the population of the world rose to an estimated 4.7 billion. The disparity between population and food is greater in the less-developed countries; although those countries are spending more on preparations for war so that Joel's words are being dramatically and ominously fulfilled (see Joel 3:10).

Today, fifty-two per cent of the world's population is found in five countries: China, India, the Soviet Union, the U.S. and Indonesia. The greatest contributors to the swelling population in the past year were India, which added 15.5 million people; China with an additional 15 million; Indonesia, with 3.3 million; Brazil, with 3 million; and Bangladesh, with 2.9 million.

It is claimed that some 40,000 die every day through mal-nutrition. The population growth in overburdened countries is such that the foreseeable future could witness an eruption of war for living space extending to areas such as Australia.

The problem requires the firm, infallible, and all-wise administration of Christ. Armageddon will leave a marked decline in world population (see Jer. 25:33). War shall cease (Isa. 2:4), and the productivity of the soil, will increase to provide adequately for all man's needs (Psa. 72:16; Isa. 65:22-23; Amos 9:13). Meanwhile Christ's coming is not only a glorious hope, but an urgent need.



# LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS  
NEAR AND FAR

## My Daily Creed

Let me be a little kinder,

Let me be a little blinder,

To the faults of those about me

Let me praise a little more.

Let me be, when I am weary,

Just a little bit more cheery,

Let me serve a little better

Those that I am striving for.

Let me be a little braver  
When temptation bids me waver,

Let me strive a little harder,

To be all that I should be

Let me be a little meeker

With the brother that is weaker,

Let me think more of my neighbour

And a little less of me.

*(The author is unknown. The poem was on a greeting card received from a sister....Ed.)*

## Aftercare

"I am a member of the Correspondence team, and just recently we had three new baptisms from our contact work. I thought it would be nice to send them *Logos* for one year as a way of rejoicing

with them. I wrote them a letter and told them it would be coming. Thank you for your Magazine which has been a real source of strength and comfort to me in the Work." — K.B. (USA).

*(It is our pleasure to forward "Logos" to the brethren and sisters you nominate, and we hope that it assists them in their walk to the Kingdom. Your action in caring for those to whom you have introduced the Truth is a good and proper one. It was the method used by the Apostle when he went forth preaching the Word. He did not baptise individuals and then leave them, but saw to their aftercare, so that they might be built up in their faith. "What is our hope, or joy, or crown of rejoicing?" he asked the brethren of Thessalonica. And he answered: "Even ye in the presence of our Lord Jesus Christ at his coming" - 1 Thess. 2:19. He hope that that will be your experience with those whom you have serviced in the Truth at this time. — Ed.)*

## A Friendly Letter From Outside

"I have received most gratefully and happily your gift of *The Key To The Understanding of The Scriptures*.

"On p. 22 are mentioned two books: *Elpis*

*Israel and Christendom Astray From The Bible*, which you offer on loan. I do not borrow or lend books on principle, because of sad past experience — e.g. loss or damage.

"Would you please let me know, at what prices you can send me the two books please. Both cost of books and postage; and I will happily send my cheque.

"You may be slightly interested to know that I am commencing under the Anglican Education Department and the Lay Ministries Program of the Uniting Church a course to gain an Associate in Theology Diploma.

"Some jocular soul said that 'All Scots are amateur theologians', and though born in Australia, I'm of highland Scots' blood.

"I'd better not waste too much of your busy time with my chatter." — R.L. (WA).

*(As a Scotsman we presume correspondent R.L. would appreciate a bargain! We replied advising him how he could obtain the "free gift of life eternal" "without money or price" if he desired; and we arranged for some of our members to call upon him with the books he seeks. Our experience of those "with highland blood" is that they are generally*

## Volume Fifty

### LOGOS

*more warm-hearted that is usually conceded, and that they like to joke at their own expense. We have a debt to Scotland for it gave us the late Bro. R. Roberts — Ed.).*

#### Anonymous

"Please accept the enclosed money to assist in your work."

*(We appreciate your action and generosity. It would also give us a double pleasure to know your identity. We can then per-*

*sonally enjoy the fellowship you undoubtedly share with us. Thank you for your thoughtfulness. — Ed.).*

#### The Art of Condensation

"Just a brief note to tell you that I for one appreciated your Editorial in which you stated that Exhortations should be both pointed and brief. My experience goes back over seventy years; during which I have listened to many long-winded speak-

ers; but today I cannot recall much of what they had to say.

"On the other hand, twice two young brethren stood up at different times, and in a few words provided encouragement, based upon the few and pointed words of the Lord: 'Fear not, little flock, it is your Father's good pleasure to give unto you the Kingdom' Both exhortations were given over sixty years ago, but were impressed on my



#### Nearly Forty Years Ago

"When you were here (Hobart) in January, you said you would like a copy of the photo of your Father, Mark Harries and myself at the Adelaide Airport in 1946. Here it is. In Bro. Harris' pocket is the list of total membership of Perth Ecclesia with the 6/- (60¢) subscription from each for a year's *Logos*. When you heard about that later, you wished you had left your Grocery Store at Hawthorn, and had come out to say 'Hello!' It won't be long now before both brethren above will be able to learn — with deep satisfaction — of the progress made since the time they fell asleep in the Lord" — B. Philp (Tas.).

"P.S. The DC3 was the largest plane in use in Australia then — it actually could fly at 180 mph."

*(The two brethren pictured above: the late Bro. J. Mansfield snr. and Bro. M. Harris gave great support to the work in the early days of the Magazine; as also did Bro. B. Philp — the young man in the centre! We had been asked to conduct the first of what proved to be a number of yearly special efforts with the Perth Ecclesia; but at the time, being unable to do so, Bro. Bruce deputised for us, and performed excellent service for the Ecclesia upon which we were able to build. The visit to Perth became a yearly function in those days, though it involved a three days' journey by train each way. The plane above was an Australian National Airways plane, today known as Ansett. — Ed.).*

mind. To this day I often think on them.

"Unfortunately I am not given to writing or speaking; but I did believe your Editorial was very timely." — P.B. (Qld.).

*(The Bible emphasises that our "words should be few" when spoken before Yahweh — Ecc. 5:2. In that respect, the Bible is a miracle of condensation. Consider: the great and dramatic work of Creation is condensed in a few words in Genesis 1; and the history of the world from the time of Daniel is marvellously reduced to a few verses in the description of Nebuchadnezzar's image. We all need to learn the value of time, and the art of condensation. Our words will then be charged with greater power to the benefit of listeners. It takes much longer to prepare a short address effectively than it does a long one where we may feel we have the freedom to wander at will! — Ed.).*

#### A New Walk in Christ

"Thank you for your letter of encouragement relating to my baptism. This experience has given me great hope and joy: it has brought me closer to God and His mercy, and into contact with similar believing people of unity.

"This is a wonderful feeling in these troublous times of violence and other evils so prevalent throughout the world. I do lean upon our God and constantly seek His guidance at all times. Unworthy as I am, I know He will not forsake me.

"Thank you for your offer regarding *Logos*. I will be pleased to accept it. I have gained great help from the small pamphlets

issued by the Ecclesia. May God bless us when Jesus Christ returns as promised." — L.J.C. (NSW)

*(Trouble and adversity help to develop character. Without such aids we will not be adequately prepared for the Kingdom. They cause us to lean more heavily on God for help instead of relying on the flesh. We learn to appreciate better the wonderful consolation and grace found through the Lord Jesus Christ. To commune with the Father through him in prayer is to experience a foretaste of the joy that awaits the faithful at the Lord's return. May he soon come, to change the state of things on earth, so that the "knowledge of the glory of Yahweh may cover it, as the waters do the sea". — Ed.).*

#### Family Control

"We are greatly encouraged by the articles in *Logos*, and were especially exhorted by your remarks a few months back regarding the correct upbringing of children if they are to develop into Godly adults. Thank you for sharing snippets of your childhood memories with us; this sort of anecdote lends humour and weight to the advice given, and persuaded at least one family to eat up all their dinner tonight!

"Though we may all feel 'we haven't time' to read books on the Truth, a paragraph here and there, over a cup of tea, or before sleep at night, can provide us with beautiful and enduring principles to mould our lives. How essential this is, if we are to recognise the world for what it is, avoiding its

evils, and helping others on the way to Zion!

The Centennial Edition of the book: *Sister Jane Roberts to Younger Sisters* (2 Letters) has some wonderful words to say on this theme:

"Get into the right way yourself — be sure you are in it, and then see what you can do to help others in it. Continue in this endeavour, however long your day may last, and you will not be found lacking when you are called upon to give an account of your stewardship."

"What a wonderful treasure the Truth is! How privileged we are to have been 'called out of darkness, into His marvellous light'. May Yahweh continue with you in your work, and grant you rest in His glorious kingdom." — M.F. (Tas.).

*(The blessings of the Truth do not reside only in the future, but provide for instant benefits now in our wilderness wanderings to the land. In spite of the restrictions of the Truth, we should be of all people most happy. Though it must be "through much tribulation" we will enter the Kingdom, faith enables us to lift our heads high in hope in spite of the circumstances of life. In our hopes we can shut out the world, and enjoy the grand privileges of parenthood in company with our children. This provided for us much happiness as I recall, even though it was so long ago! — Ed.).*

#### Inner Strength

"I was interested in a statement I read some time back (author unknown): 'A man whose eyes are open to the surrounding greatness realises his individual

smallness. This is why men of God are humble in their own eyes. They discern the greatness, the perfection, the innate power and wisdom of God, and therefore feel how small and ineffectual is man.

"This reminds us of Isaiah's words as he describes the vision of the Lord sitting upon a throne, high and lifted up. Reflecting on his own life and nation, he responded: 'Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the king, the Lord of hosts' (Isa. 6:5)." — W.F. (USA).

*(The greatness of God humbled Isaiah and in doing so made him really great. So Paul was told: "My strength is made perfect in weakness." How true this is! When we are humbled, we are more inclined to reach forth for God's help, and in doing so, in our humility, are elevated into a higher state of greatness. Thank you for your encouraging comments and your generous donation. — Ed.)*

### Herald of the Coming Age

"The enclosed contribution should bring our subscription to *Logos* up to date, and provide a little extra for your additional work. Perhaps you could forward us future issues of *Herald of the Coming Age* and invoice us if applicable." — C.C. (NSW).

*(The "Herald of the Coming Age" is included with "Logos", so you should automatically re-*

*ceive it. Thank you for the additional amount you forwarded with your subscription. — Ed.)*

### Encouragement

"I am pleased with the faith-building articles in *Logos* and *Expositor*. Particularly in view of the wide choice of Magazines and Newspapers that are too subtly influencing and seducing our flocks. Literature that was once strictly screened is now perverted, biased and false — to make it appealing to flesh. I even find some sections of the local newspaper embarrassing, and hide it from young eyes. Surely this is a return to Noahic times. We must be very careful to screen all new and appealing things on the market today, as their influence can be disastrous. The world makes instant pleasure easy to obtain, but the value of God's knowledge and instruction takes much thought, effort and study. The rewards, however, include peace of mind, and a more spiritual character: a development necessary to secure Yahweh's great gift of life eternal.

"Because I feel that *Logos* and *Expositor* should be on the table of believers, and easy at hand to pick up and read, I am enclosing a list of names of brethren and sisters who, I believe, may not have these Magazines in their possession. It sometimes takes years in the Truth to see the worth of things; and therefore I do this in the hope that others will have these articles as a help meet for these troublous times." — W.I. (USA).

*(All your requests have been complied with, and the magazines are on their way. We trust the recipients derive pleasure and profit from them. And we thank you for the greatest compliment you can give any Editor — sacrificing your own material resources to help in the circulation of his periodical. Thank you! — Ed.)*

### The Truth in Esperanto

"Thank you so much for the cheque which you forwarded, which was made payable to *Internacia Biblio-Misio*, and which presumably was forwarded to you by mistake.

"You may be interested to know that by the medium of Esperanto, the International Language, activities in the field of Gospel proclamation are still in full swing, with enquiries being received from countries such as Peru, Iran, Argentina, China, Japan, Madagascar, Israel, Canary Islands, Korea, Vietnam etc. As the hopelessness of the world situation increases, so, in many areas does the search intensify for the solution, and so the thrust of our worldwide efforts is concentrated on the *Great News for the World*." — L. E. Cresswell (Vic.).

*(It is interesting to learn of this additional avenue of spreading the Gospel, whilst we await the time when Hebrew will become the universal language, at least in regard to the worship in Jerusalem: "I will turn to the people a pure language, that they may all call upon the name of Yahweh, to serve Him with one consent" — Zeph. 3:9. — Ed.)*



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# God Manifest In The Flesh

(10)

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*Short articles from the pen of Bro. Thomas  
on the subject of God Manifestation  
particularly in relation to the  
Lord Jesus Christ.*

## THE SPIRITUAL BODY

In Exodus 17, the particulars of this strife are recorded. The question in debate was: "Is Yahweh among us or not?" This was affirmatively proved by his saying to Moses: "I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink," and by his doing what he said. Now, in all this there was a mystery hidden, which they did not see into, nor Moses, nor the Elohim themselves, but which we may discern, for in the revelation of the mystery taught by Paul, referring to this strife in 1 Cor. 10:4, he says: "they did all drink the same spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ." — The holy man *ish khasid*, with whom they strove, stood upon the rock, and thus, in a figure, made the rock a part of himself, and representative of something afterwards to be smitten by certain, who, like Moses, should speak unadvisedly with their lips. In this way, it became a "spiritual rock." — Paul says "the rock was

Christ," that is, it was representative of him. The holy man upon the rock was the elohistic representative of the Deity dwelling in light whom no man hath, nor can see (1 Timothy 6:16) — He spoke the words of the Invisible One by whose power placed at his disposal, water was made to flow. Hence, eternal and Almighty power pervaded the rock in Horeb, so long as the water gushed forth and followed them in their wanderings. The Holy Man himself was an embodiment of this power, and as the same power was afterwards to be manifested in the nature of Abraham and thus become his seed, the rock became highly typical of Christ. Hence, the power of which the holy man or the rock was an expression, was Yahweh, or "He who shall be," first in Christ personal, or Jesus, and afterwards in Christ mystical, or the square of twelve (*Eureka*).

## JESUS OVERCAME, AND VOLUNTARY OBEDIENCE

Thus, "Jesus of Nazareth," the King of the Jews, is brought before the reader as the only per-

sonage from among the dead, or among the living, who could open the words and unseal the mystery of God, as he hath declared the glad tidings to his servants the prophets . . . Had the second Adam failed to establish his worthiness, like the first, John's weeping would never have been assuaged. But Jesus did "prevail" for, though in all points, tempted as we are, according to the likeness of his nature to ours, yet he did not sin. Though a Son, he learned obedience by the things which he suffered. He was made perfect through sufferings, having been obedient unto death. He kept his body under, triumphing over its lusts; and, though sorely tried, he yielded not, but evolved a character that was holy, harmless, undefiled and separate from sinners — (Heb. 2:10,14,16; 4:15; 5:2,7-9; 7:26). When he died, he was delivered from death and now lives for evermore. For he had power to lay down his life, and to take it up again; a commandment which he had received of the Father. This he did, and in so doing, abolished the power of death, having led captivity captive, and brought to light the life and incorruptibility of the gospel of the kingdom (Psa. 67:18; Eph. 4:8; 2 Tim. 1:10). Having established his worthiness in the moral conflict with the world and the flesh, God accepted him as the most excellent of the intelligencies of His universe; and in consequence gave to him what no one else possessed, namely, power to unroll the scroll and loose its seals . . . The Eternal Spirit then imparted to Jesus, after his glorification, the times and seasons, and mode and circumstances of his re-

appearance upon earth; all of which constituted a revelation such as he had not yet been the subject of. It is a revelation of Jesus Christ very unlike the revelation of the Man of Sorrows, acquainted with grief. This was a revelation of the Son promised to Israel and David's house, as a helpless babe, born in a stable and cradled in a manger; as a fugitive in the earth, escaping from the sword of power; as a mechanic, labouring at the bench for his daily bread; as a preacher of righteousness, denouncing the hypocrisy and blasphemy of the clergy; and calling upon the people to renounce the traditions of their blind guides; and to become enlightened in the wisdom from above; as a man persecuted for righteousness sake by the pious and the powerful of the Church and State; as a man accused of blasphemy, sorcery and perversion of the people; as an alleged enemy to God, and a traitor to kings reigning by his grace, as a man, in fine adjudged "guilty of death," and worthy only of "numbered with transgressors" and ignominiously executed with thieves — *Eureka*.

Another reason why the Word assumed a lower nature than the Elohist was, that a basis of future perfection might be laid in obedience under trial. Jesus had been appointed Captain of our Salvation in the bringing of many sons to glory. Now, these sons in the accident of birth are all "subject to vanity, and inveterate propensities and relative enticements, inciting and tempting them to sin. A captain, therefore, whose nature was primarily substantial with the Deity, could



not be touched with the feeling of their infirmities. He would be essentially holy and impeccable, and, of necessity, good. But a necessitated holiness and perfection are not the basis of exaltation to the glories of the Apocalypse. These are to be attained only by conquest of self under trial from without, by which "they come out of great tribulation" (*Apoc.* 7:14). Its promises are to those who overcome as their Captain has overcome, when it can be said his victory is apocalyptically complete" (*Apoc.* 21:11,15). Hence, then, it became the Deity to make the Captain of His many sons perfect through sufferings; and to effect this, he must be of their primary nature, that when the Great Captain and his associates shall rejoice together in the consubstantiality of the Deity, they may all have attained to it upon the principle of voluntary obedience, motivated by faith, and maintained in opposition to incitements within and enticements and pressure from without. The flesh is, therefore, a necessary basis for this; and, making it possible for him to be tempted in all points according to the flesh-likeness, without sin. Hence, though the Son of the Deity, and heir of all things, yet he learned obedience by the things which he suffered, and, being made perfect, he became the author of Aion salvation unto all them that obey him — Hebrews 4:15; 5:8. Perfection (of character and substance) then, is the consummation predetermined by the Deity in his manifestation by Spirit in Jesus and his brethren. In his wisdom, which is "first pure," he requires perfection of character first, and

as a recompense for this, he confers perfection of substance, or consubstantiality with himself — this was the order of the divine manifestation in the son of David's daughter; who is the great model after which the One Yahweh Elohistic development is to be apocalysed. Perfection of character was first manifested in Jesus, who was faultless before the Deity. The character of Jesus was the character of the Deity — a mirror in which was reflected the moral attributes peculiar to him, the Word, before manifestation in flesh. Nevertheless, though Jesus could truly say, I always do these things which please the Father, yet he said, "there is none good but the Deity," nor am I yet perfect. He testified his own imperfection in declaring that he could of his own self do nothing; that he must die; and that he would be perfected in the third day of his mission. Jesus, then, like all his brethren, is to be considered in two states, each state having a nature peculiar to it. In the former state, "he was crucified through the weakness," but in the after state, wherein he now is, "he liveth by the power of the Deity" — (2 Cor. 13:4). In the former state, the flesh was "the filthy garments" with which the Spirit Word was clothed (*Zech.* 3:3), "the iniquity of us all that was laid upon him, "the soul made an offering for sin" (*Isaiah* 53:6,10). But, as he now is, the filthy garments have been taken away, "his iniquity has passed from him," and he is clothed with "change of raiment". His flesh thus designated has been subjected to the transforming energy of the radiant power of the Eter-

nal Spirit. By this energy, his flesh has been transformed into Spirit, styled by Paul, *pneuma hagiosunes*, Spirit of Holiness. That is, a nature in which there is no filthiness of flesh or spirit. It is, therefore, Holy Spirit nature, a nature generated out of the Free Spirit radiant from the Eternal Substance (*Eureka*).

*Some of the more important terms untranslated which occur frequently in these quotations.*

*Ail* means strength, might and power; applicable to the Eternal.

*Yahweh*, He Who Shall Be, first in Christ personal, afterwards in Christ mystical, or the saints.

*Elohim*, organisations of the eternal power, whether angels or other created powers.

*Ail Shaddai* the strength of the mighty ones.

*Yahweh Elohim*, One in Many and Many in One.

#### DEDUCTIONS FROM THE FOREGOING EXTRACTS

See also *Eureka Vol. 1 p. 106*

1. There is one eternal uncreated substance, which is essentially power, incorruptibility and life, dwelling in unapproachable light and unseen by mortal man,

and who is also Wisdom — and out of whom are all things.

2. From Deity, as the centre of the Universe, is intensely radiated spirit or power, which is all pervading and fills immensity and styled “free spirit”, the ocean of life, in which we live, and move and have being. And when focalized under the fiat of His will, things and persons without limit, as to number or nature, are produced by means thereof, also intelligence is communicated.

3. Jesus of Nazareth was the only begotten son of the Deity, being a creation of the eternal power from the substance of Mary, or the word made flesh; at his immersion in the Jordan, he was anointed with Holy Spirit and therefore became Jesus the Christ, after which the Deity manifested himself in him, by the truth he spoke and the wonders he performed. On the cross this spirit by which he had spoken and done so much, was withdrawn from him. By the same Spirit he was raised from the dead and changed to Spirit, and thereby became “the Lord the Spirit,” and now lives for evermore.

B.L. (U.K.)  
(Concluded)

### Waiting

It is written, “They shall not be ashamed that wait for me.” Waiting may be trying; it is intended to be: but it will not be destructive to a wise man. Such a man knows that God is great, and the ages long, and that man has no claim to existence, and that it is a privilege to stand by any length of time and see how God works out His purpose. “Though the vision tarry, wait for it. It will surely come.” The prosperity of the wicked will come to an end. The pride of those who neither fear God nor regard man will not always rear itself unmolested in the earth. The day will come, and that not a long distant day, when Yahweh will arise and shake terribly the earth, and bring down the haughty, and save and exalt all the meek who tremble at His greatness, fear His Word, and wait on His purpose.

## 'WHOM THE LORD LOVETH HE CHASTENETH'

Trust in the Lord with all your heart —  
He knows what suits thee best;  
Like Mary, choose the better part,  
And He will give thee rest.

You may not see the guiding hand,  
Nor yet His way discern;  
But He would have you understand,  
And all His goodness learn.

Say not He heedeth not my cry,  
When trouble presses sore,  
'Tis when He seems far off He's nigh;  
Ask, knock, He's at the door.

Say not He loveth not, when He  
Chasteneth thee, O man;  
Nay, rather strive that love to see,  
And profit if you can.

He with rebukes desires to teach  
What flesh cannot discern;  
Apart therefrom you ne'er could reach,  
The prize for which you yearn.

It drives you closer to His word,  
'Twill wean you from the world,  
'Twill make you more like Christ the Lord,  
Whose banner you've unfurled.

Do men revile and shoot the lip,  
And point at you with scorn?  
Our Lord drank deep — 'tis but a sip —  
"Blessed are they that mourn."

Blessed when evil ye endure,  
Because of His great name;  
"Consider him," how much he bore,  
The taunt, the cross, the shame.

Yea, count it joy, the "burden's light".  
The time cannot be long;  
Our faith shall soon be lost in sight,  
And sighing turned to song.

— Author not given.

# The Mighty Giant Awakes!

*The Autocrat, then, as chief emperor, will become in the progress of events "Lord of the Ascendant", even the Agag of the East and West; shining forth from his lofty throne as Lucifer, son of the morning, over the nations weakened by the gratification of his insatiable ambition. If he had not yet said it, the time is coming when he will "think an evil thought" (Ezek. 38:10), and say in his heart, as it is revealed of him, "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the Mount of the Congregation (Zion) in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High!" (Isa. 14:13,14).*

*Exposition of Daniel p. 85*

## **Growth and Dominion**

Few today adequately realise or appreciate the vast extent of Soviet power and resources.

For nearly one and a half centuries Christadelphians have known that Russia is the nation destined to acquire the power and the means to unite other nations with her in a "grand bid" for world domination. Bible prophecy has revealed this.

However, such fundamental knowledge should not be regarded as an end in itself. Those who are wise and whose eyes are ever upon fulfilling Bible prophecy will continue to give earnest attention to the way in which the prophetic word is, step

by step, moving inexorably towards its final culmination.

It is therefore fitting and desirable that those who are aware of the significance of the prophetic signs of the times should focus their attention upon those things which have developed within that powerful nation — the Soviet Union — in recent generations.

The Union of Soviet Socialist Republics (as it has been termed since the demise of the Czarist period) has, over the centuries, swallowed up country after country until today — within the USSR alone — there exists more than 100 different national groups. Which is one reason why the Soviet Union has become the

largest country in the world. Nearly three times as large as the USA.

The USSR covers more than half of Europe and nearly two-fifths of Asia.

It occupies more than 14% of the earth's total land mass.

With an estimated 1982 population of more than 272 million, only China and India have more people within their borders than the Soviets.

These facts provide a brief picture of the colossus which has emerged from the sands of time and the ashes of past history; a power before which every nation on earth now stands in awe and dread — despite the rhetorical bravado which emanates from some quarters.

### Unequalled Resources

Russia has more farmland than any other nation on earth: two and one quarter million square miles. Under normal conditions the Soviets produce more wheat than any other nation. Russia leads all countries in the production of barley, rye, flax and potatoes.

World forestation is dwindling at a dangerous rate. Yet, one third of the Soviet Union is covered by forests, giving them control over 20% of the world's supply of timber. This is a mind-boggling statistic, especially for the hungry and energy-starved peoples of the Third World. In countries such as Africa and India 90% of forests are used for heating and energy. In such areas the starving peoples observe their declining forests and the deserts which are rapidly spreading where forest country once

abounded. The Russians, however, remain confident in that they continue to lead all other nations in this field.

No other nation has the quantity and variety of natural resources which are found within the USSR.

It is astonishing to consider that the only natural resource which Russia does *not* possess in rich abundance is tin.

The Soviets have 40% of the world's known reserves of natural gas, and one third of all known reserves of coal. Georgia and the Ukraine hold the world's largest deposits of manganese; and the Ukraine and the Urals contain huge quantities of iron ore. Chrome, nickel, copper, lead and zinc have been found in rich abundance.

The USSR ranks second in world production of copper, gold, natural gas, nickel, petroleum and tungsten.

Russia is third in the world in producing bauxite (used in the manufacture of aluminium).

Only the US produces more electric power than Russia.

### Discipline and Control

One of the most vitally significant features concerning the resources of the Soviet Union relates to the area of foreign trade. Whilst the nations of the Western World fall over themselves — and each other! — in a bid to pour every form of merchandise imaginable into the Soviet Union, one leading world authority has stated:

**“Foreign trade plays only a *small part* in the Russian economy. Russia's enormous natural resources provide almost all the important raw materials that the nation needs. . .”**

In other words, a great degree of Soviet-confidence derives from their national self-sufficiency.

With the possible exception of the Chinese, the Russians — amongst major powers — would be the most closely ruled, tightly disciplined nation in the world. The KGB sees to this, ruthlessly and efficiently. Lenin allegedly stated that the only way a Communist regime can be successfully maintained in power is through a reign of terror: which is to say that everything must be tightly and relentlessly controlled by a Police State. Free elections and freedom of speech are denied. In fact, the Soviet people have merely thrown off one set of oppressors (the Czars and the monarchical system of government) only to find themselves perhaps even more ruthlessly repressed under a new set of Masters. This is illustrated in the fact that, of the entire population only approximately 5% are members of the Communist Party (some 13½ million persons). Thus, 95% of the population are ruled by the other 5%. The main differences between the Czarist regimes and the present dispensation, are that the current rulers (or bureaucrats) are far more numerous than any machinations ever devised by the Czars; and the power wielded by the present regime is more far-reaching and is infinitely greater.

Soviet law makes it no easy matter to become a member of the Communist Party; hence the relatively small membership. Only those who are unquestionably loyal to the philosophies and aims of the Party are considered for membership. As the current

Russian “aristocracy” they enjoy privileges not extended to other citizens. “Special” shops, for example, may be patronised only by Party members. These outlets offer a wide range of luxuries; including anything from Brazillian coffee to Scotch whisky and Havana cigars.

In other words, nothing has changed much since the days of the Czars. There are still the *Have's* and the *Have-not's*. There is still a powerful and remorseless ruling class regulating life within the country by means of the Police State.

### Communications and Unification

The Soviet Union produces literally thousands of different newspapers, printed in more than fifty languages. There are 4,000 magazines, 400 radio stations, 165 television stations — every one of them State-controlled. Every year some 80,000 books and booklets are published. Without exception, all of these wide-ranging means of communications come under the direct control and supervision of specially-chosen members of the Party.

Censorship is total and absolute. Every means of communication must conform precisely to the policies of the Party. Freedom to disseminate news or facts, political or otherwise, is unknown in Russia.

Whilst such a repressive system is abhorrent to anyone who has breathed the air of a free society, in which they have been able to speak and act at will (albeit within the limitations of reasonable laws which fall short of enslavement

and loss of personal liberty), the Marxist ideology which holds the peoples of the Soviet Union within an iron grasp points to certain chilling facts. Because of the vice-like grip in which the people are held by their Masters, because of the oneness of the voice of command at the top, the Soviets are probably the most unified, obedient, conditioned and "programmed" nation upon the face of the earth.

The US is not regimented in this way. Neither is any other country in the Western World. Thus, the words of the prophet Ezekiel take on an even more ominous meaning:

"Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled with thee, and be thou a guard unto them. After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee" (Ezekiel 38:7-9).

### The Giant Will Make Its Move

The Russians will make their grand bid when they have become confident that they are virtually invincible — and when Yahweh says that the time is ripe.

Certainly the Soviets are working relentlessly towards their declared aim: nothing short of world domination.

It is a frightening prospect for the West to consider that only the US outranks Russia industrially — considering that a mere 40 years ago Russia was virtually an industrially-underdeveloped

country. But this reality in itself does not reveal the true picture: Whilst a great deal of US industrial muscle is directed towards putting two motor cars in every American garage, a refrigerator and deep freeze, together with automatic washing machines, dish washers, and every other luxury imagineable into every American home, the full force of Soviet "industrialisation" is centred upon the building-up of the military. The development and production of armaments holds top priority in the USSR.

Militarily, the Russians are more than a match for the West. There is sufficient statistical information available to prove this point beyond doubt. But other factors are relevant, apart from statistics. When the Western World is faced with such a single-minded, politically-indoctrinated nation as that of the Soviet Union, together with her allies, they will face a formidable force.

That the Russians are in the final stages of preparation for world war III, with the sole objective of subjugating all nations, there can be no doubt.

Therefore, "when Russia makes its grand move for the build-up of its Image-empire, then let the reader (of *Elpis Israel*) 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 (Jesus Christ) will be on the eve of becoming a fact..." (*Elpis Israel* Preface, p. 18).

Having revealed to his faithful servants of "the latter days" (Ezek. 38:16) signs by which they might know assuredly that his sec-

and coming is near at hand, Christ says to his brethren of this present generation: "When these things *begin* to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.." (Luke 21:28).

The Believers of this present generation are a privileged

people indeed. But time is short. Christ's faithful servants must have their "loins girded" and must have the disposition of those who "wait for their Lord.."

The signs of the times provide our warning. Let us therefore be "ready..." (Luke 12:35-36,40).

— J. Ullman (Perth Central)

### Exposition

## Why Jesus — Yahshua — Is Called The Lamb of God

*"Behold the Lamb of God which taketh away the sin of the world" John 1:29.*

### Type and Antitype

Christ is both the Lamb of God, and the good Shepherd who gives His life for the sheep.

Why the Lamb symbol? Jesus was in character, "holy, harmless, undefiled and separate from sinners" even when burdened with sinful flesh. In John and throughout *The Apocalypse* the Greek word for Lamb is *arnion*, i.e. a *little* Lamb. This suggests "the meekness and gentleness of Christ".

Paul identified him with the Passover lamb: "Christ our Passover is sacrificed for us" (1 Cor. 5:7). The unblemished Lamb for sacrifice is depicted in type and shadow throughout the Scriptures. Death taught that mankind's life is forfeit because of sin. Christ, though related to sin in nature, never sinned in fact. His was the perfect sacrifice, fulfilling

the type in every detail: "a bone of him shall not be broken" (Exod. 12:46; Psa. 34:20; John 19:36).

What beautiful harmony and unity of plan for the redemption of mankind from sin and from death! Here we have type and antitype — shadow and reality, perfectly presented.

"This is my body which is for you," taught the Lord as he instituted the breaking of bread and drinking of wine as his memorial.

On another occasion he identified himself as "the Lamb slain from the foundation of the world" (Rev. 13:8). This takes us back to Eden, when God made coats of skin and clothed the first sinners (Gen. 3:21). God dramatised His own appointment: remission of sins will only be granted through shedding of blood (Heb. 9:22).

The type continues in Gen. 4:1.



Abel brought of the firstling of his flock and was accepted. Cain failed because he did not obey the Lord's requirement to do so.

The type is revealed again when Abraham offered his beloved son Isaac. He had declared: "God will provide Himself a lamb for a burnt offering". He did so. Abraham was held back from slaying his son, and was directed to the ram caught in the thicket. By that offering his seed was saved out of death (Heb. 5:7). The death and resurrection of the Lord constituted Yahweh's confirmation of the Covenant made with Abraham in bloodshed and darkness pointing to the actual sealing by the blood of Christ in time then future (Gen. 15:9-17). "This is my blood of the new covenant" said Jesus, "shed for you."

In explanation thereof is the statement: "They, the redeemed, have washed their robes and made them white in the blood of the Lamb" (Rev. 7:14). Therefore, they are forgiven and found to be "without fault before the throne of God" (Rev. 14:5).

This directs us back to the Law of Moses. Sacrificial offerings always had to be without physical blemish, a type of Christ. Only one without mental blemish, one in seeing, doing and working, always performed the will of Yahweh was adequate for the perfect sacrifice. As for the others: "All we, like sheep, have gone astray," declares Isaiah 53:6. The Lamb's sacrifice, teaching and example directs us back to the path of rectitude.

In the Law, the sacrifices and offerings pointed forward, but of

themselves could never take away sin. Today the bread and wine points back, but would not be efficacious without the true sacrifice (see Heb. 9:15).

### **The Memorial**

The most important feast was the feast of the Passover and unleavened bread. This provided a most beautiful type of God's work in Christ.

Israel was celebrating deliverance from death when the Angel of Death passed over, and the first-born of Egypt were slain. The blood upon the doorposts, and eating of the Passover Lamb preserved those within. Each household had to share — "a bone shall not be broken." Eaten with bitter herbs — there are some bitter herbs to be eaten on the way to the Kingdom. For, like their Lord, Christ's followers get "wounded in the house of their friends", but they must learn, like him, to take up the pieces and start again. If they are true to his calling they will endure to the end. But Israel failed as a nation.

### **Sin Condemned**

Sin had to be condemned in a righteous man. "What the Law could not do God did" (Rom. 8:3). His mercy and grace is revealed in what He did for us.

The blood of a lamb saved Israel in the land of Egypt when all the firstborn were killed.

The blood of the Lamb will save spiritual Israel in the coming debacle. Is the blood on your doorposts? Christ is head of the firstborns.

By means of paternity Christ escaped the hereditary mental bias of the race, and received such

a divine intellectual impress, as made him strong in spirit or mind, and of quick understanding in the fear and word of the Lord.

Christ was undefiled in mind, absolutely pure. He manifested the fulness of God's mind to the fallen sons of men.

### A Work of God

The type involved in complete burning is self-manifest: it is the consumption of sin-nature. The destruction of the body of sin (Rom. 6:6) is the great promise, prophecy and requirement of every form of the truth. It was destroyed in Christ's crucifixion — the "one great offering": we ceremonially share it in our baptism: "crucified with Christ", "baptised into his death." We morally participate in it in putting the old man to death in "denying ungodliness and worldly lusts". And the hope before us is the prospect of becoming subject to such a physical change as will consume mortal nature and change it into the glorious nature of the Spirit. "We shall all be changed, in a moment, in the twinkling of an eye!"

The whole process of consumption is the work of God, whether we consider the sending forth of Christ to condemn sin in the flesh, or our association with his death in baptism, or our repudiation of the old man as the rule of life, or our change at the judgment seat into the incorruptible and glorious nature of the Son of God. When the work is finished, flesh and blood, with all its weakness and its woe, will have ceased from the earth, and given place to a glad and holy race of immortals, made "equal to the angels". It was a beautiful requirement of

the wisdom of God in the beginning of things that He should require an act of worship that typified the repudiation of sinful nature as the basis of divine fellowship and acceptability. Those who deny Christ's participation thereof, deny its removal by sacrifice, and therefore deny the fundamental testimony of the gospel, that he is "the Lamb of God, taking away the sin of the world." They think they honour him by saying his flesh-nature is a clean nature. In reality, they deny his qualification for the work he was sent to do. They mistake holiness of character for holiness of nature, and by a wrong use of truth, destroy it.

The Lamb that takes away the sin of the world is the beginning of Yahweh's new creation. He makes reconciliation and brings righteousness. In *Eureka* Vol. 1 p. 408, Bro. Thomas writes:

"Now this new creation, wonderful in its development and consummation began with the formation of a babe in the womb of the Handmaid of Yah; and ends with the cessation of 'every curse' (Rev. 22:3). The power of the Deity overshadowed the daughter of Heli, and in the set time was born Jesus of Nazareth the King of the Jews. Here was a creation of the Deity; but it was only the 'beginning of the creation' hereafter to be effected by the same power. When created and anointed, this new creation was Eternal Power manifest in flesh; and when resurrected and glorified, that flesh was transformed into Spirit, or Deity — a substantial corporeal entity, called by Paul a 'Quickening Spirit' and 'the Lord the Spirit.' Hence, viewing him thus, and *not as a body of death lying in a sepulchre*, the apostle says of him, 'who is an image of the invisible Deity, first-born of all creation' (*pases ktiseos*). He then gives the reason why this first-born image of the Deity is pre-eminent over all; 'because,' saith he, 'were created by him the all things; the things in the heavens and the things upon the earth, the things seen and the things unseen,

whether thrones, or lordships, or principalities, or authorities; the all things have been created through him and for him; and he is before all things, and the all things by him hold together; And he is the Head of the Body, the ecclesia, who is the beginning, firstborn from among the dead, that among all he might become pre-eminent; for in him it pleased that all the fulness should dwell' (Col. 1:15-19). Compare this with Gen. 1:2, where the creation of the material world is attributed to the Spirit of Elohim — the same spirit afterwards incarnated in Jesus; so that he, when anointed, was not only the created, but the antecedent and creator of all things defined."

When the Lamb stands on Mt. Zion with the redeemed we will see a Lamb with all power in heaven and earth. Thousand

thousands minister unto Him and ten thousands times ten thousand stand before Him. The Lamb that was slain has these symbols of power: seven horns and seven eyes, all power and all knowledge (Rev. 5:6). And when the redeemed sit down to the marriage supper of the Lamb, in that lovely gathering there will be nothing that worketh abomination or maketh a lie.

As Bro. R. Roberts wrote: "There will be no one there that hates his brother, because the unfolding love of Christ and God will be in them all and they can die no more." A.F. Milne (N.Z.)

## A Problem

# Returning From The Wedding

*In the parable of Luke 12:36 the Lord made reference to those who "wait for the Lord when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." Our whole teaching is that we should wait and watch for our Lord so that we may be taken to the wedding. In this parable, however he returns from the wedding. How can that be? Also, the other usage of the word "return" is Phil. 1:23 where it is translated "depart". How can the same word be rendered both "return" and "depart"? — H. B. (Canada).*

## The Wedding

The expressions used in the Lord's parable are those of the Passover. Notice his exhortation: "Let your loins be girded about, and your lights burning" (Luke 12:35). Girded loins were required at the original keeping of the Passover (Exod. 12:11); and it was celebrated at night, when lights were kindled, for it was to be "a night of watchings unto Yahweh" (Exod. 12:42). The utmost vigilance had to be observed in readiness for the call that would take them away. After partaking of the Passover, the doors of homes were opened as indicative of the time when Elijah shall come to

announce that the promised deliverer has come: the open door representing Israel's open reception of him.

But though Christ's followers are called upon to show the attitude that Israel were commanded to manifest at the keeping of the Passover in Egypt, can this be described as waiting for him to "return from the wedding"? We believe it can. First note that the R.V. renders this as "wedding feast", and not merely as "wedding". Greek authorities, however, claim that *gamos* can be used both for the actual wedding feast, and that which preceded it at espousal. Espousal was a covenant as binding as

marriage, and apparently was ceremoniously indicated by placing the garment of the Groom over the Bride (Ruth 3:9). Thus, in Ezekiel 16:8 the Passover is represented as the betrothal feast celebrating the espousal of Israel to Yahweh. Such relationship was arranged between the Bridegroom and his father, who then negotiated for it (Gen. 34:12; Jud. 14:2), and dowry and gift were then paid and made. Espousal demanded separation and dedication on the part of the bride to her future groom, typing that which exists between Yahweh and his priestly nation (Isa. 61:11; Jer. 2:3).

In the parable, therefore, Christ is shown joyfully returning from the espousal feast to his waiting servants, preparatory to claiming his bride in full union. As Bridegroom, he has paid his dowry and his Father has negotiated for the marriage (Rom. 8:3). He is depicted rejoicing with his servants, who rejoice with him, and as suitably rewarding them for their vigilance and interest in his welfare. The parable conforms to the marriage arrangements of the times. We are espoused to Christ now (2 Cor. 11:2), but we shall await the complete marriage at Christ's coming.

### The Departing

In Phil. 1:23 to which we are directed, Paul declares: "I have a desire to depart, and to be with Christ which is far better". The Greek verb for "depart" is *analuō*, and it is derived from a root signifying "to unloose" or "undo", a metaphor drawn from loosing the moorings of a ship preparatory to setting sail. That being the idea behind the word, it is thought that it relates to either departing (the boat making ready to sail away) or returning (the boat setting course for the harbour of origin).

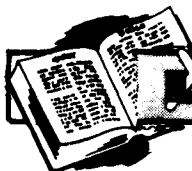
The only other occurrence of the verb in the Bible is in Luke 12:36, where it obviously is used in the sense of "return". And that is how *The Companion Bible* claims it should be used in the verse before us. So also does *The Diaglott* which renders Paul's statement: "I have a desire for the returning. . ." Accepting that rendition, Paul is expressing his great desire the *returning of Christ*. This, he declared "is far better" than present existence. Of course the rendition in the A. V. suggests that Paul was desiring death above all else, but the context does not endorse this; and as we have already noted, context must decide the real meaning of the word. Determine what was Paul's greatest desire in life, and the conclusion will be reached that the rendering of *The Diaglott* is correct. In Phil. 3:10-11, he states that his great objective was "by any means to attain unto the resurrection of the dead". Again, to Timothy, he expressed his great, ardent love for the "appearing of the Lord" (2 Tim. 4:8). He wrote: "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom" (v. 18). Paul's consuming desire was for the Returning, and the being with Christ, "*which is far better*". In commenting upon this clause, Macknight states that it represents "the highest superlative which it is possible to form in any language". Paul would give such a degree of emphasis to the Lord's returning, not to his departing in death, for the coming of the Lord was his very life. "For to me to live is Christ," he declared, "and to die is gain". Death, to Paul, meant relief from the heavy labour of hourly toil; but the Lord's coming promised life abundant with glory and joy in the presence of Christ. That was his great desire.

— Logos Committee

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Is the Lord more tolerant of traitors than the rulers of the nations? If his brethren, who pretend to be the soldiers of the cross, are found among the aliens from the commonwealth of Israel, will he not punish them as deserters, and justly too? All are deserters, who, having confessed the truth for which Jesus died, are co-associates with those who deny it. — J.T.

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Editorial

## Co-operation

*"Too many of us hear without heeding, read without responding, confess without changing, profess without practicing, worship without witnessing, and seek without sharing" (W.A.W.).*

It is almost platitudinous to confess that we are imperfect. Our imperfections should be all too obvious to us; for whatever facade we may display to the outside world, the hidden heart of man is often a deep well of deception. Once we recognise that fact in ourselves we are humbled enough to apply a corrective. And perhaps sufficiently so to work more easily with others, and so help weld our Ecclesias more closely together. This is vital today. So quickly is the world about us changing that it is becoming increasingly difficult to keep up with it. Standards have been altered — more drastically and ruthlessly than ever before. Where God was once held in awe, and respect was paid to His Word He is today openly blasphemed, and His word despised. Even more dramatically, where moral standards based on Scripture were maintained, they have now been abandoned, and flesh is given licence to please itself without running counter to law. The world about us is becoming more Sodomitic in its ways; more like the Amorites whose iniquity came to the full, and were then destroyed by Divine judgment (Gen. 15:16). That is the deserved destiny facing the modern world: "He will destroy them which destroy the earth" (Rev. 11:18). Politically and socially the world is ripe for destruction; and they also will be destroyed who are found disporting themselves with it at Christ's coming. The Israelites were ordered to wage war to the death against the Canaanites. Because of the religious and moral perversions of the enemy they were warned that if they should capitulate, or come to terms with the prevailing idolatry they faced the danger of themselves being destroyed (Deut. 7:26).

Recognising the problems of today, we must strive to make our Ecclesias centres where both old and young find warm fellowship, and sound, health-giving truth. We need to maintain the moral standards required thereby, and enthusiastically co-operate in Ecclesial activities. Both old and young need to work together to that end. Both have shortcomings. In each there is a need for patience and forbearance. However, the failings of all age groups can be reduced to a minimum by the application of the Word. The Scriptures, and the example of faithful men and women recorded therein, will strengthen the lax and moderate the extreme. It will bring young and old together in co-operative effort. And Ecclesias have a need of this. The virility of the young can energise the old; whilst the experience of age can help guide the naivety of youth. Where there is no such effort towards co-operation, much harm can result. Ecclesias become tense and divisive. Those of age become unreasonably severe and relentless in their demands, whilst disrespect and unseemly arrogance is shown by the young! The Truth can change this. What is more pleasing than to see age and youth in harmony; walking together towards the Kingdom, governed by the principles of the Truth. How beautiful are the examples in the Word which depict age and youth yoked together by a common objective: Moses and Joshua; Samuel and David; Jeremiah and Daniel; Paul and Timothy, are cases in point.

The relationships of Paul towards Timothy and Timothy towards Paul are warmly expressed by the Apostle: "Timothy, my dearly beloved son; I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy. I call to remembrance the unfeigned faith that is in thee" (2 Tim. 1:2-6). "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15). "Timothy, my beloved son, and faithful in the Lord, shall bring you into remembrance of my ways which be in Christ, as I teach every where in every Ecclesia" (1 Cor. 4:17).

What bound Paul and Timothy so closely together? It was their mutual respect and love of the Word of God; their admiration of each other's dedication, and their determination that divine principles should have first place in their lives. Paul was stimulated by Timothy; and Timothy was motivated by Paul.

Timothy saw in "Paul the aged" (Phile. 9), a way of life to emulate; and Paul experienced from "his dearly beloved son" in the faith, a respect and response that were warming and encouraging. Paul spoke and Timothy hearkened. Timothy saw in his elder brother a man moulded by faith, courage and determination to succeed in Christ, and he learned to love and respect the Apostle, and heed the advice and example he set. "Thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, love, patience," wrote Paul, and added: "Continue thou in the things which thou hast learned and has been assured of" (2 Tim. 3:10, 14). There was no holding back of frank advice or guidance by Paul, nor indulgence in fulsome, insincere flattery aimed merely to appeal; and we are sure that there was no resentment on the part of Timothy as Paul did not hesitate to make reference to certain deficiencies in his makeup (2 Tim. 1:7-8), and exhorted him that he should so act that "no man shall despise thy youth" (1 Tim. 4:12). Indeed, to hear Paul, as he speaks to Timothy, is an exhortation to all: "Be thou an example of the believers"; "Take heed unto thyself and the doctrine"; "Shun profane and vain babblings"; "Flee also youthful lusts". Paul, in his age, exemplified the words of the Proverbs: "The hoary head is a crown of glory, if it be found in the way of righteousness" (Prov. 16:31). And in consequence, Timothy, in the presence of Paul, would find no problem to "rise up before the hoary head, and honour the face of the old man, and so fear his God" (Lev. 19:32). Combined, the aged Apostle and the young disciple, exemplified the words of wisdom: "The glory of young men is their (spiritual) strength; and the beauty of old men is the grey head" (Prov. 20:29).

The young are apt to think that they can reach the heights of wisdom without laboriously climbing the steeps of experience. They find that they are wrong. Time proves to each generation that true wisdom, whether it be that of earth or of heaven, is only gained by the discipline of life. It is possible to know the word academically, but never practically. It is possible to speak with the tongue of an angel, to have all knowledge, and yet know nothing of a practical manifestation of its outworking. Therefore there should be no presumption on the part of either youth or age. Youth cannot claim licence for its indiscretions because of lack of experience: it should learn from others, or from God. Age

cannot demand that respect be paid to it if it is not entitled to it. There are some who pass through human life and learn nothing in the process. They are to be pitied, but not honoured for a wisdom they do not reveal. There are responsibilities resting on both youth and age that must not be avoided if God is to be pleased. Youth must seek a maturity higher than what the world manifests; whilst age must learn to profit by the experiences that the passing of years have brought. The Word is the moulding, guiding factor for both young and old, bringing them together in co-operative effort.

Such co-operation is delightful to observe and stimulating to experience. It is not in accord with modern times. The philosophy of today does not demand respect for age; it is the time of youth; when it is claimed that "Jack is as good as his master". Youth tends to be disrespectfully impatient of age, and certainly disinclined to accept its advice and guidance if such are contrary to what its restlessness demands. There is nothing new in this. Job experienced it. He knew the time when at his appearance, the young men were silent, and the aged arose, and stood up; and he also sadly was brought to a state when "upon his right hand arose the youth; they push away his feet, and they raise up against him the ways of destruction", or put obstacles in his path (Job 30:12).

However, these are not the days of Job, but those of our opportunity. The conditions are difficult; the tensions are strong. On all sides wickedness is condoned. There is need to strengthen from within; and to that end the cooperation of both young and old is necessary. Let those of age manifest understanding; and those of youth show respect. Let both old and young seek to reveal the maturity of knowledge and its application as did that young "man of Galilee" 1900 years ago. He was ageless: young in years and yet mature in understanding and ways: a magnetic personality that drew to him those of all ages; from the child in arms to the aged in the Temple; and led them along a pathway to life eternal.

We need his counsel and example today. We live in an environment of disrespect to age, experience and the things of God. This attitude is one of the many signs that indicate that his coming again is near. Therefore there is an urgency to heed our need, to display wisdom and maturity to the edification of others.



By so doing, by manifesting mutual consideration and respect, by bending our will to the requirements of the Word, we can strengthen our Ecclesias and help develop the members thereof, and so witness to each other and the world without that "we have been with Jesus and have learned of him". "No man liveth unto himself", Scripture teaches. The example we set and the co-operation we render may help both us and others to more successful living in the Truth. In that regard, the times are significant, the issues are vital, we owe it to ourselves and to the Ecclesia of which we are members, to live according to God's way.

*SP Mansfield*

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*Doctrinal (The Truth About Hell)*

### 3. "Sheol" In The Book of Job

*The word "Sheol" occurs eight times in the Book of Job. Twice it is translated "hell", five times "grave" and once "pit". This inconsistency is confusing unless the original term is kept in view.*

#### **Sheol: A Place of No Return**

Job 7:9 reads:

*"As the cloud is consumed and vanisheth away; so he that goeth down to the grave (Sheol) shall come up no more"*

The translators must have been sorely tempted to render the word as "hell" in this place, for, on the surface at least, it would tend to support the theory of the hell of orthodoxy.

But because Job was speaking of himself, to render *sheol* as "hell" in this place would be to teach that one who was "perfect and upright" and who "feared God and eschewed evil" (Job 1:1) had gone to the place of eternal torture.

Nor can this text be used to sup-

port the contention that there will be no resurrection of the dead. In the passage, Job is merely comparing his restless nights of suffering, followed by equally unhappy days of distress, with the time of unbroken rest in *sheol*: a rest free of the distressing pains that tortured his diseased and dying body. In fact, Job had a firm hope and faith in a resurrection at the manifestation of the Lord (Job 19:25-27).

#### **God's Wisdom Deeper Than Hell**

Zophar, one of Job's so-called "friends", offered a true observation when he declared concerning the knowledge of God:

*"It is high as heaven: what canst thou*

do? deeper than hell; what canst thou know" (Job 11:8).

The reference to heaven implies that God's wisdom is unfathomable and beyond the ability of man to reach; the description of it as "deeper than hell" (*sheol* or the grave) shows that it is hidden out of sight of mortal man. He can no more search it out than the dead in the grave can know what is taking place in life. To render *sheol* as "grave" in this place is made necessary by the context. But, in fact, the latter word is adequate if its meaning as a place of hiding is kept in view. No suggestion was made by Zophar that it is a place of torment.

### A Place of Hiding

The next reference to *sheol* is from the lips of Job. His suffering became unbearable, and whilst he did not deny God, he did pray for death. The terms of his prayer are most revealing:

"O that Thou wouldest hide me in the grave (*sheol*), that Thou wouldest keep me secret, until Thy wrath be past, that Thou wouldest appoint me a set time, and remember me!" (Job 14:13).

The orthodox view of hell is at variance with Job's words. According to that doctrine, hell is a place of torture, where God visits His wrath upon sinners, but here Job, a righteous servant of God, prays to go to hell to escape God's wrath. Job saw in his sufferings the hand of God. He did not understand His purpose in permitting them to fall upon him so heavily; but he did recognise that with life extinct, he would suffer no more. Hence his request. To him, suffering as he did, and with the hope of a resurrection to a

glorious existence on earth before him, the grave appeared as a desirable temporary place of refuge. But he also looked forward to the time when, according to *The Apocalypse*, "God shall wipe away all tears; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 22:4).

Sick, and as he thought on the point of death, Job centred his attention on that time. The "set time" that he had in mind was the resurrection. Thus:

"If a man die, shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer Thee; Thou wilt have a desire to the work of Thine hands" (vv. 14-15).

He further declared:

"If I wait, the grave (*sheol*) is mine house; I have made my bed in the darkness. I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister" (Job 17:13-14).

These unhappy expressions spell out the terms of death, burial and corruption; not those of agonising living in the fires of torment.

### The Prison-House of Sheol

In Ch. 17:16, Job likens *sheol* to the prison-house of death:

"They shall go down to the bars of the pit (*sheol*), when our rest together is in the dust" (Job 17:16).

In these words, Job spoke of himself. The plural "they" is used to define his expectations and immediate hope. He came to the point of despair as far as any cure of his sickness was concerned, and his only future, his hope and expectation, was in a resurrection from *sheol*. Meanwhile they (his hope and expectation) would de-

scend into the grave with him, where he and they would "rest together" in the dust.

The term "bars of the pit" (or *sheol*) describe the grave as a prison-house, from whence he must await release. That release will come, of course, with the return of the Lord who is "the resurrection and the life". Accordingly, Zechariah wrote of that time:

**"As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope; even today do I declare that I will render double unto thee" (Zech. 9:11-12).**

In confirmation of that, the Lord gave his life as the "blood of the covenant", and was brought again from the dead. He proclaimed to John in Patmos:

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

The bars of *sheol* will be withdrawn for Job in that day, and he shall come forth to be granted eternal life. Then the point of James' exhortation will be appreciated to the utmost:

**"Behold, we count them happy which endure. Ye have heard of the patience of Job...." (James 5:11).**

### Death: Unexpected And Sudden

Job's "friends" declared that suffering is a sign of sin, but he refuted this, claiming that many unprincipled sinners find relaxation and pleasure in life, and die without great and protracted pain as he did, for often death comes to them sudden and swift.

**"They spend their days in wealth, and in a moment go down to the grave" (*sheol*—Job 21:13).**

In the preceding verses, he re-

fers to the boasts of the wicked as they fare well and enjoy the good things of life. This, of course, will remain true only during the reign of sin, during which time God often permits His servants to suffer for the development of character, or for other reasons in His purpose (Heb. 5:8). It is a time of illusions, when some might be tempted to "call the proud happy", claim that those "who work wickedness are set up", and that they who "tempt God are delivered" (Mal. 3:15). The folly of this philosophy will be evident when the Kingdom of God is in full control of affairs, for then "the proud, yea and all that do wickedly, shall be stubble" whilst the righteous will be delivered and will be glorified (Mal. 4:1-2). Then "the righteous will flourish" (Psa. 72:7). Meanwhile, Job's use of the word *sheol* does not in any way indicate that it is a place of torture, or the abode of immortal souls.

### A Place of Corruption

In descriptive language, Job taught that man is mortal and is soon swallowed up by *sheol*:

**"Drought and heat consume the snow waters; so doth the grave those which have sinned" (Job 24:19).**

Heat melts the snow which, as water, flows its course until absorbed in the dry sands of the desert. Drought hastens the process. So with mortal man. He finishes his course and as the water is absorbed by the dry and thirsty soil, *sheol* claims him, and he vanishes into the grave. In times of natural calamity such as war, here symbolised as drought, the process is hastened. *Sheol* absorbs all as the sands of the desert

do the snow waters, and they disappear. In literal language, death claims them, and they cease to be seen.

### Hell Made Naked

The last reference to *sheol* by Job is in reply to the pointless arguments of Bildad. Bildad's words, claimed Job, were a mere "beating of the air"; they were "without power" to one needing help (Job 26:1). Job recognised the unfathomable greatness of God, and he gave expression to this by acknowledging that He is able to re-make the dead, as He will at the time of resurrection (Job 26:5). Some, of course, He will cause to rise, but some will remain in the grave. God is able to discern one from the other, for:

**"Hell (*sheol*) is naked before Him, and destruction hath no covering" (Job 26:6).**

The penetrating eyes of Yahweh are able to look down

into the grave, and discern the remains of His servants there, even though it is the place of destruction. He discriminates between those who will remain there forever, to be entirely consumed by destruction, and those who will come forth for judgment. In stating this, Job aligns *sheol* with "destruction", and not with everlasting torments; accordingly there is no support in this verse for the teaching of orthodoxy.

Those, of course, who read the hell of torments into the statement of Job, must have the view that the God of mercy and love is able to look into the fiery hell of torments, and complacently observe the everlasting pain and tortured anguish of the immortal souls deposited there. However, Job knew nothing of this as we have seen, and from such blasphemy the Truth thankfully delivers us.

— B.M. (USA)

## THE APOCALYPSE

It is sometimes imagined that the Futurist Interpretation of "The Apocalypse" is a new and recent discovery with much to commend it. In fact, it is a theory of interpretation invented by the Jesuits to rob the book of much of its power in witnessing against the Roman Catholic Church. Brother Thomas knew of this theory, examined it, and rejected it as untenable. So will all those who consider it closely with understanding. In *Eureka* Vol. 2, p. 604 he commented as below.

"Shall we ignore this remarkable fact and say, 'Oh, that is nothing at all!' and, for the sake of reducing all students of the prophecy to one common low level of ignorance, affirm 'that the fulfilment of what is written in the book of The Revelations, from chap. 4 inclusive, is still future?' For men to affirm this, is proof of their entire and gross ignorance of the whole subject. But many people, who are lost in the night of Egypt, desire to be thought as wise by others as they are in their own conceits. In regard to the apocalypse, they feel poignantly and painfully their deep and ineradicable ignorance; they can make nothing of it, and being too self-conceited to be taught, or envious and hateful of those who are able to teach them, they aim to allay their vexation by the comforting delusion, that its events and times are all in the future, and 'in close connection with the appearing of Christ'; so that, of course, the most intelligent and the most ignorant in the word and history, are equally in the dark concerning it. This is very consoling to the envious, who love darkness rather than light, if the light proceed from any but themselves. The Apocalypse all in the future except the first three chapters!! If the reader has followed our exposition from the beginning of the fourth to the present writing, we believe he will find it impossible to endorse such 'a foolish notion.' He will be able to say boldly, that the dogma of the futurists is a mere old wife's fable; and utterly unworthy of the grave consideration of a true believer — a servant of the Deity sealed in the forehead with the seal of the living God (ch. 7:2,3)".



# God And His Spirit In Relation To The Universe

“God is everywhere present by His spirit which proceeds from Him, and which fills all space”. This is the answer to Question 16 in “The Christadelphian Instructor”. The following article by J. Thomas explains this statement in greater detail. It is reproduced from “The Herald” published by him over 120 years ago.

## Meaning And Use Of The Word “Spirit”

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

The first place in the Bible where the word occurs is in Gen. 1:2. Here it is *ruach Elohim*, a principle going out of, or from, the Mighty Ones. What could this be? It may be known by its effects. “It brooded upon the face of the waters” — of the waters which in the primeval state of the earth, covered its entire surface. This brooding principle covered the surface and penetrated its substance in all its atoms, so that it was only necessary for the word of command to go forth from the Mighty, and whatever might be commanded would be done. Everything was made by this brooding principle as the executive of divine Wisdom. “By His spirit He hath garnished the heavens”; “He sendeth forth His spirit; they are created,” even all the things detailed by Moses. Hence, Job says, “the *ruach* of Ail hath made me, and the *Neshamah* of *Shaddai* hath given me life. The Spirit is, therefore, formative. It is creative power. It made the light; it di-

vided the vapours from the waters by an expanse; gathered the waters together in the place of seas; formed the vegetable world; established the astronomy of the heavens; developed the animal kingdom; and executed the whole so satisfactorily that the world was pronounced "very good."

### In What Way God Is Spirit

When we contemplate *spirit* through these results, we behold an Almighty power which is predicated of *Ail* — *the spirit of Ail*. But what is *Ail*? Etymologically, it is *strength, might, power*. Hence the *Spirit of Ail* is a powerful emanation, or *breathing forth of power*. *Almighty Power* is the fountain and origin of the universe, "*out of whom all things*" says Paul (1 Cor. 8:6). He also tells us that the fountain of Omnipotence is a glorious and torrid centre; a centre that cannot be approached by man, and the dwelling place of an invisible, intelligent, and deathless being (1 Tim. 6:16). This is *Ail* — all-wise, all-powerful, all-seeing, and all-knowing. There is only one such in the wide-extended universe. He is life and incorruptibility, and never was anything else. Here is a wonderful being, corporeal intelligence that hath always existed, and out of whom as "*The Father*," all things have been produced. But of what does His substance consist? What His nature? What is He? "*He is Spirit*." These are the words of Jesus, who knew what he affirmed. *Ail* is spirit, and there is a spirit of *Ail* — the fountain and the stream are both spirit, and hold a like relation that radiant caloric does to iron glow-

ing with a white heat. But what is the glowing substance of Deity? That which shall be manifested in the saints when they become spirit, for they shall be like him who is in the bosom of the Father. "Deity is spirit," and to convey our conception to the reader of this substance, we would style it *corporeal* electricity. We behold the lightning's flash; we see its almighty effect upon rocks and trees and we perceive its universality; still of its *essence*, we are ignorant. Our words and definitions leave this untouched. But whatever the essence may be, that corporeal essence is God, and the same incorporeal and radiant essence is the spirit of God. Electricity or lightning is a Bible symbol for spirit. Ezekiel, the son of man, priest and prophet, had *visions of Elohim*, who are, when manifested, spirit, being all of them post-resurrectionally begotten, and born out of the spirit, and consequently consubstantial with the Father, who is spirit. In these visions of spirit, then, Ezekiel saw the living ones or Elohim come forth out of the midst of fire and brightness. His description in chap. 1:4, is symbolical of 1 Tim. 4:16. What we call electricity, for want of a better word, in glowing combustion, he terms "fire and brightness". In beholding the electrically-generated beings born of the Ezekiel fire, he says "Whither the spirit was to go, they went," because they will be spirit, so that wherever they may be, there, necessarily, corporeal-spirit will be. And, as for the likeness of the living creatures; says he, "their appearance was like burning coals of fire, and like the appearance of

lamps; it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning" or flaming electricity. "And the living creatures ran and returned as the appearance of a flash of lightning."

### Spirit As The Basis Of All Creation

In scriptural discourse, "electricity" is termed *spirit*, because it is radiated or sent forth from the substance of Almighty Power, after the tropical analogy of blowing, breathing, or exhaling. This idea is illustrated by the iron excited to white heat or the magnet. These are solid substances, but within a certain radius, they are enveloped in an atmosphere of light and heat, or of magnetism. This atmosphere may represent the radiant power or spirit of the *Deity*; and the glowing iron and magnet, the radiating power or substance, called *Deity*. Here, then, is spirit free, radiant, or uncombined; and spirit in substance, corporeal, bodily existence. The latter is the original condition of spirit. It was not originally free or diffused through space, and at some particular epoch condensed, reduced to a bodily form, and individualized. To affirm this would be to affirm the existence of abstract intelligent power, antecedent to the *Hypostasis* of the substance, the exact representation of which, Jesus anointed is declared now to be. No; the substantial Father has always been substance, and has had no corporeal predecessor in wisdom and power. His nature is the substratum or basis of all conceivable existencies, animate or inanimate, in all the universe, for

they are all created out of His Spirit, and that Spirit radiates out of His substance. It is always subordinate to His will; and accomplishes that only whereunto it is sent. Hence, it does not act independently of the radiating power. Nothing, therefore, happens by chance in the operation of the Spirit. The wisdom that ordains is in the Father; and the wisdom that executes is in the power radiating from Him. It is impossible, likewise, for the Spirit of the Deity to execute contrary to the will of the Deity. Hence "*The Son*," or Spirit-emanation from the Father-Spirit substance, "can do nothing of himself, but what he seeth the Father do," or will; "for whatsoever He doeth," or wills, "these also doeth," or executeth, "the Son likewise" (John 5:19). The distinction made by "philosophers" between "matter" and "spirit" is artificial, and does not obtain in Scripture. The Father is matter, or substance, but He is spirit, also, for that matter of which He consists and which constitutes His nature, is spirit. This being the fact, matter is eternal. But this by no means implies that *the forms of matter* are eternal likewise; for that would be to affirm that the Creator was not antecedent to His works. The dispute, then, upon the question whether spirit existed before matter, or matter before spirit, is a vain controversy, and indicative of the ignorance of "philosophers" on both sides. The one had no precedence of the other, being essentially the same. Hence, matter is not essentially evil, or corrupt and mortal; nor is it incapable of thought. The Divine Power is

matter, but, though He creates evil, He is not evil, or corruptible and mortal. There is, therefore, no force or reason in the argument that a thing is immortal because it is immaterial, or not matter. Whatever exists is matter. Electricity is as much matter as a block of marble, the only difference is, that it is matter in a different form. Hence the immaterial, or the non-existent, is nothing. To say, then, that a thing is immortal because it is immaterial, is to affirm that it is immortal because it is nothing, or does not exist; which is the demonstration of the wisest thinking of the flesh — “the wisdom of the world” condemned as folly, working death in all that are deceived by it.

### Spirit Everywhere In Evidence

There is no part of the boundless universe where the spirit of divine power is not. It pervades the atom of all bodies, and is everywhere. Hence the inquiry of Christ in prophecy, “Whither shall I go from Thy spirit, or whither shall I flee from Thy presence? If I ascend into heaven, Thou art there; if I make my bed in the grave, behold Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I shall say, Surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day; the darkness and the light are both alike to Thee” (Psa. 139:7-14). This proves what we have said, and teaches that, in a general sense, all creatures are in the presence of

the Creator; that they are so in being contiguous to His spirit; for, as the fish live and move and have their being in the waters, so all animals and men “live and move and have their being” in spirit of God. Upon this natural principle it is that Paul declared to the heathen philosophers that God is “not far from every one of us”; and that Jesus said, “a sparrow shall not fall on the ground without the Father”. Hence, in the natural or physical sense, all creatures have the spirit, and cannot live without it; so that, as Job says, “If He gather to himself His spirit and His breath, all flesh shall perish together, and man shall turn again unto dust” (34:14). Spirit develops the organism of all creatures, and preserves it from disorganisation. It is what pathologists term the *vis medicatrix naturee*; and physiologists, “the vital principle.” When the spirit and breath of the Creator are withdrawn from a man or a sparrow, there remain no healing power or vitality in their several bodies; the immediate tendency in them is to corruption and dust. Hence, all creatures in the air, earth, and seas are *spirit forms*. The types or patterns after which they were created were all in the mind of Deity before they were created, and when they were formed, the formation was out of the Spirit-matter and by Spirit, according to pattern. Every creature is therefore a spirit in this sense, but not necessarily immortal because a spirit. The immortality of a spirit depends upon the constitution of matter or substance of the peculiar form. A spirit form of a flesh and blood organisation is essen-



tially mortal and corruptible, for death and corruption are peculiar to that material constitution. The "spirits in prison" Peter speaks of were flesh and blood organisations turned again into dust, consequent upon the Deity gathering unto Himself His spirit and breath. His free spirit withdrawn and the cohesive affinity of their substance departed, and its gaseous elements entered into new combinations destructive of the forms termed man, cattle, fowl, and so forth. Hence, the Deity is styled by Moses in Num. 27:16, "Yahweh, Elohim of the spirits of all flesh," that is, the self-styled *He Shall Be* is the powers of all flesh-emanations of His power. The spirit power of the lion is the power of Yahweh, and so of all other creatures. Hence the facility with which He can open and shut thier voracious mouths, as in the case of Daniel and his persecutors. This universal Spirit places all created things in telegraphic communication with the will of the Deity. What He wills

needs not batteries and wires for transmission. He has but to will, and it is instantaneously responded to according to His purpose, though the locality where obedience is required be distant from His throne a hundred millions of miles. Take these two points, the throne of the universe and the earth we inhabit as the two extremities of the line — the Deity at the one end and we at the other. The intermediate space is filled with His "free spirit," radiant from His substance, and incarnately organic in all His creatures. What we call "time" is unnecessary for the transmission of ideas. The Deity is not a being of time. He has not to move from where He is to be where He would be, for He is everywhere by spirit, and fills all. Hence His will at the throne is His will at the same instant on earth, for His intelligence and wisdom are as universal as His power, and only require His will to be exercised for their manifestation in every part of His wide domain. — *Herald.*

### THE NEED FOR TODAY

*The "last times" of every dispensation have been difficult for the people of God. Ours is no exception. The general tendency of the age is evil and adverse to faithfulness to the Truth. Foundations are questioned; zeal is the object of surprise, almost of pity. What, then, shall the righteous do? First of all, be assured of the foundation — the infallibility of the Bible. Be clear in doctrine. Let your testimony to the Truth be definite and uncompromising. Speak as the Oracles of God. In exhortation, whether public or private, remember that the object is to fit others for the Kingdom. Do not discourage by dwelling only on the hardships of the way; point also to the joys ahead. Do not be content with elementary things; try to fathom some of the deeper truths. Above all, remember the saints' duty is to be like Christ — "holy harmless, separate from sinners."*

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## Are You Ready?

Its nearly twelve, the cry goes up —  
Do we heed its call?  
Each Sunday when we drink the Cup  
Conscious in case we fall?

The nations rage, the sea roars wild,  
Deep darkness draws around.  
But there, in the East, for Yahweh's child  
Signs rich and clear abound.

The Household too with problems deep  
Becomes our testing place.  
Do we His words, with gladness keep,  
Longing to see His face?

Perhaps our first love we have lost  
Like Ephesus of old.  
The Truth to them was kept at cost  
But fervent love was cold.

The seconds tick away, so sure  
Bringing closer Yahweh's plan  
We know not yet how many more  
Will bring His wrath on man.

His plan is sure, His judgments right,  
The message is so clear,  
So brethren dear, your lamps keep bright  
*Remember Christ is Near!*

Sis. E. Surgenor (N.Z.)

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# LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS  
NEAR AND FAR

Volume Fifty

## Opportunity

"Some of us in Hastings and Wellington have had letters published in the daily Press on aspects of the Truth. A certain Prof. Gearing, once head of Kraft College, and until he retired, teacher at Victoria University, Wellington, has admitted over the years that immortal soulism is not taught in the Scriptures. Unfortunately, he also denied the resurrection of Christ. This provided opportunity for correspondence to the Press. We have also sent letters against the theory of evolution, or pointing out the significance of Russia in the light of current events. After many years experience in this sort of approach, I offer the following advice to those who may like to follow it up. (1) Be brief, clear, fair, and inoffensive. (2) Never use Hebrew or Greek unless you are sure of the meaning of the words. (3) Remember you are dealing with academics and intellectuals who resent the teaching of Christ, and so bear in mind that the Truth is 'hidden from the wise and prudent'. With these suggestions in mind, the Press can be a useful avenue of expression for the Truth.

"We have access to outstanding Bible scholars, and John Thomas is at the top of the class. By using his expositions we are able to advance our understanding of Scripture, and so equip ourselves to do valiantly for the Truth. We are witnesses for that Truth, and must try in every way to fulfil our role as 'lights

in the midst of a crooked and perverse generation,' workmen who needeth not be ashamed, rightly dividing the word of Truth'. We need not be hesitant about facing up to the 'wise and prudent' of this age with the sound and simple words of faith. Mankind lacks in knowledge if it does not understand the Word. The world's system of education fails to properly educate, and, unfortunately, often renders men and women unfit for Yahweh's call and work." — A.M. (NZ).

*(Paul declared: "The world by wisdom knows not God". The so-called cleverness of this technological age blinds the world's thinkers to their need of God. Therefore, in spite of their ability, they are but fools in the presence of true Wisdom. The world can place a man on the moon, but cannot feed its starving millions. It can develop the most amazing weapons of destruction, but cannot control its own emotions. The men of Babel decided to build a city and tower of protection to defeat the purpose of God that they should spread forth into all the world, and became so clever in their own estimation, that they defied the Divine will. Yahweh commented: "This they begin to do: and now nothing will be restrained from them..." Gen. 11:6. He must think the same of the current generation. In the days of Babel, the angels decided "to go down" (v.7) and restrain the spirit of revolt, and this they did quite simply by "confounding the language" of mankind. We live in similar times (Rev.*

*11:18), and there is one about to leave heaven and "come down" to treat with the matter. Meanwhile, our opportunity is to witness to these facts, that some may be snatched from the holocaust to come. — Ed.).*

## Time and Chance

"In a recent Editorial you quoted Bro. Roberts who cited Ecc. 9:11 as teaching the idea of chance at work in the lives of saints. However, the word in this place is a very misleading translation. The word used by Solomon has a root *paga*, the verb *to meet*, and often implies deliberate intent or control, rather than accident. For example, see Gen. 32:1; Isa. 53:6 mg; 64:5 etc.

"In context then, Ecc. 9 is teaching that no man can escape death, even though he cannot predict when it will occur, just as a fish or bird cannot predict when it may be ensnared (v. 12). When death is met within the household, we should always acknowledge that there is wisdom in it, albeit we may be unable to comprehend it." — T.N. (NZ).

*(The verb "paga" occurs many times in Scripture with quite a variety of meanings, but the noun paga, as far as we are aware, occurs only in Ecc. 9:11 and 1 Kings 5:4 where it is rendered "occurent". The basic meaning of the verb, according to Strong, is "to impinge, by accident or violence". The word is*

frequently rendered "meet" which can be as the result of deliberate intent or otherwise. *Exod. 23:4* states: "If thou meet thy enemy's ox or his ass . . ." which denotes a chance meeting. A further use of the verb serves as a synonym for "to kill", or to meet a person for the purpose of destroying him. The usual translation in these contexts is "to fall upon". It is said that there are 15 uses of the verb in this context; but in only one is God the subject who administers the punishment (*Exod. 5:3*). Every other time it is man, normally (but not always) acting outside of divine will, selfishly, capriciously. The verb in *Ruth 2:22*: "that they not 'meet' thee in any other field", suggests a chance encounter that could be avoided by care. The use of the verb, therefore, would not negate Bro. Roberts' use of the term in *Ecc. 9:11*. However, the general teaching of the chapter is that as we constantly face incidents that are unexpected, and could prove fatal, wisdom suggests that we should always be ready for such a contingency, and so live that we do not fear death. So perhaps we could alter the wording to "time and incident happeneth to all". By incident is meant in this context calamity, disappointment, unforeseen occurrence. Solomon teaches that all human purposes are liable to be changed or controlled by circumstances beyond man's power, and often incapable of explanation. That being the case, we need always to be on our guard, and ready, in faith, to meet the most disastrous incidents with faith unshaken in God. Though God

may not be behind every incident or tragedy, He can take hold of any circumstance or incident and mould it for our good. However, if we ignore the laws of nature established by God, we can bring upon ourselves trouble, tragedy and even death. These will not be as the result of God's action, but through our folly in ignoring the facts of life, or our indifference to the results of actions we initiate. However, even in those circumstances, faith recognises, that God overshadows all things, and when we suffer, perhaps as the result of our own stupidity, He can and will assist us if we approach Him in the right manner, placing our trust in Him. In some circumstances of life, it is extremely difficult to determine as to whether an incident is through divine intent or not. For example, it was according to the "foreknowledge of God" that the Lord was brought to the Cross, and so, in that, His will was done. But He did not compel the Jews to do what they did; they were motivated by fleshly considerations, and therefore were justly condemned for their action. "By wicked hands" they "crucified and slew" him (*Acts 2:23*). God was not responsible for their wickedness, though He permitted them to do act. In the incidents of life, therefore, let us remember that God knows and permits what takes place for His own (often) inscrutable purpose, without Him necessarily being responsible for everything that happens. He was responsible for the offering of the Lord as predicted in *Isa. 53*, because the prophecy says that He provided it; but He

is not necessarily responsible for every accident which may affect us. But let me add this, I have never known of a major adverse circumstance of life (the cause and purpose of which I sometimes have not been able to determine) but what, when met in faith, has not turned out for good. We need allow God to guide us, and to hope in Him in all our ways, even though we may not properly understand, nor be able to explain, the purpose of much that He permits to take place. This is a difficult subject because of the limitations of the human intellect and understanding. — Ed.)

### Relief In Spite of Trouble

"Surely as we survey the world scene we must realise that the coming of the Lord must be nigh; and as we see the various problems in Ecclesias mounting as the days go by, we are reminded that we are in the last days, and pray the more fervently: Thy Kingdom come!

"As we await that great day, it is pleasurable to read of the majesty of God manifestation as outlined in articles in *Logos*. What a wonderful and lofty subject it is. May Yahweh bless the work until the Lord doth come." — P.W. (SA)

(The Truth enables us to see beyond the problems and tensions of this modern world; and certain it is; that troubles in or out of the Brotherhood cause the coming of the Lord to appear more desirable. When properly viewed, these experiences can develop in us a greater "love for the Lord's appearing" which, in view of Paul's comment in *2 Tim. 4:8* is good for us — Ed.)

**Making Up Time**

"In explanation of my delinquency, my sister-wife and I have been sojourning in Florida for the winter months, and *Logos* was not forwarded to us. What a joy to come home and find the back issues awaiting us! Many hours of contemplation have since been spent on the Word as we have read them. How vital is the message they convey! I am reminded too, that I am owing for past volumes, and have enclosed money to remit for these, including the current volume. At the same time, I would that it should never see the light of day, but that the Lord would return to make it no longer necessary to exhort one another". — G.F. (USA).

*(We have since commenced our 50th volume, but we join you in the hope that it will not be completed, but that Christ will return to render unnecessary all present labours — Ed.).*

**The Memorial Name**

"In answering a correspondent you commented that it is incorrect to claim that 'Yahweh' was the earliest name of God. You say that Abraham did not know the heavenly Father by that name, and of course, I have to admit that Exod. 6:3 does seem to indicate that this was so.

"Yet, when we look at the *Book of Genesis*, we find frequent mention of the Memorial Name. Your explanation for this is that Abraham, being thoroughly acquainted with God's intention, acknowledged the divinely expressed principle in language which Moses,

in writing the account of Genesis, was able to epitomise as *Yahweh*.

"If this be so, and if Abraham did not know the pronunciation of that word, how do you explain the occasions where we are told that he actually used it in conversation or prayer? See Gen. 24:7; 15:2,8. Noah (Gen. 9:26), Leah (Gen. 29:35) and others spoke the name.

"I find it hard to believe that Moses is epitomising when he describes an individual as actually speaking the word.

"May I suggest that the explanation lies in the Hebrew word *yada* which is rendered 'known' in Exod. 6:3. There are varying degrees of 'knowing'. We might 'know' an individual as a mere acquaintance, as a close friend, or an intimate companion.

"I think we might compare Isa. 66:14 where this word occurs. The hand of the Lord was known to His servants previously, or they wouldn't be servants. But it will be known to a greater extent and to a greater magnitude, which illustrates my point.

"I suggest that Abraham knew God's intention and purpose, and that he knew and used the Name, but that he did not 'know' it to the extent and magnitude to which it was shown to Moses.

"As you write, the name means *I will be*, and the implication is, *I will be manifested in a great multitude of people* (Yahweh Elohim). The third person form of the Name signifying: *He Who will be manifested in a multitude*.

"Moses was to 'know' the name to the extent of being actually involved in a multitude moving through the wilderness.

Abraham did not know it to that extent.

"Moses, Abraham and many others will 'know' the Name in its fuller and ultimate significance, when they are involved in the antitype of that multitude in the wilderness, and when the power of the Name is invested in each individual, rather than collectively in a crowd of people. I will be interested to hear your views on what I have here written." — T.G. (SA).

*(I am familiar with your explanation of the problem as to why the divine Name is placed in the mouths of Abraham and others; but I do not believe that it resolves the difficulty. Nor do I think that the angel was explaining to Moses that he would be granted a deeper insight of the implications of the divine Name by his statement as recorded in Exod. 6:3. Whilst the verb "yada" signifies to "know" by personal observation, I do not think that Abraham was one whit behind Moses in his knowledge of the Divine intention to reveal Himself in flesh. It had been proclaimed in the declaration of Gen. 3:15. Therefore, I believe that if Abraham had used the Name he would have fully known the significance of its meaning. There is nothing particularly difficult in the name itself; the difficulty comes in trying to manifest it! Notice, also, that Jacob asked that the Name be revealed to him, but his request was refused (Gen. 32:29). There is nothing complex in the significance of the divine Name. In fact, Deity took a very common Hebrew word and applied it to Himself as the basis of His Name. It was a word that*

*must have been frequently used by Abraham and others in normal conversation, when describing their future intentions. It occurs in Exod. 3:12 in the statement: "I will be with thee. . . ."* Though, as a Name, it was not known before; the principles of it were well known by the worthies from the beginning of time. At the Bush God incorporated His purpose of calling out Israel in the Name by which He proclaimed Himself as pleased to be known by his people. Moses requested that God reveal His purpose with Israel in a Name, and so it was proclaimed specifically to be named upon the children of Israel as a nation (Num. 6:24-27). Yahweh proclaimed that Israel would be the exclusive channel of His manifestation. That had not previously been the case, and so this development was unique to the divine purpose. From thence onwards, the manifestation of the Name was associated exclusively with Israel. — Ed.).

### Perpetual Calendars

"We find the Logos *Perpetual Calendar* a useful article in our household. However, would it be possible to receive a card showing the current year's calendar to complement the desk calendar already in one's possession? I feel sure there would be quite a few who would like to update their calendar by adding the current year's details on one card." — L.G. (NSW).

*(Thank you for your suggestion. We will investigate the possibility, and see what can be done. — Ed.).*

### Ecclesial Frustrations

"I have been baptised 18 months now and have been associated with God's precious truth for 21 months. The Ecclesia of which I am a member numbers only ten; but there is a lackadaisical attitude towards outreach work. I have been unable to stimulate any interest for the Ecclesia to set itself a project, and feel frustrated. I do not know how to go about spreading the Truth. Sometimes I say too much; and other times I don't say very much. I do not know how to get conversation going. I feel so helpless. Part of me is zealous, and the other part is slothful. I keep trying every day to fill my mind with the Word, and continuously pray; but I am not finding any success in preaching."

— B.W. (USA).

*(Do not be discouraged; the very attitude of mind you are manifesting may gain for you a place in the Kingdom of God. In solving the Ecclesial problem, we suggest you first must look within yourself. How best can you go about self-improvement? The answer is not difficult. "This is the victory that overcometh the world even faith" (1 John 5:4). And "faith cometh by hearing the Word of God" (Rom. 10:17). Certain it is that "without faith it is impossible to please God" (Heb. 11:6). So your problem will be partially solved by developing faith, through the study of the Word. This will equip you for proper preaching, and fortify you with a philosophy that will enable you to see beyond the frustrations and problems that presently besets your path.*

*Having first strengthened yourself, there is a need to encourage others along the same path. We suggest that you do a little preaching within your own Ecclesia. Here you must harness tact with your faith. You must exercise care lest you unduly upset others who may be engaged in work associated with the Truth of which you are ignorant. You can help yourself, and ultimately others, by studying the Bible with the help of such expositions as "Elpis Israel". If you can discover some one else in the Ecclesia who is prepared to do this with you, you can commence an informal "Elpis Israel" class in the home. This will equip you, not merely to set forth the truth to others in the world, but to strengthen yourself to face any problems of life within or without. It will encourage you to perfect your own character so as to please God. Our duty is to first save ourselves, and then others if we can. And in the latter direction we must seek the help of God (Acts 15:14). Christ is our example. He first had to save himself before he could save others. We need to do the same. Much can be accomplished through faith. I have seen apparently "weak" ecclesias strengthened and enlarged by its means. But remember, the work is a slow work. Rome was not built in a day. It has taken Yahweh 6000 years to develop sufficient to act as king-priests for the Kingdom He will establish; so we need to add patience to our faith. If we do that we never need despair. Keep on trying! — Ed.).*



# The Latter Days



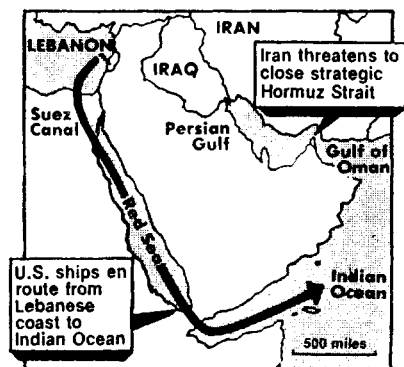
*"The latter days are the latter years or "the time of the end"; and will be the most remarkable of any in the history of our post-diluvian world. They are denominated in Daniel, 'a time of trouble such as never was since there was a nation to that same time'. This is conceivable when we come to understand what the scriptures testify is then to be accomplished. The Empire symbolized by the political Image is to be broken in pieces, and the fragments ground to powder in the latter days; Gog is to come against the mountains of Israel in the latter days; the twelve tribes are to return to the Holy Land in the latter days; the Star that has arisen out of Jacob, and the sceptre out of Israel, 'shall smite the princes of Moab, and destroy all the children of Sheth; and Israel shall do valiantly' in the latter days (Num. 24:14-19); 'a whirlwind of Yahweh goes forth in fury, even a grievous whirlwind; it shall fall grievously on the head of the wicked. The anger of Yahweh shall not return, until he have executed, and have performed the thoughts of his heart; in the latter days, O Israel, ye shall consider it perfectly' (Jer. 23:19,20; 30:19-24). The gathering of the peoples shall be to Shiloh in the latter days; and He shall rebuke strong nations afar off, and deliver Israel from the Assyrian in the latter days. In short, the latter days are 'the Hour of Judgment' in which many of the dead are to arise, and the full measure of divine indignation shall be made manifest against 'Christendom', which has so long triumphed over God's righteousness and truth."*

## Activity in the Middle East

The deployment of American naval vessels toward the Persian Gulf due to Iran's threatened closure of the Straits of Hormuz, is a sure "sign of the times" indicating that we have reached the epoch of the "countdown to Armageddon". Even the Pope recently said that the world has moved from a "post-war era to a new pre-war era" (Adelaide Advertiser). Iran's threat came as France agreed to supply jet aircraft fitted with the Excocet missile to the Iraqis with whom Iran is presently fighting.

America, however quickly re-

sponded, and warned Iran "that any move to close the Strait of Hormuz and block the vital Persian Gulf oil route would be view-



ed as a serious threat meriting action by the U.S.". Reports claimed that several U.S. naval vessels left the Mediterranean and moved to join the U.S. aircraft carrier Ranger and five other ships stationed in the Indian Ocean.

Additionally the White House has revealed further plans to prevent or crush such crises. According to the *Adelaide Advertiser* (15.10.83), Mr. Reagan "is considering establishing a Middle East strike force composed chiefly of Jordanian troops which would respond to crises threatening oil supplies". Other reports indicate that the U.S. Congress has already allocated \$225 million to train two Jordanian brigades. These are to be supplied with the giant C130 troop transports and ancillary equipment.

For the Bible student nurtured on a diet of the pioneer writings, the signs are unmistakable. In *Elpis Israel* and other works, Bro. Thomas' broad outline of prophecy indicated almost exactly the moves being taken today! Commenting upon Dan. 11:40 (referring to areas including Jordan) he wrote:

"These territories are not included in the Gogian empire. They are situated in the south and south-east of the Holy Land, and will fall under the dominion of another power, hostile to the King of the North. It is probable that the power holding these countries will for a time possess Egypt, but in the course of the war shall lose it for 'the land of Egypt shall not escape'." *Exposition of Daniel* p. 88.

### Britain In the M.E.

In due course Britain did exactly as Bro. Thomas anticipated (although at a later time period). In 1882, eleven years

after his death, Britain took Egypt and thus became the latter-day "king of the south" (Dan. 11:40). Again in 1917 Britain was forced to take Palestine (including the area of modern Jordan) from the Ottoman Turks; and this, too, is in accord with the requirements of Daniel 11:40-45 at "the time of the end".

Writing in *Exposition of Daniel* about the presence of Britain and the "young lions" in Palestine, Bro. Thomas wrote:

"The power that comes into possession of 'Tyre and Sidon, and all the coast of Palestine' (Joel 3:4) with Edom, Moab, Ammon, Egypt, Ethiopia, and Seba, is the great *Latter-Day antagonist of Gog*, whose dominion attains to the full after the rushing forth of the King of the North like a tempest against the Ottoman element of the Little Horn of the Goat; and because it possesses these countries in 'the time of the end', it is the Tyre, or Daughter of Tyre, the Edom, the Moab, and so forth, of the latter days; so that the prophecies treating of those lands at that time, are really delivered concerning the power; for the prophets speak not so much of races and individual potentates, as of powers on the territories named from the ancient founders of the states upon them" (p. 90).

It is significant to note, that from this statement, Bro. Thomas expected that Russia would take Constantinople (Istanbul) before Britain would fully develop its power in the M.E. In a footnote on p. 58 of *Exposition of Daniel*, he states:

"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 contest for this brings him against Egypt and the mountains of Israel".

He therefore evidently expected Christ first to return, Russia then to occupy Constantinople, Britain having previously colonised Palestine with Jews



now to strengthen itself in the M.E. including the area of Tyre, Moab etc.; and then the lightning attack of Gog, or the King of the North, through the Land of Promise to Egypt. Certainly international trends support this program. If it is the Divine plan, as Scripture indicates it is, how close is Christ's coming?

Not only did Bro. Thomas speak of areas such as modern Jordan and Saudi Arabia as ties to the West, but he also mentioned "Tyre and Sidon" where US (a young lion) is presently militarily represented. And no one would deny that America is presently a latter day antagonist of Gog!

Writing about 120 years ago, Bro. Thomas anticipated the time when the anti-Russian "protector" (*Exposition of Daniel* p. 93)

would be involved in those very areas where the M.E. crisis of today is drawing the Western powers. Current events, therefore, not only vindicate the broad outline of the exposition of prophecy given in *Elpis Israel* and similar writings, but warn us that we are living in most significant times, as mentioned in the forward to this article. Let us study the prophecies of the Word to gain a clearer concept of what the future will reveal. By so doing we will become more enlightened and enlivened and so competent to act upon the advice of the Lord Jesus Christ given in Luke 21:36: "Watch ye therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

— W.J.M. (Woodville)

*Behold a pale horse...*



Sign of the times: Will the spectre draw "all nations against Jerusalem to battle"? (Zech. 14:1). Christ returns before Armageddon. How close is his coming?

Cartoon from South African Digest.



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# There Shall Be Famines

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*Christ's words above relate to the epoch before the destruction of Jerusalem in A.D. 70 (Matt. 24:7), but as the same cup of punishment which was then given to Jewry to drink was prophetically handed to Gentiles for the same purpose (Jer. 25:17,29), they have relevance today. All parts of the world are plagued with drought, but Africa is particularly so. It is experiencing the most devastating drought crisis in recorded history.*

## **Its Severity**

A drought that is likely to be recorded as the most devastating in more than two centuries has caused incalculable damage and misery to man, beast and farming crops in a huge belt across the midrift of Southern Africa. The devastation comes, in the case of most countries in the subcontinent, after years of declining agricultural output that has seen food production reach a ominous crisis level.

The drought's toil in human and financial terms is immense. The tragedy has been compounded by political influences that have drawn people from rural centres and the production of food, to urban areas and preparation for military excursions.

In fact, plowshares are being turned into swords with devastating effect upon productivity and populations (Joel 3:10).

Fifteen countries in Africa have this year faced the grim prospect of famine conditions as a result of drought, aggravated in some instances by pestilence and war. This number is likely to increase before the year is out.

Drought conditions are at their worst in Southern Africa, where there have been two successive years of serious drought and where six of the 15 countries are situated. These six are Botswana, Lesotho, Mozambique, Swaziland, Tanzania and Zambia. Another two — South Africa and Zimbabwe — are also in the grip of a crippling drought but have the

sources to prevent serious food shortages without massive external assistance.

So serious is the situation that widespread starvation, probably exceeding the horror levels of a decade ago threatens these countries. R2000-million worth of grain has been pumped into the continent and another R400 000 found for emergency food aid to the most ravaged areas.



## **Man-made Droughts**

Even if favourable climatic conditions return, Africa food output will not be able

to keep pace with demand, but, in fact, will decline if recent trends continue.

Food production in Africa per person declined by seven per cent in the 1960s, fell by a further 15 percent in the 1970s and has been declining or at best stagnating in the 1980s. Where per capita food production in 1980 was 16 per cent higher than in 1969-71 in the Asian centrally planned economies, seven per cent higher in Latin America and three per cent higher in the Near East and Far East, it was 11 per cent lower in Africa. This per capita decline in food production, in turn, has resulted in African countries, with their hard pressed economies and limited foreign exchange, having to import increasing quantities of food. Where the continent's grain imports stood at five-million tonnes in 1960 they are now 18-million tonnes a year — and in the next 17 years are expected to reach a level between 25-million and 35-million tonnes.

What all this means in hard cash terms for individual countries is illustrated by the case of Zaire, which was a net exporter of food 20 years ago but which today imports food worth close to R300-million a year. Similarly, Madagascar was once an exporter of rice but now finds it necessary to import around 350,000 tonnes of rice a year.

#### **Pestilence Also (Matt. 24:7)**

Throughout Southern Africa the winter of 1983 was characterised by parched and dry river beds, wilted crops, emaciated and dying cattle, starving wild game, drought related diseases such as kwashiorkor and cholera, hungry and malnourished children and the spectre of spreading animal plagues such as rinderpest (already rampant in 14 African countries by July) locusts and finches.

The Southern African Development Co-ordination Conference (SADCC) reported in July that at least 10-million people in five countries (Boswana, Lesotho, Mozambique Swaziland and Zimbabwe) would need emergency food aid if they were to survive the winter. At its summit conference in Maputo in that month the SADCC noted "with apprehension" that the drought in the 1982/83 agricultural year had been one of the worst in living memory. "The cereal harvests were greatly reduced and seriously jeopardised the ability of member states to earn foreign exchange through exports and, most importantly, reduced the quan-

tity of local-produced foodstuffs available for internal consumption. Production will possibly not be enough to answer to the basic needs of the rural population until the 1984 harvest. Yet most terrifying is the possibility that this harvest will also be destroyed by the drought." SADCC authorised a co-ordinated regional programme "for the protection of the lives of hundreds of thousands of people".

#### **Zimbabwe**

On independence 3½ years ago Zimbabwe had a flourishing agricultural sector that fed the country's entire population and provided a sufficient surplus to enable food exports to neighbouring countries. This year Zimbabwe has been compelled to accept aid from organisations such as the European Economic Community. There will be no Zimbabwean food exports this year.

Eighty per cent of the country has been affected by drought and the agricultural output this year will be one-third of that in 1980. At least half Zimbabwe's population of 7.5-million will have received emergency food aid from the Government by the end of 1983. Drought relief measures will cost the Government R122-million but the total drought bill, including loss of exports, is expected to reach \$550-million by the end of the year.

Last year 250,000 head of cattle died of starvation and thirst. This year that figure could be doubled or even trebled.

#### **Civil Wars Aggravate Conditions**

The drought has been particularly severe in the central and southern provinces of Mozambique and has affected Angola to a lesser extent. The drought conditions have been aggravated enormously by the civil wars raging in both countries, with liberation movements disrupting transport and farming life in areas under their control. Guerilla activity has closed roads and railways vitally needed for the transport of food supplies, stranding food-laden trucks in many instances, shops and other commercial enterprises have been raided and looted, and thousands of peasant farmers have fled from their farms to escape the insecurity of the war zones.

Marxist political policies (such as collectivisation on State farms) and the bureaucratic bungling of advisers from the Communist East bloc have played havoc with the agricultural industry in both Angola and Mozambique. The decline in the out-

put of crops has been as much as 75 per cent and even (in the case of coffee in Angola) 80 per cent in these potentially rich farming countries (Mozambique, for example, was once a net exporter of food but now imports wheat, maize and rice).

As in other countries of Africa, the drought in Mozambique has dragged for many tortuous months. By last April, 50 head of stock were reported to be dying daily and 70 per cent of the national herd was said to be at risk. At that stage three-quarters of the annual cereal crop that constituted staple food for Mozambicans had been lost. It is now estimated that more than a third of the country's 12-million people have been affected by the drought and will have to receive emergency supplies of food from international organisations.

### South African Resources

The critical drought in South Africa's three immediate neighbours of Botswana, Lesotho and Swaziland has underscored once again the heavy reliance of these three independent states on South Africa. While their political leaders continue their vendetta against South Africa, it is only the ongoing agricultural co-operation with, and the food experts from, South Africa that prevents many of their people facing a real famine situation.

Botswana, for example, has lost 75 per cent of her staple crops (maize and sorghum) in the drought and stands to lose half a million cattle (about 14 per cent of the national herd, beef being a major export earner). The Government of Botswana estimates that it will need \$22-million for drought relief funds (that will have to come from external sources) and that emergency food will have to be supplied to 400,000 people affected by the drought (out of a total population of under one-million) while labour-intensive projects will have to be financed by the Government to provide cash income for the hundreds of peasant farmers who have had to abandon their lands because of the drought.

Miniscule Lesotho (population: 1.4-million) expects no more than a quarter of her normal grain crop in the current agricultural season. So serious is the drought that virtually all rural dwellers are at risk. About 200,000 Basotho have already been supplied with emergency food by the World Food Programme and the European Economic Community has also pledged emergency food aid.

Swaziland has also called for international food aid in the face of severe drought conditions and the World Food Programme is among those to have responded with a pledge of sufficient food for 108,000 Swazis. The Republic of China has also purchased 1000 tonnes of maize (from South Africa) as a gift to Swaziland.

### South African Drought

The drought in South Africa has been the worst in 200 years. During the course of this year more than 70 per cent of the country was affected by the drought, which extended from the north and north-western Cape (where it was the most critical, farmers having had drought conditions there for up to six years) to the Northern Transvaal and through the whole of the Free State, Natal and Eastern Cape. By mid-year water levels in 25 of the 46 "critical" dams in the country had dropped to danger levels.

Nevertheless, South Africa has the financial resources to counter the more extreme effects of the drought. Moreover, with the technical, marketing, transportation and storage techniques that South African farms have developed, this country is in a position to be able to assist those to its north. If those countries are prepared to abandon the vendetta that they have maintained against South Africa it will be to their advantage. But whether flesh has sufficient wisdom to do just that is a matter of doubt. By maintaining their present attitude, and continuing to turn their backs on economic realities, they will doom the average North African family to even greater deterioration in the quality of its life. The United Nations Food and Agriculture Organisation comments:

**"Africa is increasingly moving to the centre of the stage in the world food drama. Of all regions in the developing world, it is Africa, the cradle of mankind, where man faces the most daunting challenge to survival. It is the only continent where Malthus' grim prediction that food production could not keep pace with population has, over the past decade, come true. . . . Past government policy in many countries has not improved the situation."**

So the world continues to suffer; and suffer because it persists in turning its back on God and His ways. Christ's rule will correct the problem. The prophecy speaks of "an handful of corn in the earth" producing fruit that shall "shake like Leba-

non" (Psa. 72:16). No miraculous means will be needed for that: only common-sense methods of farming plus the "former and latter rains in their seasons". And Christ will bring that to pass. It will be an age when rural life will be rule of life, when "they shall sit every man under his vine and under his fig tree, and none shall make them afraid" (Mic. 4:4). Vendettas, and guerilla warfare and mutual antagonism will be a thing of the past. God will be honoured and respected; the fam-

ily will become the bastion of society, and the great cities will be broken up as mankind is dispersed over all the earth. Humanity will be relieved of the burden of sorrow and suffering that afflicts it today, and released from the slavery of fleshly lusts to enjoy life as God intended it to be enjoyed from the beginning. It is a glorious prospect to anticipate, and in this age of misery we can thank God for being able to do so.  
— (Compiled from *South African Digest*).

# Could The Holy Spirit Operate Without Faith?

*The Lord cured the epileptic son (Matt. 17:14-21), but the disciples could not. When they enquired the reason, they were told "Because of your lack of faith; for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." However, on other occasions cures were effected in the absence of faith. Why?*

## Misconceptions Concerning Faith

The words of the Lord Jesus concerning the power of faith are laid hold of by Christian Scientists who claim that through faith they can heal the sick even as the apostles did in the first century. They say that through the faith of the sufferer on the one hand and that of the minister on the other, they are able to effect all sorts of cures. Should their efforts not be crowned with success then it is because faith is lacking on one or both sides. These people overlook the fact that Jesus spoke these words not to the world in general but to the disciples who had previously received the gift of

the Holy Spirit to perform cures (Matt. 10:1). After they had received the Holy Spirit they had wrought all kinds of cures so that not only did the people wonder but Luke says that the disciples themselves were amazed at the power of God working through them. Faith or no faith, the like of this is never seen now, the reason being that no amount of faith — or seeing that it is without reasonable foundation shall we call it credulity? — will bring about the manifestations of power that were seen through the Spirit-endowed apostles. All the points that Jesus enumerated when John the Baptist asked, through his disciples, whether Jesus was the

Christ or not, were later seen in the work of the apostles. The lame, the blind and the sick were cured and even the dead were again raised to life. These things required a power that no one now possesses notwithstanding the many claimants to the possession of the Holy Spirit. The recorded deeds of those who had this gift should be sufficient to convince anyone, apart from other considerations, that all the bishops, ministers, priests, faith-healers and so forth have not the slightest ground for their pretensions.

### Miracles In the Absence of Faith

Why did Jesus put so much importance on faith? Over and over again He asked those who came to him to be healed if they had faith to be made whole. He told them if they had faith they could be cured. To those who were cured he said their faith had made them whole. When the disciples failed in the exercise of the power given to them, Jesus told them that it was through their lack of faith. Why this insistence upon faith? That the power of God does not depend upon such a condition can be seen from illustrations. For instance, the host encamped without the city in Elisha's time did not require faith to be smitten with blindness. Similarly faith was not required of Elymas the Sorcerer when Paul brought a similar affliction upon him for opposing the work of the gospel.

Again co-operation in the shape of faith could not come from the dead as in the case of Lazarus, Dorcas, and the widow's son at Nain. It appears that al-

though God does not need the assistance of men yet when He gave to certain ones the power of the Holy Spirit He subjected its operations to their faith. Under these conditions the Holy Spirit without faith was as ineffective as faith without the Holy Spirit is now. Where faith was lacking God withheld the operation of His power.

It is evident that the words of Jesus concerning the power of faith are not applicable to all and sundry but only to those to whom they were addressed. We read (v. 19) "that the disciples came to Jesus apart." These were the ones who had "received power to heal all manner of sickness," and now that that power had apparently failed them they wanted an explanation. Jesus gave it to them — their faith had failed them, not the power of God. If we were foolish enough now to try and effect cures on the same lines it would not be connected with our faith one way or the other that we failed, for we have no reasonable ground to expect success. Similarly the words of Jesus concerning the removal of mountains are no encouragement to us to say: "Snowden be thou planted in the middle of Surrey" and to expect the transfer to take place. It would be mere presumption on our part to expect God to do such a thing at our request. The same would have applied to the disciples. In this connection it is well to remember how Jesus countered the suggestion that he should throw himself down from the pinnacle of the Temple by saying: "It is written, Thou shalt not tempt the Lord thy God."

**Why Faith Failed**

To try to stretch the words of Jesus to a present day application is on a par with those who pour scorn on prayer because God does not answer their requests. Once again faith is the first requirement — not faith that our every request will be granted without any reference to the purpose of God and our own eternal well-being; but faith in the goodness and wisdom of God so that we keep ever before us the overriding consideration in all things — “Thy will be done”. How often do we ask for things that we can see later would not have been good for us and would perhaps have turned our lives in an altogether different direction? Shall we let our faith fail us because such requests have not been granted? How foolish we shall be if so influenced.

Reverting to the particular case in point, why was it that the faith of the disciples failed them after

the previous demonstrations they had had of the power of the Holy Spirit? The answer does not come out in the chapter, but the epileptic cure, being as Jesus admitted a hard case, and having a critical and partly hostile crowd around them, the disciples were not only shaken in their faith and approached the problem in a doubting spirit, but they also allowed considerations of personal pride to enter their minds and thus it was doubly undesirable from God's point of view that He should work through them. It was brought home to them that they were still entirely dependent upon God, and in exercising the power He had given them they must always be careful to give Him the glory due to Him. If this was observed, then, with faith, providing it was in accordance with the will of God, nothing, even the removal of mountains would be too difficult for them.

J.H.B.

**New Ecclesias**

New ecclesias are springing up. The news is gratifying, for it suggests enterprise and progress. The promoters of such meetings, however, should move carefully and cautiously before breaking away, or advising others to break away, from a faithful, well-established ecclesia. They are engaging themselves, in a particularly serious sense, in God's work, and upon their methods largely rests the weal or woe of the household. Ecclesias are doorways to the House of God, and unless these are constructed wisely, and guarded faithfully, they become entrances for the unfit. The founders of ecclesias should look round and see that no gangrene is about. Let them assure themselves that those concerned are not actuated by worldly ambition, unfriendliness to other brethren, a desire to ventilate heresy, or to give an opening to any kind of corrupting influence. Let them also assure themselves that the basis of the prospective ecclesia is satisfactory — that no room is left in it for the introduction or holding of the numerous errors which lurk in expected and unexpected quarters. They should likewise be persuaded that there is a reasonable prospect of the ecclesia being led by reliable and competent men. If the mind cannot be satisfied on these points, then approval for the new meeting should be withheld. Ecclesias, like babes, too often come into existence to prove a constant anxiety, and at last to pass away in sad and untimely death. The memory of not a few such short-lived meetings lingers in the writer's mind. The parable of the Sower seems to apply to ecclesias as well as individuals.

# The Prince's Sons And Servants

*"We have been studying the Prophecy of Ezekiel, and are rather puzzled concerning Ch. 46:16-18. We would be grateful if you would let us know how you interpret these verses, as so far, we have been unable to discover any satisfactory explanation." — E. H. (U. K.)*

## The Prince

The verses relate to "gifts" that the Prince may give to either his sons or his servants in the age to come. If to the former they receive it as an inheritance; if to the latter it must be relinquished at the year of liberty. Assurance is given also that the prince will not take of the people's inheritance by oppression, but that his subjects shall live in perfect assurance of justice.

Who is the prince? Ezekiel's usage of the title identifies him with the Ruler on David's throne. Hence to Zedekiah:

**"Thou, profane wicked prince of Israel whose day is come . . . remove the diadem, take off the crown, this shall not be the same; I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is; and I will give it him" (Ezek. 21:26-27).**

The Prince "whose right it is" undoubtedly refers to the Lord Jesus Christ who will reign on David's throne in the Age to come. "He shall be a priest upon his throne; and the counsel of peace shall be between them both" (Zech. 6:13). Christ will reign as king-priest, after the order of Melchizedek who was both king and priest.

## His Sons

The "sons" of this Prince of the future age comprise his brethren. The saints of the Age to come are described as both "brethren" and "sons" of the Lord. In relation to the latter title, we read: "Behold I and the children (sons) which God hath given me" (Heb. 2:13). This is a citation from Isa. 8:18 relating to the sons of the prophet. Speaking prophetically of Christ, Isaiah also declared:

**"He shall see his seed" (Isa. 53:10).**

To them the Prince may grant gifts in addition to that of Eternal Life. It may be the privilege of being more closely associated to the throne in Jerusalem; or else to exercise positions of privilege elsewhere. In the parable of the pounds (Luke 19:13-27) varying awards are granted saints on the basis of personal merit, in addition to eternal life. They receive these gifts (positions of authority over various cities) according to the manner in which they have "traded" with the Truth during the period of probation.

Whilst eternal life will be bestowed upon all the approved at the great Assize, the granting of authority over cities, or the par-



ticular inheritance of individual saints, will not necessarily be given until all peoples are brought in subjection to Christ. They are to be granted "power over the nations" (Rev. 2:26), but it would not be practical for them to receive this before the conquest of the world by the Prince. What is given them will become their "possession by inheritance"; and will be retained by them throughout the Millennium.

### His Servants

But it will also be the right of the Prince to grant a gift unto his servants. This lesser title belongs to the mortals of his realm, particularly those of natural Israel. They will be granted rewards for outstanding service rendered unto the King during the Millennium.

Such gifts specified as being "of his inheritance"; and that is particularised in Ch. 45:7 as being specifically in the Land. It will be a portion of territory adjacent to the Holy Oblation. Apparently, part of the gift bestowed will be the honour of accommodation in the Prince's Portion of the Holy Land for a period of time. But in this case, it will be limited to the Year of Liberty, the Jubilee, or 50th year, referred to in Lev. 25:10. For such times and seasons of the Law will be re-introduced in the Age to come.

### Access of Immortals To The Prince

The final clause in v. 17 reads: "But his inheritance shall be his sons' for them". The RV renders this as: "As for his inheritance, it (i.e. generally) shall be for his

sons". In this statement "his inheritance" must relate to the particular section of the Land set aside exclusively for the use of the Prince (Ezek. 45:7). In what sense will this exclusive territory be "his sons' for them"? In the sense that they share it with the Prince, the same as the family of royalty share the palace of the Monarch. Both Christ and his "seed" constitute one family; upon them all is named the name of Yahweh (Rev. 3:12), constituting them as one (John 17:21; Zech. 14:9). As such, his "sons" shall always have ready access to the Prince. In that way, his inheritance is their inheritance, for they will be associated with him in the governing of the world. In Rev. 3:21 he promised:

**"To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down in my Father's throne".**

Notice that in Ezek. 46:18 the prophet discriminates between "the people's inheritance", and the Prince's possession. The former is inviolate, and as such will be respected by the Prince. He will be more just than rulers in the past who have not scrupled to take from the people their divine inheritance. So Naboth suffered death that Ahab might unjustly grasp his inheritance (1 Kings 21). Such violations will not be experienced under the just and righteous rule of Christ. He will administer perfect justice and equity to all (Isa. 11:3-5). A person's inheritance, being a divine grant, will be his sacred trust. The word "people's" is in the singular number in the Hebrew as the A.V. clearly shows. It is the Hebrew word *am*, "people", a word

used for Israel in Scripture, in contrast to *amim*, the plural "peoples" which is applied to the Gentiles. Israel, as the "first dominion" (Mic. 4:8), will be treated with greater regard and respect than that afforded other nations (Ezek. 45:8). For one thing, its tribal inheritances are clearly defined (Ezekiel 48). And further, the people will be divided again into various families within the tribes (Zech. 12:12-14), to be granted family inheritances as originally under the Law (See Num. 26:53-54). The territory so granted will be inviolate. The Prince will not encroach upon it for the accommodation of his sons, or seed, for separate arrangements will be made for them according to where they are appointed. It is, of course, obvious from Scripture, that the immortalised saints will rule throughout the earth. They will exercise authority in every land where previously they may have been put to shame (Zech. 3:19). The Name of Yahweh will be "great among the heathen" with centres for worship and prayer established in every land throughout the world (Mal. 1:11). These will be presided over by immortals for the edification and guidance of the peoples (Isa. 19:18-21; 30:20-21). This is portion of the "eternal inheritance" reserved for the faithful in the Kingdom of God; (Acts 20:32; 26:18; Eph. 1:11; Col. 1:12; 3:24; Heb. 9:15).

### Gentile Habitations

Though prophecy apportions Israel out in well defined borders in the Land, that is not the case with Gentile nations. It is true that Yahweh "determines the

bounds of their habitations" (Acts 17:26); but the precise borders of their future bounds are not laid down in Scripture, as are those of Israel. The whole world will be the Lord's by right of conquest; and he will allocate the nations that remain their several boundaries. For not all nations will remain (Isa. 60:12).

Scripture discriminates between the Prince's possession *in the land*, and that *outside of the Land*. The "Possession of the Prince" within the Land is the portion of territory marked out for his special use as defined in Ezekiel 45:17; and which constitutes him "the Inheritor of Yahweh's mountain" (Isa. 65:9). But outside of the Land of Promise, which reaches from the Euphrates to the Nile, and will be reserved for the exclusive use of Israel both spiritual and natural, Yahweh has invited the Son to take "the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psa. 2:8). Of that inheritance and that possession he will grant such gifts unto his sons as will remain in their power for perpetuity. Ezekiel hints at those wider possessions of the Prince by declaring: "In the land shall be his possession *in Israel*" (Ezek. 45:8), implying, if not openly stating, that the Prince shall have wider possessions than those he then defines. There is, therefore, ample scope for him to grant gifts unto his sons, from "his own possession" both within the Land as well as without (Ezek. 46:18).

We hope this answer will help you. If not, do not hesitate to write further if you feel we can help. — Editor.

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# The Fear Of Yahweh

*“The fear of Yahweh is the beginning of knowledge; but fools despise wisdom and instruction” (Prov. 1:7).*

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There are five different Hebrew words for “fear” in the Book of Proverbs, each of which has a variation of significance to the others. I, personally, have gained great profit in tracing their occurrences, and submit it for your consideration.

## **Yirah: Awe or Reverence**

In its various forms, this word occurs more than any other. The verb is *yirah*, and Hebraists claim that it can describe (1) The emotion of fear; (2) The intellectual anticipation of evil; (3) Reverence or awe; (4) Righteous behavior as a result of this; (5) Formal religious worship.

The context of each occurrence governs its real significance, and determines whether the fear is that of reverence or awe such as to induce proper worship; or merely fear in the sense of terror induced by an evil conscience, such as when Adam said: “I was afraid and hid myself. . .”

It may be of interest to note the places where the word occurs in Proverbs, and to mark where the original word is different.

*Yarey* or related words occurs in the following passages in Proverbs:

“The *fear* of Yahweh is the beginning of knowledge” (Ch. 1:7).

“For that they hated knowledge, and did not choose the *fear* of Yahweh” (Ch. 1:29).

“Then shalt thou understand the *fear* of Yahweh” (Ch. 2:5).

“*Fear* Yahweh and depart from evil” (Ch. 3:7).

“Be not *afraid* of sudden fear” (Ch. 3:25).

“The *fear* of Yahweh is to hate evil” (Ch. 8:13).

“The *fear* of Yahweh is the beginning of wisdom” (Ch. 9:10).

“The *fear* of Yahweh prolongeth days” (Ch. 10:27).

“But he that *feareth* the commandment shall be rewarded” (Ch. 13:13).

“He that walketh in his uprightness *feareth* Yahweh” (Ch. 14:2).

“A wise man *feareth* and departeth from evil” (Ch. 14:16).

“In the *fear* of Yahweh is strong confidence” (Ch. 14:26).

“The *fear* of Yahweh is a fountain of life” (Ch. 14:27).

“Better is little with the *fear* of Yahweh than great treasure and trouble therewith” (Ch. 15:16).

“The *fear* of Yahweh is the instruction of wisdom” (Ch. 15:33).

“By the *fear* of Yahweh, men depart from evil” (Ch. 16:6).

“The *fear* of Yahweh tendeth to life” (Ch. 19:23).

“By *humility* and the *fear* of Yahweh are riches and honour and life” (Ch. 22:4).

“Be thou in the *fear* of Yahweh all the day long” (Ch. 23:17).

“My son, *fear* thou Yahweh and the king” (Ch. 24:21).

“She is not *afraid* of the snow for her household” (Ch. 31:21).

"A woman that feareth Yahweh, she shall be praised" (Ch. 31:30).

### Other Words

The word *pachad* occurs in the passages listed below. The fear described is more of terror, a fear that causes the one afflicted therewith to tremble in fright: the sort of emotional fear that stems from the anticipation of evil to come, and includes the fear of sinners before Yahweh's judgment (Isa. 33:14). Thus:

"I will mock when your *fear* cometh" (Ch. 1:26).

"When your *fear* cometh as desolation" (Ch. 1:27).

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

"Be not afraid of sudden *fear*." (Ch. 3:25).

Another word is *eymah*. It denotes the awesome dread, even fright inspired by overwhelming power such as that of a mighty army, or a powerful monarch. Such can induce fright, and the word is suggestive of this. It occurs:

"The *fear* of a king is as the roaring of a lion" (Prov. 20:2).

The word *migawrah* occurs only once in *Proverbs*. It is derived from a root that signifies to be affrighted to the point of being intimidated before something so strong that it cannot be turned aside. Hence:

"The *fear* of the wicked, it shall come upon him" (Prov. 10:29).

The final word is *charadah*. It is from a root signifying "to shake", and describes a fear that leaves one almost helpless with terror before a strange or fearsome event of which there is uncertainty. It describes the terror of Daniel's companions at the vision seen by the prophet (Dan. 10:7) leading to panic (see 1 Sam. 14:15; Ezek. 26:16). One governed by panic will often forget the quietness and confidence induced by faith. In contrast to *yarey* this fear has a tendency to demoralise one. Hence:

"The *fear* of man bringeth a snare" (Prov. 29:25).

It will be found interesting and illuminating to indicate the places where the various words appear.

R.d.v.

## Jews In The News

Israel's population in the West Bank is expected to double and reach nearly 50,000 in the next three months according to estimates of settlement officials.

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Last month the number of Arabs from the West Bank and Gaza who work in Israel reached a record high of 63,099 as compared to 59,851 in December, 1982 and 51,685 in January, 1982.

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Several dozen village and municipal leaders from South Lebanon recently gathered in the village Kleyla and demanded that the Lebanese government sign a peace treaty with Israel.

The leaders, including Moslem and Christians, also asked their central government for suitable security arrangements in the south.

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Dozens of Palestinian families from South Lebanon have asked Israel to grant them asylum because they fear harassment by the Phalangists. Some Palestinians have already crossed the border at Rosh Hanikra to visit their relatives in Arab villages.

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The World Jewish Bible Society has asked Israel Radio and various public institutions to adopt and to publicize its triennial calendar of daily Bible readings.



UPHOLDING THE PURITY OF  
APOSTOLIC DOCTRINE & PRACTICE

Editorial

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## “I Will Come Again!”

**D**URING World War II the leaders of the Western Alliance (USA and Britain) signed *The Atlantic Charter*. This set forth the alleged purpose for waging war. It was to free mankind from all forms of tyranny, and to ensure the establishing of “four freedoms”: freedom from want, freedom from fear, freedom of religion, and freedom of speech. *The Atlantic Charter* and its *Four Freedoms* were given much publicity by the Press, which confidently predicted that with the entrance of US in the war, a decisive turning point in world history had been reached.

Today, from the vantage point of over forty years of further history, we see the utter futility of placing confidence in man to bring peace and equity, let alone happiness, to the earth. Instead of the “Four Freedoms”, an iron despotism just as bitter as anything forged by Hitler, shackles larger areas than he ever controlled. Violence is today a way of life; bloodshed is common; selfishness, greed, declining moral standards, impatience with any forms of restraint, an abandonment of marital morality, and similar forms of wickedness characterise today’s social environment. In lands of plenty, man’s incompetence and greed threaten the continued production of the necessities of life; whilst in other countries, millions starve, or eke out a bare subsistence. Political corruption, industrial disputes, international discord highlight the news of the day; and “men’s hearts fail them for fear” as they contemplate the possibilities, or probabilities, of nuclear war.

What deeds of evil have the nations perpetrated that God has permitted such terrible calamities to be experienced by this so-called enlightened twentieth century? Plenty! They have “blasphemed the name of God” in their institutions, and “repented not to give Him glory”. They worship the god of Flesh, repudiate Yahweh’s standards of righteousness and truth, and despise the Gospel of Christ. Therefore do the judgments of war, pestilence,

famine, panic and perplexity fall with pain upon all nations and all classes of society. "Because of these things (the abandonment of right principles)," wrote Paul, "cometh the wrath of God upon the children of disobedience" (Eph. 5:6).

Unfortunately, unilluminated mankind does not recognise, in current evils, the judgments of God; and therefore sees no reason to amend its ways. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Ecc. 8:11). Mankind "repents not of its deeds", therefore, with increasing violence and rapidity, the crisis of the last days inexorably approaches.

Many of the problems of today are not unique. Economically, Israel passed through a similar period in the days of Haggai. Then, as now, wages were high, but the purchase value of money was small. People "looked for much, and, lo, it came to little". "He that earned wages, earned wages to put in a bag with holes!" (Hag. 1:6-7). There was an illusion of wealth, but people "did not know where the money went". Unlike today, however, the prophet could point to a solution which would bring relief. The people of Israel had given great attention to the accumulation of personal wealth, but scant consideration to the things of God. They had beautified their own homes, lavished money upon their own wants, but had neglected the things of the Truth. The prophet urged "Consider your ways!"

The people heeded the exhortation. They instituted a national revival. In consequence a new message was delivered. "From this day," declared Yahweh through Haggai, "I will bless you" (Hag. 2:19).

Yahweh has promised that He always will respond to the faithful strivings of His people. But there is need on their part to consider their ways, to ruthlessly examine their motives and spiritual standing; and change their ways if necessary.

The world will not do this. There is no hope of a change of heart among the Gentiles. Current international problems are doomed to increase and merge into the "time of trouble such as never was since there was a nation", predicted by Daniel. The lesson of Haggai is applicable only to those of "the little flock" the true "Israel of God" scattered throughout the earth (Gal. 6:16), that respects and heeds the words of Christ. But, even in that regard "they are not all Israel, which are of Israel".

As to the nations at large there is no prophet of wisdom, capable of guiding the peoples into paths of righteousness; no statesman, nor combination of statesmen, with a policy that will save them from the sorrow that inevitably accompanies sin, or the power to implement such a reform if they could think up one. There is a death of far-seeing political leaders moved by principles of righteousness, capable of wisely directing the nations out of the morass of evil and impending doom into which they have blundered. Instead, there is "a bridle in the jaws of the peoples causing them to err" (Isa. 30:28); a veil spread over the eyes of nations, causing them to stumble and fall (Isa. 25:7); a form of "madness" (Jer. 25:16; 57:7) that turns them from the way of sanity. The "sea and the waves" roar, as with fear the masses feel the effects of the stumbling blindness of their leaders; whilst "he that departeth from evil is accounted mad" as Isaiah predicted (Isa. 59:15 — mg.).

Not so with Christ's true followers. They are quietly confident of the outcome of things despite the disturbing nature of events. They know that human affairs are being Divinely supervised and guided so as to bring about a predetermined result: the establishment of the Kingdom of God. Christ is the invisible controller of world events to that end. "All power is given unto me," he told his disciples just prior to his ascension to the right hand of Power (Matt. 28:18). He uses that Power, not only to guide the nations to the tremendous crisis that will culminate in his manifestation at Armageddon, but also in order to prepare a place where he may abide with those individuals he will claim as his own in that day. "In my Father's house are many abiding places," he told the Apostles. "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am ye may be also" (John 14:2).

How comforting is it to realise that we have been called to that relationship with him! What a wonderful privilege it is that we can have communion with the Father through the Son. How we should treasure that privilege and use it! Unlike the world about us, we are not fighting the battle of life in our own strength; or if we are, we have no need to do so. We can share our problems with God; we can draw Him into our own experiences, obtaining inexpressible comfort by so doing. "Shew me a token for good," prayed David in a time of need (Psa. 86:17). He thus prayed be-

cause he had previously experienced the benefit of God's help: "Thou, Yahweh, hast holpen me, and comforted me," he declared. Nehemiah prayed similarly: "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). He felt impotent in the face of great problems, and sought the help of One whose strength is such that problems do not exist. Our pilgrimage is in difficult, "perilous times"; and we need the help of God. That help is found in meditation on the Word and in Prayer. The more we engage in these exercises the less time we have to consider our problems. The world's environment is seductive and evil, well calculated to draw us away from God, particularly in view of its seeming affluence. Therefore, we need God's help to gain the Kingdom. He is "nigh unto them that call upon Him, to all that call upon Him in truth" (Psa. 145:18). Indeed, He delights in us doing so. "The prayer of the upright is His delight" (Prov. 15:8). We are invited to "lean upon Yahweh", for He has promised "I will never leave thee nor forsake thee".

"I will come again," promised the Lord. There is ineffable encouragement in those words to all who are downcast with trouble or doubt. I come to take the lead, to suppress oppression, to establish righteousness, to solve the problems of the age. I come to raise the dead, to judge the household, to bring to an end this seemingly endless pilgrimage, to cut short frustrations and problems, and to grant eternal life to those who have equipped themselves to receive it. I come to deliver the Holy Land from the iron teeth and brazen claws of Daniel's fourth beast, to build again the kingdom and throne of David, to conquer the kingdoms of the world, destroying those who would destroy it with their pollutions and violence (Rev. 11:18), and establishing righteousness in all its institutions and laws.

I come to deliver to the "poor in spirit" the Kingdom of God, to cause the meek to inherit the earth, to comfort those who mourn, to grant mercy to the merciful, to bestow immortality upon the pure in heart, to approve those whom men have reviled because of their testimony for the Truth, to fill those who have hungered after righteousness.

Let those who are in those categories comfort themselves with that great Truth, and with the realisation that the signs testify that the coming is near. This is the grand heritage of all who put



their trust in Yahweh, in a period of universal apostasy from Him. Let such see clearly the working out of God's purpose in the world of the ungodly; let them also recognise it in the working out of their own lives; and so with a consciousness of His reality (Heb. 11:6) draw nearer to God. We see the major Powers converging on the Middle East, the Papacy extending its influence, how fearful are the peoples of the earth, the sad and sorry declension in moral standards "as it was in the days of Lot"; but we realise that creation is designed for something greater than what is obvious at the present, for God has declared that "the glory of Yahweh will cover the earth as the waters cover the sea". The time for that consummation is at hand; therefore, like Paul on the storm-tossed ship, let us "thank God and take courage".

*H. P. Mansfield*

*The Way To The Kingdom*

## Seeking Perfect Holiness

*"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He Which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy" (1 Pet. 1:13-16).*

### What Holiness Entails

Peter is quoting a series of passages, from Leviticus:

1. *Lev. 11:44,45*: In the context prohibiting certain foods, and making a distinction between clean and unclean animals. The reason for this call to holiness: "For I am Yahweh that bringeth you up out of the land of Egypt, to be your God" (v. 45).

2. *Lev. 19:2*: The commandment to holiness comes here at the head of a series of injunctions, which include "Fear your father and mother", "Keep My sabbaths", and "Turn from idols".

3. *Lev. 20:7,26*: The same commandment again ("Be ye holy: for I am Yahweh your God") occurs at the beginning and end of a catalogue of laws against fornication, incest, adultery, and so forth. Again, the same reason for this call to holiness is

given: "For I the Lord am holy, and have severed you from other people, that ye should be Mine."

This reason for holiness is echoed in Peter's letter, where after the verses cited above he reminds the believers that they have been redeemed by the blood of Christ out of their former "useless way of life" (1 Pet. 1:18,19), so as to be a holy nation, a purchased people, kings and priests who have been delivered out of darkness into light (2:9,10).

4. *Lev. 21:8*: Priests were to be "holy unto God" — that is, not defiled with the dead.

The basic ideas of both the Old

and New Testament words for "holy" (Hebrew *kadesh* and Greek *hagios*) are quite similar: they signify "set apart, pure, sanctified". This process of being *called out* to form a distinct community or congregation, this separating or severing of a special group (Lev. 11:45; 20:26), is the means by which the *ecclesia* is formed. Under the Law, as we have seen in Leviticus, God's people were set apart, or made "holy", that is, they were physically brought out of Egypt, placed under dietary restrictions, commanded to abstain from immorality and idolatry, and constantly reminded of the divine deliverance that set them apart. This separateness in a physical sense required even the extermination of the Canaanite nations in their midst.

But, under Christ's "law", the *ecclesia* is to be a congregation of "called out" and "set-apart" ones *even while in the midst of evil men and evil institutions*. They are to be a "city set on a hill", an "island" of light in a sea of darkness (Matt. 5:14-16), harmless and blameless in the midst of a crooked and perverse people (Phil. 2:14,15). Their "holiness" is to be not merely one established by physical barriers between themselves and that which is unholy, but a spiritual separation and preparation of mind, attitude and conduct.

### Perfection: The Ideal

1 Peter 1:16 is an echo of Matthew 5:48:

**"Be ye therefore perfect, even as your Father which is in heaven is perfect."**

The word "perfect" (again, both in Hebrew and Greek)

means "to be complete or finished", as a "perfect heart" — one that is whole, undivided in its loyalties, complete in its integrity. A consideration of holiness, therefore, leads us naturally to Christ's Discourse on the Mount: the living heart of the Truth, the "manifesto of the Kingdom". "If ye love me," said the Master, "keep my commandments". And here they are: prayer, self-denial, loving one's enemies, giving, preaching.

"Be ye therefore *perfect*". Does Christ really expect us to be "perfect"? What he does require is that we exert every effort in that direction. He requires no more than the very best we can do, but he expects no less. His words leave us absolutely no excuse for relaxing our efforts at any point short of perfection, or complete holiness. The great example is God Himself, awesome as that example may be:

**"Be ye holy, for I am holy."**

**"Be ye perfect, as your Father in heaven is perfect."**

Holiness is both a state of mind and a series of acts. *It cannot be one without the other*. To the Pharisees it was one without the other: their lives became an endless round of external, superficial "obedience" to their traditions. But we may easily drift to the other extreme. Growing complacent in our reliance on the mercy of God, we may come to accept "holiness" as nothing but a state of mind, without being over-concerned with "deeds", because after all Christ can forgive!

It is true that Christ can and will forgive, and salvation is by grace. But our works — our *acts of* "holiness" — are the only means of

putting ourselves into the position where we may hope for and expect forgiveness when we fail. The crucial truth is that God will not forgive our shortcomings *unless* we are seriously striving for holiness and perfection!

### Making Provision For The Flesh

It is common, however, for man to offer objections (even if subconsciously, and only to himself) to a life of practical holiness. Such objections fall into several categories:

(1) *"All people fall short of perfection and holiness; so I am content with my failings"*. But the question should not be: "Is absolute perfection possible?" but rather: "Do I come as near perfect holiness as sincere intention and careful effort can take me?" Jesus has said,

**"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:24).**

Many will at the last fail to obtain salvation, not because they made no effort, but because they did not make effort enough!

(2) *"I am so much better than most people; surely that is enough"*. This of course was the common mistake of the Pharisee, concerned as he was with the outward appearance. But it may be our mistake also. Are we, perhaps, "better" than the world in externals only? A little more Bible reading? more regular attendance at "church" meetings? a little more care in refraining from the grosser and more obvious sins? Such a self-perception may be terribly dangerous, because it can lull us into a complacent, sleepy satisfaction. And we shall

find at last that we have been no more than "white-wash jobs"!

**"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity" (Matt. 23:27,28).**

(3) *"Love is the important thing; works are secondary"*: But Jesus has said, "If ye love me, keep my commandments." Where in the Bible is love an emotion, and not an action? What is love, after all, if it is not obedience? Can disobedience be a manifestation of love?

### Seeking Christ's Mind

It is evident, then, that Scriptural holiness is the mind of Christ, assimilated to ourselves (Phil. 2:5). To the degree we make *his* mind *ours*, we are united and single and "perfect" in our loyalties (Matt. 6:21-24). Life is too short to serve two "masters", whether it be God and business, or God and gardening, or God and physical fitness. Holiness, then, involves the first step of "choosing the Kingdom". If we have not chosen first the kingdom of God (v. 33), it will make no difference what we have chosen instead!

Is this last statement true? Will it *really* make no difference whether we choose drugs, or a business promotion? Whether we choose politics, or football? Money, or family? Whether we choose, in short, the "disreputable", obviously unworthy pursuits — or the "respectable", society-pleasing pursuits? Surely it will make no difference to that which really matters, for we will

have missed the purpose for which we were formed, and rejected the one thing that has any lasting value. Does it matter to a man dying in the desert, by which wrong road he missed the only well?

### Can We Have The Best Of Both Worlds?

Acts 5 records the sad tale of Ananias and Sapphira, early disciples who pretended to be something more than they were. Caught between two worlds, desiring to have one foot in each, imperfect in their devotions, they lied to the Holy Spirit. They kept back part of the sale price of their possessions, and were struck dead for their pains.

We have "sold" the "old man" and laid the proceeds at the feet of Jesus. Have we also kept back part of the price? — "I will do this and that for Jesus and *then* something else for myself." If we have taught ourselves to think this way as a matter of course, then we will never be "holy". We will never

even be really happy. The "natural man", like a little parasite, just will not quite let go. The less he is "fed", the more he will complain and make a nuisance of himself — until he is truly dead!

Jesus says, "Give me all. I don't want 50% of your time and 20% of your money. I want *you!* I haven't come to torment your 'old man', but to kill him once and for all. Hand him over, and I will give you a new self — a new man!"

Surely, if the cross of Christ is worth anything, it is worth everything. Surely, if Jesus is the Son of God, we must serve him and him alone. Surely, if we recognize that we need the "cure" for sin and death, we must sign up for the "full treatment". Surely, there can be, in this war, no battles of "containment" or "limited objectives", but a fight to the finish:

"Be ye holy, as I am holy."

"Be ye perfect, as your Father which is in heaven is perfect."

That demands our complete dedication.

G. Booker (USA)

### The Word "Checed" (Mercy)

A further comment on the word *checed* may be in order (see p. 110). It is a word that has greatly exercised the minds of Hebraists in recent years, and much has been written upon it. It has been found that the translation "mercy" is unsatisfactory, for mercy conjures up the idea of forgiveness for a wrong committed. That is not the idea behind the root meaning of *checed*, and so, in the R. V. it is rendered as *lovingkindness*. Nelson Glueck published a book devoted entirely to consideration of this word, and advanced evidence to suggest that *checed* describes the special relationship existing between Yahweh and His people, as a result of covenant identification; and the responsibilities attached thereto. *Checed*, therefore seems to denote the unique favour which Yahweh reserves for those who enjoy that relationship, which is similar to the bond of grace extended by parents to their children. A closely related word is rendered "holy" in Psa. 86:2, but unsatisfactorily so, and therefore this is changed in the margin to *one whom Thou favourest*. Yahweh is "abundant in His favours" in that regard, as the statement of Exod. 34:6 states. He has a special regard reserved for those who are in covenant relationship with Him because of the family connection which this establishes....Ed.

# God Manifestation In The Divine Family

*Yahweh's Memorial Name is a family name and as it is normal for members of a family to share certain characteristics derived from their parents: so it is with the family of God.*

## Family Characteristics

Anyone familiar with the character of the Father and of the Lord Jesus Christ, would instantly recognise the identity of the one with the other: "We beheld his glory" wrote John "the glory as of the only begotten of the Father" (John 1:14); for declared the Lord himself: "He that hath seen me hath seen the Father" (John 14:9). The truth of Christ's claim to be the Firstborn son of God was obvious to those who were acquainted with his Father.

Thus of Abraham it was said by the Lord: "Abraham rejoiced to see my day and he saw it and was glad". Because Abraham was "the friend of God", and "knew God" (John 17:3), he would have been well aware of the manner of man who would be the promised seed, the Messiah. It would be one who would reproduce the characteristics of the God he worshipped.

In like manner, Moses was able to say, in all honesty and modesty: "Yahweh thy Elohim will raise up unto thee a Prophet from the midst of thee, of thy brethren like unto me; unto him ye shall hearken . . ." (Deut. 18:15). Because Moses was Yahweh's servant, and was so intimately ac-

quainted with His characteristics as to imitate them himself (see Exod. 34:6-7), he also could understand the type of servant who would be raised up, to speak unto the people all the words that Yahweh would put in his mouth.

How important it is for us, upon whom has been named the name of Yahweh (Acts 15:14), to likewise build into our lives the characteristics of the Father, so beautifully revealed in His Firstborn son. To that end, we propose to closely examine them so that we may recognise the qualities required of us as the children of the Father, and brethren of Christ.

## Goodness And Severity

Israel was delivered from Egyptian bondage by a mighty display of power and judgment. Terrible plagues were poured out upon the rebellious Egyptians, and Pharaoh's army was destroyed in the Red Sea. At the same time, Yahweh's tender care for His people, the extension of His power in bringing them safely across the ocean and caring for them in the wilderness, spoke of His mercy and love.

So, on the one hand there was *judgment* for guilty Egypt, and on the other, *mercy* for Israel who had appealed for help.

But Israel proved disobedient. When Moses was in the mount to receive the Law, the people ignored their Covenant with Yahweh, and desiring some visible object to worship, made the golden calf. Moses returned to a disobedient people to supervise the terrible punishment that was meted out to them, and then to plead the mercy of the Father to forgive the sin of the nation.

He was weary and dispirited with the burden of leading the people, and in need of spiritual stimulation. How could he receive it? Only by contemplating the Glory set before him. He prayed to Yahweh: "Show me Thy Glory" (Exod. 33:18). The reply came — "I will declare My Name, I will cause all My Goodness to pass before thee". *Glory, Name, Goodness*, are used synonymously in this context. The *Glory* declared in the *Name* is manifested in Yahweh's *Goodness*.

Moses then ascended Sinai for this solemn purpose. Hid in a cleft of the rock, covered by the angel's hand, he had the unspeakable privilege of beholding the Glory of Yahweh, and of hearing the declaration of His Name as revealed in His character.

It was but the stimilitude of Yahweh that Moses saw, and not Yahweh Himself (Numbers 12:8). Even so, Moses was only permitted to see the back of the angel, for the shining forth of full glory from the face of even an angel would have been too much for mortal flesh (cp. Matt. 28:3-4).

### The Powerful One

Then came the declaration of

Yahweh's character. He was revealed to Moses as the POWERFUL ONE ("El"), whose mercy is greater than His vengeance. The Name of Yahweh was proclaimed in the following fashion:— "YAHWEH, YAHWEH EL" — "He Who Shall be, shall be revealed in Power" "Merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands; forgiving iniquity, transgression and sin *but* Who will by no means clear the guilty; visiting the iniquity of the fathers upon the children unto the third and fourth generation."

There are therefore two sides to Yahweh's Character — *Mercy* and *Vengeance*. Paul warned:

"Behold therefore the goodness and severity of God; on them which fell severity; but towards thee, goodness, if thou continue in His goodness . . ." (Romans 11:22).

Here is a perfectly balanced character displaying justice and vengeance on the one hand, with love and mercy on the other. The saints of old manifested this balance in their lives — howbeit imperfectly. It was revealed in the life of Moses. He was meek (Num. 12:3; 11:28-29), yet uncompromising (Exod. 11:8). He was longsuffering and forgiving (Num. 14:17-19; Num. 12:11-13), yet by no means prepared to clear the guilt of such as Korah, Dathan and Abiram (Num. 16:28-30) or Balaam (Num. 31:3,8).

The mercy of the Lord, is found side by side with his bitter condemnation of the Pharisees (Matt. 23:23-33).

The "goodness and severity" revealed in these men, man-

ifested the characteristics of their Father.

As we might expect, it is wonderfully seen in the ministry of the Lord. 1900 years ago he appeared as the "Lamb of God" for the sin of the world, to "bind up the brokenhearted, to proclaim liberty to the captives, the opening of the prison to them that are bound; to proclaim the acceptable year of Yahweh" (Isa. 61:1-2).

He comes the second time to inaugurate "the day of vengeance of our God", as the "Lion of the tribe of Judah" (Isa. 61:2).

1900 years ago *mercy*: at his second coming *vengeance*. "Behold therefore, the *goodness* and *severity* of God".

What a hopeless condition if Yahweh's character was all mercy and no vengeance. It would mean that sins would go unchecked; that He would never intervene to put down the present rule and establish the Kingdom of God: that the saints would never triumph in the earth. We must, as children of Yahweh, blend these two aspects of Yahweh's character into our lives — love of the Truth, mercy and goodness to our brethren, *but* hatred of error, repudiation of sin. The revelation of the Divine Character to Moses set side by side these two aspects of Goodness and Severity, and Moses would have been familiar with examples illustrating Yahweh's dealings in this manner:—

Goodness	Severity
Promise of Redemption .....	Sentence of death on Adam
Preservation of Noah .....	Destruction of the world of the ungodly
Call of Abram .....	Destruction of Sodom
Deliverance of Israel .....	Judgment on Egypt
The blessings of the Law .....	The cursings of the Law

In this, however, His goodness triumphs over His severity: mercy is more powerful than vengeance. Yahweh has extended Mercy in many ways, though principally in His plan of redemption. Man's reaction to His mercy determines whether He will bestow goodness or severity (James 2:13). Man must learn by experience that the wisdom from above is "first pure, then peaceable . . ."

Jethro, Moses' father-in-law, rejoiced in "all the goodness which Yahweh had done to Israel. . ." whereas it did not appear as "goodness" to the Egyptians, but severity indeed.

### Divine Quality Of Parenthood

The word "merciful" in Exodus 34:6 is a Hebrew word *rachuw* which means "compassionate". Gesenius says it is a word descriptive of the love of parents towards their children. Through related words are used frequently of others, this word is used exclusively of Yahweh with the exception of one occurrence (Psa. 112:4) which, in any case, is not unrelated. It comes from a root word used of the womb and the bowels (hence "bowels of mercy"). Here again, we are brought back to the *family* character of our Hope embodied

in the Name. Isaiah beautifully captures the feeling of this word when in Ch. 67:7 he refers to the lovingkindness of Yahweh and His "mercies" (*racham*) bestowed upon Israel:

**"For He said, Surely they are my people, children that will not lie: so He was their Saviour. In all their afflictions He was afflicted, and the angel of His presence saved them; in His love and in His pity he redeemed them; and carried them all the days of old".**

What a tender and moving description of the Father's love and care for His children! As His sons and daughters, we are required to show this same compassion towards each other, for "...whoso... shutteth up his bowels of compassion from him (his brother), how dwelleth the love of God in him?" (1 John 3:17).

### A God of Grace

Our Father is also a God of Grace. The word "grace" in Exodus 34:6 is *chanun*, again a word only used to describe the attribute of Yahweh, although the root word *chanan* is more widely used. It means "giving", whilst the root *chanan* means "to bend or stoop in kindness to an inferior to help or assist". The true spirit of its meaning can be seen in Psalm 86:1-3:

**"Bow down thine ear, O Yahweh, hear me: for I am poor and needy. Preserve my soul; for I am holy: O thou my Elohim, save Thy servant that trusteth in Thee. Be gracious (*chanan*) unto me, O Yahweh: for I cry unto Thee daily".**

The same idea is expressed in Psalm 37:23-26: note the implication of v. 26: "He is ever merciful (*chanan*) and lendeth;..." When something is lent, one expects something in return. Clearly we ought also to have this gracious

"giving" spirit towards each other as children of One Father.

The word "longsuffering" is derived from two Hebrew words — *arek*, meaning "long" or "slow" and *aph*, "to breathe out hard", "nose" as is the sense of anger, therefore giving us the idea of "slow to anger". Yahweh, in proclaiming His purpose upon His children who had "gone backward" and forsaken Him, (Jeremiah 15:14), says:

**"... I will make thee to pass with thine enemies into a land which thou knowest not: for a fire is kindled in mine anger, which shall burn upon you".**

The prophet Jeremiah, as Yahweh's faithful servant prayed:

**"O Yahweh, Thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in Thy longsuffering: know that for Thy sake I have suffered rebuke".**

And unless we should mistake the true hope of the prophet's heart and his family Name — "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart: for *I am called by Thy Name*, O Yahweh Elohim of hosts" (Jer. 15:15,16). In this Divine attribute, Yahweh, as it were, holds back His anger even against His enemies; and in the words of Rom. 9:22-23, where the equivalent Greek word occurs, He reserves His wrath and endures the wicked "that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto Glory".

These "vessels of mercy" Paul tells us, are those whom He has called, both Jews and Gentiles, that both together in the words of



Hosea, may be called "the children of the Living God" (Hosea 1:10).

### Abundant In Goodness and Truth

He is also "abundant in Goodness and Truth". "Goodness" is the Hebrew *cheched* and is related to the root *chacad* "to bow the neck (in courtesy to an equal)", "to be kind" and sometimes "to reprove". The word is very often linked with "Truth", the Hebrew word *emeth*, meaning "stability", "certainty", "trustworthiness", "faithfulness" and is derived from a root *aman* — "to build up or support", to "foster as a parent or nurse" and even "a nursing father".\* How wonderfully we are again brought back to the beautiful theme of the Fatherhood of Yahweh and His tender care of His Family! The Psalms are full of allusions to the *goodness* and *truth* of Yahweh; and the message expressed is truly beautiful — at the same time encouraging and uplifting to the saint, and yet humiliating in that it shows him his own unworthiness of such love. Psalm 89:1, a psalm written by Ethan the Ezrahite in captivity, says "I will sing of the mercies (*cheched*, "goodness") of Yahweh for ever: with my mouth will I make known Thy faithfulness ("truth", from the same root as *emeth*) to all generations . . ." And as is often the case with these Divine attributes, the Psalmist links them with the "covenant with my chosen" (vv. 3-4).

Broadly speaking, we could say that *cheched* (goodness) is what has been promised; whilst *emeth* or *aman* (truth) is the *verity* of what has been promised (cp. vv. 28,33-37). David, in his prayer after the promise was given to him (1 Chron. 17:23,24), prays that his house may be "established" ("truth" — *emeth*). In Psalm 86, David prays "But Thou, O Yahweh, art a Power (*El*) full of compassion, and gracious, longsuffering, and plentiful in mercy (*cheched*) and truth (*aman*)." Yahweh will bring about salvation and righteousness in the earth, through His mercy and truth (Psalm 85:9-11).

Yahweh's *cheched* (mercy) forgives iniquity, transgression and sins (Psalm 51), and desires "truth" (*aman*) in the inward parts (v. 6). What a vast concept these words embrace: surely the heart of His children is stirred with love and gratitude at such a word of salvation and hope (Psalm 6:4; 90:13,14; 89:13-16). Psalm 107 brings together all aspects of this attitude of Mercy and shows that we should in everything give thanks for the *cheched* of Yahweh, because we cannot save ourselves in any respect and are only delivered and given hope on the basis of this mercy through the surety and certainty (*aman*) of His covenant. "Oh that men would praise Yahweh for His *cheched* (goodness) . . ."

This mercy and truth Yahweh "keeps for thousands". This word "thousands" is used of the

\* In fact, the definition from Strongs is well worth reading in this instance — it is 571 and 539. Gesenius notes that the implication of the Hebrew word for faith is one supported, built up and reposing trustingly in the strength of God as a child in its mother's arms.

families of Israel, as in Judges 6:15 where, according to the margin, we read ".....behold, my thousand is the meanest in Manasseh". So again we are directed to the *family* which Yahweh desires to gather to Himself.

### Severity

However, His perfect justice demands that whilst, on the basis of His covenant of salvation and promise, and through His mercy and truth, He will forgive "iniquity, transgression and sin" yet He will by no means "clear the guilty. . ." (Exodus 34:7). To such "Our God is a consuming fire", but even in His acts of vengeance upon His enemies there is to be found lovingkindness and goodness toward those who "trust in His Name". Upon the wicked He will pour out His judgments for He says: "Your iniquities, and the iniquities of your fathers (from whom they learned to hate Yahweh) together, saith Yahweh, . . . therefore will I measure their former work (that is, their father's works) into their bosom". In Jeremiah 32:18 Yahweh's lovingkindness to His children is balanced against His justice towards His enemies:

"Thou shewest lovingkindness unto thousands (from the same root, meaning "families") and recompenseth the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty El, Yahweh of hosts, is His Name, great in counsel, and mighty in work: for Thine eyes are open upon all the ways of the sons

of men: to give every one according to His ways, and according to the fruit of His doings: which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men; and hast made Thee a name, as at this day".

He brought Israel, His children, out of Egypt with signs and wonders so that *all* people would take notice, and *His name* would be memorialised (Exodus 12:42 — "to be observed" — "to be memorialised"). Truly, "it is a fearful thing to fall into the hands of the living God" (Heb. 10:30,31).

There is no end to the treasures to be found in Scripture upon this, *the* subject of the Truth, and it must be the delight of all Yahweh's children to seek and search it out. Indeed all our study of the Scripture should be for the purpose of finding out God — or God-Manifestation. In the words of Isaiah:

"Yea in the way of Thy judgments, O Yahweh, have we waited for Thee; the desire of our soul is to Thy Memorial Name, and to the remembrance of Thee. With my soul have I desired Thee in the night; yea, with my spirit within me will I seek Thee early: for when Thy judgments are in the earth, the inhabitants of the world will learn righteousness" (notice here again, the balance of mercy and severity).

"Some trust in chariots, and some in horses: but we will memorialise the name of Yahweh our Elohim" (Psalm 20:7). May we truly memorialise the *Name* and *Glory* of Yahweh in the attributes which make up His *character*, and which will mark us out that we may in that Day be recognised as His children, members of the Divine Family that "will fill the earth when perfected, to the entire exclusion of flesh and blood ...."

J. Knowles (Tea Tree Gully)

(See further comment on the word "cheqed" on p. 104).

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Some try to imitate the kindness of Christ while forgetting his zeal. Others copy his severity while failing to remember his gentleness. Others extol his placability and charity while overlooking his righteousness and jealousy of the Father's honour. — R.R.

**Background To  
The Truth**

"We are attempting, the Lord willing, to trace more of the details of the origins of the Christadelphian brotherhood in New York City and vicinity. Through photographs and historical data we hope to document the work of Dr. John Thomas and his successors to provide a pictorial narrative of the growth of the Truth in the area.

"We have gathered some limited information, as reported below. We are asking if you would please help us in editing this information for accuracy, and perhaps answering some of the questions listed. We also hope that you may have early copies of *The Christadelphian*, *The Ambassador of the Coming Age*, *The Apostolic Advocate*, *The Investigator*, *The Herald of the Future Age*, or personal papers that will provide more detailed information for the periods and locations listed.

An outline of the information we have gathered to date, and questions raised as a result of our efforts is as follows:

**Historical Data**

1865 Cooper Union, N.Y.C. (Cooper Institute). Antipas Association of Christadelphians. We have taken photos of the Foundation Bldg. — the original building

where ecclesial meetings were held. It is in excellent condition.

*Need to Know:* Dates of founding of the ecclesia there? How long they stayed at that location? When was phrase "Antipas Assoc." dropped?

1890-1900 Elks Hall, Jersey City N.J. Ecclesia evidently moved to New Jersey because Bro. Thomas was living in West Hoboken then.

*Need to Know:* Date ecclesia moved to Elks Hall? Did any brothers and sisters stay in N. York City and carry on ecclesia there?

1865-1871. 38 Graham St. West Hoboken, N.J. (now Jersey City). He visited the home at that address. Have taken photographs. It is still intact with possibly two small wings added. Present owner is very cooperative. Dr. Thomas lived there from 1865, until his death in 1871. Sis. Lasius, his daughter, lived on there afterward.

*Need to Know:* When did Dr. Thomas move there? Was that his only residence in West Hoboken?

1865-1871. 38 Graham St.

*Need to Know:* How long did Sis. Lasius live there after Dr. Thomas' death? Was he the agent for *The Christadelphian Magazine* while living there?

1871 Jersey City Cemetery J.C., N.J. Visited tomb at temporary burial vault where Dr. Thomas' body lay for several weeks until Bro. Roberts' arrival. Then they transferred coffin to Greenwood Cemetery. Have taken photos of the site. It is in excellent condition.

*Other Questions of Interest*

1. Were any of the early magazines that Dr. Thomas edited, published from 38 Graham Street?

2. What other locations did Dr. Thomas live at in the New York City area?

3. Any interesting Intelligence items re. the ecclesial meetings held at Cooper Union (Institute)? We plan to go back to Cooper Union and try to determine which room the meetings were held in and then take some interior photos.

4. Can you name any brethren who might be able to provide more historical information re. early New York City area Christadelphian activities?

(*Any who may be able to assist in the above are asked to contact Bro. A. Brittle, 9 Pitney Drive, Mendham, N.J. 07945, USA. — Ed.*)

**Communitistic Discipline**

"The May and June Logos have just arrived (together) and prompt a

## Volume Fifty

number of comments. These are not criticisms in an unkind sense, but the sort of thoughts which I also value as an Editor.

"We also note with considerable uneasiness the modern incidence of restlessness in the meetings, classrooms and so on, Ecclesial or otherwise over here. However, I am sure it is not due to Communism, but to Western Democratic notions put out by well-meaning Liberals. From our experience of Communism in the Caribbean, and my visits to eastern Europe, I can assure you that Communism does not tolerate indiscipline of any kind, in public, or in school, or other institutions. Here in the Caribbean huge crowds, including children, listen stoically for house to Fidel Castro and other demagogues without batting an eye, as the saying is. Those sloppily dressed left-wingers you mention would be forced to shape up very quickly under any Communist regime! In some respects, the children of this world can teach 'wisdom' to the children of light." — A.E. (Jamaica).

(Your letter is the subject of concern to us. Firstly, because you say that the May and July copies of "Logos" arrived together, from which we presume you have not received the June issue. We will take this up with "Australia Post" — for your complaint is not the only one received. We shall also check to see if we cannot arrange for some better system of despatch to you. Secondly, never hesitate to be critical of our efforts — for we have learned to take it as well as give it! We read: "Faithful

## LOGOS

are the wounds of a friend", and we accept criticism in the spirit with which it is given. Moreover, we agree with your comments. Our statements in the May issue related to the "spirit of Communism" its influence, rather political Communism as such. Communism as a political force is conspicuous by its absence in Australia, but the spirit of Communism, that which it generates is everywhere in evidence. For example, so-called democracy today is motivated by the spirit of communism, the doctrines that emerged from the French Revolution and the theories of Karl Marx. We call it Socialism in Australia, and I believe that it is worse than political Communism. Socialism gives the flesh what flesh believes is its right; and is governed by the rule of the majority. Communism dictates according to the doctrine of the regime demanding certain standards with which we may or may not agree, without regard to what the majority want. Socialism is intolerant of authority; Communism is based upon the exercise of it. Hence the authoritative Communism of Russia, as well as the licence of Australian Socialism are alike based upon the thinking of the flesh. We look for the rule of Christ, a Dictatorial Government based upon divine principles, that will not tolerate many things that the flesh sees as its due today. Meanwhile, in conduct we need to submit to the authoritative decrees of our Lord and Master, so giving honour where honour is due. How true are the words of Christ, that in many things the children of this world

are wiser in their generation than the children of light. — Ed.).

### Compensations

"I have been receiving Logos now for 15 years since my baptism, and have found its articles both timely and helpful. I have also been receiving Christadelphian Expositor since its inception, and although I have not had time to go through the copies as they are received, I have used them as reference sources for Bible Class preparation, etc., and have found them most helpful. We, in St. Johns, Newfoundland have begun to study Genesis in our young adult S.S. Class, and are using vol. 1 as the main reference; so I intend to take a detailed look at all the contents as we proceed with our studies. To identify, I am brother-in-law to Bro. Frank Abel, and with my sister-wife Patty, I met you at the Midwest Bible School last year. We found your talks helpful, and we hope that your enthusiasm for the Truth rubs off on others as it did on us. We have not always lived in Newfoundland, and miss our families much; but to compensate we enjoy the warmth of fellowship of the Ecclesia here, which makes up for the cold of the climate of this land by the icy north Atlantic. May God bless your efforts". — J.R. (Can.).

(Warmth of fellowship more than compensates for the icy winds of the bitterest winter, but where it is lacking even a bright and cheerful day seems dull. In this age, when Bible prophecy is so clearly vindicated, and the signs of Christ's imminent coming

are so obvious, we need to develop enthusiasm for the Truth, so that its contagious influence may warm and stimulate others. Both campaigning and complaining are contagious. Let us encourage the first, and forget the last. It is many years since we have visited Newfoundland, but we recall with pleasure the keenness of co-operation received on that occasion. — Ed.).

#### Accounting Systems

"My accounting system appears even worse than yours. This cheque should clear to the current volume. Please adjust account to that point, and use any remaining as best you see fit" — J.W. (SA).

*(We deem it impossible that your accounting system is worse than ours! And in proof of the point many others of our readers would agree with us! — Ed.).*

#### Appreciation

"The enclosed cheque is just a small donation towards *Logos Publications*, which gave my husband much pleasure for years before his death. Now my age is allowing me more spare time for reading, consequently I too am enjoying them so much that I felt I wanted to send you a small donation of thanks, for the pleasure they have given me." — A.H. (NSW).

*(Thank you so much for the lovely manner in which you have expressed your appreciation. Our memory of your husband goes back many years; and with the Lord's coming so close, we may expect to see him again shortly. — Ed.).*

#### The World's Best Seller

"Congratulations on a

beautifully produced leaflet: *The World's Best Seller*. Please forward us 1000 copies for distribution." — T.G. (Qld.).

*(Our aim is to produce leaflets that are sufficiently attractive to set forth the Truth in an appealing and dignified manner — and sufficiently reasonable in cost to ensure widest circulation — Ed.).*

#### Learning By Experience

"As time has gone by, I have found that things and circumstances of life I once called blessings, such as material wealth, a prosperous business, and so forth, no longer govern my thinking as before. Children baptised into Christ, or interested in the things of the Word, are greater blessings in this evil age, than those things of yesterday that then governed my thought so much. We have much to thank our heavenly Father in our present life; and yet, great as those blessings are, they will be overshadowed by the great blessings that await those accounted righteous in the future. Sometimes when I have allowed the trials and problems of life to dominate me to the exclusion of the blessings being daily poured out, I have forgotten to look beyond the dark clouds that seem to overhang so ominously, to the light that surely shines beyond the darkness: the Kingdom of our Lord" — M.S. (W.A.).

*(After over half a century of experience in the Truth, I have never known a trial or a problem in life that has not also been productive of good, and to contain a hidden blessing — and quite a few most dif-*

*ficult trials have come my way. The blessings of the Truth are immediate, as well as in the future. We are greatly privileged to be able to share with God our problems, as well as our joys, through the mediation of Christ; whilst being able to contemplate the possibility of endless joy in the Age to come. Thank you for sharing your experiences with us — Ed.).*

#### The Catholic Church and Luther

"I was visiting at the hospital, and whilst awaiting in the reception room, picked up a magazine published by the pagans. It is entitled *St. Anthony* published by the Roman Catholic Church.

"It contains an article reconciling the work of Martin Luther with the Catholic Church. I have included the article. Surely the mother church is calling her daughters back home! I read also that the Pope is going to speak in a Lutheran Church in Europe. This is certainly a sign of the times; Christ's coming must be close" — B.M. (USA).

*(Thank you for the interesting article. At the epoch of its judgment, Babylon the Great will have her daughters clustered around her, as John observed — Rev. 17:5. The proselyting zeal of the Catholic Church today and the manner in which it is wooing the powers that be are in full accord with the indications of Scripture (Rev. 17:2; 18:7). As you write, this is a clear sign of the times — Ed.).*

#### God Manifest In The Flesh

"We are a small group

in isolation, and each one of us eagerly awaits the arrival of *Logos*. The magazine is much appreciated. I am personally especially enjoying the series on *God Manifest In The Flesh*, and am very thankful to see these sections reproduced in *Logos* — N.Z. (NSW).

(Many years ago I read "Phanerosis" — and re-read it half a dozen times. The doctrine of God manifestation really opened my mind to the vast vista of glory to which the Truth can lead. To manifest divine qualities today is elevating: but how much more significant this is when we recognise that such a character is in preparation for a nature suited to it: divine nature (2 Pet. 1:4). Then God manifestation will be revealed in its fulness (Rom. 8:18-19; Col. 2:9-10). The Redeemed will appear in divine glory (Rom. 5:2), nature (2 Peter 2:4), and name (Rev. 3:12). Meanwhile, as members of the Ecclesia of God, we have been "taken out" of Gentilism, a "people for His name" (Acts 15:14). Great are the privileges in Christ today, leading to greater ones tomorrow. So great, that it is difficult for the human mind to grasp it all. — Ed.).

### Guidebook To The New Testament

"We were delighted to receive the latest issue of *Christadelphian Expositor* commencing *The Book of Deuteronomy*. We find the contents most helpful to the study of the Word, providing many hours of enjoyable contemplation of the Scriptures. We appreciate the hours of work involved in producing it.

"Your latest book

*Guidebook To The New Testament* sounds very exciting, and we look forward to examining the contents in due course." — R.Y. (NZ).

(The preparation of the "Expositor" involves a lot of work, but also a lot of pleasure; and we enjoy sharing that pleasure with readers. We only regret that the copies are not issued with greater regularity. Actually, we re-study the Bible in depth to prepare it, and we are presently well in advance of the printed copies, having commenced 1 Samuel. However, the labour of compilation delays the appearance of the periodical! We trust you find "Guidebook To The New Testament" interesting and helpful. — Ed.).

### Increase

"We deeply appreciate the material in *Logos*; it provides us with encouragement amid great difficulties as we await the Master's return. We had another baptism yesterday, and now number 45, with an equal number of young people and children, so our room is full on Sundays." — H.D. (Shelburne, Canada).

(Increase in a family circle is an event of great pleasure: a "heritage from Yahweh" — Psa. 127. But it also presents increased responsibility. We are required to bring up children "in the nurture and admonition of the Lord" (Eph. 6:4). The expressions denote both discipline and instruction; and these avenues of guidance and upbringing in a spiritual sense devolve upon Ecclesias as well as parents. There is need to build up those whom we help to draw into the faith,

for there is need for all to "go on unto perfection" in the things of God — Heb. 6:1 — Ed.).

### Lee-Mansfield Debates

"Please convey to T.R. (USA) that the Lee-Mansfield Debates are available on tape from Williamsburg Christadelphian Foundation, 1620 Fittitz Pike, Lancaster, Pa. 17601, USA. The cost is approximately \$18 plus postage." — S.M. (USA).

(As these debates occupied six nights, and three subjects, the cost mentioned above is extremely reasonable. The amount is in American dollars and postage should be added thereto. — Ed.).

### At 85 Years

"Readers of God's Word can truly say today: There's a stir; there's an awakening; there's a rustling in the trees; there's the first faint cock-crow coming on the breeze; surely the morning cometh, its signs are plain; and the dense cold midnight will never be again; arouse then ye sons of the morning, rehearse your song; for the day of the Lord is dawning, it cannot be long!

"I hope with the enclosed remittance my subscription is in order for another year, during the course of which, God willing, I will be 85." — B.P. (USA).

(It is a wonderful privilege in old age to look forward with confidence to the Lord's coming. It enables one to more fervently "love the Lord's appearing" knowing that this world has nothing comparable to offer — 2 Tim. 4:8. — Ed.).



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# Healing The Breach

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*“It is true, that she sitteth upon many waters, or peoples, who acknowledge Mistress Roma as the Queen City of the Ecclesiastical world. She is not without recognition as Queen even in America. But it is not true, that she will never experience the sorrow of widowhood. The widowhood of Jerusalem hath inured for many generations, and been to her a cause of reproach. Shall Rome, then, her fierce and relentless enemy, not become a widow? . . . When the Lord Jesus Christ shall be King in Israel on David’s throne, shall Rome and the Roman State be the married wife of the Name of Blasphemy styling himself, and being styled, ‘the Vicar of Christ’, and who undertakes to make Christ, in flesh and blood, by mumbling a few words over a wafer? Rome no widow! Always to have popes for husbands of the church! A strong delusion, which the judicial annihilation of the Harlot can alone dispel”. — Eureka vol. 3.*

## **Catholicism At The Epoch of Judgment**

In vision, John was carried into the wilderness to witness divine judgment poured out upon “the great whore that sitteth upon many waters” (Rev. 17:1). The wilderness referred to was not a barren desert, but a well-populated part of the world, described as a wilderness because of the dearth of the water of life, and the manifestation of any spiritual growth to the glory of Yahweh. As Brother Thomas describes it in *Eureka*:

“It (Europe) is no longer an untamed forest, peopled by roving savages; but a highly cultivated region, abounding in cities, towns, and villages, full of riches, and people of education and polish. Nevertheless, in a scriptural sense, it continues to be a wilderness. Its educated and refined peoples of all classes, from prince to peasant, are wanderers after the beast, and ‘intoxicated with the wine of the fornication of the Great Harlot’. This is the great German, or Magogian, Wilderness, which in after ages came to be subject to the spiritual empire of the Harlot of the Seven Hills; and known in history as *The Holy Roman Empire*. The wilderness is coextensive with this dominion. Wherever the authority of the Great Harlot is recognised and supported by the States of Europe, there is the Wilderness in the

largest sense of the word”.

On arriving at that wilderness, John saw the great Whore in all the seductive influence of her wickedness. He described her expensive finery, her place of power seated upon a “scarlet coloured beast”, her status with her forehead inscribed with her name: *Mystery, Babylon the Great, the mother of Harlots and Abominations of the earth*. He described her self-glorification and observed how she lived deliciously, proclaiming: “I sit a queen, and am no widow, and shall see no sorrow” (Rev. 17:5; 18:7).

That is not her condition as yet, though it will be at the epoch of her judgment; but it is a state to which she is today aiming with some success. John saw her triumphantly seated on the beast, and offering her cup of fornication to all who are prepared to partake thereof (Rev. 17:3-4). This implies that at the epoch of her judgment she will have political and ecclesiastical ascendancy over the powers of Western Europe. This, in spite of having previously suffered from the vigorous hatred of those same nations, for John declared that they first “hated the whore, and made her desolate and naked, consuming her flesh, and burning her with fire” (Rev. 17:16).

When was this? From the time of the French Revolution and onwards. The successes of Napoleon humiliated the Papacy, and the widespread influence of the doctrines of Karl Marx under-

mined her influence. In 1870 the temporal power of the Papacy was withdrawn, and the Pope became a “prisoner of the Vatican”.

### Increasing Papal Political Power

Not so today! The Pope is no “prisoner of the Vatican”! The Concordat signed by the Papacy with Mussolini the Italian murderer in 1929, and which was commemorated by a church built by the Italian Dictator on the Mount of Beatitudes not far from Capernaum (though the brass plate announcing his association with it has now been removed by an embarrassed papal church authority!), restored political authority to the Papacy, and paved the way for what we see today: the most travelled Pope in history, extending his influence to all points of the compass, and offering the wine of fornication to all peoples, and particularly those tintured with Communism!

These trends, which will ultimately lead to the Catholic Church taking its position astride the revived “beast” of Europe as required by *The Apocalypse*, led Avro Manhattan to write in his book *The Vatican Moscow Alliance*:

“The deadliest opponent of the Catholic Church, until yesterday, was Communism.\* Today, the power elite of this same Communist system have become her allies.

“What has prompted the Catholic Church to align herself with her former enemies? The answer to that question is to be found in the logic of events. It lies in the Church’s realistic assessment that capitalism is doomed; that democracy has failed; that traditional Western culture is

\* Note that Rev. 17 requires: first enmity towards the Papacy v. 16, on the part of Western European powers, then alignment with it (cp. v. 17 with v. 3); and that these are the trends observed by this political commentator. — Ed.



disintegrating; and that the West's ability to defend itself is being eroded on all fronts.

"That erosion, which the Vatican views as a threat to the Church's survival, is taking place now, simultaneously, everywhere. It will be finalised by the end of the century, when, in the Church's estimation, the void will be filled by Communism; Democracy will be replaced by authoritarianism; the pre-eminence of the West will be reduced to impotence; and the Christian-inspired, Euro-American civilisation will have been vitiated by the Eastern and African influences".

This is exactly the development symbolised by *The Apocalypse*. The same writer, basing his statements on current events, not the Bible, states:

"More than one billion human beings are presently ruled by Communism — that is to say, almost one third of mankind. Each year the shadow of Communism covers more and more of the globe — Russian Communism advancing across the West; Chinese Communism across Asia. The greater part of Africa is seething with Communist-inspired unrest and guerilla warfare; and is ruled by unstable left-wing dictatorships, all of them virulently anti-white".

He further makes this observation:

"World War I produced Communist Russia. World War II produced Communist China. The Korean War produced North Korea. The Vietnam War produced Communist Vietnam. If the past, then, is an indication of the shape of things to come, World War III (if it did not destroy mankind) would produce a Communist world".

In this he makes a mistake. World War III will produce Armageddon, and a new world order under Christ:

**"The God of heaven shall set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2:44).**

### Religious Unification

John describes the Catholic

Church as "the Mother of harlots and abominations of the earth".

This suggests a religious coalition to match the political coalition throughout Europe and Asia that will be dominated by the King of the North, and which will also witness the emergence again of the Roman beast, the political formation of which is taking shape in the Rome-inspired Common Market countries of Western Europe. The religious coalition will bring all the family together, so that the Papacy will enjoy the Apocalyptic title of "the Mother of harlots and abominations of the earth."

It is of greatest significance, therefore, that the Pope is today extending the olive branch to the State Religions of the West. We understand that offers of re-unification between the High Church of England the Roman Catholic Church have been well received by Prelates of both organisations.

But of particular interest is the current efforts of the Roman Catholic Church to re-write Ecclesiastical History in regard to the Lutheran Church.

This year is the 500th anniversary of the birth of Luther. It is an occasion of commemoration by Lutherans; and also by Roman Catholics!

In 1520, the opposition of Luther caused a split in the Roman Catholic Church, and sparked off the great Reformation. Its influence caused other men and movements to become more vocal in opposition to Rome. It therefore comprised the great Foundation movement of Protestantism.

Luther's teaching was condemned by the Pope in a Papal



Martin Luther — Anathematised by Catholicism in 1520. Excused and applauded by the same system today!

Bull issued against him. But Luther publicly burnt the notice, and raised the standard of revolt. In opposition to Rome, he taught that faith alone saved, and not works — which led him to deny the teaching of *The Epistle of James*. He claimed that human nature was so corrupted by the Fall that the best works that men can do remain always bad, and hence man cannot contribute in any way to his own salvation. As far as the Catholic Church was concerned, his doctrine comprised a repudiation of the sacraments, the sacrifice of the Mass, the priesthood and the authority of the Pope.

Despite the bitter opposition of the Catholic Church, Lutheranism commenced to spread throughout Central Europe. Prussia, Saxony together with other states of Central Germany officially embraced the movement. Denmark and Switzerland followed as Lutherans took to the sword to impress the point of their doctrine. Other Protestants arose such as Calvin the Presbyterian of Geneva and the Huguenots in France. And in order to divorce his wife Catherine, Henry VIII became a Protestant and severed the connection of the Church of England from that of the Church of Rome!

Therefore, though Protestantism as such opposed the Pope, it also repudiated the express teaching of the Bible.

### Calling The Daughters Home

By 1555, Protestantism had reached its highest level of success. England, and later Scotland, a great part of central and northern Germany, Denmark, Sweden, Norway, and part of Holland had officially embraced it. On the other hand, Poland, the southern and western parts of Germany, Belgium, Austria, Italy, France, Ireland, Spain, Portugal, and Hungary had remained loyal to Catholicism. The opposition was bitter, and the doctrines of each of the contestants were defended and extended by the sword.

Today, the attitude of the Mother Church to her one-time disobedient daughters is changing. Invitations are being extended for them to return home.

The Peace Movement has its representation within ecclesiastical circles. There has been no change of doctrine, but, according to some authorities, a change of heart. One high authority of the ecumenical centre in Rome has epitomised the change in the following terms published in the American Catholic Magazine entitled *St. Anthony*:

"After centuries of disunity, Lutherans and Roman Catholics are discovering areas of agreement. The observance of the 500th anniversary of Martin Luther's birth is a time to assess his legacy in the light of where we are headed".

In the article, Luther is described as "a man of deep faith and tender conscience who was often worried about his own salvation". It states that he lived "in a world that contained the seeds of chaos and confusion" during which "there was worldly corruption and a lack of education among the clergy". The article claims:

"Luther's intent was to reform and to be a peacemaker. But things quickly got beyond him. Luther's approach, a negative one, incited a reaction. In criticising individuals and condemning Church abuses he alienated many, especially those in authority".

So the opposition of Luther is softened today by the Church. In fact, the article, representing the current official attitude of the Church, sets forth the character of Luther as a well-meaning reformer, whose motives were very good, but who was just a little negative and impatient with the Church. It states:

"One sign that Luther did not intend to split Christendom was his positive call for a return to earlier Catholic practices and styles of living. Interestingly, many of the reforms Luther wanted then did eventually take place within the Roman Catholic Church".

Four hundred years went by as the Catholic and Protestant positions hardened into rigidity, and remained in that condition. But the last twenty years have witnessed a change. The article states:

"Historians today feel that two factors forced Luther to take a stand against the Church of his day. One was that Church authority would not or could not deal with the man's way of expressing his views. The other was that German princes took advantage of the religious ferment to benefit their own power designs. They supported Luther against the Church or vice versa".

The result was "religious and political division splitting Western Christianity".

Today, the Catholic Church is changing towards Lutheranism. It is ready to acknowledge that Luther was right in urging reform, and that, in fact, the reforms he demanded subsequently were adopted. Hence there is the ground for closer unity between these two powerful churches of Western Europe: a unity that can help to form the feet of the Image seen by Nebuchadnezzar, so enabling it to stand up as seen by the king in his dream. The article before us claims that the churches have learned the lesson of history, so that currently "Protestant and Orthodox Christians have been engaging in dialogue".

It concludes with this observation by this high official of the Roman Ecumenical Movement:

"The Roman Catholic Church formally engaged itself in the movement to achieve Christian unity 20 years ago. Since then concerted efforts have been made by Catholics and other Christians to become better known to one another. In the US (the Magazine in which this article appears circulates in US) Lutherans and Roman Catholics have been getting to know each other in a variety of ways".

**The Significance**

All of which is greatly significant in view of the requirements of Bible prophecy. At the time when judgment will be poured out upon Apostate Christendom, Rome will be at one with her daughters, and will be riding in triumph upon the political "beast" of Western Europe. The zeal of the present Pope, as he moves from country to country is preparing the way for this. The widespread growth of Roman Catholicism, the closing of the gap previously existing between it and Communism, together with the Ecumenical movement of the Church designed to heal the breaches of previous times, constitutes a vindication of Bible prophecy, and a further indication of the significance of the times in which we live. A. McBride the writer of the article cited above, authoritatively expressed the present attitude of the Catholic Church. He

further states:

"Because of such fidelity during the dialogues not even is the papacy — the visible link preserving the unity of the Church for Roman Catholics — viewed any longer by some Lutherans as an insurmountable stumbling block. Faithful to the Lutheran tradition, one writer has said that the papacy is being reinterpreted on both sides in line with scriptural testimony to Christ's promise to hold the Church in the truth of the gospel to the close of the age!

"There will be unity one day. Remembering Martin Luther will further that cause."

The Bible indicates that church unity will come, but so will Christ, to destroy an apostate system and replace it with his own. "Out of Zion shall go forth the Law and the word of Yahweh from Jerusalem" (Isa. 2:2-4), to unify all mankind in one common worship based on Truth (Zech. 14:16), and which will bring all peoples together under one authoritative rule (Zech. 14:9). For that time we pray and wait.

**Pope To Salute Luther With Church Visit**

Since preparing the above article, our attention has been drawn to a news-item under the above caption in the *Sunday Times* in Rome. It comments:

"In what will be seen as a remarkable salute to Martin Luther, the Pope will next Sunday (Dec. 11) attend his first Protestant service since assuming the throne of St. Peter. He will also preach the sermon."

The setting will be in Rome's Lutheran Church, and the occasion, the 500th anniversary of Luther's birth. It is normal for the Pope to only go where he is invited; but on this occasion, the initiative came from the Pope himself. A letter was received by the Lutheran Pastor from the Pope's vicariate, saying he would visit the Church on Dec. 11. This action follows a visit of the Archbishop of Florence who visited the Lutheran church in that city.

The article concludes:

"Only last month Pope John Paul spoke of Luther's 'deep religiosity, which, with a burning passion, drove him to question eternal salvation', and suggested that there may have been faults on both sides during the 16th century reformation 'and as such they should be recognised'."

Movements in both the political and ecclesiastic heavens are significant. They comprise "signs in the sun and moon" preparatory to their complete abolition at Christ's coming. As Brother Thomas wrote: "The destruction of the fourth beast implies the total abolition of the civil and ecclesiastical constitution of Europe, Catholic, Mohammedan, and Protestant". All these systems will be replaced by the Kingdom of God in due course.

## 4. Sheol In The Psalms

*The Hebrew word "Sheol" occurs in the Book of Psalms fifteen times. It is translated "hell" seven times and "grave" eight times. A consistent rendition would have saved some using certain references to establish the blasphemous doctrine of a hell of burning torments presided over by a vengeful God of anger.*

### A Place Of Silence

The Psalms clearly show that *sheol* is a place of unconsciousness, where voices previously raised in thanksgiving are silenced:

**"For in death there is no remembrance of Thee; in the grave (*sheol*) who shall give Thee thanks?" (Psa. 6:5).**

But in the next place where *sheol* occurs, it is rendered as "hell", simply because the context speaks of the wicked:

**"The wicked shall be turned into hell (*sheol*), and all the nations that forget God" (Psa. 9:17).**

This means they shall cease to exist; and the statement applies to both individuals and nations; for "the nation and kingdom that will not serve Thee shall perish; yea, those nations shall be utterly wasted" (Isa. 60:12).

### Only A Temporary Place For Some

But some will come out of *sheol*. Hence the spirit of Christ in the Psalms (cp. 1 Pet. 1:11) is represented as stating:

**"Thou wilt not leave my soul in hell (*sheol*); neither wilt Thou suffer Thine holy one to see corruption" (Psa. 16:10).**

This prophecy was quoted by Peter on the Day of Pentecost,

and applied by him to the Lord Jesus (Acts 2:27-32). From this it is obvious that *Sheol* is not a place of fire and torment, but a place of corruption, from which the Lord was miraculously preserved.

The translators were obviously in a dilemma when faced with this verse. It teaches that the Lord's *soul* went into the grave, and of course, if that were admitted, the teaching of the so-called immortality of the soul would be discredited. So they rendered it as "hell", and claim that the Lord's soul descended into hell before ascending into heaven! How blind is the darkness of the apostasy!

The word "soul", of course, is sometimes used for body, and sometimes for life. The statement is merely that the Lord died: "he poured out his soul unto death" (Isa. 53:12), showing conclusively that his soul, or life then (but not now!) was mortal.

In context with that prophecy, Isaiah also declared "he shall make his soul an offering for sin" (Isa. 53:10). He gave his life that others might live: "As in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22).

### The Sorrows of Sheol

David, speaking prophetically of Christ, lamented:

**"The sorrows of hell (*sheol*) compassed me about; the snares of death prevented me" (Psa. 18:5).**

Here the translators rendered *sheol* as "hell" because their theology teaches that it is a place of sorrow and suffering. And, obviously, if sorrows are experienced in *sheol* its inhabitants must be alive to endure them! But it is obvious that this is not the case. The word translated "sorrows" is from a Hebrew word signifying a *twisted rope* or *noose*. The margin renders it as "cords". Obviously the expression signifies that the Psalmist (who pre-figured Christ) was figuratively caught in a noose that would take him to the grave. His enemies desired his death (cp. v. 3), and schemed for it; so he could see no way of extricating himself therefrom, except it be of God (see Heb. 5:7).

Christ died, and was buried, but afterwards was brought again from the grave, fulfilling the words of Psa. 30:3:

**"O Yahweh, Thou hast brought up my soul from the grave (*sheol*); Thou hast kept me alive".**

In the lips of the Psalmist this was a prayer of thanksgiving for recovery from a severe illness which threatened death and the grave; and from which, in a figure, he had been raised. Its fullness is illustrated by the resurrection of Christ.

### The Silence Of Sheol

The next place speaks of the wicked being silent in *sheol*: hardly possible if it is a place of torment; hence the translators were compelled to render it as

"grave":

**"Let the wicked be ashamed, and let them be silent in the grave (*sheol*); let the lying lips be put to silence" (Psa. 31:17-18).**

The Roman Catholic creed has the wicked shrieking with pain and anguish in hell, lifting up their voices to curse God. But that blasphemy is put to silence by this reference! Instead, the state of the dead is clearly defined in Psa. 49:

**"Like sheep they are laid in the grave (*sheol*); death shall feed on them; and the upright shall have dominion over them in the morning, and their strength (*mg*) shall consume, the grave (*sheol*) being an habitation to every one of them (*mg*). But God will redeem my soul from the power of the grave (*sheol*)" (vv. 14-15).**

In view of the erroneous significance attached to the word "hell", the translators would find it impossible to employ it in this text as a rendition for *sheol* because it states that its inhabitants are laid there "like (dead) sheep". Even an unenlightened public realises that the souls of sheep do not go to a place of torment when they die!

In passing, it is well to note a fact borne out by this text, that *sheol* does not denote a tomb, for sheep are not ordinarily thus buried. The Hebrew word *qeber* is the word signifying such a sepulchre. Sheep do not have memorial tombs but die to be forgotten; ceasing to exist. So with the majority of humanity; though of some, the words of the Psalmist apply: "God will redeem my soul from the power of *sheol*"

This triumphant exclamation clearly implies the resurrection of men of understanding (ct. v. 20), and the "dominion" of the approved in the morning of the mil-

lennium (v. 14). Some, however, will never rise: "they shall go to the generation of their fathers; they shall never see light" (v. 19). They are those of whom the Apostle said: "they are without hope and without God in the world" (Eph. 2:11-12).

### The State Of Destruction

In Psa. 55:15, David is represented as requesting:

**"Let death seize upon them, and let them go down quick into hell (*sheol*); for wickedness is in their dwellings, and among them".**

How could David, a "man after God's heart", request that any should descend quick into a place of fiery torments? But when it is recognised that *sheol* is simply a place of oblivion, the absence of life, the appeal is clear. Either the wicked be removed or else they would triumph over the righteous. And if the only way to remove them be death, let it be sudden and quick to deliver the righteous. David's prayer is in harmony with the law of God which states "the wages of sin is death" (Rom. 6:23). In the verse before us, he does not presume to exact vengeance himself, but leaves it to God to do so.

### The Lowest Sheol

"Thou hast delivered my soul from the lowest hell (*sheol*)", declared David in Psa. 86:13. We considered a similar description of hell when treating with Deut. 32:22. Here the translators were confronted with the choice of putting the Psalmist's soul in the grave, or causing the discerning reader to wonder why a "man after God's own heart" shall be turned into "the lowest hell".

They chose the latter, for otherwise the statement would imply that the human soul is not immortal as they teach, but is destroyed in the grave.

The expression "the lowest hell" is a figure of speech representing inevitable and eternal death, from which only the mercy and grace of God could deliver through a resurrection. The enemies of David and of Christ consigned them to such a fate, but they found deliverance from God. The expression can be aligned with that of Psa. 63:9: "Those that seek my soul, to destroy it, shall go into the lower parts of the earth".

*Sheol* has been rendered as "grave" in Psa. 88:3:

**"My soul is full of troubles, and my life draweth nigh unto the grave (*sheol*)". This is a clear statement that the Psalmist expected to go into the Bible "hell" when he died; and hence the word is rendered "grave"; as it is in Psa. 89:48:**

**"What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand (power) of the grave (*sheol*)".**

The verse shows, as clear as language can make it, that *sheol* is a synonym for the state of death. So the translators had no alternative but to use the word *grave*. The destruction of death is the destiny of all, both righteous and wicked; which, of course, the hell of orthodoxy is not; for only the wicked descend there.

In a Messianic Psalm, anticipating the problems that beset the Lord, and the anxieties that surrounded him as he neared the time of death, the Psalmist prophetically states: "The sorrows of death compassed me, and the pains of hell (*sheol*) got hold upon me; I found trouble and sor-

row" (Psa. 116:3). This statement is similar to that of Psa. 18:5. Consider the circumstances leading to the Lord's death, and his feelings as indicated by his comment to the Apostles: "I have a baptism to be baptised with, and how am I straitened until it be accomplished," (Luke 12:50). The "pains" of hell, the "trouble and sorrow" he endured are obvious. Certainly they had nothing to do with torments in a hell of sulphuric flame! He was contemplating the tension and trouble he then experienced, and which he knew would terminate in death.

### God's Presence In Sheol

Referring to the omniscience and universality of God's spirit, the spirit of Christ in the Psalms is represented as saying:

**"Whither shall I go from Thy spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell (*sheol*) behold, Thou art there" (Psa. 139:7-8).**

Accepting the orthodox teaching of hell as a place of torment, this would imply the presence of God in hell. But the true meaning is obvious. The Psalmist is stating that God is everywhere present by His spirit which fills heaven and earth; and that, therefore, there is no state or situation that is beyond the reach of divine power. He is cognisant of the condition of those who have gone down into death, into sheol, into oblivion. His conviction coincides with many promises of the Scriptures which assume believers that divine power will be used to restore the dead to life; and so bring them back from destruction.

### Sheol's Mouth

The final reference in the Psalms is a little obscure in meaning:

**"Our bones are scattered at the grave's (*sheol*) mouth, as when one cutteth and cleaveth wood upon the earth" (Psa. 141:7).**

Here, again *sheol* denotes the condition to which we are brought by death, but it does so in a context of hope. It is a Psalm of David, at a time when he was persecuted by Saul, and was in dire danger and need of help. If Saul had his way, and David recognised that strength was with him, the bones of David and his followers would be dismembered and flung upon the earth at the mouth of *sheol*, instead of being buried as would be normally the case. But even so, the Psalmist viewed the future with hope. His words remained sweet (v. 6), as when "one cutteth and cleaveth wood upon the earth". The word *wood* is in italics and can be removed. Then David is referring to one who "cutteth and cleaveth" the earth; in other words, as it has been rendered "as when a man plows in the earth and breaks it up". Why does he do that? and why are his words sweet at such a time? Because he plows in hope of a harvest therefrom. Though the scattered bones of Yahweh's saints illustrate their death, figuratively their characters are as seed sown unto eternal life; and so the expression of confidence of the following verse of the Psalm is apt. The enemies of David and his followers, like the enemies of Christ and his followers, have sought to entirely annihilate them, but "they shall hear my words" (v. 6), David con-



fidently asserted. To do that, he must be delivered from the death to which they consigned him, and it is with that glorious note of hope, that the references to *sheol*

in the Psalms concludes. Throughout the entire book, *sheol* consistently denotes the death state or condition, never a place of torment. B.M. (USA)

## War And Peace

# 1. The Origin, Effect & Purpose of War

*The Flood, Sodom, Egypt, Jerusalem, the fall of the Roman Empire, were all judgments which chill the heart, and make the blood run cold to contemplate; but times have now come over the world which will have been hitherto unsurpassed. The wrath of the sixth and seventh vials which remains, is about to overwhelm the nations with 'torment and sorrow', for the cup of their iniquity is full.* — *Elpis Israel* p. 374

### The Origin of War

At no time, since the conclusion of World War II has the earth been free of war. In various places of the world today, armies are locked in battle, and the soil is baptised with the blood of the slain. In minor conflicts, such as are raging in Lebanon, Iraq, Iran and elsewhere, weapons are being tested that later the major powers will turn on each other. Preparations for Armageddon comprise the major industry of the modern world. No less than \$1.4 million is spent on munition-making every minute, whilst some 60,000,000 workers are employed in manufacturing death-dealing weapons, or in related trades. Mankind is preparing for "the time of trouble such as never was since there was a nation", at which time, "the slain of Yahweh will be from one end of the earth to the other" (Dan. 12:1; Jer. 25:33).

Warfare is to be deplored. It is the continuation of an age-long phenomena forming an inseparable part of man's woeful career. No single factor has had such far-reaching repercussions or wrought such revolutionary changes as war. By the point of the sword has the complex pattern of history been woven, and by bloodshed and violence more than by peaceful enterprise have empires been made and unmade, monarchies created and abolished, republics and crushing despotisms set up and overthrown. But while history has been forged in the furnace of war — and human endeavour apparently stimulated by war and retarded by peace — yet all thinking men agree that war is the most formidable barrier to progress and the most potent threat to the continued existence of civilisation. The desirability of peace is apparent to all, and yet war is as far

from being effectively outlawed as ever before.

It is by a study of the Scriptures alone that the explanation of the curse of war can be found, together with an infallible guarantee of its ultimate abolition. War is not fomented at the will of a superhuman devil, or set going for the amusement of Mars, the supposed god of war, or engineered to increase the profits of the armaments manufacturers, but originates within the heart of man. The Bible indictment of the heart of a man as "*deceitful above all things and desperately wicked*" finds one of its greatest confirmations in the horrors associated with warfare. The dictionary definition of war is "*a quarrel usually between nations conducted by force*" — that is, the attempt by peoples to impose their wills upon each other by violent means. Although finding its manifestation in a collective manner, war is ultimately traceable to the individual. One fundamental error made by men in attempting to diagnose the causes of war is the assumption that it arises solely out of the conditions of society and the inter-relationship of nations, and not from the inherent passions of human nature, the radical badness of which is universally denied.

The employment of war by God to impose *His* will upon men, of which there are numerous examples in the past and will yet be greater examples in the future (which we hope to consider in subsequent articles) does not remove the basic link of war with sin's flesh. If God employs war He does so on account of man's wickedness. If man were not

wicked then war would not enter into God's arrangements. It is revealed that war and all its associated evils is destined to disappear into the abyss along with the devil and all his works. It has no part in the glorious new creation that is to supersede the present bloodstained economy. "*From whence comes wars and fightings among you? come they not hence, even of your lusts that war in your members?*" (James 4:1). In thus identifying the origin of the strife that obtained among those out of "*the twelve tribes which are scattered abroad*" (ch. 1:1), James points to the underlying cause of war. "*The lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world*" (1 John 2:16) and enters into the cause of every human war. Covetousness lies at the root of the majority of wars both past and present, as Jesus says "*Ye lust and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not*" (James 4:2). The collective exhibition of covetousness has promoted all the wars of expansion which give shape and colour to man's history. For centuries this was expressed in the desire for gold as the gateway to wealth and power:

"The growth of appreciation of gold made it not merely the basis of currency, but also the instrument of greed and an incentive to strife. Gold has, perhaps, played a more important part in exciting discord and provoking warfare than almost any other material factor..." — *Universal History*.

There have been, and are, other causes of war besides the acquisition of the earth's wealth, such as the mutual hatred of races, dating back to the confusion of tongues at Babel, reaction

against tyranny, such as the wars of the French Revolution and the American war of independence, idealistic conflicts like the Crusades versus Islam down to the lesser causes such as honour, prestige and revenge; but all represent the self-assertive spirit of the flesh seeking violent outlet to its desires and feelings.

### The Effect Of War on History

War has been a formative agent made necessary by the existence of sin in shaping the history of mankind in accordance with the purpose of God. The whole world lieth in wickedness, as John declares, and it is not passive but active wickedness, comparable in the language of the prophet Isaiah to the raging of the sea: *"But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked"* (Isa. 57:20-21). Daniel beheld in vision the four winds of heaven *striving* upon the great sea, and four beasts emerge therefrom representing the four principal powers which have by war and violence moulded history for two-and-a-half millennia. Babylon succumbed to Persia, Persia to Greece and Greece to Rome by means of war, and Rome, who owed her greatness largely to the iron discipline of her warlike character, in turn disintegrated under the prolonged blows of the barbarians, after her military stamina had been sapped by the pleasures of peace, luxury, vice and indolence.

Part of the curse of the reign of sin and death seems to have been that even a temporary and unsta-

ble peace is denied to nations except at the risk of retrogression and subjugation. The examination of history shows that it has many turning points marked by the decisive issue of armed conflict one way or the other. In these can be clearly perceived the truth of the declaration that *"the Most High ruleth in the kingdom of men and giveth it to whomsoever He will"* (Dan. 4:17), and that since the beginning of the Christian era the guiding hand of Jesus has been at work manipulating the affairs of the nations to conform to the Apocalyptic programme which will culminate in his return from heaven to take over direct control upon earth.

Examples of decisive conflicts that have changed the course of history and show the over-ruling hand of Providence are seen in the victory of Constantine over Licinius A.D. 313, which secured the triumph of "Christianity" over paganism; the defeat of the Huns at the battle of Chalons A.D. 451, which saved western Europe from the continued depredations of Attila; the defeat of the Saracens by Charles Martel at the battle of Tours A.D. 732, which ensured the preservation of Papal Europe until the time appointed; the capture of Constantinople by the Turks A.D. 1453, which brought political death to the eastern Roman Empire; the defeat of the Spanish Armada A.D. 1588, which cleared the path for British sea supremacy in the latter days.

The effect of war upon mankind apart from shaping the course of events, has in the main been to produce evils far out-

weighing the immediate effects of the conflict. J. M. Keynes, writing on *The Economic Chaos of Europe* stated:

"The direct destruction of material wealth by war is generally exaggerated . . . The severity of the conditions which faced Europe in 1919 were not primarily due, therefore, to those ravages of war which were most evident to the eye. The problem was a problem of disorganisation: a problem of the exhaustion of the stocks of food and raw material, and of the breakdown of credit . . . the vicious circle of acute want leading to acute unemployment . . . the loss throughout the Continent of efficient labour through casualties of war . . . the falling off in efficiency through continued under-feeding . . . the unsettlement of the minds of the labouring classes on the fundamental economic issues of their lives . . . physical exhaustion of large sections of the population from privation and the mental and physical strain of the war . . ."

#### The Frustrations of War

The increase of material knowledge, and the general quickening of the pulse of civilisation in the 19th-20th centuries (Dan. 12:4) has multiplied the complexity of war far beyond the actual operation of fighting. War is the incubus of modern man. The parent of a thousand evils unheard of by the ancients. The reign of sin and death has truly reached its climax. "Enmity" (or warfare) was an ingredient in the curse imposed in Eden. The serpent's seed is the great exponent of warfare — primarily against the things of the Deity but secondarily amongst its own adherents for the mutual castigation of the servants of sin.

For many ages it seems that war was openly acknowledged as not only the inevitable arbiter of international disputes, but the normal outlet of national ambition and pride of race. It was idealised in such movements as

the Crusades — claimed to be a noble and holy pursuit, in which the sons of chivalry were anxious to participate with as much fanatical devotion as suicide troops today. It was not until the last century that men appear to have questioned the effectiveness of war as an instrument of international policy and seriously to have considered the alternative of peaceful negotiation. In the preface to the *Fifteen Decisive Battles of the World* Edward Creasy in 1851 wrote:

"It is an honourable characteristic of the spirit of this Age, that projects of violence and warfare are regarded among civilised states with gradually increasing aversion. The Universal Peace Society certainly does not, and probably never will, enrol the majority of statesmen among its members. But even those who look upon the Appeal of Battle as occasionally unavoidable in international controversies, concur in thinking it a deplorable necessity, only to be resorted to when all peaceful modes of arrangement have been vainly tried. . ."

The renunciation of war has been diligently pursued by the most well-meaning of statesmen of all nations and many treaties, pacts and conferences in connection with the UNO have marked the tortuous labours of men to achieve it. The breakdown of these peace efforts can hardly be explained apart from the revealed truth that there is no peace for the wicked; that war is divinely permitted and indeed constitutes an essential ingredient in the aion of sin and death; that it performs an inseparable function in the development of the purpose of God; and that its removal will not take place until the world has been purified from sin by its agency in the hands of the Lord Jesus on his return to earth. P.G. (Amended)



*Editorial*

## Probationary Trials

**A**MONG the trials we may be called upon to endure in our walk to the Kingdom are those of misrepresentation and false accusation. These often arise from misunderstanding or personal dislike, but in any case they sorely irritate and distress as they appear to us to be so unchristlike and unfair. Nevertheless, they are not endured without Christ's knowledge. He could prevent them, but in his wisdom he often leaves it to us to rise above them. To the Ecclesia in Smyrna which received his commendation for faithfulness, he declared: "I know thy tribulation" . . . "I know the blasphemy (reviling and misrepresentation) of them which say they are Jews, and are not". Who these evil men were we are not told, but it is obvious that they claimed the name of Christ, whilst reviling or misrepresenting their brethren. They may have been men who had withdrawn themselves, being unable to endure sound doctrine, or those who had been rejected on account of the Ecclesia's faithfulness to apostolic instructions. It matters little. What does matter is that Christ knew of the trial, and did nothing at that time to correct it. He had warned through his Apostles that such tribulation might be expected even from those within the Ecclesia of God: "Evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:13). Now the Ecclesia at Smyrna experienced it with all the anxiety and concern that such attacks create. What the Spirit through *The Apocalypse* desired those who were subjected to such unfair tactics to particularly realise was that the circumstances were known and understood by Christ. He permitted the trials to continue in order to test the fidelity of his followers. In the face of attack they had to "hold fast the form of sound words delivered them". Among these were the exhortations: "If ye suffer for righteousness' sake, happy are ye, and be not afraid of their terror, neither be troubled". "Bless

them which persecute you: bless and curse not". "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you". Such trials are not unknown today. Misrepresentation and misunderstanding are often evident, particularly when contentious issues are under consideration. It is not unknown for those who one time blessed certain activities, to turn around and seek to discredit them when circumstances appear different. We have gone through such experiences on numerous occasions. Reports to hand suggest we are the mark of such attacks at present. In some quarters our motives are being questioned, our policies distorted. What we have experienced others do also. Christ permits such things to happen to test the fidelity of his followers. Let us recognise him in all our troubles. If we are tried by misunderstanding or misrepresentation, let us take care that we do not retaliate in kind, returning reviling for reviling. Let us seek to be understanding, firm and enduring. Christ will commend such action, and ultimately will ensure the vindication of all who so act. The day of eternal justification is near. Let us hold fast the confidence of the faith until it comes. Meanwhile this is our day of opportunity to make our calling and election sure. All our striving and our labour will be in vain if we fail to reflect Christ in action.

*A. M. Mansfield*

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### The Hopelessness of Humanity Apart From Christ

According to a report by the U.N. Food and Agriculture Organisation, some 700,000,000 people of the third world nations live in abject poverty, and without adequate food. Though progress has been made in relation to infant mortality and rural illiteracy, the advances were insufficient to keep pace with growing population. This means that the absolute numbers of those not benefiting from these gains actually increased. The 700 m. make up just over half of the rural population in 68 developing countries. It is claimed that some 40,000 people die daily through malnutrition or actual starvation. The problem has compounded through the tendency of those in rural areas to gravitate to the cities; and those in a welfare state, to give up work on the land in favour of the dole. With 700 m. involved, it is beyond the wisdom or ability of mere man to cope with the problem. The "know how" involved in placing a man on the moon is minimal to that necessary to solve the problem of feeding the rapidly increasing populations of this earth. The strong hands and infallible wisdom of the Lord Jesus Christ and his co-helpers are necessary for that. Perfect government will insist upon mankind turning back to the land, re-establishing the home as the basis of social activity, and elevating Yahweh's law as a guidance to human conduct. We look forward in anticipation to that time: "Yahweh shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of Yahweh; joy and gladness shall be found therein, thanksgiving and the voice of melody" (Isa. 51:3). Those conditions in the Land of Promise will be reflected throughout the world in that glad day.

# Marriage: Its Spiritual Significance

*“The Lord God said, It is not good for man to live alone; I will make an help meet for him” (Gen. 2:18).*

## Ordained Of God

The implication of the words above is clear and unmistakable. They prove beyond all doubt that marriage, the legal, physical union of male and female, is not a mere human invention, but is ordained by God, and that, behind every true marriage stands God.

In answering the hypercritical Pharisees' question: “Is it lawful for a man to put away his wife for every cause?” Jesus took them back to the very beginning of creation — and rivetted their attention on the divine purpose from the beginning of the world:

“Have you not read that He which made them in the beginning, made them male and female, and for this cause shall a man leave his father and mother and shall cleave to his wife and they shall be *one flesh*. Therefore what God hath joined together let no man put asunder.”

These words emphasise the sanctity of the marriage union and elevating it above other human relationships, establishes it as insoluble throughout life, dissolvable only in the advent of death. Marriage is of God, and laws given in relation to the marriage state are designed by Him to impart the maximum measure of happiness, joy and benefits to the human race.

Yet, when we look about us, when we examine the shocking marital state of the world, we find

that men and women are not experiencing, in the marriage union, all the joy and happiness they should. Why is this? What has gone wrong with the marriage institution?

## Man's Solution To Joyless Marriage

For many millions, marriage has yielded, not joy, but sorrow, misery and despair. Just how far marriage has fallen short of the divine ideal, is revealed by U.S. statistics, which show that in that country divorce has torn asunder *one marriage in every three*. That means 33⅓% of all marriages contracted throughout the U.S. is doomed to end in failure.

Looking inside the home, investigators were appalled to find that the tiffs and spats between husband and wife, have given way to something far more sinister; even fist fights, knifings and shootings. They are dismayed to learn that millions of husbands and wives were living together — *but as total strangers* — deliberately uncommunicating; deliberately incompatible. Even worse was to come, in the shape of desertions, oftentimes by husbands, bringing untold misery and hardship on the wronged partner, and suffering and grief on the children; and this is becoming in-

creasingly commonplace. The latest trend in man's efforts to break down and completely destroy the marriage institution is revealed in certain letters to editors of daily newspapers.

One writer advocates the creation of convenient loopholes in the law, to make divorce even easier than it is. Included in his letter are the words,

"Total community respect for marriage as an institution can never arise until marital exit (divorce) is made respectable."

This man wants sin clothed with a garment of respectability. Another, in requesting licence for trial marriages, wrote:

"My contention is that there should be two possible alliances, both legal and equally blessed by the church and state, upon which a young couple in love may embark. Young people who are fairly certain that they will eventually stay together and raise a family should be legally entitled to take a licence, and, free from guilt or shame, or embarrassment, or even the need for bravado, live together in dignity and assurance."

This writer actually suggests that the iniquitous, *defacto* union between two young people, should not only be permitted, but should also be regarded as respectable, and should receive the blessing of church and state, and be absolutely free of all taint of human shame and public censure. What she really wants, is for God to forsake His high and lofty standard of holiness, and approve and condone outright, blatant sin. If the trial marriage should fail, then we suppose, the partners would choose another soul-mate and begin the experiment all over — and again — and again.

Finally, one shocked observer was moved to remark:

"That the morals of this present generation, have changed so noticeably that con-

tinence, chastity, faithfulness to the marriage partner — are viewed today — as the ossified survivals of a prehistoric age."

### Is Marriage Outmoded?

What he is saying, is that happy, contented marriages, based on fidelity, love and mutual respect, are merely fossil relics of the past, and about as rare.

The fact is, that the marriage institution is under constant attack; extreme pressure is continually brought to bear on it, mainly by commercialised sex, sewer novels, perverted advertising and entertainment media, which presents erotic acts as the norm. All this wears away at the marriage institution. The question is: "Can marriage survive all this? Can the marriage union be made to yield the abundant joy, happiness and satisfaction that God intended that it should?"

The answer is Yes! However, it requires that both partners go back to the Bible, to learn of and obey the divine infallible rules for happy marriage contained therein. If men and women would accept God's wise counsel and advice, there would be no problems at all.

Before we examine the true meaning and spiritual significance of marriage, let us briefly consider two or three myths and misconceptions related to the marriage state. The first is propagated by the church of Rome, which teaches that abstention from marriage can be interpreted as a sign of faithfulness to Christ, so that celibacy should be the aim and practice of *all* Christ's priests.

Fortunately, the Bible is quite outspoken on this particular point. Referring to points of faith



and good doctrine Timothy should continue to preach, Paul writes in 1 Tim. 4:1-3:

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry . . .”

Paul shows quite clearly, that the doctrine that forbids the union of two people in marriage, is after all, not from God but emanates from a church which possesses a lying spirit; therefore, it is a church utterly incapable of discerning and preaching truth. Proof of this, is seen in its teachings concerning the doctrines of devils — i.e. the supposed departed souls of human beings, which is quite foreign to the truth that is in Christ Jesus. Further, whose spiritual and moral conscience is seared, and made impotent and ineffectual by the hot iron of rank hypocrisy.

### **The Bible Advocates Marriage**

As we have seen, the Bible clearly states that abstention from marriage is not after all a sign of adherence to the truth of Jesus Christ, but can indicate a *departure from the faith*.

How can Rome possibly forbid the institution of marriage to her priests, when we consider that the apostle Peter, the supposed first pope and rock upon which the church is said to be built, was himself a married man (Mark 1:29-30)?

Was the apostle Paul a widower? Had he ever been married? We do not know. But in his letter to the Corinthians, he made it quite clear that he, at least, up-

held the principle of marriage (1 Cor. 9:1-5).

Paul's critics were saying that he was not an apostle. Their ground of accusation was *firstly*, unlike the other apostles, he refused to accept ecclesial aid or maintenance; *secondly*, he was refraining from marriage. This obviously proved that he knew, in his heart, that he had no legitimate claims to apostleship. Paul's denials are set out in the opening verses of chapter 9, and present unquestionable proof of the veracity of his claim. He was under no man's authority — he had seen Christ, and further, they themselves were living testimonials to his apostleship. In vv. 3-4 he states that he has liberty indeed to receive ecclesial aid in return for his spiritual ministrations on their behalf. The law stated that “the ox that treadeth out the corn should not be muzzled,” and not only this, in v. 5 he reminds them that, if Peter and the other apostles had the right to be accompanied by their wives on their missionary journeys, he, as an apostle, had as much right as they. He could marry if he chose, and, in that case, there was nothing to prevent his wife accompanying him as he went about preaching the Gospel to the Gentiles. What prevented him doing this? It wasn't for the reason they supposed. It was not because marriage for him was forbidden or unlawful. He had already given them the reason in 1 Cor. 7:32-33.

Paul had pointed out that the time is short; he had emphasised the brevity and uncertainty of life. If brethren, then, still sought marriage, they could find the re-

sponsibilities that accompanied the married state a barrier, hindering them from offering a full and dedicated service. On the other hand, a single, celibate man, such as himself, was free to attend to the things of God, without distraction. But to remain unmarried; to deliberately choose a life of celibacy for the kingdom of God's sake, Paul knew, was not for all men. Few could do this; nevertheless, it was after all, a sacrifice Jesus greatly admired (Matt. 19). In the early verses, Jesus had taught his disciples, contrary to the tradition of the Pharisees, that the marriage vow was binding and irrevocable, so divorce was definitely out of the question. Appalled, they remarked: "If the case of the man be so with his wife, it is not good to marry" (v. 10).

But they were wrong — for on the contrary, God said, "it is not good for man to be alone". The man complements the woman, and the woman, the man — together they are complete.

Yet, it is good (in some cases) for a man not to marry. The anomaly is explained by the Lord in vv. 11-12. Jesus is saying that some men are born in a physical state which demands celibacy, and some were made this way, by men. The Essenes, however, practised celibacy, simply because they regarded the marriage state as unholy. Others because they could not face up to the responsibility that accompanied the married state. But others made themselves eunuchs for the Kingdom of God's sake, i.e. they deliberately chose a life of celibacy — foregoing all the joys and pleasures that marriage brings,

that they might be free to render to God a fuller, more dedicated service. In this category was Jesus himself, as well as the apostle Paul. Now *this is* the celibacy that Jesus admires, that wins his unqualified approval.

It is *for his sake* — for the Kingdom of God's sake.

### Essentials To Sound Marriage

Previously, we mentioned that God has intended that every marriage should be a happy and contented union between male and female, and that He has left on record, divine rules to ensure this desirable end. These are outlined in Eph. 5:22-25. The rules for a happy and contented and satisfying marriage, are simple:

1. Wives submit to husbands in meekness, as unto the Lord.
2. Husbands must love their wives as themselves, and as Christ loved the Ecclesia.

When this is done, a state of unity, of oneness, resulting in joy and happiness will develop. Submission, love, unity, happiness, is the divine order and formula for happy marriage. We notice, however, that marriage, spiritually, as well as physically, will be successful, only when the contracting parties are bound together, not only by law, but by love. A love that is long-suffering, kind; a love that is slow to anger; merciful; gentle; that thinks no evil; that is quick to forgive all trespass and sin.

### A Physical and Spiritual Union

Marriage — spiritually — physically — is not just a legal binding together — but a *union* which works by love. Paul now lifts our minds to a very high plane in-

deed. He makes the astounding statement that the marriage relationship between husband and wife is symbolic of the glorious, mystical union between Christ and the ecclesia (vv. 30-33).

In expounding the relationship between natural and spiritual marriage, Paul quoted from the Genesis record, 2:20-24. Consider this and follow his reasoning. To provide a bride adequate in all respects for his need, God put Adam into a deep sleep, then while he slept, pierced his side and from his own body, his own bone and flesh, He made an helpmeet for him. It is very easy to see, in these events, a foreshadowing of greater and more glorious things to come. Even the sacrificial death of Jesus Christ; the piercing of his side, that in the sleep of death, the shedding of his blood on Calvary, brought into existence, through faith and obedience, through baptism into him, his own glorious, multitudinous bride.

Through faith and obedience, these become *one flesh* with Christ; one united body, bone of his bone, flesh of his flesh, sharing one hope, one common salvation. A unity which is eternal (John 17:11,21,23; Gal. 3:27-28).

### A Witness To The Truth

From this we see, that the ordinance of marriage, the union between Adam and Eve in the very beginning of the world, undoubtedly foreshadowed *God's ultimate purpose with creation* — even the *final unity, and oneness of all flesh*, with God — through Jesus Christ our Lord. The institution of marriage, therefore,

with all its love, faithfulness, integrity, sacrifice, forgiveness, is given by God, to man, that he might keep constantly before him *the glorious hope*; the divine purpose with creation that all men will become *one flesh* with God. They will partake of the divine nature — which is their *eternal salvation*.

The sanctity of marriage is elevated when we remember that the husband is a figure of Christ, the wife, and his ecclesia. Their relationship, the practise of submission and love, the constant striving for unity, serves as a necessary training and instruction in higher things; therefore, every act of infidelity, unfaithfulness, every argument, show of anger, all railing, complaining and bitterness; every desertion, every divorce, darkens and destroys the glorious hope that marriage is designed to keep before all mankind. We do well to remember that marriage is God's constant witness on earth — to His eternal purpose.

The Genesis record teaches us that God created woman for the man — this was by design, and was effective in removing her independence — henceforth, she was dependent on the man for guidance and counsel.

With this in mind, we ask the question:

"Would it be legal and right for women to seek equality with men? Is there any scriptural basis for so doing?" The answer is "No, certainly not!"

### Disruption of Marriage

Every time a woman assumes authority over the man; every time she seeks her independence:

she is striking hard at the divine ideal of marriage. By this act she is undermining and making vague and indiscernable the glorious witness and purpose of the marriage institution. For instance, what would happen if the ecclesia assumed equality with Christ? Or sought to be independent of him? It is obvious that Sarah, the wife of Abraham, understood perfectly the true significance of these things — she revealed this when “*she called Abraham Lord*” (1 Pet. 3:6).

Yet, today, we find the spotlight focussed on the bride. In the past, it was on the groom, and rightly so — and the spiritual lesson remained intact. The world, however, has no respect for spiritual truths, it is forever reversing the divine order of things. Only recently we noticed that the papers are full of the *Women's Liberation Movement* — an organisation aimed at establishing women's independence from man; that she should no longer be in submission to him, that she is his equal. This movement is energetically seeking to destroy the divine pattern of marriage and obliterate its meaning. This is no new thing; Rome, the so-called mother church, has done just that. For instance she claims to be equal to or better than Christ; she claims her independence from him; she is no longer in submission to him. But, in the book of Revelation, she is referred to by Christ, as the great harlot, the unfaithful, adulterous whore, whose end is to be utterly and finally destroyed at his coming and his Kingdom. As the ecclesia is subject to Christ, so let the wives be

to their husbands, in everything.

### The Figure of Marriage

Now the figure of marriage was used by the prophets of old to portray the unique relationship existing between Israel and God (Isa. 54:5-6). The basis of this unique nation was love and loyalty. Every marriage in Israel should have served to remind the people of their divine obligations. Mixed marriages contracted outside the nation were therefore strictly forbidden. Israel was reminded of this by Moses as recorded in Deut. 7:1-5.

Moses knew this unequal yoking with unbelievers, this attempted communion of light with darkness, would result in a divided loyalty, in unfaithfulness in Israel. The idol-worshipping worldly partner of an illicit union contracted by an Israelite, would surely turn his heart from God. What God hath joined together, surely means equally joined together. Equally means believer with believer. One of the great principles of marriage is unity, that the two should be *one flesh* is the divine wish.

How can there possibly be unity — oneness — in a marriage contracted between believer and unbeliever. There will be the inevitable clashes, fights, arguments, disparity of aims and ideals, divided interests, lack of harmony, and tension, as the unbeliever strives to lead the believing partner his or her way, which, of course, will be away from God and from the Lord who bought them. *Only in the Lord* is the only sure way to unity and peace in marriage. Any other way is sheer

unadulterated madness and folly.

And what about the children of mixed marriages? What effect has an unequal yoking on them? Look what Nehemiah says about this in Neh. 13:23-28. Nehemiah was shocked to find that mixed marriages — Israelite with idolator — were so prevalent in Israel. Both priest and people were equally guilty of this great sin, the children, who should have been a holy seed, the Lord's heritage, could not even speak the language of Israel. Is there any difference in our own day? Can we expect the children of alien, mixed marriages to speak the language of their believing father or mother? To speak the language of Israel, i. e. to worship God in spirit and in truth, to converse intelligently on the glorious purpose of redemption, to speak of the wonders of Christ's coming kingdom? Or will the children halt between two opinions? *Only in the Lord* will provide the Holy Seed, the heritage of Yahweh.

### Broken Marriage

Finally, the question of divorce. Is it lawful for a man to put away his wife for every or any cause? What does God think about the question? Does He permit divorce? Does He approve of separation? Has He made provision for divorce in His Holy Laws?

Let Malachi answer the question (Mal. 2:11). As all wives of Israel were considered to be Yahweh's daughters — so the women who worshipped idols, were considered to be the daughters of those idols. Marriage of an Israelite to an alien

woman was, in effect, marriage to the idol she worshipped. It was to become *one body* with the abomination (v. 12). The man who taught that divorce and remarriage was lawful, and the scholars who believed him, were both to be severely punished for that sin. Their guilt was inexcusable, for it was plainly indicated in the scripture, that in the beginning, it was not so (vv. 13-14). To enable them to marry the daughters of a strange god, the Jews first put away their legitimate wives, the wives of their youth, who had given them the best years of their life and their beauty; who had shared their joys and their sorrows, who endured the struggles of life together. And now the solemn binding vows of their marriage, to which Yahweh Himself, had been witness, for He was present on their wedding day, were all cruelly, callously broken and ignored. The afflicted and forsaken women, and their children, flooded the altar with their tears of pain and grief and distress, springing from very bitterness of soul, as they cried in anguish to Yahweh. These were *their companions, their friends*, who enjoyed their trust and confidence — now they were cruelly cast off.

God hates putting away (vv. 15-16). God hates divorce — in the beginning it was not permitted. Neither should it be so now. Marriage was ordained for the purpose of providing a holy seed — children who would glorify God and praise His Name continually; who would speak of His wondrous love and infinite mercy and compassion among men. Therefore God hates putting away.

Who among the espoused ecclesial bride will be ready to meet the bridegroom when he cometh? Those who are adequately prepared — who have donned the garment pure and white, which is the right sayings and right doings of the saints.

In the parable of the ten virgins, the master points out that the cry “the bridegroom cometh” will find some sleeping; some who have neglected to remain vigilant — watching — preparing for his coming. The Lord intimated that he will come *unexpectedly*, at a time when we *think not*. The work of preparation is spread from day to day over a life time.

The foolish virgins of the parable, on hearing of the bridegroom’s return, awoke suddenly to their responsibilities, and went

forth eager now and willing to do his will. But it was too late; a lifetime of preparation cannot be compressed into a few moments. “*Watch, therefore, for you know neither the day nor the hour.*”

Summing up — we find the rules for success and happiness in the marriage union, are:

1. Marry only in the Lord. Believer with believer (1 Cor. 7:39).

2. Know that it is a legal binding that worketh by love (1 Cor. 13). Submission of the bride — love of the husband — unity in all things — joy everlasting.

3. The marriage union typifies the relationship that exists between Christ and the ecclesia (Eph. 5:22-23). The husband represents Christ — the wife, the ecclesia.

4. Marriage is God’s witness on earth to His eternal purpose of redemption — that ultimately, “All flesh” will be *one with God* — partakers of the Divine nature through Jesus Christ, our Lord (John 17:9-11,21,23).

A. B.

## THE PAPACY IN POLITICS

*“With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication” — Rev. 17:2.*

That statement describes the condition of Catholicism at the epoch of its judgment and destruction at the hands of Christ. She will say: “I sit a queen and am no widow, and shall see no sorrow” (Rev. 18:7). In that regard, January witnessed a further step in the attainment of her ambition. According to *The Advertiser* (11/1/84) it saw “full diplomatic relations” established between the Vatican and the US.

“Diplomats have described the move as the most important recognition of Vatican diplomacy since Britain re-established full ties with the Vatican in 1982 after more than four centuries.”

Pope John Paul, the most travelled Pope in history, has extended the influence of the Papacy in every country, not excluding Communist regimes. The welding together of Europe through the religion of Rome is necessary to the formation of the Gogian confederacy, and the setting up of the Image of Nebuchadnezzar on its two feet. The present moves of the Papacy, therefore, are significant signs of the times. They should stimulate excitement and hope in the near return of the Lord on the part of those who “love his appearing” (2 Tim. 4:8). It is written, “They shall not be ashamed that wait for me”. Waiting may be trying, it is intended to be; but it will not be destructive to a wise man. Such a man knows that God is great, and the ages long, and that man has no claim to existence, and that it is a privilege to stand by any length of time and see how God works out His purpose. “Though the vision tarry, wait for it; it will surely come”. The prosperity of the wicked will come to an end; the pride of those who neither fear God nor regard man will be humbled, and “Yahweh alone shall be exalted in that day” (Isa. 2:17). We can thank God and take courage as we observe the present signs.

## 2. Why Peace Societies Must Fail

*“The most absurd thing imaginable is that the arbitrationists profess to advocate peace upon scriptural grounds! Because one of the titles of the Lord is ‘The prince of Peace’, they argue that war is displeasing to God; and that Jesus came to establish peace as the result of preaching. But war is not displeasing to God any more than a rod is displeasing to him that uses it for correction. God instituted war when he put enmity between the serpent and the woman. It is a divine institution for the punishment of the transgressors of His law; and a most beneficent one too: for all the little liberty the world enjoys is attributable to the controversy of the tongue, the pen, and the sword. What would have been the fate of the thirteen trans-Atlantic Colonies, if they had been left to the arbitrate justice of George the Third’s contemporaries? The heel of spiritual tyranny backed by the civil power, would have trampled upon them to this moment. The weak who contend for liberty and truth, have everything to dread from arbitration. With sword in hand, they may extort justice from the strong; but if under the necessity of expecting it at the conscience and tender mercies of ‘the powers that be’, the award will be a mockery of justice, and an insult to the sufferings of the oppressed — Elpis Israel pg. 113*

### **War In Relation To Sin**

One aspect of war upon which the most profound ignorance prevails, notably in pacifist circles, is its use in restraining the more outrageous activities of the Serpent principle in its collective manifestation. Sin nationally exhibited in the secular and ecclesiastical institutions of the earth has more than once threatened to darken society completely with its superstition and violent suppression of

truth and liberty. To avert this frustration of the purpose of God, the sword is wielded by the semi-enlightened antagonists of the church-and-state diabolos. In so doing, the servants of God are protected, and the development of his purpose enabled to proceed, while the serpent is subjected to a bruising process finally consummated by the mortal blow to be administered by the Woman’s Seed in the latter days.

The function of the sword in the judicial restraint of sin is referred to by Paul in dealing with the usefulness of the powers that be in this respect: ". . . for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil" (Rom. 13:4).

The maintenance of a semblance of law and order by force, either in the internal government of a state or internationally by recourse to armed conflict has made possible the continuance of a witnessing community which would not have been possible in a condition of complete anarchy. It has performed an indispensable part in keeping the earth in a tolerable state of preservation and development. Without it the serpent principle would have wrought havoc on a far greater scale than has been experienced, and the preparation of the earth as a fitting reward for the faithful impeded; "For all things are for your sakes," as Paul reminded the Corinthians (2 Cor. 4:15).

The meek who are destined to inherit the earth can therefore behold in the keeping in check of the serpent power a divine provision that ministers to them blessing both now and in the future.

#### **At The Peace Society**

It is appropriate at this point to recall the resolution proposed by Bro. Thomas in 1840 at the meeting of the Peace Society in London in an effort to shed some light of truth upon the subject as a corrective to Mr. Cobden's misdirected zeal for arbitration instead of war as an instrument of international policy:

"RESOLVED — That war being an institution of Divine appointment for the bruising to death of the Serpent Power, though disastrous to the subjects of it, has proved of great benefit to the human race; that civil and religious liberty have been won by the war power in connection with the advocacy of truth, which it has often protected; that the rights of God in the earth, the vengeance due to the blood of His people poured out like water in past ages, the chastisement and overthrow of civil and spiritual tyrants, the defence of liberty, and the establishment of peace based upon the ascendancy of right over wrong, of knowledge and faith over ignorance and superstition, and of a well-ordered and enlightened liberty over despotism — are things of infinitely greater value than gold or human life; that those who rule the nations, being men who have been trained in the school of State superstition, arbitrary power, covetousness, and contempt of the laws of God, and the rights of humanity, are malprincipled, seared in conscience, and amenable only to fear; that national wars to avenge the injured, and defend liberty, are neither impious nor impolitic; that while a Bible Christian must not fight in the absence of the captain of his salvation, the Scriptures leave the nations to do as they please, holding them, however, **NATIONALLY RESPONSIBLE** for the principles and manner in which they make war; that the nations of Europe, being Papal, Protestant, Infidel, and Mahomedan, and not Christian, the question of international law as compatible or incompatible



with the spirit of Christianity, is extraneous; that, while taxation to maintain an extravagant and luxurious regal establishment, to enrich a pampered and vicious aristocracy, official sinecurists in Church and State, to bribe religious sects with costly endowments and to build royal and episcopal palaces in the midst of impoverished and almost breadless populations, is odious and abominable, taxation to maintain an efficient military and naval force in the present condition of the world is wise, prudent, and indispensable; that an army and navy are as necessary to the body politic of nations as at present constituted, as the right and left arms to the body natural; that, considering the known traditional designs of the Court of Russia, and the threatening attitude of the Autocrat in relation to Schleswig-Holstein, Transylvania, Turkey, and Persia, in which countries its ascendancy would be to bring the Cossacks to the gates of Britain in Europe and India, a reduction in the army and navy of England is loudly to be deprecated by all the real friends of liberty and humanity in the two worlds; that, these things being so, it is the enlightened and sober-minded conviction of this meeting that whatever may be the merit of Mr. Cobden's financial speculations in other respects, 'special treaties of arbitration instead of war' is a visionary, utopian, and impracticable project, and that his motion to that effect ought not to be sustained by petitions in its favour"

### War As A Check To The Serpent-Power

Subsequent events have

proved the soundness of this contention, based as it was upon the teaching of the Scriptures in relation to war and peace in the present dispensation. There can be no doubt that war has played an indispensable part in checking the activities of the serpent power. In connection with the blasphemous career of the Papacy, for example, how largely has a complete and uninterrupted corruption of society by its doctrines and practises been averted by the intervention of warlike opponents who denied peace to this powerful exemplification of the serpent principle. By Heaven's decree there is no peace to the wicked. As in the days of ancient Israel the question may well be asked and answered in the words of Scripture:

**"Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many? (2 Kings 9:22).**

The times of the Gentiles have been also times of apostasy from God and are compared in prophecy with that of ancient Israel.

On this account throughout the "Christian" era the words of Jesus have been echoed and find their sure fulfilment in the bitter and warlike controversies of Christendom:

**"Think not that I am come to send peace on earth, I came not to send peace, but a sword" (Luke 12:49-51).**

The long history of the Roman Jezebel has been studded with internal strife and external violence in opposition to her claims. The two witnesses were empowered to support their testimony with the sword:

**"And if any man will hurt them: fire proceedeth out of their mouth, and de-**

voureth their enemies; and if any man will hurt them, he must in this manner be killed" (Rev. 11:5).

The prolonged challenge of the Mohamedan locusts and the four Euphratean angel powers A.D. 632-1453, finally killed the eastern counterpart of the Papacy by fire, smoke and brimstone, showing how God has employed war to bruise to death a particular form of the serpent principle among the nations:

**"By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths" (Rev. 9:18).**

Not only during the 1,260 years of the witnessing community, but in the latter day reversal of Papal fortunes, war has been an effective instrument against the Great Harlot in fulfilment of the prophecy of Rev. 17:16.

**"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."**

This warlike hating, eating and burning process initiated by the revolutionary spirit of 1789 has greatly circumscribed the limits of papal influence and is marked by such events as the campaigns of

Napoleon under the 3rd, 4th and 5th vials, the Garibaldi revolt in Italy which led up to the loss of the temporal power of the Pope in 1868-70, while the subsequent years have been marked by the widespread hating, eating and burning of the harlot and her offspring in the eminently Catholic parts of Europe, Italy, Spain, Poland, Austria. For the treatment afforded to Divine things, God's truth, His land and His people, peace has been absent from Gentile society as it was in ancient times in relation to Israel:

**"The spoilers are come upon all high places through the wilderness: for the sword of the Lord shall devour from one end of the land even to the other end of the land: no flesh shall have peace" (Jer. 12:12).**

Man-made attempts to interfere with the warlike bruising of the serpent power by endeavouring to arrange for international understanding have all met with disaster because contrary to the will of God. As in the past so now and in the future. No peace till Christ returns-

**"Their valiant ones shall cry without: the ambassadors of peace shall weep bitterly" (Isa. 33:7).**

P.G.

It is night, it is dark. All things are out of course. Human life is not what it ought to be, and cannot be what it ought to be, under the conditions that prevail. Who will alter those conditions? Who can give us the conditions that are needed? What are they? We need God to take the world in charge. We need the bungling incapacities of man to be put on one side, and all power and authority vested in one government of His direct appointment — a government that cannot err, and that cannot be resisted, and that cannot be removed. Give us such a government, and you give us the sun, at whose bright presence, darkness will soon fly away. The reign of such a government will change the life of the world in a single generation. Such a government is coming. "God hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained, whereof He hath given assurance unto all men in that He hath raised him from the dead" (Acts 17:31).

**Greetings From Ghana**

"I was pleased to receive your letter from such a far country as Australia; particularly as it indicates that God and Jesus Christ have brought us together that we may enjoy fellowship through such communication.

"I was introduced into the faith by my husband who was baptised seven years ago. Through his teaching, I was baptised during 1983. I thank you for your offer of *Logos* and *Christadelphian Expositor* which I am sure will assist me to better understand the Truth of God's Word, and to recognise the laws set forth therein.

"Unfortunately, as you may be aware, my country Ghana is not prepared to transfer the money I would be prepared to pay; but I would like to receive copies if convenient to do so." — G.F. (Ghana).

*(We recognise the difficulty of forwarding money from certain countries, and through the generosity of readers are happy to send the periodical free of charge to you. — Ed.)*

**A Bond of Fellowship**

"I feel that I must needs make this subscription a little more personal as we share through our one faith a very strong bond which even the vast distance of our separation does not hinder. Whoever you are who receives this

my subscription, I thank you for your work, and do earnestly pray that we may soon be united with our Lord at his return. May you have a very good day." — D.M. (USA).

*(Thank you for a delightful little note. It came on a day when things were not going well, and introduced a pleasant touch of informality and relaxation to an otherwise tense moment — Ed.)*

**Project Australia**

"*Logos* to hand in which you announce your *Project Australia*. We would like you to direct the enclosed cheque to the scheme to be applied to the area of your choice, or, perhaps, as you are so guided. I find it difficult to express my thoughts on such a wonderful project as this, and are pleased to co-operate in it. If we can assist in any way, please let us know." — C. & L.L. (Qld.).

*(Your contribution assists in a practical manner a project designed to ultimately cover every house in Australia with Christadelphian literature. We have progressed to the point that about half of South Australia has been covered, as well as a number of towns in other States. Your encouraging words and very generous donation are greatly appreciated. If you would like to nominate any particular town in your State,*

*we shall be happy to cover it with literature through the Householder method. — Ed.)*

**Three Types of Labourers**

"You made mention in an Editorial some time back that in *Ecclesias* there can be found three different kinds of workers. Could you please elaborate a little further?" — A.S. (U.K.).

*(The reference is found in 1 Corinthians 3. Paul claimed that he had laid a good foundation, and upon it others could build "gold, silver, precious stones, wood, hay, or stubble" (v. 12). The gold etc. represents that which is durable and will survive the inspection of the Judge; the hay and stubble represent that which shall be destroyed in the fire of judgment. Here are two kinds of labourers, building upon a common foundation. Nothing wrong with the foundation, but Paul warns that it is possible to build imperfectly thereon with wood, hay or stubble. We can labour to educate people in the Truth, and supervise their baptism, but if we fail to thoroughly or properly strengthen them in the Word, and guide them in sound conduct, the "structure" will be poor. Hence there is need for aftercare. A labourer building a faulty structure upon a firm foundation, will "suffer loss" at the Judgment*

Seat, for though he has worked hard, he has not properly followed instructions, (v. 15). He, himself, will be saved, but not that which he has built. What a pity to labour hard for nothing; but that will be the result of such work. Better to build less but do it properly than to build more and do so slovenly.

There is a third class of builders, described as "destroyers". Of course, they do not intend to destroy, but that is what they do in fact. They are referred to in v. 17: "If any man defile the temple of God . . ." The word "defile" is rendered as "destroy" in the next few verses. They are those who undermine or pull down the sound labours of others, a work commenced by the Apostle. They are the schismatics in the Ecclesias, those who seek to discredit or destroy the principles set forth by the Apostle and his co-labourers. They imagine that they are builders, because they are active in their work; but, in fact, they are "defilers" or "destroyers". Those three classes are incidental to the work of the Truth in every age, and we can place ourselves in one or other of the categories so defined. We can build with good materials on the foundation established by the Apostles, or labour imperfectly with materials that will not survive the judgment; or we can be found undermining the very foundations of the truth with a zeal worthy of a better cause. Let us take care how we exercise our energy in the truth lest we "labour in vain" in its cause — Ed.).

### The Lee-Mansfield Debates

"From time to time in

the correspondence section of *Logos* I read that someone would like a copy of the Lee-Mansfield debates. I have a good set of 13 cassette tapes made from the records. The cost is \$1.50 US per tape, or \$19.50 US for the lot. The price includes postage. Direct orders to Bro. Noel Peare, Midwest Christadelphian Bible School Tape Recording Service, 17101 Locust, Hazelcrest, Ill. 60429, US." — N.P. (USA).

### Russian Invasion of Latvia

"Thank you for the issues of *Herald of the Coming Age*. May I use this opportunity to point out a small error in your booklet: *Russia's Bid For World Domination*. The Russians invaded my home country Latvia not in 1939 but on 17th June 1940. I will never forget that particular day nor the year that followed it. It was a nightmare, and the mass deportations and executions which started then are still going on. There is not a single Latvian family either in exile or at home, that has not lost one or even several relatives. Is there a branch of your community in my town? If so, please let me know its location and telephone number, and also on what days and what time there are services or meetings taking place." — A.B. (NSW).

(You are correct! In September 1939, the USSR signed pacts with Estonia, Latvia and Lithuania. It also signed a treaty of amity with Germany based on the partition of Poland that the Nazis had invaded; but in complete repudiation of the signed ag-

reements Russia was at war with all these nations a short time afterwards. The following year, between 17-23 June, the Russians militarily occupied the Baltic States. Therefore, as you correctly state, the physical invasion of Latvia and its neighbouring States took place in 1940; but the intentions of Russia, the softening of those countries putting them off guard in preparation for actual invasion, by the hypocritical signing of pacts it was never intended to honour took place in 1939, and in reality commenced the invasion.

These facts, and your experiences, illustrate the truth of the Bible teaching: "Put not your trust in princes, nor in the son of man in whom there is no help". In contrast, you can place implicit trust in the Bible. The fulfilment of prophecy today is a guarantee that the hope it proclaims will be vindicated in the earth. Israel is a witness to that fact. The nation has again revived not because the people are worthy of such treatment but because God's promise has been given and will assuredly be fulfilled (Ezek. 36:22-26). — Ed.).

### Expositor Required

"Having studied recently through my Sunday School lessons the wanderings of the Israelites, I have come to appreciate the verse by verse exposition of Numbers in your series of *The Expositor*, and would like to acquire some early editions of the periodical. Would you place in *Logos* an advertisement for any copies not required from Genesis 1 through to Numbers? I will be very willing to pay for these issues at their

original price, and would be grateful for your assistance in the matter." — A.P. (SA).

*(Copies can be mailed direct to A. Pitcher, 4 Turner Ave, Clearview, South Australia 5085. We have a few odd copies of the Magazine that we are prepared to make available to those requiring them. We are also about a third of the way through revising "Genesis" — and we plan to issue this in bound form this year, God willing. — Ed.)*

### Ezekiel's 430 Days

"Have you a pamphlet explaining Ezekiel ch. 4? Is the figure 390 and 40 days symbolic? The baking of bread indicates that it was." — E.A.R. (Canada).

*(The act was symbolic, and has several applications. Primarily it dramatised and symbolised the siege of Jerusalem which took place whilst Ezekiel was in captivity. Apparently this lasted for 430 days divided into two epochs of 390 and 40 days. In fact, the full siege of Jerusalem lasted longer than 430 days (see Jer. 52:4-6), but as it was temporarily raised for a time on the approach of an Egyptian army (Jer. 37:5), the actual time was evidently 430 days as portrayed by Ezekiel. This was divided into two periods of 390 days and 40 days, the latter time perhaps representing the more severe state of the siege, after the Egyptians withdrew. The time period was significant for it was based upon "a day for a year" (Ezek. 4:6). Brother Thomas suggests that the forty years relates to the period from the founda-*

*tion of the Temple to the reign of Rehoboam, and the 390 years from Rehoboam to the 19th Nebuchadnezzar and the fall of Jerusalem. He also provides a prophetic application to the period, dating it from the destruction of the city by Nebuchadnezzar to B.C. 160 and the epoch of the Maccabees who developed strength in the restored nation, and ruling in Jerusalem as King-priests, typed the future. The period of the Maccabees is described by Daniel as the time when "the people that do know their God shall be strong and do exploits" and shall be "holpen with a little help" (Dan. 11:32-34). The Israelite distresses of the Israelites were alleviated by the successes and strength of the nation as established by the Maccabees, who introduced a new epoch to Israel, foreshadowing that which shall be accomplished at "the time of the end" (Dan. 11:35). — Ed.)*

### Payments For Canada and USA

"Is it practical to send money to you from Canada and USA, or does this impose a problem? We can arrange to send by Money Order if that is more satisfactory to you." — R.A. (USA).

*(The best way to forward money to us is by your personal cheque — or check as it is spelt in US. We can easily negotiate such — providing there is money in your bank account! — and can do so much more easily than by International Money Order. Moreover, it is safer for you to remit in that way, because your check is a guarantee that*

*the money has been received. We like to receive your subscriptions or payments personally, for it keeps us in touch with you. The publishing of the Magazine means much more to us than mass circulation, for it draws us more closely together as a family. It is warming and helpful to hear from you year after year, so by all means pay by your personal cheque; it is no problem to us to negotiate it. And at the same time, let us hear from you for, "As water to a thirsty soul, so is good news from a far country." — Ed.)*

### Tyndale And The Truth

"I would like to make a point in regard to AJU's question in Logos for July, p. 304 and your reply. I am sure you really do not believe that the place to get a correct knowledge of the views and beliefs of Tyndale and others is in 'Ecclesiastical Encyclopaedias' or any other similar works. Would you recommend the enquirer to seek a true knowledge of Christadelphians from a Catholic Encyclopedia? Or from the Moody Press? One has to sift patiently through original sources, and then with great care. When you say 'we have found that those who are set forth as holding the Truth have held only part of it', I am wondering whom you have in mind, and how you came to this conclusion. Would you be able to elucidate? I would be quite interested, as I know some instances of this kind from my own researches. The Vaudios, for instance, who once were very close to the Truth we hold, have drifted into the general

evangelical camp and, like many other groups, cannot be relied upon to present accurate information on their spiritual forebears." — A.E. (Jamaica).

*(Over the years, our attention has been drawn to groups of individuals concerning whom, it has been alleged, they hold the Truth as do ourselves; only to find on investigation that they have been deficient in certain important particulars. We have been introduced to groups, such as The Church of the Abrahamic Faith in the States, or The Brethren in Australia, who hold a good deal of Truth but are sadly deficient in important matters. They may protest against both Catholics and Protestants — but they also do against fundamental doctrines or standards demanded by ourselves. Many would confuse the Christadelphians with the JW's or SDA's merely because the latter speak of the return of Christ, the mortality of man, the need for resurrection, and the establishment of the Kingdom of God; but the facts reveal them to be far from a true understanding of basic truths. I have attended meetings of people at home and abroad, and especially in Israel, where teachings concerning the one God, the one Lord, the mortality of man, the resurrection of Abraham and his inheritance in the land, and the re-establishment of the Kingdom of God have been vigorously set forth, only to find that other basic truths are denied or ignored. There is a tendency to confuse things that differ, and describe as*

*believers some who have but a partial understanding of Truth. The two most important doctrines of the Bible, upon which all others rest, are those of the Atonement and God Manifestation. The first tells us what we are by nature, and what we can do about it; the second reveals what we can become through Christ the Son of God. Where these two fundamental doctrines are not understood, the Truth is not properly held and the individual cannot be described as a true witness for the faith. A person can, like some Jews, accept that God is One; man is mortal; and hope is in eternal life through a resurrection; and yet fail to comprehend the Atonement or the doctrine of God's manifestation. Such a person partially believes, but is not a true witness of the Truth, the whole Truth, and nothing but the Truth. The Arians believed in one God, and bitterly opposed the trinitarianism of the Catholics, but they failed to comprehend the doctrine of God manifestation, and therefore were in ignorance of the true teaching of the One God. The Apocalypse discriminates between "fellow-servants" and "brethren" (Rev. 6:11). Both were protestors, but only the "brethren" had the truth in its purity. It is with them that we are related thereby, though we may have profited from the vigorous protesting of the "fellow-servants" who may have been put to death in consequence of their vigorous opposition to Catholicism. We agree with you, it is very difficult to ascertain the true facts concerning the true witnesses. The*

*Ecclesiastical writers of the period succeeding the times of the N.T., are not reliable. They all belonged to that class of men who set up for successors of the apostles with clerical authority, and where facts were wanting, did not hesitate to substitute conjecture — Ed.).*

### Midwest Bible School (USA)

The Midwest Bible School Committee announces plans for 1984. God willing, the school will convene again at Hanover College, near Madison, Indiana, the week of July 28 through Aug. 5.

By the coincidence of subject titles already presented to the Committee it is hoped that those who attend will leave with a deeper appreciation of Paul's words to the Ephesian brethren and sisters: "That Christ may dwell in your hearts by faith." This theme is evident in the following list of titles: *Matthew's Messiah, The Last Week of Our Lord's Ministry, and The Multitudinous Christ.*

The speaking brethren in the order of the subjects are: Dennis Gillett and Alfred Nicholls from Britain, and Stanley Snow from Australia. These same speakers will also spend another hour each morning with the teens on subjects particularly adapted to their own needs.

We invite you to share this spiritual food with us this coming summer. Please write to brother Steve M. Evans, R.R. 1, Box 215 Cory, IN 47846, for registration forms or for other information. — A.H. (USA).



## *Yours By Grace*

### **Brother Ron Abel**

The passing of brother Ron Abel of Shelburne, Canada has been received by so many in Australia and New Zealand with deep shock and sorrow. Brother Ron was widely known in these countries for his visit in 1969-71 and again in 1981-2, when he laboured throughout the ecclesias with that glowing zeal and earnestness that were synonymous with his presence.

On Thursday, 15th December he was near Huntsville, some 180 miles north of Shelburne, chaperoning a group of primary school children, fulfilling his role as a vice-principal of their school. He had joined in with them at the end of the afternoon's activities for a game of floor hockey. Half-way through the game he sat down on the side and one or two of the children noticed his unusual posture and asked him how he felt. But there was no answer. Our brother had suffered a decisive coronary heart attack that defied every attempt to resuscitate him. He was taken to the nearest hospital by ambulance but the verdict was unchanged.

Thus were brought to a dramatic end the 44 years (but for one day) of brother Ron's life, a stunning and totally unexpected blow to his family and all those who knew and loved him and had rejoiced to see his joy of life employed in the service of his Master. But it was a peaceful close for brother Ron, taken in the full use of his immense and varied capacities. "Blessed are the dead which die in the Lord from henceforth saith the Spirit, Yea, that they may rest from their labours and their works do follow them" (Rev. 14:13).

### **A Workman That Needeth Not To Be Ashamed**

Brother Ron Abel was brought up in Southern Ontario and most of his boyhood associations were with the Lauder Street and Scarlet Road ecclesias. When his family shifted north, they established the Grand Valley ecclesia, very close to the present Shelburne meeting. These were very tight years for the family and out of this fact came several commendable traits. Brother Ron never lost a sense of real gratitude for any little kindness offered, and he never expected much in the way of things material. "Much food is in the tillage of the poor" was fulfilled in this family who, by hard work in the garden and frugal use of what they did possess, made their way through the austerity of the post-war years. A first contact with the exposition of the Word of God came at Wilbraham Bible School. The previous year the family had scraped every penny together to allow elder sister Joan (then 13 years old!) to get to this New England event. The benefits were so obvious that the next year she returned with her brother Ron and thus

began a thirst for the Word. Competent brethren from several countries made a large impression upon these young minds so that increasing numbers of Ontario young people began to seek the benefit of the Bible Schools.

For the following 30 years brother Ron remained an ardent student of the Word. He was first and foremost a Bible student and rejoiced in its elevated principles. It was his daily practice to rise early in the morning and spend an hour or two before others filled the house with noise and distractions. The writer remembers his frequent use of the garden seat, surrounded by flowers which he loved and head buried in his Bible as the new morning sun brought its early blessings. Let every young reader stop to consider this example, "Thy Word is pure: therefore Thy servant *loveth* it" (Psa. 119:140). This is the spirit of one who labours in the Word and doctrine and our Brotherhood today is in great need of such. Every opportunity throughout the day was used to further this cause. Whilst travelling in the car, he oft listened to the Father rather than spend too many words in idle chatter. A brother tells how that from Sydney to Adelaide he scarce took his mind off the Scriptures. He despised gossip and discouraged it within his study with a little sign bearing the words of the Proverbs, "In all labour there is profit: but the talk of the lips tendeth to penury" (14:23).

Another lesson for the rising generation was his appreciation for information. He was the most careful listener in class, never letting a single gem fall to the ground. The value brother Ron put on the knowledge of God meant that he would question the speaker for information. He borrowed their notes, he copied their charts, he duplicated their transparencies and bought every valuable commentary within the Truth's literature. This was a contagious spirit of desire for the Word of the living God which was to have enormous impact in the ensuing years.

### **Casting the Gospel Nets In The Regions Beyond**

When the mind is illuminated with the Truth and the glory of all God's purposes, the desire to "cry aloud and spare not" is an inevitable outcome. It was in Guyana in 1962 that the youthful brother Ron learnt another lesson. One must be equipped to answer all the verbal "fiery darts of the wicked". He was deeply impressed with his lack of knowledge of passages used by apostate preachers as they wrested the Scriptures. He sought with amazing diligence the best answers to these many passages and for the next 10 years engaged every competent teacher for his views upon them. He appreciated the need to get behind these passages and see them in their context so that their true sense could shine out. From early beginnings upon duplicated sheets run off at the request of friends, the well-known volume *Wrested Scriptures* came to be published. To date some 9,000 copies have been printed and it is doubtful if any book on the Christadelphian bookshelf is so frequently consulted.

This book may well be a masterpiece in our literature, but the greater inspiration comes from considering the life behind it. Perhaps no



one in the Brotherhood during these last 20 years has done so much to inspire young and old to preach the Truth. Brother Ron gave himself to this work at a pace that often left others bewildered.

He read and studied the preaching of our pioneer brethren and perceived the enormous impact that just one totally committed person here or there had made to the growth of the Truth in his area. He was intimately aware of the history of Christadelphia and grieved the timidity and inactivity in public witnessing that so often characterises ecclesias today. The hardy, faithful, confident commitment of the early brethren moved him intensely and he sought to avoid the soft sophistication of our days from creeping into our lives. He loved the following passage from brother Robert Roberts which he found in *The Ambassador* for July, 1869:

"The Christadelphians represent a more definite movement than has ever existed before in the modern history of the truth. They stand upon a clearly-defined basis, with distinct objects before them, and with a machinery in their hands which is daily increasing in power, to accomplish these objects. Their devotion to the achievement of them is also on the increase. They are a people given to the study of the Word, aiming at conformity to its teachings in all things, and fired with a zeal to advance the glorious principles by which they have been constituted a people in the earth. They have become aggressive upon outer darkness, and throughout the kingdom are becoming more and more active and successful in the work of enlightening the good and honest-hearted people, who are groping in the dark and perplexing labyrinths of orthodox theology. This is the people whom this magazine represents, and whose exertions it strives to abet by every effectual means that comes within reach, and to whose development, encouragement, purification, and preparation, we desire to give ourselves unreservedly, during the further period of conflict that may await us in the future."

For brother Ron this was still the purpose for Christadelphia and from the dusty streets of Townsville to the stony lanes of Newfoundland he sought to stir up the brethren for this work. He brought great encouragement to the ecclesias in the cause of preaching! Brethren and ecclesias felt a confidence in the presence of a workman that needed not to be ashamed. Many debates were sought for and won.

"The shouts of the Apostasy echo down through the valley unacknowledged and unanswered as if there were no Almighty God in heaven and no Israel of God on earth. Where are the young Davids armoured with light and defended with the shield of faith ready to run forth 'to destroy arguments and every proud obstacle to the knowledge of God?'" 2 Cor. 10:5 (RSV).

Newspaper articles were replied to through the Editor's columns. Interviews on radio and television were valuably put to service. Every opportunity for open-air preaching was accepted. Charts were painted and bigger and better planning went into the work. This has occurred wherever our brother has travelled and great is the number of people who first heard of the truth through his instrumentality.

Let us brethren remember the power of this example that has breathed life into proclamation work with emboldened spirit in the preaching of the Gospel in these evil days. Brother Ron spared not himself in this, often travelling great distances, carrying bundles of charts, the first to speak to the interested friends present at the lecture and warmly encouraging them to continue on in their studies. He handled people wisely and kindly and fairly, always listening sympathetically yet always ready with the right answer. We felt confident

bringing our friends to the lectures as we knew they would be well looked after.

Ron Abel criticised but rarely, being more given to set the example and hope that it might be taken up. One thing he really worried about was the Body's increasing timidity in the face of modern faith-sapping materialism:

"It requires perspective and godly wisdom to prevent careers, jobs, hobbies, the cares of this world and the deceitfulness of riches from crowding out the higher demands of our Master. Every baptised brother ought to set as his goal, to spend one evening in the week for the instruction of interested friends. The very purpose of the armour of light is to dispel darkness in the world of ideas. Earlier brethren in this country travelled hundreds of miles on horseback, journeying in uncertain conveyances and on foot to establish ecclesias. It seems incongruous when third-generation Christadelphians, today, find life too busy to travel a few hundred miles to look up interested friends. Especially when this is done in a comfortable car suitably equipped with radio (maybe even a stereo) and an array of power devices." (from *Quenching all the Fiery Darts of the Wicked*).

It was fitting that brother Ron was buried in his light blue A.S.K. jacket, in which he had so often and so widely laboured to preach the Word.

### Great Plans And Uncertain Details

This is the heading of one of brother Abel's well-worn folders. He made plans for the advancement of the Truth and resolved with great strength and sacrifice to see them materialise. Above his desk, even to the day of his death, were these other words of Robert Roberts:

"Nothing useful was ever done in Christ without a towering resolution which went far in purpose and desire beyond that which it was possible to accomplish".

To read through his correspondence during the first year of his married life which, for young Israelites, Moses permitted to be spent outside the call of battle (Deut. 20:7), is to look again into an inspiring part of our brother life. Let a few extracts tell the tempo of the time:

"Life has been delightfully interesting".

"... we've been flat out on some big campaigns".

"Now that Kosygin is visiting Canada, we are putting an open letter to him, and special lectures are being held in Hamilton and elsewhere. Shelburne brethren put a full page ad in the paper and had a negligible response, but showed a good spirit".

"... just finalising a Southern Ontario Bible Class program with a good meaty schedule ..."

"We remember you in our prayers and take the greatest interest in our loved ones in Australia. Time is too pre-occupied here for much letter writing".

"We have too much in the planning stage right now to tell all — so must wait".

These are the mental drives of a builder in the Temple of God. Due to a remarkable capacity for organisation these plans bore ready fruit. The Study Day concept, now a regular feature throughout North America, was given birth in December 1971 and the subject was from Nehemiah, "Let us rise up and build"! Here is what it meant to brother Ron:

"... the Nehemiah studies were arranged by a wonderful team — all Tekoites! Our heavenly Father richly blessed us in every way. I regard it as one of the most thankful occasions in my life in the Truth. Hopefully it is the beginning of yet greater things to come".

Study Days were then instituted three times a year in Toronto and others appeared all over the country. It was mandatory that the speakers prepare notes for the occasion resulting in much hard work in the

Word. These were disseminated to other interested brethren in North America and beyond. A tape library was begun and flourished. The renewed love for the Truth brought increased co-operation among the ecclesias and a deepening of that beautiful bond that exists between co-labourers in the service of Christ.

This great spirit focused upon the concept of building a Bible School at Manitoulin Island on the land of brother Len Cooper and on the shores of Lake Martin. It was an amazing concept and stands as a tribute to what the Word of God can do to the hearts of brethren. Now brethren can take their families to a local Bible School of moderate expense. Brethren and sisters who have visited that School will never forget the warmth of fellowship, the sound behaviour of the young people, the excellent studies in the main auditorium, the wise presence of bro. Abel chairing the *Agora* (question time; everything has a Biblical name!) and the hearty strains of his piano accordion leading voices of praise and prayers unto the listening ears of the Almighty as the sun set late in the western sky.

### **“A Bruised Reed Shall He Not Break”**

This statement captions the work of Messiah as many thousands in Israel found a greater recognition from the Son of God than from their local contemporaries. This lovely quality was increasingly a feature of our fallen brother's character. He loved the brethren. Although so busy and committed he seemed always to find time “to bear the infirmities of the weak and not to please himself”. There would be many of our readers, scattered in various parts of the earth, who would have experienced his quite amazing interest in people. Many would have felt a renewed sense of value because a busy brother, well-known, found interest in their standing in Christ. He was a lover of the wholesome, the gracious, and the merciful. Among the poorest ecclesias in the world are those in Guyana, struggling desperately under a communist administration. Ron visited them at length in 1962 and yearned to return. The opportunity finally came with some desperate planning in a whirlwind programme in March, 1983,

“We are now busily preparing for Guyana and an extensive effort in this South American country. I can hardly wait, God willing, to join the brethren in the open-air effort and house Bible Classes”.

His sister wife Mary was well on in expecting their fifth child but they went together, plus notes, charts, books and farming equipment for the brethren! Mary was so moved by all her husband had said through the years concerning these brethren and sisters that she had to go with him. For 2-3 weeks they served wholeheartedly among these remarkably keen members, despite the 100% humidity and the tropical sun. Their joint description was that this experience was the highlight of their life in the Truth. Again a goal had been gained only by intense sacrifice, and the rewards were commensurate, with interest in the Bible Classes beyond anything seen in our sophisticated modern world. It was not surprising that when tragedy struck some 9 months later these, in their dire poverty, sent telegram after telegram to speak

of their grief, their love, their sympathy and the glory of our Hope in Christ our coming King.

There is a story of faith! May it not be lost upon us.

**“Let the Beauty of Yahweh Our God Be Upon Us” (Psa. 90:17)**

The funeral service was held in Shelburne on Monday afternoon 19th December. The day was very cold and several feet of snow covered the ground but the sky was blue and unbroken: it was just the type of day Ron loved. The Abel family filled the front rows, the room overflowing (more than 300 were there) with warm-hearted brethren and sisters who had for the most part travelled many miles to be present. There was the sense of loss of a main pillar. A great gladiator of the Gospel, a warm and hearty leader, an inspirer of fellow-workers, a noble and expansive spirit, a loyal son, a true brother, a wise father, a beloved husband . . . this coffin before us surrounded by flowers and topped by an open Bible seemed hardly required.

Brother Don Styles of Detroit spoke to the gathering of the meaning of our brother's life. There were many people from his work and district present in the gathering and now they heard the transcending Hope that had made this man's life so singular in their experience. Brother Frank Abel (jun.) had prepared an explanation in writing, beautifully scripted by his daughter Julia, and distributed to all present. Brother Styles showed that God had often taken what seemed indispensable workers in the midst of their years, Josiah, the apostle James and the Lord himself being such examples. He beautifully summarised our brother's life and made all feel the power of the resurrection and the nearness of that grand event:

“But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We know that He Who raised the Lord Jesus will raise us also with Jesus and bring us with you into His presence. So we do not lose heart” (2 Cor. 4:7,14 — RSV).

The over-riding feeling among the brethren was the *need to continue the work begun*, or in the terms of our brother's favourite passage,

“ . . . my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labour is not in vain” (1 Cor. 15:58 RSV).

**Yours By Grace**

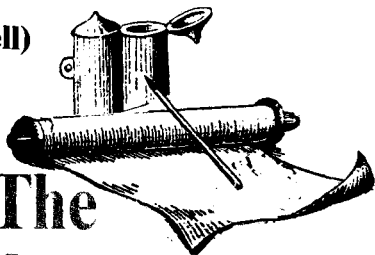
In this way brother Ron finished off all his letters. It was a typical expression of his appreciation of his brethren, known to him through the grace of God. He deeply valued his companions in the Truth. Yet so often it seemed to others that he was not in need of them for he seemed so strong and complete in his faith. The truth is that he *was* ours by the grace of God. Only one was without sin: yet there were many gracious and faithful qualities in brother Ron Abel, and we thank God and take courage that we have known him,

“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace”.

May those same feet, still shod with the preparation of the Gospel of peace, stand soon in their lot at the end of the days.

Even so, come, Lord Jesus.

B. Luke (Sth. Aust.).



## 5. Sheol In The Writings Of Solomon

*Solomon penned the books of Proverbs, Ecclesiastes, and Song of Solomon. He was noted for his great wisdom; and was guided by the inspiration of the Holy Spirit. How did he use the word “sheol”? Is there any hint of a place of eternal torments in his use of the term?*

### In The Proverbs

Among the suggestions designed to entice the simple to acts of violence, is the following: “Let us swallow them up alive as the grave (*sheol*)” (Prov. 1:12). It is a description of sudden death brought about by murderous assault. No thought of torments can be read into the passage.

“Her feet go down to death; her steps take hold on hell (*sheol*)”. This text (Prov. 5:5) describes the end of the way for the evil woman described in the chapter. In spite of the fact that the Hebrew word is identical with that rendered “grave” in Prov. 1:12 the translators have given it here as “hell”, because, obviously, a wicked woman is involved. The clear teaching of the passage is that the wicked ways of this “strange woman” will take her to the grave whence she will remain.

For the same reason, that is, because a wicked person is in-

involved, Prov. 7:27 likewise renders *sheol* as hell. But a contradiction of terms is involved if Christendom’s view of hell is retained, for “hell” is treated in the passage as synonymous with the place of death — not of living torments:

**“Her house is the way to hell (*sheol*), going down to the chambers of death” (Prov. 7:27).**

Likewise, in the next usage of the word, the translators, in their zeal to associate a harlot and her associates with a place of torment, rendered the word as “hell”: “Her guests are in the depths of hell” (Prov. 9:18). In this place the wicked are represented as being in “hell” whilst they live, not after they are ‘dead physically’. Such are “dead in trespasses and sins” and in that sense, are in *sheol* even whilst they live (Eph. 2:1).

“Hell (*sheol*) and destruction are before the Lord: how much more then the hearts of the chil-

dren of men?" (Prov. 15:11). There is no hint of torment in this verse; merely the statement that Yahweh can penetrate into places beyond the ability of man to do. God is everywhere present by His spirit. Therefore, as the Psalmist stated: "If I make my bed in hell, behold, Thou are there" (Ps. 139:7). Those in the grave are hidden from the sight of man; and so is the real state of a person's heart from the sight of his companion. On the other hand "all things are naked and open unto the eyes of Him with whom we have to do" (Heb. 4:13).

In Prov. 15:24, Solomon records: "The way of life is above to the wise, that he may depart from hell beneath." In this verse the translators did their best to place the righteous into heaven, and sinners into hell beneath. But the word "above" is literally "goeth upward" in the Hebrew, and the verse is rendered in the R. V. as: "To the wise the way of life goeth upward that he may depart from sheol (margin, *the grave*) beneath."

The idea of the text is that the path of life for the wise is set on an upward trend, ascending spiritually in the sense of Col. 3:1: "risen with Christ". Such a higher life gives promise of escape from a permanent abiding in *sheol* beneath, through a resurrection from the dead. This hope of deliverance for those who walk uprightly goes beyond the mere awakening from the sleep of death which will come to all the responsible. For the righteous it signifies "a better resurrection" (Heb. 11:35), called also "the first resurrection" over which the second death hath no power.

The next place the word occurs is in Solomon's advice to parents in regard to disciplining their children: "Thou shalt beat him with the rod, and shalt deliver his soul from hell (*sheol*)" (Prov. 23:14). If a child is properly trained to obey the laws of God, and to respect the rights of those with whom he is associated, it shall find deliverance from a permanent state in *sheol*.

Meanwhile, death is inevitable: "Hell (*sheol*) and destruction are never full; so the eyes of men are never satisfied" (Prov. 27:20). The grave is never satisfied; it is always open to receive its victims. The lust of the flesh is similar: it too is never completely satisfied. Feed it, and it will be found to develop a voracious appetite. "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity" (Ecc. 5:10). Both the lust of the flesh and death are so rapacious in their demands for victims that there is no end to their capacities to absorb. There is a need to recognise this and reach upwards to those spiritual principles that do provide lasting benefit and pleasure. So in Prov. 30:16 the statement is made that *sheol* never is satisfied, never saith, It is enough. There is no escaping death. In view of its inevitability we must seek a way that will bring one from under its power.

Certainly *Proverbs* does not support in teaching the theory of hell being a place of torment of immortal souls!

#### **Ecclesiastes**

This book includes the clearest explanation of *Sheol* contained in

the Bible. Solomon declared:

**“Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave (*sheol*) whither thou goest”**

If there is no work, device, knowledge or wisdom in the grave or *sheol*, there certainly are no immortal souls there. *Sheol* describes a state of unconsciousness. The translators recognised that, and so rendered *sheol* as “grave” instead of “hell” as they do elsewhere.

### The Song Of Solomon

“Jealousy is cruel as the grave”, the bride is represented as saying in Song. 8:6. The word “cruel” is better rendered as *relentless*, for the statement relates to the inexorable demands of a divine love. Christ demands the first place in our affections, and is not prepared to share it with any

others. In that regard, “jealousy” is a Divine characteristic, and is inflexible as the grave. The word *sheol* is from a root signifying that which is “never satisfied”. The grave is never satisfied, and swallows up the entire human family without exception. Its demands are inflexible, and must be matched with our love towards God and Christ. That love needs to be all-consuming and unmoving in its demands. We must never be satisfied with the measure of our love for God and Christ. As the grave is always open to receive even more into its capacious bosom, so also are the demands of a Divine love on us. Motivated thereby we will never be satisfied with the measure of our service. Our love of God and Christ inflexibly rules our lives as we await the coming of the Lord.

— B.M. (USA)

## UNIFYING EUROPE

*“When they shall say peace and safety; then sudden destruction cometh upon them” (1 Thess. 5:3).*

It is worth noting that whereas only twenty years separated the end of World War 1 and the commencement of World War 2, nearly forty years of “peace” have elapsed since the outbreak of the latter war. And now influential foreign policy experts are claiming that there is no European war in sight.

Mr. William Taylor, is director of political-military studies at the Centre for Strategic and International Studies at Washington’s Georgetown University, an institute which regularly advises the US Government and the armed forces; and he forecasts a greater unity in Europe due to the fear of possible Soviet reaction if defied:

**“We are not saying that Western Europe will go behind the Iron Curtain but that detente between individual West European countries and the Soviet Union will accelerate,” he claims.**

He said that economic factors would push Western Europe closer to the Soviet Union; and that the Soviet-West European gas pipeline deal was “only the tip of the iceberg”.

This would be characterised by increasing anti-Americanism.

He said the Soviet leadership would not need to fight in Europe and would concentrate its resources on operations elsewhere.

In view of Paul’s words cited above, this is an intensely interesting observation. The world will exclaim, Peace and safety, but “sudden destruction” will be the outcome as Russia with its confederated forces will invade the Middle East.

Christ comes before Russia moves south; so how close are we to Christ’s coming?

# The Night of Jacob's Trouble

*"It is even the time of Jacob's trouble; but he shall be saved out of it"*  
— Jeremiah 30:7

When Jacob heard of Esau's men,  
The contest in his heart began,  
A peaceful entrance to the land  
Would be refused by Esau's hand  
Whose angry ways spelt trouble.

And whilst the godless host drew near,  
Vexed with grief, forebodings, fear,  
A great while before break of dawn  
This man of faith was left alone,  
To seek God's help in trouble.

For now the night of woe had come  
Which proved so long and wearisome.  
Would Jacob's faith now fade, or fail?  
Or can *His* strength with God prevail  
Through human toil and struggle?

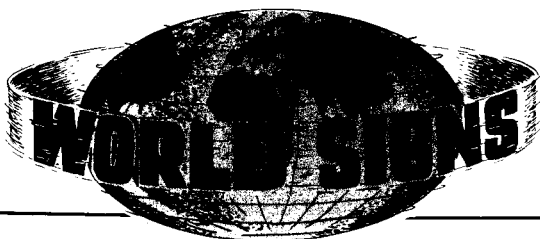
Oh, Israel, look to him who cried  
And fervent supplication made,  
Who, smitten in his thigh yet fought  
Until renamed A prince with God,  
A blessing wrung from trouble.

The lesson reaches to our days —  
In prayer turn to God always.  
Take hold of Him, He will be found,  
Help you a host of foes confound  
In daily fervent struggle.

Until at last the Lord is here  
And answers Jacob's anxious prayer,  
When, at the break of "The New Day"  
Gogue's godless host is chased away  
And ends all Jacob's trouble!

R.A. (Glenlock)





*A remarkable verse in Ezekiel's prophecy (38:5) links Persia (Iran), Libya and Ethiopia with Russia at the time of the end. Each of these three nations obtained its independence following World War 2; each of them, at that time, was closely linked with the Western Powers; each of them, through revolution, has reversed its policy, and today is closely linked with Soviet Russia. So the trend of nations conforms to the requirements of Bible prophecy, and the crisis of the Moslem Powers develops, leading to Christ's return and Armageddon. "When ye see these things begin to come to pass, lift up your heads for your redemption draweth nigh" counselled Christ.*

### **Stirrings In Libya.**

Recent incidents involving the north African countries Libya and Chad are **very significant** in view of Libya's prophetic destiny. Libya has close connections with Russia and hopes in conjunction with that mighty power to extend her influence in North Africa. She has set her eyes on neighbouring Chad.

*Newsweek* reports:

**"Washington has no strategic interests in Chad itself. But the administration does fear that if Kaddafi installed a puppet regime in Chad, he would use the country as a springboard to destabilize America's regional allies, particularly Sudan and Egypt. Other states such as Niger, Ivory Coast and Nigeria would be vulnerable."**

In a further article *Newsweek* commented:

**"Kaddafi marched into the barren sand trap of Chad to feed his own fantasies of a pan-Islamic empire stretching from the Atlantic ocean to the Red Sea."**

If Libya ultimately succeeds in occupying Chad it will make her a neighbour of Sudan, which Bro. Thomas partly identifies with ancient Ethiopia. With Ethiopia linked with Russia, Egypt would be surrounded by hostile forces, fulfilling the requirements of Daniel, for at the point of the northern King's invasion of Egypt "the Libyans and Ethiopians shall be at his steps", marching with him (Dan. 11:43).

As Bro. Thomas in *Elpis Israel* shows, Libya and Ethiopia will be linked together as an ally of Gogue in his invasion of the Mid-

dle East. Libya's current attempts are in accord with its divine destiny and indicates that the prophetic clock is moving on to midnight hour (Matt. 25:6).

### Turkey's Decline

In Brother Thomas' day, Libya was part of the Ottoman Empire which stretched in a wide arc from Turkey through Palestine and Egypt into Northern Africa.

Libya then lacked independent political power so that the predictions of Ezekiel 38 and Daniel 11:40-45, could not take place. They needed the recession of Ottoman influence in those areas. But scripture already had determined an end to the Ottoman Empire. Of the Sultan of Turkey, Brother Thomas wrote:

**"The judgment of the sixth vial is to take away his supremacy and to wrest from him the Dragon's sceptre. This is termed 'drying up the waters of Euphrates'." *Elpis Israel*.**

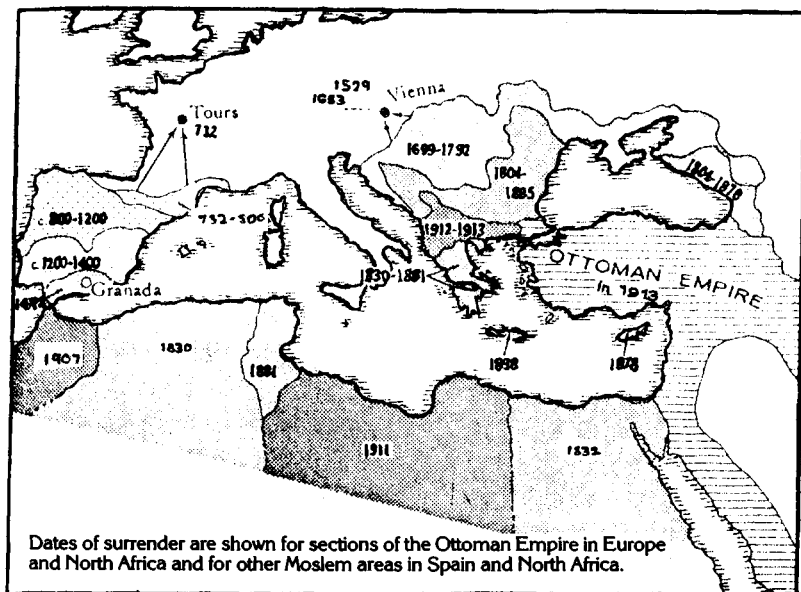
In *Eureka* (Vol. 3 pg. 545) he commented:

**"The Ottoman Turks possessed themselves of Constantinople under the sixth Trumpet, in 1453; and they will be expelled from it under the sixth vial, when 'that determined' shall have had its full effect upon them."**

The drying up of the widespread Ottoman Empire commenced by the Greek revolt in 1830. Slowly over the next few decades, Turkish power waned, and the Empire's borders began receding. In 1882 England annexed Egypt (becoming "king of the south" Dan. 11:40) and finally "pushed" (Dan. 11:40) at Turkey during the First World War.

According to the *Atlas of Middle Eastern Affairs*:

"The Turkish Empire received a number of blows in the nineteenth and early twentieth centuries and was powerless to prevent the revolt or conquest of one province after another. In 1914, the Turkish Empire was again at war, this time on the side of Germany and Austria



against the Western powers. Turkey blocked British access to the ports of Britain's ally, Czarist Russia. In 1915, the British attacked the Gallipoli Peninsula, at the southern entrance to the Turkish straits, but completely failed to break this barrier.

"Western strategy then turned to the east and concentrated on attacking the Ottoman Empire where it was weakest, in Arabia. A common religion had never bridged the cultural and ethnic gap that separated Arab from Turk. For centuries now, the Arabs had resented Turkish rule, and it was not difficult, with gifts of arms and promises of more extensive gains, to stimulate them to revolt. While Western armies attacked the Turks from Egypt and the Persian Gulf, the Arabs themselves accomplished their own 'revolt in the desert'. In this, they were encouraged and led by the now almost legendary figure of T.E. Lawrence — 'Lawrence of Arabia'.

"Dislodging Turkish rule in the Middle East, and forcing the Turks back into Turkey proper proved easier than amicably dividing up their former territory. There were many claimants. . . ."

Australian and New Zealand readers may be interested to learn that Anzac Day Holiday commemorates the part these two countries, as two "young lions" (Ezek. 38:13), fulfilled their part in helping Britain "push" at Turkey during the First World War.

### Libya Emerges

Amongst the claimants to the remains of the Turkish Empire were many existing Arab nations most of which have their destined part to play under the auspices of the sixth vial. In addition there were the Jews who were given a promise by the British Government granting them the right to a national home in Palestine.

In reference to the emergence of Libya, the *Atlas of M.E. Affairs* says:

"The Moslem areas along the North African coast, which had been overrun and converted by the Arabs in the seventh cen-

ture, had long been a law to themselves, and Morocco itself never passed under Turkish control. The lawlessness of these North African territories abetted the intervention of European powers. The French began the occupation of Algeria in 1830, and then Tunisia in 1881. The British, whose interests in Egypt had been increasing since the opening of the Suez Canal, occupied that country militarily in 1880s, ostensibly as a means of collecting alleged debts. Then, in 1907, the French took Morocco under their protection. And in 1911, the Italians, in a new expansionist mood, annexed Libya. The Moslem Empire of North Africa was gone."

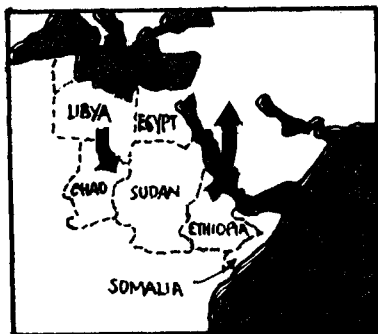
Italian administration of Libya ended with the conclusion of the Second World War (1942-43), and was divided into three areas administered by the British and French. Then in 1952, Libya became an independent sovereign state, a democratic government with a constitutional monarchy. The emergence of Libya as an independent nation was very exciting to Christadelphians who recognised that Ezekiel 38:5 and Daniel 11:43 necessitated such a development. Mohammed Edris as-Sanusi, a leader of one of the three areas under British protection, became King Idris I of the United Kingdom of Libya. In 1953 Libya was admitted to the Arab League, and in December of 1955 became a member of the United Nations.

### Libya Changes Sides

In late 1969 Libya made another move required by the prophetic chessboard. The military staged a coup and the constitutional monarchy of King Idris came to an end. Colonel Muammar al-Kaddafi, the leader of the coup, set up a twelve member Revolutionary Command Council which has since

controlled the country.

Since then Libya has gradually moved into the anti-western orbit of Soviet influence. Today strong links have been forged with the Soviet, and Libya's anti-west and anti-Israel policies have become more virulent.



Moreover the country provides a haven for terrorists who are trained and financed for operations against the West. In this they are helped by the Soviet Union who barter weapons for oil with Libya.

In recent months, Libya has manifested increasing belligerency against Chad on its borders. This also threatens Egypt, and links Libya more closely to Ethiopia. According to Brother Thomas, the area of Ethiopia extends to ancient Nubia or Sudan,

so that, in view of Daniel's prophecy, the agitation of this area is most significant. Ultimately Libya and Ethiopia will join with Russia in an attack on Egypt; but before that event Christ will be in the earth. In *Elpis Israel*, Brother Thomas notes:

**"The Libyans and Ethiopians belong to Gogue's army; and Daniel testifies, that 'the Libyans and Ethiopians are at the steps of the king of the north', that is, they march among his troops" (p. 422).**

The signs are clear to those who can see. The hands of the apocalyptic time clock are inexorably turning. Many of the requirements of the sixth vial have been fulfilled, and the nations are beginning to take their destined positions prior to the battle of Armageddon.

The Lord Jesus Christ said that when ye see these things coming to pass "know ye that the Kingdom of God is nigh at hand" and that your "redemption draweth nigh." "Watch ye therefore" he advised "and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke 21:28,31, 36).

WJM (Woodville)

We walk by faith and not by sight; and because we are weak in ourselves, we may falter and grow weary, faith failing to see at all times clearly the things that are promised, and that are pledged, and that are coming. But the sun shines nevertheless. God remains from everlasting to everlasting; His purpose cannot fail; His word cannot be broken; no tarrying can alter it; no decay of man or failure of human enterprise or perishing of human hopes can affect the root and foundation of the hope that is in Christ. Yahweh's covenant stands fast; it is established in the heavens. At the appointed time the wondrous sequel of Christ's past work on earth will become a fact.



# Anger

*"He looked round about on them with anger . . ." (Mark 3:5).*

It is sometimes thought and often taught that anger invariably is a sin. That is not so. Anger becomes a sin only when it is unreasonable and uncontrolled. "Be ye angry and sin not", warned Paul. And of Yahweh it is said: "He is angry with the wicked every day". Anger, therefore, is a divine characteristic; but because, as yet, we are not sufficiently mature to properly use or fully manifest divine characteristics, we tend to misuse the emotion of anger. We allow it to control us instead of us controlling it.

Anger is a reaction to the way we evaluate a matter, and how it affects those persons or things we value most. There is, therefore, a Godly anger and an ungodly anger. We may manifest anger when our status is under challenge because we think a lot of ourselves; when our word is called in question because we value our reputation; when our carefully planned schemes go awry and we face loss of prestige or of wealth in consequence; or when we feel that the foundations of the Truth are being undermined, or its standards lowered, and because the Truth is our life.

It is neither good nor bad to feel angry. Circumstances or motives determine whether it is one or the other. It can be good and useful if it creates energy and motivation to change a situation or relationship which is bad; or it can be bad if it gets out of control and leads to actions that are inconsistent and are to be regretted. Even in a good cause, anger needs to be controlled. Even in circumstances that justify the manifestation of it, say in defending the Truth, it is a bad thing if it is allowed to rule so completely that the one manifesting it cannot trust his speech, or use the energy generated by it in a constructive way. Obviously if we care enough for something, we are going to feel angry when it is challenged or distorted. If we love God sufficiently, we will be angered when He

is blasphemed, or His truth is ridiculed. We will not be indifferent to such attacks, nor view them dispassionately. Christ loved righteousness and hated evil, and was made angry when those who should have hidden righteousness in their hearts, gave themselves over to working iniquity.

The manifestation of anger, therefore, is normal and correct. But when it arises we must develop the facility of remaining sufficiently intellectually cool to properly use it. Otherwise that which may be commendable in its commencement will become evil in its outgoing. Christ was made angry by the hypocritical silence of his adversaries. They were shrewd and cunning and tested him thereby. His action in doing good in the face of their unfairness and wickedness made them angry, for they had no effective answer or explanation of his wisdom and power. His anger was good; their anger was evil. They saw a man healed of a distressing complaint and hated the Lord for it. Because they could not meet the argument of compassionate help given by the Lord, their anger rose to a fury and they retired from his presence to plot his death. Unreasoning anger got the better of them and dominated them. It so blinded their minds as to what is true and proper that they were prepared to break the Law that they were at such pains to uphold, in order to rid themselves of a hated enemy.

So we must constantly ask ourselves the question posed Jonah: "Doest thou well to be angry?" (Jonah 4:4). In the case of Jebur (Jud. 9:30), the answer was in the affirmative; but his emotion was squandered in a bad cause. David's anger against Nabal was justified; but the object of it was not worthy of his wrath, and so Abigail wisely turned the exiled king from it (2 Sam. 12:5). Moses' anger was formidable (Exod. 32:19), but completely correct. It reflected his feelings as to what the people had done. Nehemiah's anger was proper, and his perfect control of it was commendable and profitable (Neh. 5:6).

Therefore, as Paul warns, anger, even in a good cause, can lead to sin.

Because the flesh is weak, and its emotions difficult to control, it is best to avoid anger. When it dominates us beyond our control it can be cruel (Prov. 27:4), lead to unseemly and unprofitable quarrelling and wrangling (Prov. 30:33); divide those who should be united (1 Sam. 20:30); and lead to folly (Prov. 29:8). Such anger therefore, is the acknowledged mark of fools (Prov. 12:16; 27:3);

and we are advised to avoid the company of the habitually angry (Prov. 22:24).

Uncontrolled anger can blind a person to reason or discretion. His emotion dominates his thought and distorts his understanding. It motivates him to claim that he is "justified" in whatever action he takes. He is "sure" that he is right. Because his mind concentrates upon the object of his anger, and drives away every other consideration, his thinking seems clearer than ever. Actually, his very fury tends to destroy his power of true analysis, and to so block out sound assessment, so that he is unable to place matters in their proper perspective. So his anger gives way to temper, and any appeal to reason is swamped by mere emotion.

Christ was made angry by the hypocrisy of religious leaders who should have known better, and should have guided the people into channels of useful service before God. But though he was made angry on a number of occasions, he never lost his temper. Invariably his reason was greater than his emotion. He remained sensitive to all aspects of the circumstances, and this freed him to act in a way his enemies could not match. The control of anger that he exhibited caused them to lose their temper, and withdraw in a fury of passion that was satisfied by nothing short of his death. In them, antagonism begat anger, and that gave birth to temper which finally found expression in murder.

The Lord "hated" the deeds of the Nicolaitanes; their apostasy angered him (Rev. 2:6), as the earlier apostasy of Israel made Yahweh angry. He commended the Ephesian brethren because they "could not bear them which are evil" (Rev. 2:2). Their emotion was a good thing so long as they kept it under control. What was necessary to do that? Faith. Faith would remind them that the Lord "walked in the midst of the Ecclesias" (Rev. 2:1), and had the ability to control and correct the situation. That does not mean that those rendered angry by the circumstances should impassively do nothing about it, but leave it to Christ alone to perform; it means that the motivation brought about by their anger should find expression in actions he would approve. The brethren of Ephesus were commended because they had vigorously faced up to these errorists. They had "tried them" and had found them to be false, perverting the Word of God. They were commended for this. Their anger had been a useful tool helping the Ecclesia as a whole. The Corinthian brethren likewise were commended when

they were brought to recognise their own failings. They became motivated by a Godly sorrow which so energised them as to “work repentance to salvation” (2 Cor. 7:10). They were roused to anger against themselves: “What carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, what revenge. In all these things ye have approved yourselves” (v. 11).

Therefore, it is good when anger moves a person to correct a fault or a situation; it is sad when brethren attempt to dissipate their emotion by self-justification or by surreptitiously attacking the reputations of others. Certainly, this will not properly assuage anger. Therefore, great care needs to be taken that it does not get the better of us. If a brother can only reprove when he is in a temper, let him, in moments of calmness, first direct his reproof selfwards. “Reprove, rebuke, exhort, with all *long-suffering and doctrine*”, is the Apostolic command. “Long-suffering and doctrine” imply gentle persuasion, much patience, God-like reasoning, under circumstances which to the reprover are difficult and awkward. Yet they produce results.

So anger must be controlled and limited. Paul gives sound practical advice as to how this may be done. He wrote: “Be ye angry and sin not” — and as a means of preventing the latter, he added: “Let not the sun go down upon thy wrath” (Eph. 4:26). This limitation of anger is useful for every situation. Consider a domestic problem. Husband and wife have a quarrel. It leads to anger, and perhaps temper. Both are convinced they are each in the right, and are prepared to warmly justify themselves. As they press their individual viewpoints, their anger intensifies, and the day draws to its close in a fury of bitterness. What is to be done? If Paul’s advice is followed the argumentation and recrimination will cease before nighttime is over. One or the other must swallow his or her pride. Best if it is both; but let it be at least one. And the initiative should come from the husband (1 Pet. 3:7). Let it be done “for Christ’s sake”; because the Word requires it; and as tempers cool the victory won over self will bring instant benefits.

Consider an ecclesial problem. The Truth is under challenge, and it has made us angry. What shall be done? Before the night closes in, share the problem with Yahweh. Take it to God in prayer, speak to Him of it, requesting strength to rise above the problems besetting us at the time. To share such thoughts with



God is to relieve the problem of its power over self. When God is sought in prayer, the indignation and anger may remain, but it will be brought under proper control. The problem will then be revealed as a valuable experience assisting to the moulding of a character fit for eternal life at the coming of the Lord. And the secret of Samson's riddle will be discovered: Out of the strong will come forth sweetness (Jud. 14:14).

### Exhortation

# Offences

*"It is impossible but that offences will come, but woe unto him, through whom they come" (Luke 17:2). Until Christ returns problems will continue, but they can be countered in faith.*

#### From Whence They Will Come

The words of Christ in Luke 17 remind us that offences will be found "within" as well as "without". He says, "It must needs be that offences come" (Matt. 18:7). The context shows he is speaking of the brethren. All who are called are not the chosen. Many are called but few are chosen. The reason of this is that the choice is limited to those who are led by the Spirit of God. "As many as are led of the Spirit of God, they are the children of God." A man who is guided by the ideas communicated by the Spirit through the apostles is guided by the Spirit; for these ideas, in their communicated form, are the power of the Spirit in the world for the effectuation of its work. Now, all who profess the truth do not walk in it, but walk after the desires and inclinations of the natural man. There always are in the truth those who are of the flesh and those who are of the

Spirit. For this reason, offences will come, and "it must needs be." *It is part of the appointed discipline by which the affections of the spiritual are shaken loose from all human ties and associations, and made to rest on the eternal foundation.* It is, therefore, a mistake to look for a perfect community, or to expect that at any time we may reckon on freedom from trouble henceforward. There will be trouble as long as the present state of things lasts. Man is born to it. The fact helps us to take it without dismay or discouragement. Forgetfulness of the fact has worked disastrously, in some cases, when the trouble came.

#### What Constitutes An "Offence"?

But there is the other side: "Woe unto that man by whom they come: it were better for him that a millstone were hanged about his neck and he cast into the sea, than that he should offend

one of these little ones." Here is a great caution to our ways. Let none of us suffer as an evil doer (1 Pet. 4:15). Let none of us be in trouble through misdeeds; let none of us be on the wrong side of the "offences" when they come. It is well to realise what "offences" mean here. Does it mean hurting people's feelings? If so, how shall we obey the command to reprove the "unfruitful works of darkness?" (Eph. 5:11). Christ hurt the feelings of the Pharisees: for it is written that on one occasion, the Pharisees were "offended" when they heard what Jesus said (Matt. 15:12). It is impossible to avoid hurting the feelings of those who are in the wrong in testifying against the wrong. This is not what Jesus meant by "offence". The word "offence" had a stronger meaning in English in the days of King James when the Bible was translated into English, than it has now. It fails now to convey the full meaning of the original word, which is to hurt substantially; to cause to stumble; to bring into mischief. The idea is expressed by Paul when he says, "Through thy knowledge shall the weak brother perish, for whom Christ died" (2 Cor. 8:11). Woe to the man who turns believers out of the way. Here is a lesson of sobering character which wise men will apply in many ways. It is a check against reckless independence of action. We have to consider consequences as affecting others. *We may feel ourselves at liberty to do many things as between ourselves and God, which we shall be deterred from doing if we consider its probable effects upon those who may not discern so clearly.*

It is in this respect that Paul says, "We that are strong ought to bear with them that are weak, and not to please ourselves." He advised the strong-minded brother of the first century not to eat meat in the idol's temple, though to good sense, the idol was nothing, and the meat good, and the temple a beautiful shelter from the weather; because a weaker-minded brother might construe his act into a participation with the idolatry, and might be emboldened to do things which would defile his conscience.

In our days, the duty of consideration for others has shifted from idolatry to the ways of the world. There are many things we might do if we had only ourselves to consider. But when we reflect that our liberty may help to drive back into bondage those who are struggling to be free, it will help us to deny ourselves. If we abandon circumspection in such matters, we shall find at last we have made a mistake. "Am I my brother's keeper?" is the question of Cain, and all who go through life with this sentiment in their mouths will find themselves in Cain's company on the day of straightening. Christ's commandment is "Love one another", and the only thing that will yield satisfaction in that great day, will be the knowledge of having obeyed the commandments of Christ.

### Profitable and Unprofitable Servants

This brings us to a saying of Christ's which is written in the chapter from Luke: "When ye shall have done all these things which are commanded you, say,

We are unprofitable servants, we have done that which was our duty to do" (Luke 17:10).

Several things suggest themselves as we reflect on this. The first is an apparent contradiction between this and that part of Christ's teachings, wherein he says the unprofitable servant will be cast out and the profitable servant only accepted. The apparent contradiction arises from the use of the same word in two connections. There is no real contradiction. The unprofitable servant to be cast out was one who yielded no fruit, who lived in disobedience of his Lord's commands; the "unprofitable servants" of the saying under consideration are those who have "done all those things which were commanded them." The question is, in what sense are those unprofitable servants who have "done those things which are commanded?" The answer is not far for right reason to seek. In the utmost we do in "working out our own salvation," we cannot profit God. The benefit is all to ourselves. God condescends to count our faith and obedience for righteousness; but it is not for any advantage it is to Him. He is pleased with our submission, but not advantaged by it. We cannot advantage Him, for of Him and to Him, and through Him are all things. Consequently, when we come to stand before the judgment seat of Christ with ever so good an account of our stewardship, we can claim nothing on the score of service rendered. It is of the goodness of God we are permitted to serve, and it is of His goodness that service will be rewarded. The highest reason enjoins the at-

titude prescribed by Jesus. After we have done all that is commanded, we have only done our duty and have not profited God. In this sense, the accepted will acknowledge themselves unprofitable servants.

But in this there is no ground of consolation for those who are truly unprofitable. On the contrary, it forbids hope for such; for if those who have "done all those things which are commanded them," are instructed to regard themselves as "unprofitable servants," what is the position of those who have neglected "all those things which are commanded them," and who have made self-interest their rule? If the righteous scarcely be saved, where shall the ungodly and the sinner appear? The answer is plain; "Every man shall receive according to his work." If a man live to the flesh with the flesh which is a perishing thing, he shall die. Only those who live to God, in the full affection of the gospel and submission to all its requirements, may hope for favour in the day of eternal life. This is revealed, and however unpleasant some may find the reiteration of these things to be, it would be no true kindness to speak otherwise. He only speaks the word faithfully who declares the truth without regard to the likes or dislikes of men.

The day will come — yea is at the door, when the importance of these principles will be seen by every eye. It will be seen too late for the majority who "with weeping and wailing and gnashing of teeth," will curse the folly which led them to give a secondary place

to the true sayings of God. Our wisdom is to lay hold of them now, while the long-suffering of God waits as in the days of Noah. Soon our opportunity will be past. Soon will ring in the startled ear of the heedless, the solemn words which have been written a long time for our warning; "When I called ye did not answer; when I spake, ye did not hear, but did evil before Mine eyes and did choose that wherein I delighted

not. Therefore, thus saith the Lord God, Behold, My servants shall eat, but ye shall be hungry; behold my servants shall drink but ye shall be thirsty; behold My servants shall rejoice but ye shall be ashamed. Behold My servants shall sing for joy of heart, but ye shall cry for sorrow of heart and shall howl for vexation of spirit. And ye shall leave your name for a curse to my chosen" (Isaiah 65:13-15).  
R.R.

### War and Peace



## 3. War In Old

## Testament Times

*From the Scriptures, from history and from experience, we learn that in God's arrangements with man there is "a time of war and a time of peace". Old Testament times comprised the former and New Testament times comprise those when saints are to abstain from war.*

### Contrast Between Old and New Testament Times

Under the Old Covenant war entered as largely into God's dealings with Israel as peace does into the obligations imposed under the New Covenant. The warlike aspect of God's character receives much emphasis in the history of the Old Testament. In the song of Moses, God is thus described: "Yahweh is a Man of war: Yahweh is His name" (Exod. 15:3). In the New Testament the

peaceful side of God's character is more prominent. In the closing benediction of the epistle to the Hebrews we read, "Now the God of peace, that brought again from the dead our Lord Jesus . . ." (Heb. 13:20).

The contrast between the Old and the New Testament in regard to war has led to many misunderstandings. But God's mind has not changed in relation to war; neither as some imagine is the God of the Old Testament diffe-

rent from the God of the New Testament. The existence of sin and the collective assertion of its principles in communities and nations has necessitated judicial punishment to be rendered to its perpetrators. Under the New Covenant during Christ's absence, this work is prohibited to the people of God, but under the Old it was a divinely stipulated duty laid upon the people of God's choice to extirpate evil-doers by means of war:

**"When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee . . . thou shalt smite them and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them . . . Not for thy righteousness . . . dost thou go to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee . . ." (Deut. 7:1-2; 9:5).**

From this, God's abhorrence of wickedness may be appreciated, and the righteousness of war made plain when God ordains it as the appropriate corrective to sin. War in these circumstances is in accordance with God's mind, and to refrain from carrying it to its bitter conclusion constitutes disobedience of God and entails His grave displeasure — as Saul learnt after he had failed to completely destroy the Amalekites.

The Canaanitish nations were an example of ungodliness carried to its lowest depths, and this, coupled with the fact that their removal from the promised land was a necessary prelude to its occupancy by Israel, was the reason for the place war had to occupy in the national life of God's chosen people. In order to ensure that the subsequent generations were proficient in the art of war some nations were left in the land:

**"Now these are the nations which the Lord left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan; only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof" (Judges 3:1-2).**

### **God's Purpose Misunderstood By Pacifists**

That God could so arrange for the education of His people in war is not understood by the pacifist who objects to bloodshedding on humanitarian grounds. A higher value is put upon human life than on obedience to God. A study of God's employment of war in Old Testament times helps to dispel this fictitious estimate of the worth of human life when it is flagrantly at variance with the mind of the Creator. As Paul writes:

**"What if God, willing to shew His wrath, and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory . . ." (Rom. 9:22-23).**

The Psalmist expresses — to the horror of sentimental so-called Christians — the legitimate and praiseworthy devotion of faithful Israelites to the pursuance of war as the means of overcoming "the enemies of the Lord":

**"He teacheth my hands to war, so that a bow of steel is broken by mine arms" (Psalm 18:34).**

**"Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight" (Psalm 144:1).**

The so-called "imprecatory" Psalms are frowned upon by professing Christians in peace time (though they find them useful in the other direction in wartime); but these Psalms breathe the

mind of the Spirit, illustrating how war enters into God's arrangements when His purpose requires it, and the co-operation of His servants in the violent suppression of sin when He commands it. The present dispensation is singular in this respect. Before Christ, in times when God was openly active in the earth, He enlisted the aid of His servants in such work. His withdrawal from the scene of human wickedness for a season has been accompanied by the firm interdict against any engagement by His servants in the war of the *Diabolos*. Christadelphians, therefore, are conscientious objectors, not because they believe or teach that war is morally wrong, but because they are people separated from all others, and therefore are not prepared to become involved in the quarrels of the nations. Their relationship to God is valid only as they separate from the institutions of the world about them (see 2 Cor. 6:17-18).

War of course is an instrument in God's hands — not an end in itself as it is so often made to be in the aims and policies of the nations. The occurrence of human wickedness in all its obduracy necessitates war to carry into effect God's purpose. Men do not yield to peaceable persuasion. But even amid the repetition of war in Israel's history it can plainly be seen that war only entered into the life of the nation to facilitate the development of God's purpose.

#### War Related To Sin

Apart from this, war had no place in the glory held out to

God's people; quite unlike the Teutonic legends of warriors who refought their battles by day and feasted by night in Valhalla. David's disqualification from building the Temple on account of his warlike career seems to suggest that war is foreign to the conception of holiness that enters into the very essence of divine worship and service. In one Psalm David himself says, "Scatter thou the people that delight in war", implying that to pursue war as an end in itself and to satisfy the lust of the flesh is abhorrent to the mind of the Spirit. Again with the same feeling the Psalmist writes, "Depart from evil, and do good, seek peace and pursue it"; while in Psalms 37:37 he looks forward to the destiny of the righteous and dissociates them from war which will have been left behind with the passing of sin and death: "Mark the upright; for the end of that man is peace." As also in Psalm 85:8,10: "I will hear what God the Lord will speak, for He will speak peace unto His people, and to His saints . . . Mercy and truth are met together, righteousness and peace have kissed each other."

The nation of Israel although engaging in war at God's command was promised a reward of peace if faithful. The failure of the people so to do brought forth the lament of the Spirit through Isaiah: "O that thou hadst hearkened to My commandments then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isa. 48:18). Thus war was far from constituting the desirable occupation of

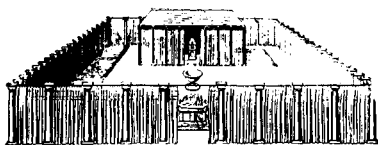
the nation in its promised glory.

That the nation never entered into this state of tranquillity is evidence of the extent of its departure from God. But even the submergence of the people in violent perdition did not nullify Israel's ultimate destiny in a setting of glorious peace, a destiny to be shared by all nations being blessed in Abraham and his seed. "For thus saith the Lord, Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream" (Isa. 66:12). Thus a deep inspection of Old Testament teaching reveals that contrary to popular misconception there is no glorification of blood-shed or exaltation of the sword for its own sake, but an exhibition of these things in their true light as the adjuncts of the reign of sin and death having no

part in the peaceful consummation of the Creator's purpose with the earth. Until that long-promised day dawns, war must enter conspicuously into God's dealings with man. His manifestation in the earth during Old Testament times was accompanied by the use of the sword for the object stated. The military campaigns of Joshua for, example, illustrate perfectly the use to which God puts war in overcoming opposition to His will and in the purging of a land defiled by gross wickedness. God's miraculous co-operation in these wars of Israel foreshadows His future employment of war with a like object through the medium of the second and greater Joshua, that the entire globe may be rid of sinners and their kingdom delivered into the hands of His saints. P.G.

## Christ's Thieflike Coming

As a thief, as a midnight robber, Christ will steal in upon the world. In like manner he will come to many in the brotherhood. But not so to faithful brethren and sisters. To these he will come, not as an unexpected and unwanted intruder, but as a looked-for and longed-for friend. Their attitude will be one of expectancy, although they may not know the day or hour of the event. What is our position in this matter? Are our thoughts fixed on Christ's return? Are we ready and waiting to give him a welcome? Are we confident that when he comes he will account us as his friends? In answering this last question, let us be careful not to deceive ourselves. It is possible for us to believe that we are the friends of Christ when we are nothing of the kind. The Scriptures foreshadow the bitter disappointment — the staggering humiliation — of many who will have been so deluded (Matt. 7:22,23). To avoid such a calamity, let us engage freely in self-examination. It is the only course that will save us. Christ's friends are restricted to those who keep his commandments (John 15:14). "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. 12:50). Do we keep his commandments? His commandments, let us not forget, relate equally to life at home, in business, and in the ecclesia. To be faithful as husbands or wives will not compensate for our unfaithfulness as fathers or mothers; to be diligent and upright in our "bread-and-butter" connections will not give us licence to despise our ecclesial obligations, and so in other relationships. May God help us to be obedient to Him in all these things so that we may not be put to shame in the approaching day of our Lord's appearing.



# Within The Veil

*When we are deeply and continuously engaged in an atmosphere of Divine thoughts, we have neither time nor inclination to plot mischief and play the fool. This is the vocation of vacant minds and idle hands, who know not what it is to enter within the veil — Bro. John Thomas.*

## **Faith Essential To True Friendship**

In referring to two immutable things in which it was impossible for God to lie we are told in Heb. 6:18-19 that we have a strong consolation who have fled for refuge to lay hold on the hope set before us. Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that *within the veil* into the Father's presence.

The reference is to the second veil in the tabernacle which is called the holiest of all, where the High Priest went alone on the day of Atonement once every year to commune with God and make reconciliation for himself and the sins of the people. It was a shadow of things to come as were all the ceremonial ordinances of the Law of Moses. Bro. Roberts comments in *The Law of Moses*:

"No man is acceptable to God who is not characterised by an unhesitating faith in all God's declarations and appointments; or, to put it positively, that the anti-typical holy place is composed of men and women whose first and most powerful moral characteristic is implicit, cordial and childlike belief in the word of God, and resultant conformity to

its requirements, and that faithless and disobedient doubters are no part of the gold of the sanctuary".

How is it possible for it to be otherwise? If man resents unbelief or doubt expressed towards himself, and views it as a personal affront; if he demands confidence and credence from his fellow man as a condition of his friendship — how can we expect the Eternal God, against Whom we have sinned, to have any pleasure in us if we stand aloof in unsympathetic unfaith towards Himself? Or doubt or indifference concerning His promises?

## **Faith Indispensable To Acceptable Worship**

Some are ignorant enough to expect it, if we are to judge by the views and doctrines that are so prevalent in our day; but the truth is not altered by popular misapprehension, however widespread. The essentiality, the indispensability of faith is proclaimed not only by the shining gold in every part of the Mosaic Tabernacle, but by the vision of the Holy City to John in Patmos, "which was pure gold, like unto clear glass," and concerning which it was expressly proclaimed that "the fearful and unbelieving"



had no place therein. God will condescend to man if man believes; but the world is unbelieving, and therefore "the enemy of God". "How can ye believe that receive honour one of another?" enquired Jesus. The position of wisdom is plain, though very uncomfortable, for the time being.

There is little difficulty in discerning the significance of these things when the main fact is held in view, that the holy place represented the holy or separated and reconciled state into which men are brought into this life by divine institutions appointed for the purpose, apart from which they are unjustified sinners, without hope, though recipients of the goodness of God, "Who sendeth His rain upon the just and the unjust". We know who proclaimed himself "the door" of the reconciled state — even him of whom it is testified that "God was in Christ" reconciling the world unto Himself (John 10:7; 2 Cor. 5:19). Therefore we easily recognise Christ in the hangings of "blue, and purple, and scarlet, and the fine-twined linen". In being baptised into Christ, we pass through these hangings and stand in the holy place, constituted members of "the royal priesthood, the holy nation," which Peter alleges the saints to be (1 Pet. 2:9). Those who are not baptised into Christ stand outside the holy place.

### A Pattern Of Harmony

The veil separating the holiest, represented Christ in his mortal nature, as the Lamb of God to take away sin by the rending of the flesh-veil in himself, the passing through which should lead

into the immortal state. Why should the entrance into the holiest be through that which, though holy, is still mortal and imperfect? The answer is that it is the same Christ in another relation. Though it is true that it was the personal Jesus that was represented by the veil, in opening the way into the holiest of all in the sacrifice of himself, it is no less true that it is the personal Jesus that is brought to bear on outside sinners when his achievements are offered by apostolic report to their faith as the means of their introduction to a relationship of favour and hope. Therefore materials representing him are in place, both at the door and in the veil. Christ is as much the door of entrance to the holy state (the present state in Christ) as he is the opener of the way into the holiest (the future state in Christ). He is the door as well as the veil, and the doctrines symbolised by the blue and purple and scarlet and fine-twined linen (symbolising the holiness, God manifestation, sacrifice of flesh, and righteousness) are as much in operative view at the initial stage of a sinner's justification as they are when he stands in the immortal throng of glorified saints at the last, to ascribe salvation, and glory and honour, "to Him that loved us, and washed us from our sins in His own blood."

Sinful flesh in its present form is the barrier to perfect fellowship with the Almighty and will be removed in all those who receive eternal life because they have obeyed Him in faith and obedience now. They will be like Him in nature then if they are like Him in character now. A.F.M. (NZ)

# To Know God

*"Blessed is the people that know the joyful sound,  
they shall walk, O Lord in the light of thy countenance"  
(Psalm 89:15).*

To know God is to walk in His ways,  
To do His will is to offer Him praise.  
To reflect His character we must look  
For Wisdom and guidance from the Holy Book.  
*It's not enough to study and know  
And preach to others the way they should go.*

To love God with all heart and mind,  
Then to love others and be of one mind,  
We must allow time to think upon God,  
These things we have learnt of His love and His rod.  
*Meditation upon all the things that we learn  
Will enable us of Him and His way to discern.*

Our own lives should, in everyday things  
Show consideration for others and the joy this brings,  
Respect for our elders and politeness to all  
Are ways to express what is meant by our call  
*It's the little things we do in our life,  
Which bring forth peace or conflict and strife.*

How can we profess to know God and yet  
Our manners and conduct are such to upset?  
If we know God, we'll seek to apply  
His Word in our actions and not live a lie.  
*We'll teach our children to love one another,  
To seek what is best for their sister and brother.*

But unless by example we show them what's right  
Their behaviour will want, once out of our sight.  
Not only will we have endangered their lives,  
Christ will not know us when at last he arrives.  
*The thoughtless youth often do not know better  
Unless with study and knowledge their lives they do fetter.*

Perhaps we should rather teach them to think,  
So that from the well of wisdom they'll drink  
To know God is to walk in His ways,  
To do His will is to offer His praise.

SD



# LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS  
NEAR AND FAR

Volume Fifty

## Newspaper Cuttings

"I have enclosed some newscuttings. If these are of any value to you in preparing the Magazine, you may have them" — B.M. (USA).

*(Many readers forward us newspaper cuttings from their home-town or country, and we deeply appreciate this thought and service. They are frequently of great value to us — Ed.)*

## Christmas Keeping

"Having increased our understanding . . . for which I am indebted to several brothers and sisters for their help and patience, we separated ourselves from the Abrahamic Faith body. The separation finally came about because 'Christmas keeping' in the meeting was to become part of the December worship. To my dismay since leaving the Abrahamic Faith I have found that a number of Christadelphians also keep this Roman Holy Day. I guess it is lack of deep enough knowledge that prevents one from coming completely out of the Mystery Babylon, the Mother of Harlots, as Jesus so warned in Rev. 18:4: 'Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues'. The very system which conceived the 'mass of Christ' (Christmas) teaches that God exists in

three persons (trinity). This dogma would have one to assume that the Christmas celebration is the celebration of the birth of God! But the Word of God so plainly teaches that, 'before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God' (Psa. 90:2). Certainly there remains much edification in order for many 'to come out of her'.

"This past May, Bro. A. Higham, after receiving your letter of our intent to become part of the Christadelphian body drove some 300 miles and visited us at our home where we spent perhaps 4 to 5 hours in discussion. In August, at the Midwest Bible School, we spent several hours talking with Bre. J. Martin and C. Wiggzell, for which I would like to thank you for your arrangement suggestion. On Sept. 13, after an interview, we were baptised into our Lord and Saviour Jesus Christ at the Kouts Indiana meeting hall. We were both excited and very happy. We pray that our heavenly Father will continue with us in our walk to that everlasting Kingdom as we await our great High Priest and King, our Lord Jesus Christ who shall judge the living and dead at his appearing. We feel strongly that we must labour in the

Lord, and that we must be busy in the house (*Ecclesia*) of the living God. We want to thank you for your efforts and labour in the Lord. We have fond memories of our trip to the Middle East with you which I believe became a great turning point in our lives. We now go forth in our labour in the Lord, praying that we can make our calling and election sure through our Lord Jesus and the abundant mercy of our heavenly Father." — D. & J. W. (USA).

*(Your letter is very stimulating. It is a joy when co-operation with those of like precious faith throughout the world, brings to birth new lives in Christ. Your enthusiasm can encourage and stimulate others, and your exhortation, even in regard to Christmas keeping, can have an impact for good, as others observe your way of life and recognize the validity of what you write. Certainly, as understanding strengthens, so the line of demarcation is made clearer. We agree with you that Christmas-keeping has no part in the worship of the Truth, and hence it is best to avoid any association with the celebrations. Meanwhile, we rejoice with you in the action you have taken, and the path you have elected to tread and which leads to the Kingdom. It has been a*

matter of great pleasure to us that our tours of Bible Lands have been fruitful of such good, for you are not the only ones who have been brought closer to the Truth as a result. Many who had already embraced the Truth have had their faith strengthened as a result; whilst others who had been only partly interested in its teaching have, like yourselves, been induced to look more closely at the Scriptures, and accept Christ as their Saviour in truth. For this we thank Yahweh. May His blessing continue with you. — Ed.).

### The Love of God

"What love the Father hath bestowed upon us that we should be called the sons of God. If Christ is our life, he exhorts us in Phil. 1:9-10 that our love may abound yet more and more in knowledge and all judgment until the day of deliverance. We are urged in Phil. 1:6 to keep on going having the glory always before us. My humble prayer is that you will be given strength from El to carry out your forthcoming studies of *Proverbs*. Written in my Bible are the thoughts of my aged mother taken from Prov. 3:1-10. May we draw nearer to Yahweh and hearken to the life-giving voice of instruction from a Son who 'was heard in that he feared' (Heb. 5:7). May the Word unite our hearts in joy and true happiness as we wait that long expected day when we hope to be granted the health of eternal life instead of our present weak and failing mortal bodies. The work and majesty of Yahweh in a Son will be our joy be-

cause we trusted (see Rom. 11:33-36)." — W.R. (SA).

(Your encouraging letter is deeply appreciated. The "end of year" studies on *Proverbs* were very well received, and profited us as well as others. The warmth of weather did not diminish the enthusiasm manifested. Convened by the Young People's organisation, the conduct of the meetings, in view of the large attendances, was very commendable — Ed.).

### Hands Across The World

"Please forgive my tardiness in answering your letter; it is a pleasure now to communicate with you from the other side of the world. I had put your letter aside, but having now come upon it I decided I would then and there take time to write you, and to thank you for *Logos*. Please accept my sincere apologies for not writing sooner." — S.D. (Canada).

(It is a pleasure to communicate with those of like precious faith throughout the world, and to ponder the mystery of life. So few in comparison among the teeming populations of the world know the Truth that we are very precious to each other. — Ed.).

### Herald of the Coming Age

We have subscribed to *Herald of the Coming Age* for we have found the copies a very great help. However, we do not seem to be receiving them. Would you please check on this matter for us?" — R.K. (USA).

(Copies of "*Herald of the Coming Age*" are automatically included with

"*Logos*" so that you would not receive it independently. We are sure that if you check back you will find that you have received all copies published. — Ed.).

### Depressed

"My subscription is due and I take pleasure in forwarding it. I am a third generation in the Truth and in my eighties; but I feel depressed that so few brethren take an interest in the Signs of the times. Why would the Creator put so much prophecy in His Word if He did not want us to watch these signs as well as our walk and conversation in the Truth?

"And what remarkable signs there are. Libya and Ethiopia turned to the left; Iran being exploited by Russia; and the governments of Western Europe in a turmoil. In the Middle East, the Saudis and moderate Arabs are now willing to acknowledge Israel's right to exist, and seemingly are moving towards the point of fulfilling Psa. 72:9:

They of the wilderness shall bow before him'. They are descendants of Ishmael, and he was 'of the wilderness'. Sheba and Dedan are also part of this territory, and as we see remarkable events taking place, it is obvious that we are on the eve of the Lord's return. I may not live to see all these prophecies fulfilled, but they assure me how wonderful is God's Word, together with the assurance of His love in providing His beloved Son to plead our cause in heaven. Watching and hoping to see that wonderful Kingdom, together with an entrance therein. May our

heavenly Father bless you and give you the health and strength to keep up the good work" — E.C. (USA).

*(I am also a third generation Christadelphian, and with you have seen dramatic events take place in the world, and also adverse pressures brought to bear upon the Brotherhood. One of the most insidious of these pressures is the affluence we all enjoy. This tends to dull the sensitivities of some to the need of Christ, and hence lessen interest in the Signs of the times. That is possibly the cause of the lapse that you lament. Certainly the signs should stimulate our interest, and increase our understanding that Christ's coming is near. And with this in mind, we add the words of Peter: "What manner of persons ought we to be in all holy conversation and godliness" 2 Pet. 3:11. — Ed.)*

#### New Subscriber

"I have enclosed my subscription to Logos. I am interested in receiving *Good Company* and *Herald Of The Coming Age* as they appear, as I find them all of interest" — J.H. (USA).

*(With "Logos" you automatically receive "Good Company" and "Herald of the Coming Age" as they appear; so that in paying for one Magazine you receive three. As this is all air-lifted to you, you will agree that the periodical is reasonably priced. But the value of a Magazine must be in its contents, not in its price, and we try to make Logos a tasty "meal" with a well-balanced diet of spiritual nutriment! If you feel otherwise, do not*

*hesitate to write! — Ed.)*

#### Project

"Our school-teacher asked us to do a project about a city. I decided to do Jerusalem, the city of the great King. We do not have a lot of pictures; and the local travel agent did not have any booklets, so I have written to the Israeli Consul. Would you be able to help me obtain some booklets on Israel? If it costs anything, Mum and Dad said to send them the bill" — J.H. (NSW).

*(I sent you a lovely illustrated book on Israel, Janet, and I hope that it arrived alright. I was pleased to do this, and commend you for thinking of Jerusalem in your project. This is now some time back, but you might let me know how you got on with the project. I am interested in young people who show the initiative you have done — Ed.)*

#### Eyes Failing

"I am a little late in writing to you! My eyesight is not too good now, so I do not think I can continue with *Logos*. I have appreciated the work you have put into it." — W.H.M. (N.Z.).

*(With failing natural powers we must rely more on memory, and even that begins to let us down. We look forward to the time referred to by Isaiah: "They that wait upon Yahweh shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" — Isa. 40:31. Take heart, that time is near at hand — Ed.)*

#### A Little Help

"I know the enclosed

amount does not cover the cost of *Logos*, but it is all that I can afford, and it is a bit better than asking it for free. I have been hospitalised twice during the year, and now get by the help of tablets. I would not like to be without *Logos* which I have had for ten years. I was baptised late in life. I do trust that you will be able to continue publishing, as many periodicals have discontinued due to rising costs". — I.T. (SA).

*(The time is coming when the inhabitants of Jerusalem — and that is where you and I hope to be for a time at least — shall say, "I am not sick" — Isa. 33:24. That Age will see manifest in the earth a far greater health care than the government-sponsored "Medicare" of Australia! Meanwhile, we deeply appreciate your gesture; your letter gave us great encouragement. May the coming of the Lord grant you full health in the bestowal of life eternal. — Ed.)*

#### Thank You!

"Thank you very much for your labours in the Word, and especially during the 'End of the Year studies' on Proverbs. May Yahweh be with you in your work this year, but may it be that our Lord will return that we will be given a place in his Kingdom." — R.D. (WA).

*(Thank you for your encouragement, Ruth. We echo "Amen" to your words — Ed.)*

#### Holocaust

"On behalf of the students, instructors and all our brethren here, I wish to convey to you our most profound thanks and gratitude for sending us

## Volume Fifty

### LOGOS

your very alarming and incisive book *Hope Beyond The Holocaust*.

"The book we find is such an excellent reference material and aid in our common educational endeavours, especially that of our students, I only regret that the one copy we received is too insufficient in terms of the need for it.

"We shall be so indebted to you if you please donate us at least 12 copies. Of course, if you would donate more, the happier we will be.

"Please note that our Bible School has been surviving by faith. It is non-profit non income-oriented. Thus we cannot afford, or have no means to buy, books our students need." — R.N. (Philippines).

*(The books have been forwarded to the Philippines, and we trust may interest others in the saving truths of God's word. The letter was addressed to the "Rev." Brian Day, and the proper status of our brother has been explained. — Ed.)*

#### **The Herald In Esperanto**

"I have just been handed a copy of the brochure *The Man Who Was Promised the World*, and would like to ask your permission for it to be translated in Esperanto, the International Language. This would help to fill an urgent need in the preaching of the Gospel through the medium of Esperanto, particularly behind the Iron Curtain, where there exists an almost unbelievable ignorance of the promises made to Abraham.

"It may be of interest to you to know that I have

recently returned from a visit to Budapest, Hungary, for the 68th Universal Esperanto Congress at which it was possible to stage a display of Esperanto literature relating to the Gospel.

"Altogether, some 5,000 Esperantists attended this Congress, and they came from something like 28 different countries. Of that number, approximately 3-4000 visited the display, and, together with Bre. S. G. Owen (Secretary of the C.B.M.) and D. Brook, we had a marvellous opportunity of presenting the Gospel message to all those showing an interest. A considerable number of them, left their name and address with a request that we forward them litera-

ture in Esperanto, when we returned home.

"I would believe that this occasion would be quite unique, in that it, through the mercy of our Heavenly Father, presented a wonderful opportunity to "open doors" which otherwise may remain "closed".

"You will, incidentally, find a report in the *Christadelphian*, regarding this unusual development in the dissimulation of the Truth behind the Iron Curtain.

"Looking forward to your co-operation in this matter, I send you my greetings in the Name of our beloved Master. — L.E.C. (Vic).

*(Permission has been gladly given. — Ed.)*

#### **Father: Shew Me!**

The evil that I never would,  
Shew me that I surely could,  
Teach me, Father, how to know,  
When from Thy path I wayward go.

When in horror I exclaim,  
That I would never do the same,  
As he or she — then help me, Lord,  
To probe much deeper with Thy sword.

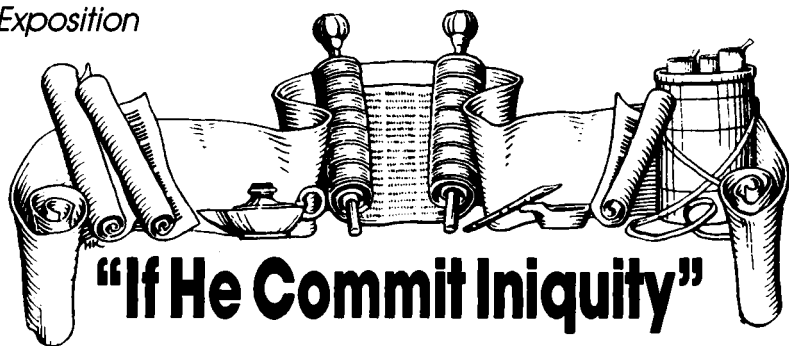
When in trials I would long,  
To shew I'm not the one who's wrong,  
Shew me, Father, day by day,  
The patience of Thy narrow way.

Then as my heart is all laid bare,  
With all its sickness open there,  
And at the sight an agony,  
Of painful weakness overwhelms me.

Then, take me, Father,  
Lift me up,

With all the love that's Thine alone,  
(By no other hand my failures shown),  
In Thy commandments safe I'll tread,  
And in Thy humbling, lift my head.

R.F. (Stirling, W.A.)



## "If He Commit Iniquity"

*A short study of 2 Samuel 7:14 and the fundamental issue of the method and mechanism of transposing meaning from Hebrew into English.*

### Introduction

By this rendering, the AV has caused a poignant and enlightening prophecy about Messiah to become an obscure statement of doubtful meaning and application. In fact, the conditional sense given to 2 Sam. 7:14 by the AV and the hypothesis it creates, has made its application to Messiah impossible *per se*. This problem has arisen due to the inflexibility of scholastic interpretation, of not allowing the context (i.e. the "truth") to dictate the translation; Hebrew meaning is not dependent upon Hebrew grammar but vice versa.\*

This article explains (1) the false premise introduced by the AV and later translators and the problem thus created (based upon an incorrect assumption of which Hebrew word has been used); (2) the most probable meaning of the verse and (3) its relation to Messianic fulfilment.

### Unconditional

The conditional *if* of the AV is lacking from the verse, and indeed, there are no conditions imposed for the suffering of Messiah. His chastisement and eventual death as a pre-requisite to abolish sin, without incurring personal moral guilt, are fundamental to Levitical type ("without blemish") and prophetic utterance ("bruised for our iniquities"). Furthermore, the conditional statement that "if he commit iniquity I will chasten him with the rod . . . and with wounds" is inherently false; an impossible assertion and in fact, a total inversion of the case, cf. the words of Peter: "Who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered he threatened not . . . by whose stripes ye were healed" (1 Peter 2:22-24). Most important within that quotation are the

\* Syntax and accidence are the tools of the grammarian; rules which are used to determine what is meant. These are rules largely connected with Indo-European languages, which are then applied analytically to other languages, e.g. Hebrew, a Semitic language. In other words, Gentile reasoning which is then foisted unsuccessfully on to divine intention.

words "committed himself to Him that judgeth righteously". As the "son" did not commit iniquity (and could not within the scope of God's foreknowledge), the verse, as it stands in the AV is hypothetical and therefore, not a divine utterance. It has established a condition which could never be fulfilled within the purpose of God. In reality, there is no conditional sense implicit in the Hebrew text of 2 Samuel 7:14.

The words contained in the verse are a vital element of the Davidic promise and refer to *Messiah* alone. The previous verse promises, "He shall build an house for My name" and v. 14 begins: "I will be (Heb. *'ehyeh*) to him for a Father". The importance of the memorial name used in the first person must be emphasised. These are words spoken by God of Himself, expressing personal volition and activity, c.f. Luke 1:32-33 . . . "*shall be great*", "*shall be called the son of the Highest*", "*shall give unto him the throne . . . of David*", "*shall reign*", "*holy spirit shall come upon*" (Mary), "*power of the highest shall overshadow thee*", "*shall be born*", "*shall be called the son of God*", "*shall reign forever*" and of his kingdom, "*shall be no end*". Compare these ten phrases with the five in 2 Sam. 7:12-14 . . . "*I will set up thy seed*", "*I will establish his kingdom*," "*I will stablish the throne*", "*I will be his Father*", "*I will chasten him*".

There is also an interplay between references to "Father" and "son" in verse 14 . . . "I will be" — "He shall be"†. Clearly, identity is implicit here between them, and moreover, form statements of intent which do not allow for protasis and conditional assertion.

### Comparison With Psalm 89

The words "if he commit iniquity" are represented in the Hebrew text by the word *b<sup>e</sup>ha<sup>a</sup>wotho*, which indeed does appear to be an obscure form of the verb with preformative and pronominal suffix of a noun. Gesenius (and others) assume this to be a form of the verb *'awon* "iniquity"‡. This cannot be sustained, but in so doing, the meaning is being followed of that given in Psalm 89:32, "Then will I visit their transgression with the rod and their iniquity with stripes". However, it is evident that this was said of "his children" (viz. David's descendants) and not of the "son". This distinction is made in verses 30-31, "If his children forsake My law and walk not in My judgments; if they break My statutes and keep not My commandments". Here the conditional sense is an important historic element in the lineage of David and the throne of Judah. To be sure, in v. 32 the word "iniquity" (a noun) is translated from the text (Heb. *'awonam* "their iniquity"), but the distinc-

‡ Infinitive construct. It has been suggested that *'awon* assumes the meaning of "punishment for iniquity" e.g. Gen. 4:13. This is certainly the case, but this is also assumed to be the consequence of moral guilt and thus, makes its use in 2 Sam. 7:14 impossible.

† The divine name is implicit in this phrase, although not used. The text has *Yihyeh*, commonly "*he will be*".



tion between "his children" and "him" is maintained in v. 33, "nevertheless My lovingkindness will I not take from him". It remains then, to determine what is meant in 2 Sam. 7:14.

### Distortion and Subversion

The word used in v. 14, far from admitting the possibility of moral rebellion by the "son", in fact emphasises both his personal righteousness, and the contrivance of his enemies to prove otherwise. The word belongs to a group of words of widely differing meaning from that of committing iniquity. Consider the following:

(1) *'awah* — a verb, meaning twist or deform.

(2) *'awah* — corresponding noun meaning distortion or deformation.

(3) *'awath* — a verb meaning be bent, be deformed, make crooked.

(4) *'awathah* — corresponding noun meaning ruin, subversion, perversion.

Before the precise application within v. 14 is considered, some examples of the use of the words above in the O.T. should well establish its significance there.

(1) In *Psalms* 38:6 David complains "I am troubled; I am bowed down (Heb. *'awah*)§ greatly; I go mourning all the day long". In this Psalm David emphasises the wretched state of human nature which is under sentence of death, "there is no soundness in my flesh because of Thine anger . . . for mine iniquities (*'awon*) are gone over mine head . . . my loins are filled with a loathsome disease". Again, the words of Elihu in *Job* 33:27 urging Job to repent: "He looketh upon men, and if any say, I have sinned and the right I have perverted (Heb. *'awah*,\* causative) and it profited me not . . ."

(2) The use of the corresponding noun is well known in *Ezekiel* 21:27, where the word occurs consecutively three times, "I will overturn, overturn, overturn it . . ." or more correctly "distortion etc. . . . I have made it" i.e. the total ruin of the kingdom of Judah and its royal house.

(3) It is the second of the two verbs (stative in meaning) which is in use in 2 Sam. 7, and consideration of a few examples of its use in the Old Testament will clarify the idiom of this word. In *Job* 34:12 it is written "Yea, surely God will not do wickedly neither will the Almighty pervert (Heb. *'awath*)† judgment". This is an intensive active form conveying the idea of "make utterly crooked", the same form seen in *Job* 8:3, "Doth God pervert judgment? or doth the Almighty pervert justice?" Other uses include *Job* 19:6 "Know now that God hath overthrown me"; *Psalms* 119:78 "for they dealt perversely with me without a cause"; *Lamentations* 3:36 "To subvert a man in his cause, Yahweh approveth not," i.e. to deprive of justice. This, in fact appears to be the underlying meaning which emerges; consider the following word.

(4) There is also a noun derived from the verb above, of particular consequence to the point at issue. It appears to be used only once, in *Lamentations* 3:59 "O Yahweh, thou hast seen my wrong; judge thou my cause". The word "my wrong" (Heb. *'awathati* "my subversion") sustains the idea of, my deprivation of justice. The whole of the alliterative chapter 3 is of a Messianic context e.g. verse 1 "I am the man that hath seen affliction (by the rod of)‡ His wrath" and v. 60 "Thou hast seen all their vengeance and all their imaginations against me". Throughout the chapter, the subversion of a man in his righteousness is being portrayed.

This brief survey of the words associated with the word *b'eha'awotho* in 2 Sam. 7:14 has demonstrated the idiom in this usage also. In any interpretation of the Biblical text, one is dealing

† Heb. *y<sup>e</sup>'aweth*, Piel of future imperfect "he will pervert" i.e. "make utterly crooked", with negative.

‡ This form is identical to 2 Sam. 7:14 "with the rod of (men)" (Heb. *b<sup>e</sup>shebhet*).

§ The Niph'al (passive); it possibly has a reflexive meaning i.e. "I bowed down myself".

\* The Hiph'il, (Heb. *he<sup>e</sup>wogethi*) "I have caused to be twisted" i.e. "I have perverted".

with inspired writings and the interpretation must be comensurate with established principles of meaning, and clearly this is a causative form of *'awath*. § Moreover, it is in the form of a verbal noun, literally "in his subverting" i.e. in his deprivation of justice, or in the perverting of his right. This is consistent with the events concerning the trial and death of Jesus, cf. Isa. 53 "He was taken from prison and from judgment . . . for the transgression of My people was he stricken . . . Yet it pleased Yahweh to bruise him; He hath put him to grief", (cf. Acts 8:33). The complete verse (v. 14) reads as follows:

"I will be to him for a Father and he shall be to Me for a son, who, in his subverting, I will chasten with the rod of men and with the wounds of the sons of Adam".

This is not merely parallelism to produce a play on the words *'ish* and *'adham* ("men" in the text). It is not within the scope of this article to develop the idea; however the first of the two words has reference to the intellectual man; the man of volition and purpose. The second word is closely associated with the word *'adhamah* "ground", e.g. "and Yahweh formed man of the dust of the ground." The afflictions of

Messiah were twofold; there were the devices of his enemies against him "the rod of men", and suffering simply on account of his mortality "the wounds of the sons of Adam". These both were operative in the perverting of his right and the depriving him of justice; divine judgment of the sin principle, and the same divine judgment which was also operative in favour of his just cause (Acts 2:23-24). Maybe Lamentations should have the final word. . . "O Yahweh, thou hast pleaded the causes of my soul; thou hast redeemed my life".

### Conclusions

(i) There is no conditional element within 2 Sam. 7:14, as there could be no conditions coupled to the suffering of Messiah. The AV rendering is hypothetical and cannot therefore, be a statement of truth.

(ii) The word "commit iniquity" (Heb. *'awon*) is not used in this verse, but the word "be distorted" (Heb. *'awath*) is used, in the sense of subverting the course of justice of a man.

(iii) This is entirely consistent with the Bible's teaching about atonement and the sufferings of Jesus.

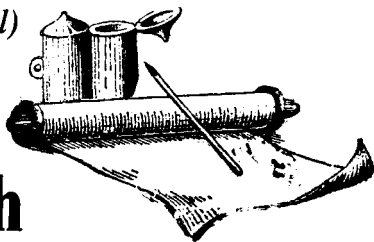
R. Brown (U.K.)

### Editorial Note

Brother Thomas (*Eureka*) renders the verse: "Whom in his being caused to bow down I will chasten with a sceptre of men, and with stripes from the sons of Adam". Adam Clarke renders: "Even in his suffering for iniquity I shall chasten him with the rod of men, and with the stripes of the children of Adam". The words "commit iniquity" are from the Hebrew *'awah* which in the Active Voice signifies to do amiss, to bow down, commit iniquity; but in Niphil or passive voice, as in this verse, signifies something done to one, thus it should be rendered "cause to bow down, to suffer iniquity" etc., as indicated in the article above.

§ The Hiph'il, "caused to be crooked", i.e. "subverted". This is also the infinitive construct (with pronominal suffix) "his subverting" and also prefixed with *b<sup>c</sup>* (in) to produce a verbal noun.

## 6. Sheol In the Book of Isaiah



*The Prophecy of Isaiah is outstanding in the Old Testament. It makes reference to "sheol" nine times.*

### Sheol Used Figuratively

**"Therefore hell (sheol) hath enlarged herself, and opened her mouth without measure" (Isa. 5:14).**

In this place, the prophet uses *sheol* to describe the loss of prestige, the ignominy and dishonour which had come upon the people of Israel. They were spiritually dead, and figuratively would pass into national oblivion as expressed by the prophet. The passage has no reference to a literal grave, and certainly not to a hell of fire.

A further figurative use of the term is in Isaiah 14:

**"Hell (sheol) from beneath is moved for thee to meet thee at thy coming" (v. 9).**

The context of this verse shows that it applies to Babylon, and particularly the king of Babylon (v. 4). Both city and ruler are to be turned into the grave, or overwhelmed with destruction. So unlikely was such a happening that the prophet depicts all the kings that had been previously "turned into Sheol" by the domination of the ruler of Babylon as being stirred by his fall. Such language is highly symbolic. The primary application is to historic Babylon whose king was overthrown and city destroyed; but its ultimate use is to mystical Babylon of *The Apocalypse*. Hence it relates to

the future as the first verses of the Chapter show:

**"For Yahweh will have mercy on Jacob, and will yet choose Israel, and set them in their own land . . . And it shall come to pass in the day that Yahweh shall give thee rest from thy sorrow . . . that thou shalt take up this proverb against the king of Babylon . . ."**

This awaits the future restoration of Israel when this "proverb" or *parable* shall be taken up. As Capernaum was turned into "hell" (Matt. 11:23) by becoming a graveyard of a city as it is today, so shall Babylon the Great of Rev. 17, the great counterfeit system of Christianity, together with its leader, the Antichrist. This system is to be destroyed, that is, it will go into oblivion together with its "king". Isaiah predicted: "Thy pomp is brought down to the grave (*sheol*)" (Isa. 14:11). In other words, the pomp of mystical Babylon, like that of the ancient city, shall be destroyed:

**"Yet thou shalt be brought down to hell (sheol), to the sides of the pit" (v. 15).**

*Sheol* is the place of destruction, here associated with a pit, or the grave into which the dead are turned. There is a contrast between the ambition of the leader of Babylon and his destiny as described in this verse. In v. 13 he aspires to ascend the "sides of the

north” but by this decree he will descend into the “sides of the pit” or the grave. The former is the site of the Temple (Psa. 48:2), the metropolis of God’s future kingdom; the latter is oblivion. The modern leader of Babylon the Great even now aspires to the former honour, but will be overwhelmed in the destruction of Armageddon and its aftermath. Modern Babylon will fall as did its historic counterpart. The ruins of the ancient city on the banks of the Euphrates, like the ruins of Capernaum, are the tomb-like monuments to its fate.

### A Covenant With Death

**“Ye have said, We have a covenant with death, and with hell (*sheol*) are we at agreement” (Isa. 28:15).**

This strange statement describes the attitude of the Jews at the threatened invasion of the Assyrians and Babylonians. When the prophet warned of impending political danger, they treated his words with contempt. They believed the danger would not involve them because they had “made a covenant with death, and with hell (*sheol*) they were at agreement”. These were the words of the rulers in Jerusalem (v. 14). They contemptuously ridiculed the warning of the prophet of impending destruction by claiming that they were in league with death and hell which therefore would not involve them. They had entered into a pact of mutual assistance with Egypt, and believed that this astute political move (as they considered it) would save them from trouble (Isa. 30:1).

But Isaiah warned that their policy would prove “a refuge of

lies”, (v. 17), for Pharaoh and his hosts would “not help nor profit” (Isa. 30:5). In consequence: “Your covenant with death shall be disannulled, and your agreement with hell shall not stand” (Isa. 28:18). Both death and oblivion would overtake them at the hands of the northern enemy.

Today, theories of an immortal soul, and heaven-going at death comprise a similar “refuge of lies”. “Ye shall not die,” is the teaching of the serpent’s progeny to this day, and therefore to such, hell is a place of torture. But the time is coming when all the world will realise the truth, and recognise God as a God of love and mercy, not a modern Molech who tortures immortal souls in a hell of sulphuric flame. Yahweh condemned those who worshipped Molech by delivering their children unto the cruel torture and death demanded by that vile god, and set forth clearly His repulsion of such torture:

**“They have built also their high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into My mind” (Jer. 19:5).**

If it has never “come into God’s mind” that His children should be tortured in fire, why do religious systems teach otherwise? Their doctrine of hell fire reduces Yahweh, the God of love, to the level of Molech, the evil pagan god of ancient times. But, as Scripture clearly shows, there is all the difference in the world.

### Delivered From Hell

**“I said in the cutting off of my days, I shall go to the gates of the grave (*sheol*), I am deprived of the residue of my years” (Isa. 38:10).**

These are the words of faithful

Hezekiah. His life had been unexpectedly prolonged by Yahweh, and this text describes his thoughts during the time of his sickness when he was on the point of death. Of course, it is inconceivable that such a righteous man who had so faithfully opposed the blasphemies of Sennacherib, should be turned into the hell of torture, and hence the translators rendered *sheol* as "grave" and not as "hell"!

Hezekiah well knew that death meant the cessation of life in any form, and that his body would be given over to destruction in the grave. His expressions relate to his belief. Throughout the Psalm he composed after his cure, recorded by Isaiah, he continues to refer to his illness, and express thanks for the mercy of Yahweh in preserving him alive:

**"The grave (*sheol*) cannot praise Thee, death cannot celebrate Thee, they that go down into the pit cannot hope for thy truth" (v. 18).**

Here are three connected expressions: *sheol*, death and the pit. Those related thereto are contrasted with the "living" of the next verse. Why? Because, obviously, those who are turned over to *sheol*, death and the pit are without life, unconscious! *Sheol* is shown to be synonymous with the "pit" that is dugged to receive the bodies of the dead, both good and bad. Those who descend into the pit, or who are given over to *sheol*, certainly cannot "praise Yahweh" as did Hezekiah in life, because death takes hold of them there.

### Debased Unto Hell

**"Thou wentest to the king with oint-**

**ment . . . and didst send thy messengers afar off, and didst debase thyself even unto hell (*sheol*)" (Isa. 57:9).**

It is quite obvious that the "hell" of this verse is not the place of eternal torments, for it describes those to whom it refers as voluntarily debasing themselves to that state; which surely nobody could do, if it were a place of pain and suffering. To what does the verse refer?

Isaiah is condemning certain in Israel for their flagrant wickedness, the manner in which they ignored the requirements of Yahweh. They debased themselves before a pagan king, sending their envoys off to pagan countries to obtain support whilst ignoring the help that Yahweh could give. Some would render the word "king" as *Molech* (the Hebrew word is similar), which would signify that the apostate Israelites worshipped Molech with their ointments and their sacrifices, whilst also sending their messengers to pagan nations to obtain assistance against their enemy. They did this whilst ignoring the help that Yahweh could give.

Accordingly, the text does not refer to death in a literal sense at all. It describes how low apostate Israel could fall in seeking to be relieved of the national problems that beset it. Yahweh's bride (Isa. 54:5) is shown seeking alliances with false gods and kings of the earth. Such actions would ultimately lead to death and oblivion: the destiny of those who flagrantly turned from God in time of need.

B.M. (USA)

*Should Christadelphians Serve In The Armed Forces?*

# Patriotism And The Truth

*This question was asked Bro. Thomas in 1859, and answered by him in typically forthright manner. His clear and positive reply embraces more than mere service and includes principles of patriotism. The question and answer shows that the Christadelphian stand regarding these matters is fundamental to the teaching of the Body, and not merely a convenient doctrine in time of war.*

## The Question Posed

*My Dear and Respected Brother: — There is a question which may soon be a practical one, which I would much like you to consider, and if possible, reply to. It is this: Are we allowed under any circumstances to use carnal weapons? My own belief is that we are not — not in defence even of our lives or property (Matt. 5:39-41); not in defence of Christ (Matt. 26:50-52); nor in the propagation of the truth (2 Cor. 10:3,4). If not, then, for these, can we do so to sustain a worldly kingdom? Are we to be numbered among “patriots” and “loyal subjects” — we, who profess to be strangers and pilgrims on the earth; citizens and children, not of Halifax, Edinburgh, London, or New York; but of Jerusalem which is to come?*

The Church of Christ, composed of a people taken out of every nation, cannot be found in the opposing ranks of armies of these nations, killing and destroying one another. But when the Christian is pressed to serve, how then? Can he under these circumstances draw his sword, and go forth with the armies of the aliens to do battle for their cause? or must he refuse to do so? A reply from you would be very acceptable; as in the present position of national affairs, it is a most interesting matter to us here.

No doubt, 1860 will come pregnant with astounding events, rumors of wars, and then the dread reality will burst upon us. But when ye see these things be not troubled. We have no continuing city. Our hopes are not linked with the safety and welfare of any Gentile city or kingdom. Come what may, we know that all things will work together for good to them that love God, and are the called according to His purpose. Persecution, tribulation, famine, the sword, &c., shall not separate God’s chosen ones from the love of Christ. While, one and all these things try them and prove them to be worthy of a place in their Father’s house.

The brethren and sisters, many of them at least, unite with me in wishing you health and strength to contend for the faith once delivered to the saints.

Yours affectionately, J. R. Lithgow.

## The Question Answered

Our conviction is that Christians should leave the devil to fight his own battles; and that if he sought to compel them to serve in his ranks, they ought to refuse to do so. He may fine them or put them in prison; but in these times, and in a Protestant and “free country,” will hardly venture to put them to death. The devil cast some of the Smyrneans into prison for disobeying him, which was allowed of God that they might be tried (Rev. 2:10); and the like may be permitted again. But it is better to pay his fines or

to be imprisoned by him, than to serve him in his wars. Let the potsherds of the earth strive together, and Christians stand aloof. Shall the devil draft me into his United States armies, and brother Lithgow into his British force, and we, brethren in Christ, meet in deadly conflict to slay one another in the devil’s interest? Perish the thought! Episcopals, Presbyterians, Methodists, Baptists, Campbellites, Papists, and such like, can slaughter one another for their country’s good; but Christians? No, never! We have no “patriotism” and are

“loyal” to no Gentile government under the sun. *Patriotism* is love and zeal for one’s native or adopted country right or wrong; and *loyalty* is firm and faithful adhesion to a king or sovereignty. Our love, zeal, and loyalty for the British daughter of the Italian Jezebel found expression some twenty-five years ago in a solemn renunciation of her authority; and in obeying the gospel of the kingdom in 1847, we gave in all the love, zeal, and loyalty we have at command, to Jesus of Nazareth, the King of the Jews. As Christians, therefore, we are his slaves; for he has bought us and all we possess, with his life-blood. We have no love, zeal, and loyalty for any other country and government than his. We only temporarily sojourn under Gentile governments as necessary evils for the time being; desiring no honors, or emoluments at their disposal; willing to render to Caesar the things which are Caesar’s; and living peaceably under his supremacy until *King Yahweh Tzidkainu* appears in power and great glory, when we shall heartily unite with him in grinding them to powder, and sweeping them as chaff before the tempest.

Yahweh’s kings and priests ought not to be marshalled with the sinners of the world, whose “dearest interests” for the which they fight, are the things which perish. Their dearest interests may be worth their fighting for; but they are too inconsiderable for Christians to regard. If ever there was an occasion when the patriotism and loyalty of Christians might seem to be in demand,

it was when the Romans invaded Judea and besieged Jerusalem. Did Jesus in predicting this event, exhort Christianized Jews to be patriotic and loyal to the State, and defend with their lives and fortunes, on the Gentile principle *dulce et decus pro patria mori*? Nay. On the contrary he said, “Let them which be in Judea flee into the mountains; let him who is upon the housetop, not come down to take anything out of his house; neither let him who is in the field return to take his clothes.” Thus they were exhorted to abandon all in their houses, property and kin, and flee for their own lives, which, being Christ’s, were much more precious than the unbelievers they left behind. If an enemy come against Halifax, Edinburgh, London, or New York no doubt God will have sent him for the well-deserved punishment of the devils they contain. Shall we Christians assist said devils, *alias* “rowdies,” “dead rabbits,” “plug uglies,” “owls,” “hungry and trading politicians,” papists, and all the adherents and supporters of all the names and denominations of Protestant blasphemy — shall we assist them with pike and gun to resist the hand of God that smites them so deservedly? Nay, verily. Let us leave them to their deserts and flee. We might lose our property, but no matter. We save our more precious lives, and are not punished with such a base and ignoble multitude.

When the King comes we will be patriotic for the land covenanted to the fathers. The Holy land is ours, and for that we shall fight; and in the conflict

“tread the wicked as ashes under the soles of our feet” (Mal. 4:3). Until then, we shall give Caesar, or the devil, his due; but not our patriotism and loyalty, which are God’s, to defend his perishable goods, chattels, and effects.

But then, says one, they will call us cowards? Who? The blind subjects of Satan’s kingdom? What enlightened and independent Christian would care a straw what such poor miserables say? Any dog of a Gentile, whether a street or congressional rowdy,

has brutality enough to bark and bite for the gratification of his malignity; but few, very few, of mankind have the moral courage to face authority, and refuse to fight because God for a time forbids it, either for the avenging of ourselves, or the defence of property against the public enemy. There is neither glory nor profit in dying for Satan; therefore our sentence is, refuse all soldiering in the devil’s ranks, and leave the consequences to God.

J. Thomas



## A Troubled World

*The antediluvians thought Noah mad, to predict a deluge, and prepare an ark. “They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark — and what then? “The flood came, and destroyed them all”. So it was, too, with the cities of the plain. “They did eat, they drank, they bought, they sold, they planted, they builded”. And nature seemed to smile on their pursuits. The sun rose as usual on the morning of their overthrow. Scripture notes this. “The sun was risen upon the earth when Lot entered into Zoar”. What ensued? “Then Yahweh rained upon Sodom and Gomorrah, brimstone and fire from Yahweh out of heaven; and He overthrew those cities”. “But what is all this to us?” some may perhaps inquire. Let our Lord himself reply: “Even thus shall it be in the day when the Son of Man is revealed”. — J. Thomas — Herald Of The Kingdom.*

### **The Nile: A Dying River**

All avenues of human endeavour and experience testify that civilisation is rapidly approaching doomsday. The

dramatic international developments, such as the growth of Russia and its increasing belligerency, clearly demonstrate this. But it is also evident by less promi-



nent incidents of national or international significance.

Egypt is destined to be humbled in preparation for being incorporated into the Kingdom of Christ. "Yahweh shall smite Egypt; He shall smite and heal it; and they shall turn even to Yahweh" (Isa. 19:22). Concerning this judgment, Yahweh through Ezekiel declares: "I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia" (Ezek. 29:10). These words are better rendered: "from Migdol to Syene". Migdol was adjacent to the Mediterranean whilst Syene, on the border of Ethiopia, is modern Aswan, site of the Nasser Dam.

When the Dam was built, it was hailed as a triumph of science and engineering skill. Today, Egyptians are not so sure of its real value. The vast stretch of water (over 300 miles long) has had its impact upon the atmospheric conditions, whilst its heavy weight has caused minor earthquakes.

Moreover, it has upset the balance of life throughout Egypt. Through man's interference with Yahweh's methods of irrigating the soil of Egypt, the Nile, the lifeline for millions of people, is slowly dying.

Modern technology is not only polluting its lower reaches but also has brought to an end the annual flooding which, in the past, cleansed the river and revitalised the soil. Now the river harbours a small snail that can prove extremely dangerous to life.

Moreover the Dam has drastically curtailed the extent of water life, and has disastrously reduced the once profitable fishing industry of Egypt.

It was built to control floods, irrigate the fields and generate power. In large measure this has been accomplished, but its blessings have proved deceptive.

Salt, once washed away by the yearly flood, is now prevented by the Dam from doing so, and present irrigation methods bring the salt to the surface. Previously the yearly flood swept down about 40 million tonnes of enriching silt to the Nile valley every year, adding to its productivity. That no longer occurs, and Egypt is the poorer for it.

But greatest problem is the Dam itself.

Already cracks have appeared in the walls as the result of minor earthquakes, brought about, it is claimed, by the heavy weight of water created by the Dam. It is significant that Ezekiel warns of an epoch

of destruction that shall sweep down from Aswan (Syene) to Migdol, towards the Mediterranean.

Obviously when the Great Earthquake occurs that will split the Mount of Olives, Egypt will be affected. The reverberations of it will extend to all parts of the world (Isa. 2:21) including Egypt, and may well destroy this splendid monument to man's folly. Let the huge walls of the Aswan Dam be shaken out of position, and a devastating and irresistible rush of water will sweep down the Nile valley, through the land of sin, cleansing it from the pollutions that today seem incidental to it. Such a catastrophe is suggested by the prophecy of Ezekiel, and man, by constructing this Dam has made it not only possible but inevitable.

But it will make way for a glory such as Egypt in its richest moment has never witnessed (see Isa. 19:24-25).

### Increasing Population Of Israel

There are many people who are ready to derate the revival of Israel and predict its imminent collapse. That Israel is to be humbled by reverses before being fully elevated in the Kingdom of God is obvious from Scripture. But equally obvious is the fact that the State of Israel will survive until the coming of the Lord when it will be changed to a theocracy. Meanwhile, in spite of economic stress and international pressure, the population of Israel continues to advance, and according to the Israeli Central Bureau of Statistics last year increased some 78,000. Present population is 4,140,000 of which 3,430,000 is Jewish, an increase of 58,000 over 1982. The non-Jewish population rose by some 20,000 to 710,000. Throughout the Western World the birth rate is declining, but not so in Israel. In spite of problems and trouble "the fertility rate of Jewish women continued to increase in 1983, reaching an average of 2.85 children per woman. On the other hand, among non-Jewish women, there was a continued downward trend in the fertility rate, with an estimated average of 4.65 children per woman, as compared with 4.97 in 1982". The birth-rate of Israelis is much higher than that of most Western countries throughout the world.

The time is coming when the borders of the Land will be extended to provide scope for the nation of the future, governed by immortal rulers. Then the words of the prophet will be fulfilled: "The children

## Volume Fifty

which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me; give place to me that I may dwell" (Isa. 49:20).

Already, in measure, Israel is saying that, as it moves into the area of the West Bank.

### "Prayer Boat" Constructed

At a cost of nearly \$1m, a wealthy South African has prepared a "prayer boat" named *Maranatha*, or *His coming!*

The idea is to use the luxury 22-metre boat to tour the Indian Ocean, carrying evangelists to the islands to teach people how to pray. The interior is fitted out in yellowwood estimated to be about 1,200 years old, and every luxury is being built into the vessel.

What a contrast to the Lord who had "nowhere to lay his head", or to those men and women of faith "of whom the world was not worthy", who "wandered about in sheepskins and goatskins, being destitute, afflicted, tormented" (Heb. 11:37). Prayer assumes its greatest urgency and power when flesh is in want; whilst, on the other hand, affluence does not lead to God. Whilst it is good to use money to further the cause of Truth, and no harm is found in using the blessings of Yahweh in legitimate avenues, the evangelists on their luxury boat are not equipped to teach the people the meaning of prayer, being themselves in ignorance of the power of Truth. Truth and Prayer go hand in hand. Paul taught: "Through him (Christ) we have access by one Spirit (the Truth — see Eph. 6:17) unto the Father" (Eph. 2:18). The Truth filters prayer, teaches us for what we should pray, and converts mere words into expressions of power. A \$1m luxury boat is not necessary to teach the meaning of such.

### The World At War In Peace

Today, at least 15 small wars rage around the globe, plus a score or more lesser conflicts.

Almost 300 such wars have been fought since World War II, according to the British authors of *The War Atlas*, a new book outlining four decades of military conflict.

Although the great powers have not clashed on the battlefield for 38 years, almost half the current wars could be classified as proxy battles — waged between local forces armed and encouraged by rival superpowers.

In this world of rising costs, human life itself is becoming of less value as fighting, violence and war erupts in various parts of the globe. During the reign of Queen Victoria, the Great Exhibition of London was designed to bring together antagonistic nations in peace. No more would they go to war! But, no sooner had it terminated than war broke out; and the world has not been free of it since.

In commenting upon the moves for world peace in his day, Brother Thomas wrote in *Elpis Israel*, p. 385:

**"The Bible is the enlightener. If men would not be carried about by every wind that blows, let them study this. It will unfold to them the future, and make them wiser than the world. The coming years will not be years of peace . . ."**

With his clear concept of Bible prophecy, Brother Thomas could thus clearly anticipate the future. Christ alone can bring peace. Peace of mind is the heritage of his followers now (John 14:27), and world peace at his coming when he will assume the title of Prince of Peace (Isa. 9:6-7).

### Many More Mouths To Feed

The population of the world rose by 82 million in the past year to an estimated 4.7 billion, up nearly 1 billion in a decade, the US Census Bureau claims.

That means that there are 82 million more mouths open and squalling to be fed, though, at the same time, world production of basic foods is declining.

Less-developed countries are growing at a faster rate than those of developed areas, the bureau claims. The Third World is rapidly increasing in numbers and so adding to the population problems. Five nations now account for slightly more than half of the world's population: China, India, the Soviet Union, the US and Indonesia. During the past year, India added 15.5 million people to its population, the highest increase of any nation! China came next with about an increase of 15 m; Indonesia with 3.3 m; Brazil with 3 m; and Bangladesh with 2.9 m.

In contrast, Europe added only 1.5 m, and five European nations — East Germany, Hungary, Denmark, Malta and West Germany actually declined in population.

The problems of world population are graver than those of World War. They will involve the nations in a crisis that is inevitable.

## Question Answered

# Was Mary Magdalene The “Sinner” of Luke 7:39?

D.F. (NSW) asks: “Why do people identify Mary Magdalene with the ‘sinner’ of Luke 7:39? If they are incorrect in so doing, a great wrong has been done to the memory of a gracious woman. It is true that it is said of Mary that the Lord cast out of her ‘seven devils,’ but this could mean a very malignant form of mental sickness, and not moral depravity. As the number ‘seven’ implies completeness, I believe that Mary’s sickness was complete, or incurable. She was desperately ill. Jesus cured her. If she had been completely insane, she could hardly have been ‘a sinner’ in the sense expressed in Luke 7:39. She, poor woman, was apparently a woman of the streets. By the grace of God, through the Lord Jesus, her sins were forgiven her. Mary Magdalene was Lazarus’ sister, and she likewise anointed the feet of Christ, as had this other woman, I cannot therefore identify them as one, as so many students do. I believe that Mary had been restored to health from a terrible sickness, and in her love and gratitude she followed him, and ministered to him of her substance. We know the family house (that of Lazarus, Martha and Mary) was always open to Jesus when he was in the vicinity. I would appreciate your thoughts upon this problem: Was Mary Magdalene and the ‘sinner’ of Luke 7:39 the same?”

*Answer:* Because Mary Magdalene is referred to in Luke 8:1-3 as having been cured of “seven devils,” it is often assumed that she is the “woman” spoken of in Ch. 7:36-50. In the absence of any statement to that effect, we incline to an opposite conclusion. All we are told concerning Mary is that she was healed of a malady termed “seven demons” (Mark 16:9; Luke 8:2; Gk. *daimon*). This term probably relates to a mental affliction as in the case recorded in Matt. 17:15,18. There is nothing to suggest that she was ever a woman of evil character, as is implied in the term “sinner” with which the woman in Simon’s house is identified (Luke 7:36-50).

We conclude that Simon’s visitor is completely unidentified, and no warrant exists for linking her with Mary.

Because Mary of Bethany similarly anointed Jesus’ feet, some suggest that she was the “woman” concerned. Although there are a number of points of similarity, a careful reading will reveal that two separate incidents are involved. Luke records an incident early in Jesus’ ministry, in the region of Galilee. Matthew, Mark and John record an incident in Bethany, in Judea, shortly before the last Passover (Matt. 26:2,6; Mark 14:1,3; John 12:1).

Our conclusion is that the “woman, a sinner,” Mary Magdalene (i.e. of Magdala), and Mary of Bethany, were three different women, who experienced three different aspects of the Great Salvation, as portrayed in the ministry of the Great Deliverer. One was healed of a mental affliction, one was forgiven her moral transgressions, one witnessed deliverance from the physical corruption of her brother through him who is the Resurrection and the Life. Our hope is to experience these three aspects of redemption in the resurrection at the last day.

Thus whilst we agree with our correspondent in her interesting letter that Mary Magdalene cannot be identified with the “woman, a sinner,” we further suggest that a mistake is made if Mary Magdalene is confused with Mary of Bethany. They were two separate women who

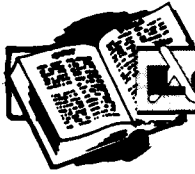
ministered to the Lord — a service that sisters can still provide in ministering to the needs of the Truth, and those who labour therein (Eph. 5:22).

One final interesting item. Mary Magdalene was perhaps the most warm-hearted of all the disciples of the Lord, doubtless recalling with deep gratitude the great benefit she had derived from him. At great personal inconvenience she attended to his needs during his ministry (Luke 8:2), and was with him until his death, undeterred by the hostility of the Lord's bitter enemies (Luke 24:10). In contrast, the Jews of Magdala (from whence she came) manifested greater coolness towards the Lord's ministry than many others. The Lord crossed the Sea of Galilee to visit the town (Matt. 15:39), but was repulsed with such hostility that he immediately withdrew therefrom (Matt. 16:4). It must have provided some compensation for the Lord to have such a warm-hearted disciple from cold Magdala, showing that in spite of the hostility of flesh, his labours are not without fruit.

## The Rainbow Angel

When the angels of the Lord's power shall have finished the gathering of the saints from one end of the heavens to the other, they will have collected together "a cloud of witnesses" by whom will be concentrated in one general assembly the living history of all ages and generations. There will be Abel, Enoch, Noah, Shem, Abraham, Isaac, Jacob, Moses, Elijah, David, Daniel, John, and all the prophets and apostles, with a multitude beside, that no man can number; all in their day intelligent in the word, and zealous for the truth, in the service of which many were accounted fools, and many lost their lives. But now that the Ancient of Days has come to Sinai, and they are gathered unto him, and approved on the ground of having continued in the faith, rooted and settled, and not moved away from the hope of the gospel; they are transformed, and become like Christ Jesus in all things, except that he is pre-eminent in rank and authority. They are "equal to angels", who excel in strength. Now reader, ascend with me into the Mount of the Elohim, and from the top of the rocks look into the open spaces of this elevated region of the peninsular; what seest thou outspread before thee? What but the goodly tents and tabernacles of the "Holy Nation", the "chosen generation", the "royal priesthood", the "purchased people", the "Israel of God!" Are they to remain here permanently encamped in the elevated region of the peninsula? No, the wilderness of Sinai is only the place of gathering where the saints are organised, and developed into this mighty angel. They are the swift cloud upon which the Spirit rides. In their camps, they are but waiting for "judgment to be given to them", that they may go forth and "take possession of the kingdom under the whole heaven" . . . . We do not know whether the number of saved is completed — whether the 144,000 is made up. If the kingdom and empire of our Lord demand this symbolical number of righteous men for the administration of its affairs, they must be angled for. It may be that two only are wanted to complete the number; and how can we tell if the two are to be found in an audience of six thousand, or of nine persons? We ought, therefore, to go to work with as good a heart in reasoning with the few as with the many; for after all the many are only called; it is the few who are chosen.

*Eureka*



APRIL, 1984

*From the Editor**Volume Fifty*

# “Ye See Your Calling Brethren . . .”

**P**AUL invited the brethren in Corinth to observe that the call of God is not to the outstandingly learned nor the so-called brilliant of the world, not to the mighty and noble according to the flesh, but rather to those who may be despised by such. The wisdom of the world, which is foolishness to God in view of His far greater understanding of all things, blinds the eyes of those who glory in it, to the far more powerful knowledge found within the saving truths of the Gospel. Hence the call is to those who are humble enough to trustingly believe God. Elsewhere, Paul marvelled at the depths of the wisdom of God (Rom. 11:33), which, nevertheless, is expressed with such lucidity and simplicity as to be within the ability of any to grasp. The most profound philosopher, the most skilful scientist cannot open the way to life eternal; but the Gospel does for the lowliest of men. Nations may devise the means of placing man on the moon, but they fail to control moral waywardness, adequately feed earth's teeming millions, or conquer mortality. The simple Gospel shows how this can and will be done; and is expressed in basic terms, easy of comprehension.

Fundamentally, the Truth is simple. It requires no unusual qualifications to apprehend it. Ordinary mental capacity, coupled with practical good sense, is all that is needed. It is the “poor of this world, rich in faith” whom God will choose for the Kingdom (James 2:5). The development of faith is all important, and this needs the trusting characteristics of little children manifested by mature adults: men and women who are so emptied of their own importance that they are prepared to accept God at His Word and to be filled with the power of its teaching (Matt. 18:3-5). For a

learned man of the world to accept the Truth requires that he step down from the lofty perch of his conceit, and "receive with meekness the engrafted word" which alone can save him (James 1:21). One of the miracles of the Bible, the genius of God's revelation to man, is that the Truth, though profound and "high above man's thought" (Isa. 55:9; Eph. 3:20), is expressed in language that the lowliest can grasp. This reduces learned and unlearned to a common level. The arrangement is exceedingly distasteful to the flesh, which dotes on distinction, and tends to be dazzled by the parade of knowledge, and worship at the shrine of worldly ability. God's method, however, is the humbling of the creature, "that no flesh shall glory in His presence" (1 Cor. 1:27-29). "Thus saith Yahweh, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I Yahweh exercise lovingkindness, judgment and righteousness, in the earth; for in these things I delight, saith Yahweh" (Jer. 9:23-24).

What a delightful God to worship! How kind, thoughtful and understanding to thus condescend to supply the need of the lowliest among us. A Father-God, Who has the same care for His children as the most thoughtful parent has for the children of his love. Therefore, in the worship of Yahweh, worldly wisdom is more a hindrance than a help. Whatever advantages it may give are outnumbered by its disadvantages. In most cases, mere academic knowledge inflates, and inflation blinds. It "puffeth up", declared Paul (1 Cor. 8:1), and lacks real power (v. 2). The greatest minds, with all their knowledge, only scratch the surface of full understanding even of physical creation. Can they explain the mystery of life? Or tell why we are on the earth? They cannot. Yet the little knowledge they undoubtedly have, blinds their minds to the simple, saving truths of the Gospel, or the need and power of faith. Consider man's boast of "conquering space". As great as man's achievements may be, in view of the illimitable distances surrounding the earth, his "conquest" has only just begun. He has reached the stage that humanity arrived at when the tower of Babel was built to "reach unto heaven". At that point, God intervened, the angelic comment being: "This they *begin* to do, and now nothing will be restrained from them, which they have imagined to do" (Gen. 11:6). The carefully devised plans of flesh, based upon the then latest scientific attainments, were defeated by the simple

process of confounding the speech of those who previously co-operated to defeat the Divine purpose to "subdue and replenish the earth". Man has never recovered from what God did then. The nations still fail to communicate effectively, mainly because of language barriers; and that simple fact is contributing to modern nations walking the way to Armageddon.

Mere worldly wisdom is a snare, inflating flesh which in its pride challenges even God; blinding the eyes to salvation in Christ. The Truth is not designed for those who glory in such, but for those who are sufficiently humble to accept it, and meek enough to be motivated by it. In them, through the simple process of the Word, the greatest miracle takes place: characters changed so as to manifest God in flesh. The greatest scientist, the most profound philosopher cannot match that amazing development; but an earnest Sunday School student can reach upwards to it. Paul invited the brethren to observe that astonishing miracle in the members of their local Ecclesia: "Ye see your calling, brethren, how that not many wise men after the flesh . . ."

In his preaching, Paul catered for such, and speakers today need to strive to emulate his example. In his discourses he avoided the involved language of sophisticated knowledge, and proclaimed the Gospel in simple, straightforward terms. "I came not with excellency of speech or of wisdom, declaring unto you the testimony of God, for I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power, that your faith should not stand in the wisdom of man, but in the power of God" (1 Cor. 2:1-5).

Paul's direct, forthright, clear expositions powerfully moved humble men and women who were in need of God, even though, at first, they may not have recognised their need. He brought Christ to them by both word and action, so that Christ, in turn, was "formed in them", providing new motivation in their lives (Gal. 4:19). His methods should be emulated by speakers today. There is need for them to ponder the type of people who make up most of the audiences they address, and so aim at clarity and simplicity in expression. Involved phrases should be avoided. The most profound subjects can be set forth in clear, uncomplicated terms that leave no doubt in the minds of the hearers as to what is meant. This

demands much thought, careful preparation and selection of material, and disciplined use of words. Among other things, it requires that the speaker carefully consider the ability of the audience to absorb his exposition; and for him to adjust accordingly. Do the words used actually express his meaning? Are they couched in direct phrases and terms that clearly convey his intent? Can they be made a little more specific, direct, clear and simple?

Such preparation needs careful thought and time. But when Paul wrote: "Ye see your calling brethren . . ." he desired those whom God has placed in the position to expound, to take heed to the type of persons whom they are set to teach. The effect of giving added attention to this will be profound. Ecclesias will be properly "fed" by what they hear and study. The sincere thoughtfulness of the speaker in considering the needs of his audience and condescending to supply it rather than setting forth some involved theory expressed in confusing terms, will draw individuals closer to him, and warm up the fellowship that unites them as one by the truth mutually understood and loved.

In contrast, Paul deprecated those who "desiring to be teachers of the law; understood neither what they said, nor whereof they affirmed" (1 Tim. 1:7). He exhorted Timothy to provide an example of what is required: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee" (1 Tim. 4:13-16).

To express Truth simply to others, we must first simplify it for ourselves. This requires that we first grasp the significance of Scripture before we can convey it to others. Fundamentally, the purpose of exposition is to bring the hearer to Christ (John 10:1-2). Preaching Christ is not necessarily preaching *about* Christ. Preaching Christ is bringing Christ before others, so that they hear *him* (John 10:27); preaching about Christ is outlining what the Bible says about him in a detached manner. If we have really taken Christ into our hearts, our preaching will reflect the urgency of his message. That is what Paul stated in writing to the brethren in Rome. His words do not come out so powerfully in the A.V. as they do in the R.V. That is due to a difficulty of translation. In the A.V. Paul is represented as writing: "How shall they believe in him of whom they have not heard?" (Rom. 10:14). The Revised Version changes this, and presents what Paul actually wrote:



“How shall they believe in him *whom* they have not heard?” The A.V. suggests that hearers are not likely to believe unless they have heard *about* Christ, which is true enough; but Paul went further than that: he declared that belief, or faith (as the word signifies), is best developed by hearing Christ himself.

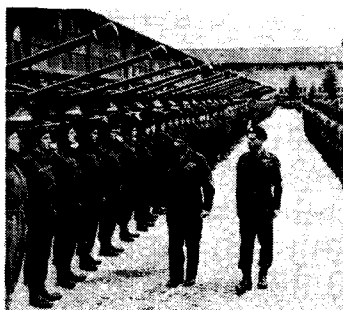
How can Christ be heard today? Certainly not personally. But Christ can speak through one who conscientiously takes his words, makes them his own, and expresses them with the care and consideration the Lord manifested when addressing others. Many in Corinth failed to do that. They dabbled in Greek philosophy, and endeavoured to set forth the Truth in a manner culled from the schools of the day. They failed to present Christ, and so their expositions lacked virility and power. In these closing days of the Gentiles the power of truth is greatly needed, and our speakers are in the position to be able to “feed” the Ecclesias in that way. This demands careful preparation, much thought, and discipline of works. It means simplifying the profound principles of the Truth in exposition so that all can understand and profit. This is a difficult task — but the rewards will well be worth while for speaker and hearer alike. See Luke 12:42-44.

*H. Mansfield*

### The 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.

R.R.



## 4. War and God's Servants Now

*I long to hear the signal gun of that coming strife, which shall bring down Christ from the right hand of power to mingle in the combat, with Israel as his battle-axe, and Judah for his goodly horse in the battle. Had his Kingdom belonged to the Kosmos, or constitution of things, contemporary with Pontius Pilate, his servants would have fought that he should not have been delivered to the Jews. It belongs to the coming crisis looming ahead — to the Kosmos represented by Nebuchadnezzar's image standing upon its feet 'in the latter days'. Then his servants, Israel and the saints, will fight, and 'break in pieces' the oppressor, 'because the Lord is with them', in person as well as in power. The idea, therefore, of war being of anti-christian character in the abstract is a mere notion. The righteous dead who have been murdered by the Sin-Power cannot be avenged without it; nor can the Kingdom of Christ, which is to be the medium of peace to the world, be established in the earth if arbitration be resorted to instead of war.* — J. Thomas.

### A Changed Attitude

It is not surprising in view of the universal ignorance in regard to God's employment of war that the position of His servants in relation thereto during the present dispensation should also be misunderstood. Though after the break-up of the Jewish state God continued to use war for the punishment of sinners, yet an important reservation was made in the case of His servants in Christ. The period of Christ's absence in heaven is to all appearances one during which the nations are left to their own devices. There is no open manifestation of God's hand as during the Jewish age. The Old Testament worthies engaged in warfare at God's command. He was, as it were, in their

midst, directing their use of arms against His enemies. His mind was consulted and His directions sought by His faithful servants, and the people of Israel were not permitted to engage in war to further their own desires. The kingdom of God existed only in an imperfect and preparatory stage, surrounded by nations steeped in sin, and the occurrence of war was a necessary evil for the preservation of Israel's existence as a nation in their own land.

Christ came at the end of the Jewish age when their constitution was about to be dissolved and God no longer with them as He had been in the past. The *national* law of Moses was suspended and the *individual* law of Christ introduced, a law adapted to the

changed circumstances brought about by the termination of Israel's tenancy of the land, God's withdrawal from their midst and the disintegration of the divinely constituted Jewish state.

For a long season there was to be no manifestation of God upon earth as in Old Testament times — no national organisation for expressing God's will through material warfare against the powers of sin. The only warfare in which the servants of God in the new age were to be permitted, nay, exhorted heartily to engage, was specifically dissociated by Paul from material warfare:

**"For though we walk in the flesh, we do not war after the flesh (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds); Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:3-5).**

### Reason For The Change

The prohibition placed by Christ upon His servants joining in carnal warfare partly arose by reason of changed conditions consequent upon Israel's rejection. The position of the children of God henceforth was to be different from that under the old dispensation. They would have no national existence but merely be individuals separated from the world around, whether Jewish or Gentile, by the call of the gospel, having no continuing city but seeking one to come. Unlike Israelites of old, they were not units in a nation arranged on divine ordinances — involving at God's command participation in the wars of the Lord — but strangers and pilgrims taken out from the

nations to be a people for God's name. Being separated from the world it would be incongruous to find them fighting the world's battles, identifying themselves with the strivings of the sin powers.

*"Let the potsherd strive with the potsherds of the earth"* would be their watchword while they were exhorted to employ their energies in the conflict against the diabolos within in *"bringing into captivity every thought to the obedience of Christ."*

Though the cessation of God's manifestation in the nation of Israel partly accounts for the interdict against engaging in warfare in the new dispensation, there is a further and deeper reason. Peter writes:

**"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously" (1 Pet. 2:21-22).**

### Christ The Example

All this is in accord with the prophet Isaiah, who wrote of Him who should be *"brought as a lamb to the slaughter,"* having *"done no violence"*. Contemplating Jesus in this attitude of submission to evil we grasp the profound object behind the conspicuous place which the non-resistance of evil takes in his "sermon on the mount" and elsewhere. Christ marks out the pattern of the true character of a son of God, a pattern after the similitude of the Father Himself who is pre-eminently a God of love, peace, goodness and mercy, and only appearing to display the opposite of

these when the obduracy of man necessitates it.

The Saviour exhibited in practical form these eternal attributes of the Father more perfectly than any man before or since. In him dwelt all the fullness of the Godhead bodily. He portrayed the Father in all the glory and beauty of the eternal divine character; in sinful nature these things were displayed that we might understand them with our finite minds and cultivate them in our own souls. Arising out of the cultivation of these sublime traits of character is the further fact that they run counter to the impulses of the carnal mind. It is "natural" to strive, to avenge oneself, to "pay back," to yield to instincts of violence and hatred. The command against such works of the flesh and the instructions to "*seek peace, and pursue it*" and "*resist not evil; but whosoever shall smite thee on thy right cheek turn to him the other also*" not only throws into prominence the separateness between the sons of God and the sons of the flesh but immeasurably strengthens the character in the direction of the divine likeness.

This peace-loving attitude is shown by James to be part of eternal wisdom. Strife, violence, warfare is the negation of this wisdom from above — the offshoot of the folly that is part and parcel of the human constitution:

**"For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace"** (James 3:16-18).

### God: The Avenger of Such

The true children of God are distinguishable from the children of men by their pursuit of peace: "*Blessed are the peacemakers; for they shall be called the children of God*"; so spake Jesus in the "sermon on the mount." Their submission to evil for a season results in a temporary injustice and it is not God's intention that such injustice shall for ever remain uncorrected. The endurance of evil without retaliation is for the eternal benefit of those who patiently endure. But a time of avenging is coming. Vengeance must not now be sought for, but in God's good time will assuredly come:

**"Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good"** (Rom. 12:19-21).

### The Reason For Their Separateness

These precepts, intended to contribute to the crucifixion of the flesh, are bound to create difficulties in the relations between the children of God and the world. The world in which they sojourn as strangers and pilgrims fails to comprehend and refuses to accept such propositions. Society would collapse, they say, if the principle of non-resistance to evil were applied, and a nation would be a prey to all manner of oppressions from its neighbours. True enough. But Christ's commandments were not intended for the regulation of "society" but for the spiritual development of his brethren and sisters during his ab-

sence from the earth. Professing Christians with their state endowed institutions have no part in the assembly of the children of God. The gospel has called men and women to separation from the world in being called to become a people for God's name. In the world they are to be not of it.

### The Status of Worldly "Christians"

Nominal Christians find it impossible to accept Christ's teaching because they are part of the world and therefore the enemies of God as John teaches. They are one with all the uncircumcised Gentiles of the Outer Court and as such at liberty to engage in war because not related to the law of Christ. They are in fact divinely overruled as ecclesiastical police whose work it is to keep the more outrageous effects of sin in the earth within bounds. In this capacity they are God's "ministers" (as Nebuchadnezzar was His "servant" for a specific work) though ignorant and dark-minded in relation to the truth as it is in Jesus. Paul thus writes:

**"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation . . . For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil" (Rom. 13:1-4).**

These "higher powers" are very necessary during the reign of evil and the period of no manifestation of God's power in the earth. Without them chaos and anarchy would prevail. The earth

would degenerate into a shambles and not a fitting reward for the meek to inherit. The resistance of evil by the world is therefore in this sense a good thing, although God's servants must see to it that they in no way become involved with the world in the administration of the sword. That is a work now entrusted exclusively to the Gentiles who are unrelated to the law of Christ or his gospel.

### Increasing Problems For Saints

The gradually widening scope of war which has gone on with the progress of civilisation, so called, and the increasing mechanisation and regimentation of mankind and its affairs has set peculiar difficulties for the brethren and sisters in these last days. Even as late as the close of the last century wars were often like a football match — the actual participants outnumbered by the spectators who had no real interest in the issues at stake and who were more or less indifferent as to the outcome of the contest. But now practically all physical and mental activity is subordinated to the war purposes of the respective belligerents. The faithful find themselves in the midst of these highly organised institutions for making war. What should be their attitude? The Scriptures clearly teach them that to engage in the administration of the sword in the present dispensation is contrary to the commands of Christ. During this age *"all they that take the sword shall perish with the sword"*. The powers that be and their hirelings, though divinely overruled to minister in the use of the sword, nevertheless do so at

their own risk, and millions perish in the grim task they undertake. But now the administration of the sword has greater ramifications than in the days of old. The sword has become a "war machine." Satellite organisations exist linked closely with the armed forces ostensibly for the protection of the civil population, but arranged so as to be indispensable supplements to the fighting ser-

vices, liable at a moment's notice to be drawn into active co-operation in the administration of the sword, especially in times of internal distress. Discerning brethren and sisters recognise the danger of becoming entangled with such semi-military organisations and stand aloof as they do from the "non-combatant corps" and other adjuncts of the war machine.' P.G. (Amended) ■

*What The Truth Demands*

# A Man of God



*"But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience and meekness. Fight the good fight of faith. . ."* 1 Timothy 6:11.

## Requirements Of A Man of God

The man of God has to be above reproach in doctrine and behaviour, rightly dividing and applying the Word of Truth to himself and the Ecclesia. "Godliness with contentment is great gain" (1 Tim. 6:6). In Godliness is found the peace that passeth understanding. That is what Christ meant when He said, "In me ye shall have peace." Christ's yoke is easy and His burden is light *if we are content with what He was content with*. He is our Shepherd, our Leader and our Example. He is the apex of those many men and women of God set forth as our examples. Though they experienced difficult trials, and manifested different characteristics, they were united in one attitude:

a willingness to give their lives as living sacrifices in the service of their God. This came from being "born again" or from above (John 3:3 mg.). Heavenly characteristics have to replace earthly tendencies, because to be "carnally minded is death and to be spiritually minded is life and peace" (Rom. 8:6).

It is recorded of the Lord, that "for the joy set before him he endured the Cross, and despised the shame, and is set down at the right hand of the throne of God" (Heb. 12:2). His present status reveals that sacrifice for the Truth is more than worthwhile, for through it, we can obtain gladness and fulness of joy and ultimately immortality.

A living sacrifice demands an

attitude of contentment free from the fretting anxieties of covetousness. It requires a recognition in gratitude and thankfulness for what we have, striving more for spiritual benefits than natural ones. We brought "nothing into this world and we can carry nothing out," except a character well-pleasing to God and worthy of everlasting life. "Seek ye first the Kingdom of God and His righteousness" was Christ's recommendation. We often sing the words:

*Man heaps up treasure mixed with woe,  
He dies and leaves it all behind.  
O be a nobler portion mine;  
My God I bow before Thy throne.*

Let us demonstrate by action the sincerity of our words.

### Description of a Man of God

There are many descriptions in the Bible of men and women pleasing to God. A Godly man is defined as one who "walketh uprightly and worketh righteousness and speaketh truth in his heart" (Psa. 15:22). His outward walk truly reflects his inward thoughts and desires.

He is like those defined by Jethro: "Able men, such as fear God; men of truth hating covetousness" (Num. 18:3).

Moses, himself, was one such (Deut. 33:1).

The desires of men and women for things they are not supposed to have, or cannot control, has brought untold trouble on the race, throughout its troubled history.

In Eden, Eve wanted something that belonged to the Angels, and which mankind could not have except on God's terms. Her desire led to sin and

mortality. And mankind has suffered ever since.

In contrast, Abraham was prepared to leave all, and give all at God's command, even his son. In consequence, he is called the friend of God.

Then there is the sad case of Achan. He hankered after that which was devoted to Yahweh and forbidden flesh.

Because of sin in its midst Israel became accursed, and could not stand before its enemies. What a lesson in fellowship is the warning of Joshua 7:12: "Neither will I be with you any more except ye destroy the accursed from among you." A little leaven had leavened the whole lump and caused Israel's downfall.

Achan probably never needed the garment and the gold. His confession came too late; sin had wrought its evil work when he was drawn away of his own lusts. He declared "I have *sinned*; I *coveted* them and *took* them". He brought guilt upon the whole nation and death to his family.

Covetousness for things we are forbidden by God is often looked upon as permissible and desirable by the world as creating incentive and ambition. In the case of Achan, the moderns would argue, what harm is there in taking a part of the spoil: the gold and the garment?

They see not as God seeth.

Man is morally unfit to use many things he has acquired. For example, the terrible modern weapons of destruction.

In like manner to Achan, Elisha's servant Gehazi coveted Naaman's wealth and ended up with disease for life. He got his heart's desire, but God sent lean-

ness into his soul, just like He did to Israel.

Ananias and Sapphira pretended to give their all but kept back part of the price. They were guilty of deception against the Holy Spirit. They both suffered death because they lied unto God (Acts 5).

Man may deceive and be deceived but not God. God is merciful and forgiving, but He expects an honest effort from those who claim the privileges that belong to His servants and friends.

Of Christ it is written that "though He was rich yet for our sake he became poor that we through His poverty might be rich". He was *the real man of God*, the Divine pattern shown to perfection, and called "The man My fellow" (Zech. 13:7).

He was Son of man and Son of God: "Thou art the Son of God; thou art the King of Israel". This describes Christ's character and destiny.

In material things he had little, but in reality, he possessed all things. Today he has the pre-eminence. Because of his perfection "it pleased the Father that in Him should all fulness dwell".

#### Son of Man

Under this caption, Bro. C. C. Walker commented in *Witness for Christ*:

He is Son of Man truly, but more than that; he is 'the arm of the Lord' revealed for the judgment and salvation of the world. He is 'the word made flesh'; and this is the only explanation of his wonderful and altogether superhuman words and works, which were even admitted as such by his enemies.

We must recognize in Christ "the Son of God" in the scriptural sense if we are to be saved (John 20:31); and the Scriptures alone are the only testimony that is to be received concerning him. Here is the voice of authority, "the witness of God which He hath testified of His Son," and also the witness of the Son of God himself, which "is true". Discarding alike the traditional theology of Christendom, and the mere rationalistic evil heart of unbelief of philosophic speculation, let us strive "to serve the living and the true God and to wait for his son from heaven."

#### Son of God

Trinitarianism has, in a sense, destroyed the humanity of Christ, and given us in place of an Elder Brother, a kind of incomprehensible demi-god, who is the manifestation in the flesh of a being co-equal and co-eternal with the Creator of the Universe. The Bible knows no such doctrine. Although Christ was the Son of God, and therefore much more than a mere man, he was nevertheless truly "Son of man" as well. Nothing is clearer than his own testimony concerning himself on this head. He frequently used the phrase "Son of man" concerning himself, so much so that the Jews, in their irritation, stumbled at it, saying, "Who is this Son of man?" (John 12:34). If they had been well versed in the prophecy of Ezekiel they would not have needed to ask the question, for there the expression is applied to the prophet some 90 times; and he was a man of sign who represented "the Prince,"



the *coming man*. The things that Ezekiel saw and suffered and said and did, when contemplated in the light of a comprehensive understanding of the hope of Israel, are highly suggestive of the sufferings and glory of the greater "Son of man" who was to come.

From the beginning it was determined that the Saviour of the world should be really and truly of human extraction, though not "by the will of man." The promise of "the seed of the woman" necessitates this; "the seed of Abraham" and "of David" likewise involves a real humanity. And Matthew's genealogy in particular seems to emphasize it. Why should it be so necessary that Christ should be "Son of man," and not an angelic being of a higher order? The answer is given both by Christ himself, and by the apostles, who were his faithful ambassadors. Christ himself says that the Father hath committed all judgment to the Son. He "hath given him authority to execute judgment also because he is the Son of man" (John 5:27). No man in the day of judgment will be able to complain that the Judge has no experimental knowledge of the weaknesses and woes of humanity. That is one reason. Job was keen on this point. He longed for a "daysman" — a mediator. Jesus is he. What a true touch of kinship with the humblest of human kind appears in his warning to an aspiring disciple: "The Son of man hath not where to lay his head."

#### A Common Nature With Ourselves

Paul in the epistle to the Heb-

rews, says that Jesus partook of flesh and blood because that was the common nature of the children of God, and "that through death he might destroy him that had the power of death, that is the devil" (Heb. 2:14), that "in all things it behoved him to be made like unto his brethren that he might be a merciful and faithful high priest" (verse 17). Being a man, he was in as much need of salvation from death as any other man, a fact that is always in danger of being obscured, with the result of destroying the brotherhood that God has established between Christ and his people. So in the wisdom of God, "since by man came death, by man came also the resurrection of the dead" (1 Cor. 15:21). But this resurrection was by righteousness, and here is where men get astray upon their philosophisings concerning death. Many say there is no resurrection, and even among those who do not openly say so it is still quite fashionable, as in Athens of old, to mock at the idea of the resurrection of the body. And as for death, say they, it has no connection with sin (if there be such a thing as sin at all, which they are inclined to doubt), for we see that all die alike — good, bad, and indifferent, and there, so far as body is concerned, is an end of them. As to "soul", well that is another matter.

Now Christ, as the Son of man, is God's rebuke to all this folly, and God's great salvation for all sons of men who will put their trust in him. "What the law could not do, in that it was weak through the flesh, God (did) sending his own Son in the like-

ness of sinful flesh (i.e. "in the flesh" — 1 John 4:3) and "for sin condemned sin in the flesh" (Rom. 8:3). Here was a perfectly righteous man, whose death God not only permitted, but actually "commanded" (John 10:18). And the "Son of man" obeyed, yielding his body into the hands of his enemies for crucifixion. And thus was sin condemned "in the flesh"; and the enigmatical saying of the Son of man was illustrated: "The bread that I will give is my flesh, which I will give for the life of the world" (John 6:51).

But though sin was thus condemned, the Son of man was not condemned. On the third day, "By man came the resurrection of the dead." The body that had been crucified was alive again, and for evermore. Christ himself is "the firstborn from the dead" as the result of that sacrifice, "that among all he might have the pre-eminence" (Col. 1:18). The right to take up his life by resurrection is inseparable from the right to lay down his life in sacrifice. This is his doctrine (John 10:17-18). He looks forward through his suffering to his own triumphant resurrection as the first result thereof, and this with the same emphatic assertion of his Adamic nature in connection with his divine sonship. After the Transfiguration, he said, "Tell the vision to no man, until the Son of man be risen again from the dead" (Matt. 17:9). And then, referring to John the Baptist and his fate, he added, "Likewise shall also the

Son of man suffer of them". Resurrection was to follow the suffering, and thus he was to be "saved from death" (Heb. 5:7), "through death."

### Power To Forgive

He said that "the Son of man had power on earth to forgive sins," and had illustrated the power in instantaneous healing of the man sick of the palsy. But now, healing in his name was to be upon a wider and higher scale. And so it came to pass. He had said "the Son of man is Lord also of the Sabbath"; and here in good earnest was the Son of man "entered into his rest," and only waiting to reveal his "glorious rest" of the latter days. He had said that "the sign of the prophet Jonas" should be fulfilled in the experience of the Son of man, and it was so. He had said that the Son of man shall come in the glory of the Father, and all the holy angels with him, and that then he should sit upon the throne of his glory; and it will come as certainly as his own widely attested resurrection, though the days preceding it be as faithless as the days of Noah; as he declared they would be. He will come, but not as the "Son of man" in the sense of partaking any more of human nature. He is the substance and we are the shadows, it is his alone to make free from the bondage of sin and death, and to introduce his approved brethren to "the glorious liberty of the children of God." ■

A.F.M. (NZ).

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Let roots of bitterness be killed out by each one regularly and daily reading the word, the glorious realities of which will, in the end, displace all petty matters that lead to strife and perdition. Let the same course dissipate the misconceptions of honest men, and lead to the recognition and advocacy of all first principles. Let, then, that love rule, which having laid hold with all the heart upon the truth, stretches upwards to the Author of it and all around, to all who embrace and serve it.

R.R.



# LOGOS

Volume Fifty

# COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS NEAR AND FAR

## When Did Adam, Sin?

"Some months back, in a comment referring to the significance of numbers in the Bible, the following statement appeared: 'By the willing sacrifice of the Son of Man, who was a righteous possessor of condemned Adamic nature; Adam being punished by God for his transgression of Divine law on the sixth day of creation.' I was under the impression that the fall of Adam occurred after the seventh day as we read in Gen. 1:31: 'God saw everything that He made and behold it was very good'; then, in Ch. 2:2: 'He rested'. Could I have your comments please?" — J.A. (WA).

*(Sorry for the delay in commenting. You are right. Adam sinned subsequently to the seventh day; not before. — Ed.)*

## From Tobago

"I have received your letter, and am pleased that though you do not know me personally, you have written to me. I thank you for this. Do you experience freedom of worship in your country, or do you resort to your homes? We enjoy freedom of worship in Tobago, and we thank God for this great blessing. I have twelve children and they are trying to follow in the things of God, for which I am grateful. I appreciate receiving *Logos*, and I would like to pay the subscription, for it, but I

find this difficult, because the Government will not allow money to be sent out of the country." — R.C. (Tobago).

*(We "enjoy" (if it deserves such description) so much freedom in Australia that it degenerates to license. What we need is the "liberty" in Christ (Gal. 5:1) which demands restriction of actions, but allows for freedom from sin (Jhn. 8:32). In that regard a few more restrictions would be good for us (see Heb. 11:37-40). Meanwhile "Logos" will be sent to you regularly, and we trust that you derive pleasure and profit from its contents. It is a joy to learn that you are bringing up your large family in the "nurture and admonition of the Lord" — Eph. 6:4. Children are an heritage of Yahweh, Psa. 127:3; and it is our responsibility to give priority to the instruction of the Word. — Ed.)*

## World Events Encourage

"We find your Magazines helpful, including the articles on the signs of the times. This is certainly an exciting epoch, especially for believers. World events strengthen our faith as we await the imminent return of our Lord and Saviour. *Logos* helps us to align world events with prophecy, whilst also putting us in communication with our brethren in Australia." — M.Z. (Canada).

*(The Truth establishes a*

*bond of fellowship that overleaps the barriers of distance, nationality and even language. — Ed.)*

## Strange

"The law of the land allows people to divorce, and divorced people to re-marry. How strange that so many Christadelphians will not vote in elections, will not enlist in the police force, or take up arms in times of war, but when it comes to divorce and re-marriage they favour the law of the land rather than the Word of God!" — M.M. (Canada).

*(The thinking of the flesh (see Rom. 8:7) can be very devious, and we need to seek a way of life higher than its dictates. The God of Israel declared that "He hateth putting away" (Mal. 2:16); and that is the healthy way for His saints to view this subject. If the simple rules of Ephesians 5:21-33 are carried out "for Christ's sake" there will be found no room for divorce. — Ed.)*

## The Young Lions

"Every article I have read concerning the 'young lions' of Ezekiel 38 fails to mention the US as being one of them; whereas, in fact, it is today probably the most important of the young lions! What nation has sustained Israel as much as the States since 1948? Certainly not Britain. She appears to have been punished by God for trying to keep the Jews from entering their own land. I

believe it will be the US perhaps with Canada and Australia who will ask Gog, 'Art thou come to take a spoil?' Whereas England is doing little to protect Israel today, the US had entered commitments to protect the nation if attacked by force. I think a little more thought should be given to this fact than you or your writers are giving. Meanwhile we rejoice that the time must be near for the Lord's return." — D.C.K. (USA).

(With the late Brother Roberts, we have always maintained that the US will constitute a very healthy and vigorous "young lion" to oppose Russia when it enters the "glorious land". We have stated this in our articles in Logos as well as in issues of Herald of the Coming Age. The term "young lion" denotes a vigorous animal in full strength, and therefore can apply to US. However, in making room for Australia and Canada among the "lions" you give no place to New Zealand or South Africa! Surely they will not overlook the menace of Russia. Nor will Britain. When the time is ripe, according to the Divine purpose, Britain will find herself in the Middle East with her young lions, to defend her interests against Gog. There is time enough for that to happen, even though we view the return of Christ as imminent, for Scripture implies that the judgment of the Household shall precede the judgment of the nations at Armageddon. That being the case, and in view of Soviet belligerency today, how close is Christ's coming! Meanwhile, it is significant, as you note, that Britain has

fallen in the scale of nations since it failed in its work with Israel. — Ed.).

### Hands Across The World

"If you have other literature which might help me in searching for the Truth I should be so pleased to receive it. I am not a Christadelphian, but have friends who are, and have had many long discussions with them so that I now feel I wish to study more, especially the Bible. So any pamphlets you may be able to forward to help me, will be most acceptable." H.A. (Wales, U.K.).

(We do not know who the Christadelphian friends are, but we have forwarded by air our book, "Key To Understanding of the Scriptures" — Ed.).

### Expositor Still Published

"I have enclosed a cheque for Logos plus a little extra. Is the Expositor still being printed or Story Of The Bible? If so, I would like to commence receiving it again. If not, keep the balance for further work in the Truth." — T.S. (USA).

(The "Expositor" is currently entering its 10th volume, and we have arranged for you to receive it. We have sent you back numbers commencing with Deuteronomy. "Story of the Bible" is issued in a bound volume. The first volume has been published, and we are currently working on the second volume. — Ed.).

### Appreciation

"We want you to know that we appreciate your ministrations on behalf of and in defence of the Truth. We are active in the Florida West Coast

Ecclesia, and spend the summers in Michigan. We hope our paths will once again cross. If not then we hope that our Lord will receive us through his love and mercy so that we will share together the wonderful privileges of the Kingdom" — H.S. (USA).

(God willing, we hope to visit the States again next year. With advancing years, however, we feel that this will be the last occasion. We long for the coming of the Lord, and the termination of all present efforts in the glorious consummation of the Divine purpose. Meanwhile, your encouragement is most helpful — Ed.).

### Back Numbers Required

"I have been asked to make the following enquiries: Are there any back issues of The Christadelphian Expositor available? Are there any volumes of Logos available before vol. 30?" — B.R. (Canada).

(We have odd numbers only of the "Expositor" available — though some readers think that all numbers are "odd"! We cannot supply volumes of "Logos" back that far. If any readers can assist they can advise Sis. B. Ridgway, 17 Abraham St., St. Johns, Newfoundland, Canada A1B 2P7. — Ed.).

### Converted

"Greetings to you in the name of our heavenly Father, and His son the Lord Jesus Christ. I am writing this letter to you because I would like to receive Logos. Let me explain why. Early this year I met a Christadelphian who encouraged me to

read the Bible, God's holy word, and learn for myself that the teaching of the churches is not in keeping therewith. She read a few passages with me from her Bible which impressed me. As a Catholic I never really read the Bible, even though I went regularly to Church. I read from the Catholic Missal, and I knew many passages by heart from memory. But I knew nothing about the return of the Lord to reign on earth from Jerusalem. I always believed we would go to heaven. And I believed that the devil was an immortal angel travelling to and fro in the earth. But today I know the Truth, and I thank God for the message sent to me. Over the years I have visited many churches: Anglican, Pentecostal, Jehovah's Witnesses and so forth. But I am now convinced of God's truth as explained by the Christadelphians. I was like the Ethiopian eunuch: I believed and had nothing to hinder me from being baptised. And after many more lessons with this lady (who is now one of my dearest friends) I was baptised. I have been reading her *Logos* which I found very interesting. I received many booklets from her, and I now have *Elpis Israel*. I thank God for this knowledge, and the opportunity of accepting the Lord before his return to the earth. I believe that his coming is near at hand, for events happening witness to the fulfilment of Bible prophecy.

"I was about to send the above to you, when I received your letter to me! I never occurred to me that I would be introduced to you so far away. It only goes to show we are one

big family in Christ Jesus. Thank you kindly for your letter." — M.G. (Can.).

*(Your letter may encourage others to do as the unnamed sister did as mentioned in your epistle. We share with you your joy and enthusiasm, and can thank God for His goodness. — Ed).*

#### The Ways of Providence

"Over the years that I have received *Logos*, I have enjoyed many hours of profitable reading. The articles you have published have been a great source of spiritual stimulus and assistance.

"It has come to my attention that there are two widely divergent views interpreting events in the lives of God's saints — whether they be acts of providence or of chance, and I wonder if an instalment of that excellent work of Bro. Roberts, *The Ways of Providence* would not be of great value to all readers of *Logos*.

"I know that I would greatly appreciate an article, or series of articles from yourself, drawn from your experiences in the Truth, where you have seen 'co-incidental' events that have allowed you to discern Yahweh's hand at work in both good or evil circumstances in life" — N.D. (SA).

*(I have pondered your request for some time, and perhaps may attempt what you ask for ultimately. However, Brother Roberts' book is a splendid treatise on this subject, and it is currently available. Let me add this, that in the course of many years in the Truth — as we count "many" — I have experienced many vicissitudes in*

*life, but in looking back upon them, I have never known the most disastrous events (and I have experienced many sad, depressing experiences) in which I have not been able to discern the love of God manifested. This stimulates faith to sustain one in all circumstances of life. — Ed.).*

#### In Isolation

"We desire to renew the *Christadelphian* Expositor. We find the contents very helpful to the better understanding of the Bible. We are a small Ecclesia in western north Carolina, mostly in isolation, but we meet together once a month. So we rely on literature and tapes. Keep up the good work, and may the blessing of God be with you." — W.J. (USA)

*(We once lived in isolation and can appreciate your circumstances. We have some tapes prepared on Bible Marking that could be useful for your small community we feel. If you are interested in receiving them, please write again. — Ed.).*

#### Lady Di

"Is princess Diana a sign of the times? Diana of Ephesus (Acts 19) and the confused multitude there described have sometimes been used as a type of the mother of harlots. Isaiah 23:15 refers to Tyre (representing Britain) singing as an harlot. Could it be that Princess Diana's name is emblematic of the British harlot status, as evidenced by the new friendliness shown by it towards the Vatican?" — G.B. (Vic.).

*(Britain's faithlessness towards its protestant lean-*

# Volume Fifty

ings has been evident long before the advent of Princess Diana. The present Queen, you may recall, some years ago, personally called upon the Pope in Rome. We agree, however, that Britain's present attitude towards Roman Catholicism, and other Continental countries illustrates the prophecy of Isaiah. We are living in wonderfully significant days. — Ed.).

## Death of Bro. R. Abel

News reached us on December 16 of the sudden death of Brother Ron Abel of Shelbourne, Canada. It hurts our hearts. Ron gained his 'sealegs' in preaching in 1960/61. We were richly blessed to have had him at our 1983 Bible School which was hosted by Killooy, the Ecclesia that he pioneered in those far away days. His experiences here were his first stimulus in producing "Wrested Scriptures." May he stand triumphant over death in the splendour of eternal life at our Lord's return. — H.R.M. (Guyana).

## Happy New Year!

"Since it is a new year, subscriptions have to be paid. I wonder if the population during the millennium will appreciate the value of the information concerning the Divine way for which they will pay no money (perhaps Isa. 55:1 will be even more applicable then than now). However, in the meantime, the press must be fed so am forwarding enough to cover Logos and Expositor for '84." — L.N. (USA).

(With the opening of every "happy new year"

## LOGOS

the world becomes a more depressing place in which to live. Christ alone is capable of solving the problems that weigh so heavily upon it. For that matter, he alone is capable of solving the troubles that plague Ecclesias as well. Not that they are insoluble, for the solution is revealed in the Word. But flesh, both inside and outside of the

Body of Christ, refuses to heed, and rationalises itself into believing that its case is unique, and the Divine solution set down in the Word does not actually apply. As to the payment of subscriptions during the Millennium, we point out that Ezekiel makes it clear that tithes will then have to be paid (Ezek. 45:13-16). — Ed.).

## The World's Need

The world's in need of Optimists —  
Not men who fret and frown  
But men who know the sun will shine  
Though now the rain falls down;  
Men who can see Life's brighter side,  
Smile, laugh and sing a song:  
Yes, that's the kind of men we need  
To help the world along.

The world without the Optimists  
Would be just like a tomb  
For hope and sunny cheerfulness  
There would be naught but gloom;  
No joy, no merry laughter then,  
But cares a pressing throng,  
So Optimists we surely need  
To help the world along.

Yes, this old world needs optimists  
To drive its fears away,  
To show man the sun of hope  
Is shining every day,  
That God still lives that wrong is weak  
That right is always strong:  
Yes, Optimists are what we need  
To help the world along. J.R. (SA)

(Optimism is excellent when based on faith; but in the absence of faith it has no sound foundation, for we cannot close our eyes to facts. There is very little cause for optimism in the world; but plenty when the purpose of Yahweh is brought to mind. The Israelites that left Egypt perished in the wilderness because of their murmuring. They were complainers, whereas they should have been campaigners. Let us be counted among the latter, and show optimism in faith. "I have rejoiced in the Lord greatly" wrote Paul (Phil. 4:10). He did so even though he was imprisoned and in need of material help. Christ taught: "When ye see these things BEGIN to come to pass lift up your heads, for your redemption draweth nigh". The recognition of such things is a sound cause for optimism, but in the absence of such it is a mere singing in the dark — Ed.).

# The Vision Tarrieth Not

"For the vision is yet for an appointed time, but at the end it shall speak, and not lie, though it tarry; wait for it, because it will surely come, it will not tarry." (Habakkuk 2:3)

Oh, Thou who art of pure eyes  
And canst not look on wrong,  
Thou didst respond to Habakkuk's sighs  
And turned them into song,  
Thou didst make the vision plain  
And sayest, "It will not tarry",  
All the earth shall know Thy Name  
And Glory to Thee carry.

Eloah shall come in from the south,  
From Paran the Holy One,  
The words of judgment from His mouth,  
His glory as the sun,  
His brightness flash forth as the light,  
With pestilence going before,  
His glory dispel the dark of night,  
Before Him the nations roar.

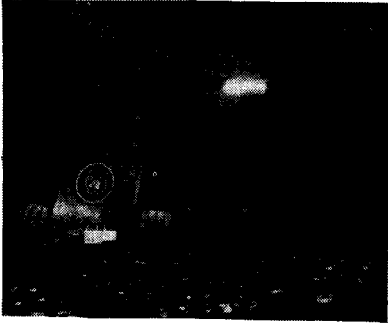
We praise Thee Yahweh, God of grace,  
Who didst hearken to Habakkuk's prayer,  
We ask that Thou wouldst show Thy Face,  
Our prayers Thou too wouldst hear,  
We thank Thee for the Vision revealed  
In the prophet's words of old,  
And ask that we too may be healed,  
Our faith come forth as gold.

We pray that Thou wouldst help us now,  
As with the flesh we fight,  
That Thou wouldst strengthen us each hour,  
Fill us with joy and light,  
Be Thou our Rock, our refuge too,  
Our shelter from all ill,  
And in that Day our life renew  
On Zion's holy hill.

E.S. (N.Z.)

# Modern Babel

**“That The Nations May Know Themselves To Be But Men”**



**Picture: The Parliament of the World — U.N. Modern Babel.**

*“Jesus and the Saints anointed will rule the nations as kings and priests during the Millennium, at the end of which the priesthood will be abolished, but not the royalty. This will continue for ever, in an illimitable sense. But the Millennial Earth is to be abolished as well as the priesthood; not the globe, or planet, called Earth, but the world of nations, consisting of mortal men, over which Jesus and his glorified brethren reign during*

*the thousand years. ‘Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee, O Israel!’ (Jer. 30:11). All non-Israelitish nations are to be abolished. That is, there will be no national diversities in the post-millennial ages. All will be righteous, deathless, and citizens of Israel’s Commonwealth, which will continue eternally under a new constitution. There will then be no English, French, Spaniards, Italians, and such like; but all will be Israelites by the adoption or redemption from death, or the mortal state.” Eureka.*

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## Man In Society

Ever since God separated the Gentiles into nations “according to the number of the children of Israel” (Deut. 32:8) they have attempted to develop society in conformity with their own ideals, not realising that they are “but men” (Psa. 9:20). As the earth’s population has expanded, this spirit has brought opposing nations with their differing aspirations into conflict, resulting in war and misery throughout history.

Paul declared, “The natural man receiveth not the things of

the Spirit of God: for they are foolishness unto him neither can he know them, because they are spiritually discerned” (1 Cor. 2:14). Modern nations, despite their sophistication, are ignorant of God’s overshadowing plan and purpose with the earth. Their profane organisations: international, cultural, civil, social, political and educational, exhibit the darkness of this ignorance. Many of these are widely known by their catchy acronyms which give them a semblance of respectability, but actually are a cover to hide man’s incompetency.



There is the U.N.O. (United Nations Organization), the E.E.C. (European Economic Community), O.P.E.C. (Organization of Petroleum Exporting Countries), N.A.T.O. (North Atlantic Treaty Organisation), W.C.C. (the World Council of Churches), U.N.E.S.C.O. (the UN Educational, Scientific and Cultural Organization), and many more; borrowing from the letters of the alphabet to epitomise their high-sounding titles.

UNESCO can be taken as a typical example of them all. Conceived in July 1945 at a conference of representatives of the Allies after World War 2, it declared: "Since wars begin in the minds of men it is in the minds of men that the defences of peace must be constructed".

UNESCO was formed to "curtail ignorance, sickness and misery everywhere on the earth" and thus prevent "World War III". The first secretary-general was British biologist Julian Huxley a *proponent of evolution*, and therefore one who rejected the authority of the Bible and its Author.

Initially the organization attempted "humanitarian" works in under-developed countries. It built schools "in the jungles of Thailand and moved the colossal Egyptian temples of Abu Simbel". But since then the organization has become politically radical. Third World nations constitute a majority, and consequently, in 1974 voted to "exclude Israel from its European group and to withhold cultural aid on the ground that the Jewish na-

tion had altered the 'historical features' of Jerusalem during excavations." This illustrates the limited value of man-made organizations bereft of a knowledge of God. Instead of "curtailing ignorance" and preventing "World War III" the Organisation actively increased ignorance and contributed towards war by opposing Yahweh's purpose, especially with Israel.

The nations do not realise that history is inexorably moving towards a focal point of inescapable destiny. The ultimate purpose of God is that expressed by Bro. Thomas in the extract above where he says "all non-Israelitish nations are to be abolished". The conclusion of the Millennium will find only one nation upon earth made up of immortal beings! All other nations will be absorbed by Israel. Today, however, the nations believe "that their houses shall continue for ever, and their dwelling places to all generations" (Psa. 49:11).

### An Ensign To The Nations

The prophet Isaiah spoke of the time when the nation of Israel would be "an ensign to the nations" (Isa. 5:26). It will draw them into God's Land for judgment. The national ignorance of Israel's relationship to God will erupt in political opposition leading to the invasion of Gog. Jeremiah declared, "Hear the word of Yahweh, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock" (Jer. 31:10). But this Divine overshadowing of Israel is known pre-

sently only to Christadelphians. Even Israel is largely ignorant of it.

It will be fully manifested by the judgment of God at Armageddon. This will convince the nations that there is a God and that He has a plan and future with the earth (cp. 1 Sam. 17:46). God predicted through Ezekiel: "Thus will I magnify Myself, and sanctify Myself; and I will be known in the eyes of many nations, and they shall know that I am Yahweh" (38:23). Daniel declared: "The God of heaven shall set up a kingdom which shall never be destroyed . . . it shall break in pieces and consume all these kingdoms and stand forever" (2:44).

### Earth's Destiny

What vast changes will then be wrought in the earth! How completely the past folly and ignorance of nations will be brought home to them. They will "cast to the moles and to the bats" the things in which they today glory, as they attempt to hide in terror from the outpouring of judgment (Isa. 2:19-20). They will learn the meaning of the words of Isaiah that are sculptured outside the U.N. headquarters in New York, "They shall beat their swords into plowshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4). They will abandon their organisations epitomised by the letters of the alphabet: UNO, EEC, OPEC etc, as they learn for the first time the ABC of proper conduct and worship through the means of a "pure language" delivered unto them

(Zeph. 3:9). But they will only come to this knowledge after they have experienced the truth of the words of the verse conveniently omitted from their sculptured quotation from Isaiah: "And He (Yahweh through Christ and the saints) shall *judge among the nations and shall rebuke many people.*"

Sadly, because of the stubborn blindness of men, much bloodshed and violence will take place before the nations learn why "wars begin in the minds of men". But the lesson will be learned, and then, as predicted by Zechariah:

**"Every one that is left of all the nations which came against Jerusalem shall even go up year to year to worship the King, Yahweh of armies, and to keep the feast of Tabernacles" (14:16).**

### A Lesson To Be Learned

In view of the state of the world and the purpose of God, the Psalmist prayed:

**"Let the heathen be judged in Thy sight. Put them in fear, O Yahweh, that the nations may know themselves to be but men. Selah!" (Psa. 9:19-20).**

That is the desire of all saints as they observe the declining morals, the gross wickedness, and unprecedented violence of modern civilisation. Let those judgments come, for until they do so, the "inhabitants of the world will not learn righteousness" (see Isa. 26:9-10). The word "fear", however, is from a Hebrew word *morah* which has the same consonants as *mowrah*, "teacher". Hence some render: "Give them a teacher, O Yahweh, that the nations may know themselves to be but men". That teacher will be the Lord Jesus Christ, who will compel the nations to submit by stern but just discipline. "They

shall learn righteousness". The judgments of that time will be so awesome as to teach them fear, and bring them as humble suppliants before the throne of Grace.

They shall "know themselves to be but men". The Hebrew is *enosh*, a word that is used to describe man in his most abject state. There are three words commonly used for "man" in Scripture: *Ish*, *Adam*, and *Enosh*. The first relates to man in his ability, the second to his nature (of the ground), and the third to his weakness. It is sometimes used for man as morally depraved, for it is from a root signifying *to be sick, wretched, and weak*.

The nations are arrogant today, boastful in the weapons they have invented; but their abject weakness will be revealed when Christ is in the earth. Meanwhile they are preparing for their own judgment, and when they turn their toys (their weapons of war) on each other, fighting among themselves, as they will do at Armageddon (Ezek. 38:21), as well as experiencing the direct wrath of Almighty God, they will learn that in spite of all their mighty power, their scientific attainments, their boastful arrogance as indicated in the high-sounding titles they give their organisations, they are but a weak, morally sick men. Humbled to the dust they will learn the lesson pleaded for by the Psalmist, and on the basis of their acceptance of divine principles, will be incorporated into the Kingdom of the Lord as subject nations (Mic. 4:8).

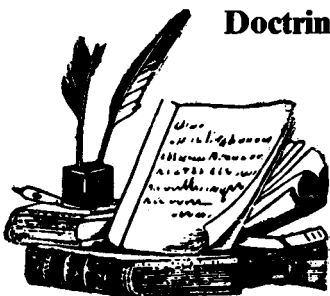
What a glorious consummation

brought about through the "goodness and severity of God" (Rom. 11:22), His judgments and mercy. "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9), is a principle the UNO does not understand today, but which the whole world will applaud then.

On the basis of fearing God and obeying His word, the national existence of those who submit (for some will not — see Isa. 60:12) will be "prolonged for a season and a time" (Dan. 7:12) or one thousand years (Rev. 20:4). They "shall serve" the Lord Jesus Christ with enthusiasm and in truth, "calling him blessed" (Psa. 72:11). UNO shall be discarded. There will no longer exist a need for a multiplicity of nations and organizations, based upon conflicting ideologies, antagonistic and discordant, endeavouring to establish world peace upon the compromising philosophies of the flesh. Instead representatives of the nations will ascend to Jerusalem with songs of rejoicing, inviting others to do likewise: "Come ye and let us go up to the Mountain of Yahweh, to the House of the God of Jacob; and He will teach us of His ways and we will walk in His paths: for out of Zion shall go forth the Law, and the word of Yahweh from Jerusalem" (Isa. 2:3).

How privileged we are in an age of increasing wickedness and wholesale violence to have such a hope as that, and even now to personally enjoy a "peace of mind which passeth the understanding of man" (John 14:27). ■

WJM (Woodville).



## 7. Sheol In The Prophecies

*This article completes our study of the word "Sheol" as used in the Old Testament.*

### Sheol In Ezekiel

Ezekiel used the word *sheol* five times, but in no instance for a place of torment. Always, either literally or figuratively, it describes a condition of oblivion.

Here are his five usages:

"Thus saith the Lord Yahweh; In the day when he went down to the grave (*sheol*) I caused a mourning . . . I made the nations to shake at the sound of his fall, when I cast him down to hell (*sheol*) . . . They also went down into hell (*sheol*) with him unto them that be slain with the sword" (Ezek. 31:15-17).

The context shows that these words relate to the overthrow of Pharaoh. The word *sheol* is used three times: once translated "grave", and twice as "hell". The fact that the translators used the word "grave" once in the passage as a rendition of *sheol*, indicates that they recognised that the term does not relate to a place of torment.

"The strong among the mighty shall speak to him out of the midst of hell (*sheol*) with them that help him" (Ezek. 32:21).

The subject of this prophecy is the nation of Egypt which is represented as being brought to nought. The other nations which perished prior to Egypt's fall are figuratively represented as tes-

tifying from their state of oblivion, the justness of Pharaoh's fate.

In similar manner we might say that the lesson of history speaks to nations today; or that Paul refers to the "blood of righteous Abel crying out from the ground" (Heb. 11:4).

"They shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell (*sheol*) with their weapons of war" (Ezek. 32:27).

Will weapons of war find place in the hell of fiery torments? What a fearsome place it would be if all the modern weapons of war were displayed there! No, the nations that oppose God will go into oblivion, together with all their symbols of power. Christ will make "wars to cease unto the end of the earth" (Psa. 46:9).

### Hosea

The prophet Hosea uses the word *sheol* twice:

"I will ransom them from the power of the grave (*sheol*); I will redeem them from death; O death, I will be thy plagues; O grave (*sheol*), I will be thy destruction; repentance shall be hid from Mine eyes" (Hos. 13:14).

From this passage we learn that God will ransom some from the

power of *sheol*, and that He will then destroy it altogether! This is a prophecy of the redemptive work of Christ. It is used by Paul in that way (1 Cor. 15:55-56), showing that death's power of oblivion shall be conquered by Christ. He has the "keys of hell and of death" (Rev. 1:18), and will return to this earth, to reform and raise the responsible dead for the purpose of rewarding those who have lived according to his will. Those who have not, will experience the "second death", though ultimately "death and hell" will be completely eliminated (Rev. 20:14). The glorious hope of redemption in Christ is summed up in the statement relating to the end of the Millennium: "There shall be no more death" (Rev. 21:4).

### Amos

**"Though they dig into hell (*sheol*) thence shall Mine hand (power) take them" (Amos 9:2).**

This statement describes the infinite power of Yahweh, His ability to reach down even into the state of oblivion, and restore those whom He desires to bring forth therefrom, including the nation of Israel. God had pronounced certain judgments upon the nation which it could not escape. These, however, do not relate to eternal torture, for later in the same chapter He declares His purpose is to restore the nation to His favour (see Amos 9:11-15).

### Jonah

**"Out of the belly of hell (*sheol*) cried I, and Thou heardest my voice" (Jonah 2:2).**

This was the cry of Jonah who described his amazing experiences in the stomach of the great fish, as being related to *sheol*.

Had he not been delivered, he would have been brought to oblivion. On the other hand, had the ancients understood *sheol* to be a place of torture in fire and brimstone, Jonah would not have used the expression to describe his experience inside the great fish. It certainly would have been "hell" (oblivion) for Jonah, but not in the sense often attributed to that word!

### Habakkuk

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

An ambitious and aggressive national leader is here described, one who is determined to extend his rule over other nations. Like the state of oblivion and death itself, nothing less than total domination will satisfy him. This unholy grasping for power is compared to the unlimited capacity of death and *sheol* to absorb its victims. The thought of torment is in no way suggested by the passage.

This is the last text in the Old Testament in which the word *sheol* appears; and as *sheol* is the only word therein translated "hell", it is clear that in no way does the Bible subscribe to the doctrine of immortal souls being tortured for eternity in a hell of sulphuric flames. It is a figment of the imagination, a slur upon the God of wisdom, compassion and righteousness. We can thank God that the doctrines of the Truth deliver us from such a frightful perversion of His righteousness, and reject as blasphemy the pagan doctrine of the Apostasy. ■

B.M. (USA)

# Is Polygamy Permissible ?

*Is there any authority in Scripture restricting a man to one wife? Under the old law, a multiplicity of wives was permitted. Solomon had 300 wives and 700 concubines; and David, "a man after God's own heart" had several. Why is that not permitted today?*

## Answer

It is not permitted today because we are living in a different era; one in which the teaching of Christ makes greater demands than was the case previously. This is clearly shown if the teaching concerning the marriage state, as set down in Scripture, is carefully considered.

Marriage was ordained in Eden before sin entered the world. Originally, it was designed that two, and two only, as husband and wife, should become one: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh" (Gen. 2:24).

That the intent of this Scripture is monogamy: one husband to one wife, is further endorsed by Christ's *interpretation* of it, for he gave it as: "they *twain* (two) shall be one flesh" (Matt. 19:5).

There is no such word in the original declaration, showing that this constituted Christ's understanding of it.

His explanation became the standard of marriage set down for his followers to observe, and this was endorsed by Paul who also cited the statement of Genesis in

Ephesians 5:31. Monogamy (one marriage partner) is even more specifically inferred in his statement to the Thessalonians, in 1 Thess. 4:4, where the word "vessel", used to define a man's wife (see 1 Pet. 3:7), is in the singular. This could hardly have been appropriate in the light of the context, if a possible plurality of wives had been contemplated.

## Why A Plurality of Wives?

Why, then, was a plurality of wives permitted under the old Law, but denied under the law of Christ? Because of the circumstances. Marriage was originally designed to produce children, for a certain purpose. God had commanded man: "Be fruitful, and multiply, and replenish the earth, and subdue it" (Gen. 1:28). With the imposition of the curse, the need for children became greater, and so a multiplicity of wives was introduced.

This need for increased births was brought about by the enmity that was established between the two seeds (Gen. 3:15); the consequent wastage of life by war and violence; the advent of mortality; and the curse on the

ground which increased the need of labour (Gen. 3:19). Hence Eve was told:

**"I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16).**

The reference to increased "sorrow" does not relate merely to the pain of childbearing, but because of the wastage of human life, such as in the murder of Abel. Such incidents bring greater sorrow to the woman than to the man. And increased "conception" became necessary to provide the means of "replenishing" the earth as required by God, in view of the greater wastage of life.

Children, therefore, became an urgent need to keep alive the family name, or maintain the strength and virility of a nation. And where one wife did not suffice for that purpose, polygamy was practised in order to do so. Moreover, in the case of the sons of God this was deemed necessary in order to provide for the Seed of Promise (Gen. 3:15); and where there was a failure to provide a family through the preferred wife, recourse was had to polygamy. Hence Abram, at the instigation of Sarah, took to himself Hagar, not because he desired to do so, but because the circumstances seemed to demand such a recourse. Jacob was tricked into taking Leah, and, in turn, was urged by his wives to take their handmaidens to wife because of their desire for children, and to outdo their rival. David and Solomon both took a multiplicity of wives to ensure the continuity of the throne, and es-

tablish the strength of the Kingdom by the links thus established.

Today those needs no longer exist; particularly for the followers of Christ. And hence the practise, by Christ's command, is now unlawful, and the original status of marriage has been re-endorsed by him.

### **The Status of Wives Under The Law**

Under the old Covenant the status of wives was lowered below that which existed at Creation and that established under Christ. This was through the curse imposed upon woman following the advent of sin. Before then, there was an equality between Adam and Eve, which though limited by the fact that "the woman was out of the man", and "created for the man" (1 Cor. 11:8-9), nevertheless gave Eve greater independence than she enjoyed after the curse was imposed. Her status in relationship to her husband was reduced as the words of Genesis 3:16 clearly show. Her function "to bring forth children" was given greater emphasis, as was also the subjection to her husband to which she was now reduced. This lower status was endorsed by the Law which, among other things, ordered that religious vows that a married woman might make were to be subject to the endorsement of her husband.

The practise of polygamy, was carried over into the Law from shortly after Creation when it was introduced to provide for an increased progeny to make good the wastage brought about by death, ensure the continuity of the population, or provide for the promised Seed. It reflected the lower

status to which woman had been reduced from that enjoyed by Eve before sin entered the world.

### The Emancipation of Women In Christ

On what grounds does Scripture demand monogamy today, and yet allowed polygamy in previous ages? Because, under the old Law, the lower status of woman in relation to that of man was maintained; but, in Christ, the first step has been taken for the complete emancipation of woman from the curse imposed on her through the original sin. The elevation of women in Christ is the first step back to the original unity and equality between man and woman that existed before sin entered into the world. This will find its consummation at the coming of the Lord and the bestowal of immortality, when discrimination between sexes will no longer exist.

So Paul taught that in Christ:

**"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus" (Gal. 3:28).**

This is quite different from the *status of women* under the Law. It defines a partial restoration to that fulness of equality which existed before the Fall. It certainly is a contrast to the requirements of the Law that placed even the worship of women as subject, in some instances, to the approval of the father or husband (Num. 30:3-15).

Though the first step in complete emancipation is thus taken, the woman is still required to be "subject unto her husband" (Eph. 5:22), and must not usurp the status or position of the breth-

ren in the meeting (1 Tim. 2:11-15). But at least it has brought the end of polygamy, whilst anticipating, in the Age to come, the full emancipation and restoration of women in the glorious union with Christ. In that regard, it is significant that the discrimination of sexes will no longer be maintained (Rev. 14:4; 19:7-8).

The statement of Gen. 3:16: "Thy desire shall be subject to thy husband (see mg.) has been rendered "thy restoration shall be subject to thy husband". If this rendition be accepted (and the use of the word elsewhere strongly endorses it), the "restoration" in view, is the state of equality and unity that previously existed between Adam and Eve, together with the "restoration" of the original marriage law. This is partly accomplished in Christ now (2 Cor. 11:1-2), and will be finally completed in the Age to come. In the past, the practise of polygamy elevated the status of the husband far above that of the wife, whereas the restoration of the original marriage law by Christ, has elevated the wife to a position of equality and unity with her husband in worship, never previously enjoyed since sin entered the world. The symbol of this is monogamy: one wife and one husband.

We therefore summarise our answer as follows:

1. The original purpose of God was monogamy: and marriage was designed to replenish the earth.

2. The original status of a man and his wife was that of unity and equality, subject to the method and purpose of the creation of both.



3. The advent of sin brought enmity between the seeds; and with mortality and other difficulties, made necessary a greater child-bearing capacity on the part of women to repair the wastage of life through violence, war and death.

4. Children became necessary to maintain the family strength and inheritance, and to keep open a line of posterity to provide for the promised Seed.

5. With the failure of a single wife to provide that which was deemed necessary in the way of a posterity, recourse was made to polygamy.

6. The imposition of the curse lowered the status of women in relation to her husband.

7. The practise of polygamy illustrated that lower status. It was introduced to provide the need of children to strengthen the line of inheritance, not to satisfy the desire of the flesh.

8. In Christ that need no longer exists for he is the Seed. Through baptism the first step in the ultimate complete emancipation is taken; the woman is made one with her husband in the Lord, and is directly responsible for her worship before God.

9. In conformity with her liberty in Christ, the status of a woman is elevated, and the original declaration of marriage by God is re-enforced by Christ for the observance of his followers.

Abraham and David lived in different epochs to that of saints today. Abraham was in the epoch of promise, and David was under the Law. Both lived at times "before faith came" as Paul describes it (Gal. 3:23). After "faith came"

in the person of Christ, different standards were required as Paul shows in the chapter following (see Gal. 4:4-5,9).

As such, conditions that existed under the Law, or before the Law, such as polygamy, can no longer be considered legitimate. Christ's *Discourse upon the Mount* (Matthew 5-7) reveals some of the higher standards set by him for those who today desire to graduate for Kingdom citizenship. For such, polygamy can find no place.

### The Benefits of Monogamy

Finally, consider the benefits of Monogamy. Originally, the object of polygamy was to increase the size and potential strength of the family, as a temporary and imperfect measure in the face of the curse. It is quite obvious, that those who advocate it today, do not do so because of their desire for children, or because they believe that their posterity might contribute to a line of descent that could provide for the promised Seed of the Woman!

To them, polygamy is merely for the satisfaction of libidinous desires. This was not so with the worthies of old.

Moreover, the law of nature points to the benefits of monogamy. The rearing of children, and their education in the "nurture and admonition of the Lord" is best accomplished where there is one husband and one wife. It establishes the relationship between husband and wife that is most fruitful of the best results in the home. The mutual respect and confidence that is so necessary to a happy marriage are

best developed in such a relationship. The inmates of a harem (such as the wives and concubines of Solomon) were not, and could not be, in any sense, man's equals and partners; but were relegated to the status of absolute dependents, even slavery.

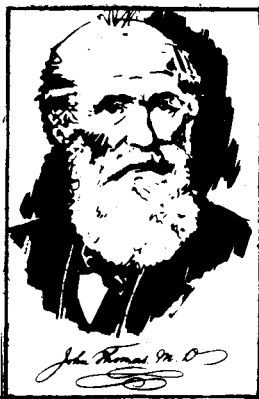
The proper upbringing of children depends upon the co-operation of a mother and a father as partners in a home. Such a relationship can be destroyed by a polygamous condition. This is illustrated by the law of nature

throughout creation; which applies even to wild animals. They are naturally monogamous, at least for the period during which their young are dependent on the parent animals. This period, among human beings, is so protracted that the woman is, as a rule, past the marriageable age by the time it has expired. In any case, the higher principles of conduct required on the part of one in Christ, sets aside polygamy as no longer tenable. ■

Logos Committee

*From The Writings of Our Pioneers*

## Preparing A Place



*"I want some light on two passages of Scripture. The first is John 14:2,3. In this, Jesus speaks as if he were going to prepare a place away from the earth; and yet other scriptures teach plainly that the earth is to be the dwelling place of the Saints. The next text is I Cor. 15:22: 'for as in Adam all die, even so in Christ will all be made alive'. Will all the heathen who have never heard the gospel; and all those who have died in infancy, be raised from death? And if raised will they share the fate of those who have rejected the gospel?"*

### Preparing For The Father's House

In the first text, Jesus says, "In the house," or Kingdom, "of my Father are many abiding places; if not, I would have told you. I am going on to prepare room for you. And if I go and prepare room for you, I will come again, and will

take you to myself; that where I am, ye also may be."

Jesus has been at this work for the last 1800 years, and will not abandon it until he has developed the situation defined in the prophets as that which is to obtain and immediately precede his "coming again". The drying up of

the great River Euphrates is a part of the preparation. Until the power represented by this river be taken out of the way, there will be no room for the House of the Father on the Holy Land. The River Power of Turkey is drying up, as all the world can see; and every one who recognizes it as a predicted sign of the times — a sign predicted in the revelation God gave to Jesus Christ; may discern Jesus “preparing the way of the Kings from a Sun’s risings”, or making room for his disciples and brethren, the Saints. He is overruling the affairs of the nations, and giving direction to political events, so that a crisis may be formed at Jerusalem, which shall necessitate his immediate and personal apocalypse. When you see the signs of the Sixth Vial, concentrating in France and Turkey, Austria and Italy, then says Jesus in effect, “Behold I come as a thief! Blessed is he that watcheth!”

### “All Made Alive”

The next citation reads, “For since through a man death, also through a man resurrection of dead ones. For all in the Adam they all die, so also in the Christ they all shall be made alive.”

In these words, Paul is only treating of certain dead ones, who are characterized by being “in the Christ”. The Saints die, because they have become Christ’s by intelligently obeying the gospel of the kingdom. Paul was not discussing the destiny of the heathen, nor of infants; but only of those who belonged to a certain “order,” which is thus stated:

1. Christ the first fruits;

2. They that are Christ’s at his coming;

3. The End; or those who arise at the end of Messiah’s Aion; and added to Nos. 1 and 2, complete the God-Manifestation of the Eternal Spirit for this terrestrial province of the Universe — “God the all things in all.”

### A Warning

It is better to die a heathen than to understand the gospel, and not obey it. “The ground of condemnation is that light”, or knowledge, “has come into the world; but men love darkness,” or ignorance, “rather than light because their deeds are evil.” The heathen have no choice. They are born under a necessity through which they cannot, if so disposed, which they are not, force their way. The time has not come for their regeneration; nor is there in the world a power capable of effecting it. The glory and honor of enlightening, civilizing, and spiritualizing the heathen world is reserved for Jesus and the Saints. When they begin to work the world will wake up from its present stupification, and clerical intoxication. The influence and power of the blind guides of all nations will be blasted. God will show mankind that their present spiritual leaders are hypocrites and impostors; and having severed their bonds, He will, by His Saints, teach them of His ways; and by the breathings of His Spirit through them as the leaves of the forest of good trees, heal the nations — “the leaves of the tree were for the healing of the nations” (Rev. 22:2).

Then the heathen will be responsible and accountable; but

now they are not; for though the Bible may be sent to them by thousands, and missionaries by shiploads as gigantic as Leviathan, who can prove to them that the Most High is speaking? That the Bible contains a revelation from him? That it presents a reliable invitation to a veritable kingdom and glory to be apocalysped in a cycle of centuries, or Aion to Come? All their traditions are against it; and these are inwrought into the very constitution of their flesh; and nothing but the spirit is potent enough to slay it and emancipate the world from its dominion. Missionaries! British, American, and European missionaries, to carry the Bible to the heathen, and render them responsible or even able to give an account! Preposterous in the extreme! This is only one

form of flesh combatting another; darkness contending with darkness; the beam saying to the mote in a brother's eye, "Let me, I pray thee, cast thee out!"

Where are the thousand millions of Gentiles that occupy the earth after an interval of five hundred years from this? \* Nowhere. And where shall our generation of heathen be in that remote future? Nowhere. "Out of the ground thou wast taken; for dust thou art, and to the dust thou shalt return." This is the sentence that rests upon flesh and blood, and resolves itself into a very brief and obvious calculation which may be expressed in the saying, "take nothing from nothing, and nothing comes." — J. Thomas

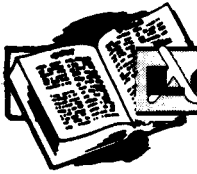
*Herald of the Kingdom and Age to Come Aug. 1855.* ■

## The Perfect Man (Eph. 4:13)

Such was the model or "Heavenly Man", whose image, intellectual, moral, and material, all must bear who may become the future constituents of the Perfect Man, who comes upon the world as a thief. I have been rather particular in the exposition of the things connected with the body of Jesus, which being made subjectively to know "the way of lives", became "the Way" (John 14:6) illustrative of the manner in which all his brethren will experimentally pass from the humiliation of death to the exaltation of eternal life and glory. They, as he, come forth from the unclean house of death earthy, and, therefore, unclean bodies. As such, they are gathered together by angelic agency into the presence of the judge, who awaits them in the wilderness of the South. There they pass their examination as candidates for companionship with him in the kingdom and glory about to be established and developed by the Eternal Spirit through the Perfect Man. The examination is the scrutiny of character made flesh. If the characters of the candidates for divine honours be approved, then their "mortal flesh" as Paul terms it in 2 Cor. 4:11, becomes the subject of a spiritual operation, which, "in the twinkling of an eye", justifies, or perfect it, and thereby causes it to ascend from flesh to spirit, which is equivalent to ascending from the low origin and level of an earthborn, to the Heavenly Father who is spirit. These transactions being finished whereby "they who have done good" are "made manifest," and separated from the refuse and the vile, like their model was, are "made higher than the heavens" (Heb. 7:26). They are the Perfect Man, whose constituents are all kings and priests — the Yahweh Elohim omnipotent.

— J. Thomas

\* *The earth has witnessed a considerable increase in population since the days of Bro. Thomas — Editor.*



UPHOLDING THE PURITY OF  
APOSTOLIC DOCTRINE & PRACTICE

MAY, 1984

*From the Editor*

*Volume Fifty*

## A Question For Readers

*"If the foundations be destroyed, what can the righteous do?"  
(Psalm 11:3).*

The above question was asked by David at a time when Saul sought his life, and he was disturbed by false advice from unwise friends as to what he should do. His answer to the question was to strengthen himself in Yahweh Who is competent to help in every distress, and who takes heed to the reaction of His servants under stress. "His eyes behold, and His eyelids try the children of men" (Ps. 11:3-4). He is not ignorant nor indifferent to the trials of His children, but in His wisdom, leaves it to them to use the means that He freely makes available to enable them to conquer the difficulties of the way.

Therefore, if we are wise, in every problem we will do what David did when it seemed that the foundations were being destroyed: strengthen ourselves in Yahweh; make perfectly certain that in the issue plaguing us, we are right with our God.

That is the challenge of these times.

We live in an evil environment which is sometimes accepted as the norm. It is an immodest age which encourages provocative dress, sexual licence, and nudity. It is an age of disrespect, when sacred things are treated with indifference, and young people see little need to submit to authority, or to manifest the respect that age or experience deserves, and God commands (Lev. 19:32). Undue familiarity is frequently shown to those in authority; casual dress for personal comfort is considered quite adequate for sacred meetings, whilst requests for improvement in decorum are sometimes listened to with indifference or rejected with impatience. And the sloppiness that is sometimes manifested in dress or de-

portment is often matched by looseness in doctrine and conduct. So in little matters of seeming unimportance the foundations of the Truth can be weakened and endangered.

What are the righteous to do in such circumstances? The answer is the same as above: to strengthen themselves in Yahweh. To accept the circumstances as a challenge, and demonstrate, by increased understanding of the Word, and more consistent behaviour therewith the way of righteousness. The manifestation of personal conduct in conformity with the Truth is the best way of strengthening the foundations of faith. We will learn both to "know God" and will be "known of Him" (Gal. 4:9).

### **More Than Head Knowledge Required**

Is the foundation of our faith sure and firm? Do we really *know* God? Christ declared that our eternal salvation is bound up in such knowledge (John 17:3). To know God in the sense required is to possess more than head knowledge. We may have a perfect understanding of the doctrinal teaching concerning God, with a complete grasp of all His names and titles, without really "knowing" Him. What then is needed? The knowledge possessed must become the motivation of our lives before we can really claim to "know God". Such understanding and application will strengthen the foundations of our faith. One without the other is not sufficient. Upon this point, John speaks decisively. "We *know* God," he wrote, "if we keep His commandments" (1 John 2:3). Again: "He that saith I *know* Him, and keepeth not His commandments, is a liar" (v. 4). Strong words these, but Bible history bears out their truth. "The sons of Eli were sons of Belial, they *knew not* Yahweh" (1 Sam. 2:12). Of disobedient Israel, God said: "My people are foolish, they have *not known* Me" (Jer. 4:22). Of faithful Josiah, bearing in mind his good acts, He declared: "Was not this to know Me?" (Jer. 22:15-16).

### **Cultivating Love and Hate**

Do we "know Yahweh"? That depends upon the extent that we reflect His characteristics, summed up under the headings of Goodness and Severity (Rom. 11:22; Exod. 34:6-7). Christ knew His Father, for he "loved righteousness, and hated iniquity" (Heb. 1:9). It was not merely that he avoided iniquity, abstained

from doing it, but in addition, he developed a hatred of it; it was revolting to him.

The Psalmist manifested a similar characteristic: "Through Thy precepts I get understanding: therefore I hate every false way" (Psa. 119:104). "I esteem all thy precepts concerning all things to be right; and I hate every false way" (v. 128).

We too, must learn in measure to "love righteousness and hate iniquity".

Such an attitude comes by strengthening ourselves in Yahweh and clearly discerning the difference between right and wrong. This will equip us to wisely handle any circumstance which appears to threaten the foundations of the Truth. In that regard some are claiming that the foundations are being undermined today. Certainly there is a need for faithful brethren and sisters to see clearly the issues currently facing the Brotherhood, and to agitate for the old paths as urged by Jeremiah (Jer. 6:16). He did not compromise with the Truth. In his day, the nation was divided. The majority was busily removing the foundations, and were opposed by such as Jeremiah who resisted the attempts to do so. Jeremiah set himself the task to proclaim and illustrate the true way as an example for all to follow. This demanded avoidance from those in Israel who acted otherwise. Though he may have thought it helpful to associate with his opponents in an attempt to win them over to a better way, he was warned against such action. He had to strengthen himself in Yahweh, and sternly and unequivocally set forth the Divine principles to those to heed who were prepared so to do. "Thou shalt be as My mouth," he was instructed. "Let them return unto thee; but return not thou unto them" (Jer. 15:19).

No good comes from joining hands with those who destroy the work of God, or who, from within, undermine its foundations. "Knowing the terror of the Lord," counselled Paul, "we persuade men" (2 Cor. 5:11). It is quite easy for us to unwittingly build our houses on a weak foundation of sand, and expect God to work a miracle to save them from destruction. Let us not commit this great folly. If we neglect the study of the Word, or attendance at the meetings, we will not develop in faith. If we use our spare time in faith-destroying pleasures and pursuits, reserving the time for worship to an hour or two on Sundays, we will reap the fruits of such sowing. If we allow our children to join in the things of the

world without restraint, we will lose them in due course. If we appoint novices to positions of responsibility in Ecclesias, they will be lifted up in pride as Paul warned, and bring trouble upon those over whom they have been placed. If we lower the standards of doctrine or conduct, the unhappy state of the world that has done likewise, will be reflected in Ecclesias. It is a law of nature, and of the Scriptures that we "reap as we sow". If we sow to thistles, we cannot expect to pick figs; if we fail to cultivate the ground, it is folly to anticipate a good crop. The law of nature teaches spiritual facts, for, Scripture states that the natural is the basis for spiritual lessons to be learned. So let us look to our foundations or our sowing. If the former are sound, the building will be sure; if we sow to the Spirit-word we will eventually reap of the Spirit-Word, life eternal. The benefits will be found both now and in the future. We will comprise a healthy influence in the Ecclesia by so doing, for there is no exhortation so powerful as that of example; and we will help the Ecclesia as a whole, for our action will strengthen the foundations upon which it builds. That is what David did, and the influence of his action, through the covenant God made with him, extends to these days. To do what is right in a difficult situation is long lasting. It demonstrates that we "know God", and, adds the Apostle, "are known of him". David adds his testimony: "For the righteous Yahweh loveth righteousness: His countenance doth behold the upright" (Psa. 11:7). There is infinite comfort in the fact that if we do right Yahweh knows and loves us for it, whatever our contemporaries may think of us. To do righteousness is to sow the seeds of eternity; to make an investment for the future which will prove most profitable even now, as well as in the age to come. Personal effort is required to do this; but the benefits will prove to be both immediate and eternal (1 Tim. 4:8,15; 2 Tim. 3:16-17).

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*H. P. Mansfield*

#### "Covetousness is Idolatry"

A covetous man ignores God, and worships self. Covetousness is not stealing, but if not watched soon leads to it. Covetousness is a deadly microbe, and if not destroyed quickly develops fatal consequences — discontent, selfishness, unprincipled scheming, cruel grinding. There can be no real happiness, or spiritual growth, where this sin is encouraged. It also brings misery on others. "He that is greedy of gain, troubleth his own house" (Prov. 15:27). There is, therefore, solemn significance in Christ's warning — "Beware of covetousness." But let us note in considering this subject that a rich man is not necessarily, as is so often harshly said, a covetous man, nor is a poor man necessarily free from this crime. We must be careful as to this, and not judge one another. Abraham was rich, but not covetous. Gehazi was not rich, but he was covetous. Both rich and poor in Israel gave themselves over to covetousness, which, alas, is a common sin of all generations.



# The Gospel of the Kingdom, and the Baptists Three Hundred Years Ago

*This article by Bro. J. Thomas compares the beliefs of the Baptist adherents of 1660 with those of the church in his day, and contrasts the latter with the teaching as set forth by himself.*

## Dialogues On Prophecy

The following is an extract from "*Dialogues on Prophecy*," a work published in England in 1828, and forwarded to me recently by the kindness of a beloved friend in Halifax, Nova Scotia. It appears to be written by a clerical student of prophecy, belonging to the Established Church of that country, which sufficiently accounts for many unscriptural traditions found scattered over its pages; nevertheless, it contains many good things, and of these not few in strict accordance with interpretations which the readers of *Elpis Israel*, *Anatolia*, and the *Herald*, must be by this time tolerably familiar. The work was sent to me for examination, because of the striking similarity between much of the "*Dialogues*" and the things set forth in the writings aforesaid. But this is not surprising when it is remembered that the author and myself are both independent students of the Spirit's testimony for Christ through Moses and the Prophets. The teaching of God is *Amen* — the same in all ages and

countries, working the same convictions at the north, as at the antarctic poles. But to the extract:

"*Philalethes*. Have you any positive proof that Dissenting Churches have ever held scriptural views respecting the Second Coming of Christ, and his reign upon earth?

"*Anastasius*" — Yes: they all held them in their best times. The following extract of the Confession of Faith of the English Baptists, extracted from Crosby, may suffice for them all.

"We believe that there will be an order in the Resurrection. Christ is the Firstfruits, and then, next or after, they that are Christ's at his coming: then, or afterwards, cometh the end.

"Concerning the Kingdom and Reign of our Lord Jesus Christ, as we do believe that he is now in heaven at his Father's right hand, so we do believe, that, at the time appointed of the Father, he shall come again in power and great glory; and that at, or after, his coming the second time, he will not only raise the dead, judge and restore the world, but will also take to himself his Kingdom, and will, according to Scriptures, *reign on the throne of his father David, on Mount Zion, in Jerusalem, for ever.*

"We believe that this kingdom of our Lord will be an universal kingdom, and that in his kingdom *the Lord Jesus Christ himself will be the alone visible supreme Lord and King of the whole earth.*

"We believe that as this kingdom will be universal, so it will also be an everlasting kingdom that shall have no end, nor can-

not be shaken; *in which kingdom the saints and faithful in Christ Jesus shall receive the end of their faith, even the salvation of their souls; where the Lord is, they shall be also.*

"We believe that the New Jerusalem that shall come down from God out of heaven, *when the tabernacle of God shall be with them, and he shall dwell among them, will be the metropolitan city of this kingdom, and will be the glorious place of residence of both Christ and his saints for ever, and will be so situated, as that the kingly palace will be on Mount Zion, the holy hill of David, where his throne was.*"

### The Baptists of 1660

Thus far the "Dialogues". The following additional is also from Crosby, Vol. 2 Appendix p. 85.

"We believe that *the same* Lord Jesus who showed himself alive after his passion by many infallible proofs, *Acts 1:3*, who was taken from his disciples and carried up into heaven, *Luke 24:57*, shall so come in like manner as he was seen go into heaven *Acts 1:9-11*. "And *when Christ who is our life shall appear*, we also shall appear with him in glory" *Col. 3:4*. For *then* shall he be King of kings, and Lord of lords *Rev. 19:15*. For the kingdom is his, and he is the governor *among the nations* *Psa. 22:28*; and King over all the earth *Zech. 14:9*; and we shall reign with him *upon the earth* *Rev. 5:10*. The kingdoms of this world, which men so mightily strive after now to enjoy, shall become the kingdoms of our Lord and his Christ — *Rev. 11:15*. For all is yours, ye that overcome this world, for ye are Christ's, and Christ is God's *1 Cor. 3:22, 23*. For unto the saints shall be given *the kingdoms, and the greatness of the kingdom under the whole heaven* *Dan. 7:27*. Though, alas! many men be scarce content that the saints should have so much as a being among them; but when Christ shall appear *then shall be their day; then shall be given them power over the nations to rule them with a rod of iron* *Rev. 2:26, 27*. *Then shall they receive a crown of life which no man shall take from them, nor they by any means turned, or overturned, from it; for the oppressor shall be broken in pieces* *Psa. 72:4*; and their vain rejoicings turned into mourning and bitter lamentations, as it is written *Job 20:5-7*. "For which" (confession), say they, "we are not only resolved to suffer persecution to the loss of our goods, but

also life itself, rather than decline from the same."

This Baptist declaration presented to Charles II., March, 1660, was "subscribed by certain elders, deacons, and brethren, met in London, in behalf of themselves and many others, into whom they belong in London, and in several countries of this nation, who are of the same faith with us." Then follow forty-one names, after which is written, "owned and approved by more than 20,000."

### Contrast With the Teaching of Modern Baptists

Such was "*the Gospel of the Kingdom*" believed by the Baptists in Britain 200 years ago; in addition to which they believed also, the "things concerning the Name of Jesus the Anointed." If the 20,000, whose faith is here confessed, were to arise and stand upon their feet in 1855, and to visit the "Regular Baptists" and all other churches calling themselves Baptists, would they be able to find a trace of that gospel from which they declared, 200 years ago, they would suffer death "rather than decline from the same?" Nay; the glory of the Baptist Denomination, which *was the Truth*, has departed, and taken refuge among a despised and persecuted people, who find few pulpits open to them for the proclamation of it. Protestantism and Campbellism have completed the apostacy of the Baptists from the faith of the crucified King; and immersed them into the philosophy and vain deceit of Geneva, Wittenburgh, and Rome. The act of immersion con-

stitutes the only difference that prevents their formal and complete amalgamation with the ecclesiastical progeny of the Western Babylon. Suppress this, and they will pass current among the most popular faction of Antichrist's domain.

### **Compared With The Christadelphians**

If any one asks what the Editor of the *Herald* believes, and contends for as the faith once for all delivered to the saints by Jesus and the apostles, I reply that he believes all that is contained in the above quotations from the Baptist Confession of Faith. He believes it is all the plain, unvarnished truth, and worthy of all reception by those who would be saved in the Kingdom of God — the great ark of safety for all his house.

The Baptists of Charles II's reign looked to that kingdom as the place where they should receive "the end of their faith, even the salvation of their souls". But the end of modern credulity (for it is out of the question to talk of "faith" as characteristic of modern professors; theirs is presumption and credulity) is somewhere, they know not where, "beyond the skies." The immersed believers of Charles' reign would have scorned such folly as subversive of the truth. The land promised Abraham and the kingdom belonging to it, governed by Jesus and his brethren under a heavenly constitution, was heaven enough for them for a thousand years. They were willing to die for this; and gave the king of England to understand, that all his power could not turn them from their

full assurance of faith and hope concerning it.

You see, then, reader, that the doctrine taught in these pages is neither so heretical nor novel as some suppose. The heresy and novelty is with Modern Baptism, Methodism, Presbyterianism; in short, with all the *Isms* from Romanism to Campbellism, Millerism, and Mormonism, the most recent editions of the wisdom from beneath, as substitutes for the gospel of the kingdom of God. The *Herald* contends for the original faith, which has been so completely corrupted by sectarian traditions, that the Baptists, who formerly professed it, are unable to recognize their own! If this be the case with them, after less than two centuries, is it surprising that, after eighteen, professors should not be able to recognize the doctrine of Jesus and his apostles, and in the plenitude of their ignorance should reject it as heretical and vain? It is not surprising; the wonder is, that with so many conflicting *sorts* of Christianity in the world, any true faith and practice should be found.

### **The Need to Contend For The Faith**

The truth, however, would long ago have become extinct, but for such "pestilent publications" as *The Herald*: whose "mission" is to agitate the waters, that stagnation may not ensue. They are like the great teacher, in that they "come not to bring peace, but a sword." As soon as they cry "peace," their mission is at an end. They preach peace to the righteous; but for the wicked, who make void the word of God by their pious traditions, they

have nothing but torment day and night. This is the philosophy of that cry against them of bitterness, uncharitableness, censoriousness, and severity! It is the outcry of the wicked in torments. They behold their idols demolished by the battle-axe of eternal truth, and their most cherished imaginations levelled with the dust; so that, naturally enough, they wail and gnash their teeth with imprecations and reproaches upon the destroyer.

But, shall the defender, of the oppressed therefore stay his hand? Shall the truth lie weltering in her gore, gasping in the article of death, and her friends tamely sheathe their two-edged sword, because of the cries of her wounded foes? No, no: "Cry aloud, and spare not; lift up thy voice like a trumpet, and show the people their transgressions, and the sons of Belial their sins!" I never heard a man yet, thoroughly imbued with the truth and a love of it, cry out against a hearty and uncompromising castigation of error, as bitter and too severe. When men's faith is weak, and their minds are full of uncertainty, and they are conscious that their deeds will not bear the light, you find them full of "charity," and sensitively fearful of the truth being too plainly spoken. All their sympathies are with the feelings of the corrupters and transgressors of the word. They don't want their feelings hurt, lest it should do harm! The fact is, they don't want the truth too plainly demonstrated, lest it should make them unpopular; or they should be themselves obliged to defend that of which they were not fully assured. There is

always some screw loose in these mealy-mouthed and syren apologists of truth. The spirit of the flesh (which they mistake for the Holy Spirit) works in them a fellow-feeling with the children of disobedience; not that they really sympathize with them — they are too selfish for that: but in uttering this hard doctrine of their iniquity, thou condemnest us also. This is the secret of their whining about "bitterness and severity;" they are themselves convicted of treachery to the truth.

### **The Need For Forthright Testimony**

It is, then, to the "pestilent fellows" and their publications in all past ages, not to canting pietists and sickly sentimentalists, puling from morn to dewy eve about "charity" and a "Christian spirit," that the world is providentially indebted for the preservation of the gospel from entire oblivion. The charitable and pious orthodoxy of "the Four Denominations" fill the pulpits of the land. Baptists, Methodist, Presbyterian, and Episcopalian clergy all recognize one another as ambassadors of Christ, and their sects as so many divisions of the true church. But what have they done with the gospel confessed by the Baptists 200 years ago? Crucified and buried it; hence the recognition of the Baptist Denomination as one of the orthodox four! They laid it in a sepulchre and walled it up, and have set to their seal of reprobation. But God has raised it from the dead; and put it into the hearts of certain whom it has freed from ecclesiastical servitude, to contend for it earnestly

and fearless of the authority, power, hypocrites, or of any other of this generation of vipers new revived. This is our work,

and by God's grace we will do it heartily until the hour of his judgment comes, and the Lord Jesus appears to vindicate his own. ■

— J. Thomas



# Return of Constantine



*Constantine, like Cyrus, in his military career, and in his ecclesiastical relation to the Catholic Church, was a type of Christ. The typical hero established his kingdom in its fullest extent on the ejection of the pagan dragon from the heaven; Christ will established his by binding the Catholic Dragon, and shutting him down in the abyss (Apoc. 10:2,3). The typical hero attained "to Deity and his throne;" Christ will sit down with Deity upon his throne (Apoc. 3:21). The typical hero acquired all the kingdoms of the Roman earth; Christ will acquire all the kingdoms of the globe (Apoc. 11:15). The typical hero ruled all the Roman nations with an iron sceptre; Christ will rule all the nations of the globe with an iron sceptre (Apoc. 19:15). The catholic clergy shared with the typical Michael the glory, honor, and power of his kingdom; the Saints will share with Christ the glory, honor, and power of his (Apoc. 2:26,27; 3:21). After his birth of the unprivileged and persecuted woman, the sun-clothed catholic church became the Spouse of the typical Michael; the glorified Saints become the married wife, or bride adorned for her husband, Christ (Apoc. 19:7,8; 21:2,9). The power of the Deity was with Constantine in measure; Christ is the great power of Deity without measure. Constantine established a new religion, the catholic; founded a new administration of affairs; and built a new capital, called Constantinople, or New Rome: Christ will establish a new system of worship for all nations, the Millennial; will organize a new government of the world; and establish a new capital for the throne of the Deity, Jerusalem rebuilt, in the midst of which he will be the glory (Isa. 56:7; Zeph. 3:9; Acts 17:31; Eph. 1:10; Jer. 3:17; Zech. 2:5; 8:21-23).*

## Repetition Of History

Of national leaders who patronised the Roman Catholic Church throughout history, none stand as high as Constantine, the so-called "Great". It was he who elevated the church from the ig-

nominy of persecution to the honoured position of a State protected religion.

He was the child "brought forth . . . to rule all nations with a rod of iron (Rev. 12:5), by subduing the pagan red dragon power of

Rome (v.7). This he did from AD 313 onwards, as brother Thomas noted above.

Significantly, history has repeated itself as another with the name of Constantine today leads the nation destined to wear the mantle of "the dragon" (Rev. 16:13). Konstantine Chernenko recently became the sixth leader of the U.S.S.R., a fact which hardly seems coincidental in view of the parallelisms found in the *Book of Revelation*. Added to the significance of his name is the number six in the line of Communist rulers: six being the number of man (Gen. 1:31; Rev. 13:18).

The original Constantine emerged in the apocalyptic time period of the sixth Seal (approximately AD 312-324 — Rev. 6:12-17) and built the city of Constantinople (Istanbul). In *Eureka*, Brother Thomas comments:

**"There was this peculiarity about the sixth head, namely, that, about 330, Constantine, the first Catholic Emperor, dedicated a new city, which, after his own name, he called Constantinople".**

Eventually the military and civil functions of the Roman Empire were moved to Constantinople, leaving Rome merely as an ecclesiastical centre. Thus the Roman dragon power (its military arm) became established in Constantinople, where shortly it will be revived again.

### **The Modern Constantine**

This latter day Constantine has emerged during the Sixth Vial (Rev. 16:12-16). He, or a successor, is destined to use Constantinople and elevate the church once again. In doing this he will

be following his Roman dragon predecessors (Constantine, Justinian, Phocas) whose policy was to support the church. As *The Apocalypse* says: "they worshipped the dragon which gave power unto the (Roman) beast" (Rev. 13:4). The word "power" is a translation of the Greek word *exousian* rendered *authority* by the Diaglott. Thus the church was given authority under the auspices of the Dragon power. Brother Thomas in *Eureka* wrote:

**"This was the constitutional source of all the Bishops of Rome's preeminence. He obtained no honours, privileges, and immunities from the kings of the Seventh Head. He derived all he possessed from the Emperors of the East and of the West; who were the great and powerful patrons by whom he was acknowledged as a god of gods upon earth".**

### **A Sign In The Political Heavens**

The fact that Constantine came to power under the Sixth Seal indicates to the discerning that he also came to power during the Sixth form of Roman government (Rev. 17:10). This is Apocalyptically styled the "sixth head" of the Roman beast (*Eureka* 3:44-45 etc). The sixth-head of the beast has to emerge again during the sixth vial, because the frog-like spirits go forth "out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet" (Rev. 16:13).

However, Revelation 17 declares that the head of the beast that meets the Lord Jesus Christ in war "is the eighth head". This Eighth Head, however is but a revival ("healing") of the sixth-head (Rev. 13:3) for there being only seven heads, the eighth must

be one of the others, and that the sixth head, a displacement of the seventh (Rev. 17:10 see *Eureka* 3:236-237).

Constantine Chernenko may not be *the* Gog, prince of Rosh, for his age seems to be against that possibility. But the parallelisms of *The Apocalypse*, and the significance of the number six, supported by history, argues against his elevation being coincidental. The fact that there has been appointed to supreme power in Russia a man with the name of Constantine, and that the Soviet is destined to become the dragon power under the current vial, appears to the writer as a sign for the saints of today that "the day of his wrath" is imminent. The pertinent question is, "who shall be able to stand?" (Rev. 6:17).

### **Rise Of The Papacy**

It was announced recently that USA has decided to "establish full diplomatic relations" with the Vatican. According to the report, "Diplomats in Rome, said the US move was an important recognition of the Vatican's diplomatic prestige and moral authority."

This news should excite Watchers of prophetic events. Like the emergence of the (Russian) dragon power under the sixth vial the re-emergence of Papal authority under the same vial is necessary.

According to *The Apocalypse*, a call must emanate from three political centres (Rome — False

prophet, Constantinople — Dragon, and Western Europe — Beast) which will ultimately draw all nations to the war of Armageddon (Rev. 16:13-16; 11:18). Bro. Thomas refers to this in *Eureka* 3:595:

"... the daemon froglike spirits are represented as the agencies so operating upon the kings of the earth and of the whole habitable, as to cause a gathering of them for the war of that great day of the almighty Deity...." (See *Eureka* 3:623).

As mentioned above, under the Sixth Seal (Rev. 6), Roman Catholicism rose to eminence because Constantine gave it "authority" (Rev. 13:3). It is exciting, therefore, to see the rise of the Papacy again. Illustrative of this is the statement published from Rome recently that "Britain reestablished full ties with the Vatican in 1982 after more than four centuries". So the manoeuvring continues that will bring the Church to the point where she shall triumphantly proclaim: "I sit a Queen, and am no widow, and shall see no sorrow" (Rev. 18:7). But her expectations of future glory and power, "the fruits that her soul" longs for (Rev. 18:4), will be dashed to the ground by Christ and the saints (v. 8), because in her will be found "the blood of prophets, and of saints and all that were slain upon the earth" (Rev. 18:24). The so-called Eternal City will be no more (v. 21). Zion shall rise from the dust to dominate the world of the Millennium. ■

W.J.M. (Woodville)

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The friends of God have no cause for concern. If the will of God be so, the plague cannot come nigh them. If otherwise, they remember it is written, "The righteous are taken away from the evil to come," and that their removal from this scene of trouble is to themselves but a merciful abridgment of the interval that separates them from the glory of the Kingdom.

# The Rebuilding of Zion



All his enemies surprising,  
From the dust the Jew is rising;  
See him rising from the grave,  
Keen, alert, for conflict brave;  
A new spirit now has come  
That will gather Israel home.

In their land in deserts thorny,  
Hands unused to toil, made horny;  
Build and plant with sacred joy;  
Busy at their loved employ.

In the valleys long neglected,  
By disease germs long infected;  
Many die, but others come,  
Eager to reclaim their home.

While the latter rain from heaven  
To the land once more is given,  
Land, that looked like stoned to death;  
Feeling now God's quickening breath.

Mother Zion, they are coming,  
From their ghettos, from their roaming;  
From their tossings on the sea  
Of the Gentiles, back to thee!

What though Ishmael opposing  
God's sure plan and settled choosing!  
Not a word our God has spoken  
Shall be cancelled shall be broken.

And the covenant shall stand,  
Signed and sealed by God's own hand,  
To a thousand generations,  
Midst the rise and fall of nations.

Their Messiah they shall see,  
As converted they shall be;  
Then as stars on Mamre's plain,  
Israel shall fore'er remain.





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## Lemuel's Mother

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Wise indeed was the teaching which king Lemuel's mother conveyed to her son (Prov. 31:1). Into the contention concerning the identity of king Lemuel or his mother we need not enter. It is sufficient for us to recognise that the words of this exemplary woman bear the seal of divine inspiration. In view of the wholesomeness of such instruction well might the inspired writer of Proverbs enjoin his readers to "forsake not the law of thy mother." "Bind them," says he referring to parental admonitions, "continually upon thy heart, and tie them about thy neck."

How do we stand, as touching the instruction which we convey to our sons? Is it worthy of the treatment above described?

The wise mother of the Book of Proverbs sought to brace up her son for the requirements of his responsible position, and to warn him against the sin which would be peculiar to it. By this example being placed before us, it is evidently one which God would have us follow. Ere long, to all appearances, the Truth's affairs will be largely in the hands of the children of the brethren and sisters. Should these coming custodians of God's work fall short in regard to their great

privilege and responsibility, let it not be through failure on our part to counsel them wisely.

As a means of discharging our duty let us hold aloft those standards of manly excellence which God Himself has provided. Let us teach our sons that God looks not to faultless clothing and distinguished appearance, or to educate and rank, or to powers of oratory. These things are not so much as named in God's list of the necessary qualifications of a tried man. What God requires is a man who has behind him a career of self-restraint and plodding, humble work. Let us put our sons in the way of serving an apprenticeship in such necessary qualities as industry, purity, vigilance, sobriety, modesty, hospitality, aptitude for learning (from those instructed in the Word) and for teaching (when in contact with the alien, and in the Sunday School). Let us counsel them to be temperate, not given to the love of money and covetousness, or to quarrelling, striving and unseemly contention (1 Tim. 3:2,3). Let us encourage them to be faithful and regular in the ecclesial meetings, but let us not fail to point out in connection with this, that the object in view must be the exaltation of God, and not self, and that the man who

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This poem (see opposite) captures the spirit of many Jews as they returned to the Land during the past 50 years. They did so to be met by a hostile reception from the Arabs, and with the task of bringing fertility to eroded slopes, or malarial infested valleys such as that of Esdraelon. They returned, many of them motivated by the prophets, and believing in the coming of the Messiah, but with eyes blinded to his true identity.

reverses the Scriptural injunction to be swift to hear and slow to speak is no blessing to his brethren and sisters.

Were king Lemuel's mother in our midst we may be sure that she would not only emphasise all these matters in the ears of her son, but that she would forewarn, and so forearm him against those sins of the last days which Paul so vividly predicted. Saith this faithful servant of God: "Men shall be . . . despisers of those that are good." We have only to mention a good man's name, be he prophet or apostle, to find how rampant is this sin in the world. And who has not seen it at work even in the ecclesias? Let us strive to fortify our sons against this woeful sin of these last days by teaching them to respect those, who, from years of exemplary walk in the truth, are undoubtedly good men from the divine standpoint. Let us remember, however, that our sons are not likely to respect the brethren unless they are first taught to revere and listen to their parents. Disobedience to parents is another unholy trait which Paul indicated would be a feature of the present time. Let us early direct our energies towards securing from our sons dutiful behaviour towards both father and mother. He who despises father and mother, and those whom God esteems, must of necessity be a despiser of God.

The mother, who, in the quietude of home, devotes herself to the wise training of her children, performs a part which, for its far-reaching effect, cannot be exceeded in importance. The work will call for many an inward battle between inclination and duty, and will cause many a headache and even heartache. Let us, however, go forward undaunted by difficul-

ties, knowing that we have the strength of God's own authority and His encouragement behind us.

Lemuel's mother appealed to her son on the ground of his kingly office (ver. 4). Our sons do not hold this high position. In the mercy of God, however, the gospel has called them, no less than ourselves, to the rulership of the age to come, and (as shown by Paul) we can appeal to them on the ground of what is seemly conduct for those who will enter upon the exalted position of kings and priests in the Kingdom of God. As Paul indicated to Timothy, there is an etiquette divinely prescribed for the "house of God," and it is necessary that this be learnt and observed by those who desire to associate with the immortal royalties of the future.

How to advise Lemuel concerning this choice of a wife was undoubtedly a matter of grave concern with his mother. She adopts the expedient of placing before him a word picture of the traits to be found in an exemplary woman. The picture exhibits a large hearted, generous, industrious housewife, bracing herself up to the performance of service without stint. To her husband she is loyal, to her children faithful, to her employees considerate, with hand stretched forth to the needy. Her whole career is regulated by divine counsel: "She opened her mouth with wisdom and in her tongue is the law of kindness."

How beautiful to behold is the outcome! Praised by her husband, blessed by her children, and in favour with God: "A woman that feareth the Lord she shall be praised." A God-fearing woman may have to endure scorn from the unfaithful, but the praise from on high is certain. C.J. ■



### Payment Received

Frequently we receive remittances without any indication as to what they relate. This imposes a difficulty in allocating the money, and frequently a great amount of time is occupied in trying to do so.

This is particularly the case with overseas Money Orders. Recently we received a Money Order from New Zealand for \$14.29 with no indication as to whom it is from or what it is for. The envelope was from the Post Office, but we have no means of processing it until further information is received. — Ed.).

### Lee-Mansfield Debates

"We have had a letter from a Brother in South Africa who has the Lee-Mansfield debates on tape, and would make copies available to any who want them." — L.L. (W.A.).

*(Any desiring to obtain a copy of the debates should contact direct, Bro. Walter Reibeling, 62 Lower Bridge Road, Durban North, Natal 4051, South Africa. — Ed.).*

### Expositor Wanted — Can You Help?

"We find *The Christadelphian Expositor* of great help in our Bible study, and are anxious to obtain copies we are missing. They are Exodus Chapters 31 to 40 and Leviticus vol. 6, No. 3 from Chapters 11 to 15. Please forward these

copies, and send me the account". — R.S. (USA).

*(Unfortunately we cannot supply you with these copies, but perhaps some other subscriber may do so. Forward to Sis. R. Stocks, 464 El Sueno Rd., Santa Barbara, Ca. 93110, USA. — Ed.).*

### Herald Of The Coming Age

"We receive *Herald of the Coming Age* about every three months; though we understand it is a bi-monthly publication. We enjoy it very much, and use it in our Bible study meetings. For people who do not know the Truth it is a concise and to-the-point study, simple and clear to understand. We have more success with it than any other leaflet we give out; so could you please send us 12 copies of *What the Bible Teaches About Christ's Second Coming*." — B.K. (USA).

*(The copies have been forwarded to you. "Herald of the Coming Age" is intended as a bi-monthly publication, but pressure of work causes us to fall back in production, hence it does not always keep up to schedule. We regret this, but there is little we can do about it, unless we set aside other work. This it is difficult to do. — Ed.).*

### The Tyrant Time

"It doesn't seem like a year since I wrote you; time passes so quickly. I

am still working, taking care of my little Jewish boys, and now we have added a baby girl to our number. I love them all and wonder what the future will hold for them. I pray that you will be given the strength to maintain the work you are doing, and that our Messiah may come before the end of 1984." — J.M. (USA).

*(Time goes by with unceasing rapidity, causing Moses to write "we spend our lives like a tale that is told" (Psa. 90:9). When one reaches a certain age, time becomes of prime value. Accordingly, we look forward to the coming of the Lord when there shall be "time no longer" (Rev. 10:6). Time does not exist for immortals; they are above and beyond its limitations. This is a marvellous fact, somewhat beyond our ability to appreciate at present. We look forward, with you, to the coming of the Lord and the vast changes he will introduce. — Ed.).*

### Divorce and Remarriage

"If a couple were divorced and remarried before coming to a knowledge of the Truth, but afterwards were baptised, what action should you take seeing that you do not believe in the exceptive clause?" — P.S. (U.K.).

*(It is a little sweeping to allege that we "do not believe in the exceptive clause"; what you proba-*

bly mean is that we do not interpret it as others do who allow for divorce and remarriage by couples in the Truth. In that you would be correct. However, the action we would recommend in regard to the case of a couple having been divorced and remarried before coming to a knowledge of the Truth, is that they remain in the state in which the Truth has found them. Paul counseled: "As the Lord hath called every one, so let him walk" (1 Cor. 7:17). The context of this statement relates to marriage (though other examples are also given), and on that basis I would recommend that the marriage state in which the Truth has found them should not be disturbed. The fruits of that marriage may have already resulted in children, and if it be taught that such marriages should be dissolved, what would be done to the children? Remember, too, that in the case of both marriages, the first and the second, vows have been made before God, and as such they should stand. There is a precedent for this in the Word. When Joshua entered into covenant with the Gibeonites, he broke the specific command of Yahweh, and yet, because of the solemnity of his covenant with the Gibeonites, he had to keep to the agreement (Josh. 9:19). His covenant was not in accordance with the will of God; but the importance that Yahweh places upon vows is such that it had to be kept. I view the second marriage in that light. The persons concerned have entered into a solemn covenant with each other, and though they did wrong in divorcing and remarry-

ing, the fact that they did so in ignorance of God's will should be taken into consideration, and the marriage allowed to stand. — Ed.).

### Desires To Visit "Our Country"

"Thank you for your letter explaining the delay in receiving the *Perpetual Calendars*. However, they have since arrived and we find them very nice indeed. Our children, who are in the truth, find them helpful. They are a constant reminder of essential things. We also enjoy *Logos* and *Herald of the Coming Age*, and frequently refer to them in our Bible study. I would love to visit your country. An American writer has written a series of books on the historical beginnings of your country. I have read and enjoyed every one; could hardly wait for the next one to be released. Perhaps when our Lord returns, we shall be able to visit distant lands, especially Israel. May he soon come!" — P.K. (USA).

(It would be a great pleasure to welcome you to the country of our pilgrimage. However, when you write of "our country" you surely mean that promised to Abraham! That is, indeed, the most exciting country under the sun — even today, and how much more when the glory has come to it which the prophets predict (Zech. 2:8). We hope to lead through the Land yet another group of Christadelphians this year. Every inch of soil is significant because of what the past reveals concerning it. It is emotionally exciting visiting places where the

dramatic events of Bible history have taken place: far more so than reading about the convicts that came to settle in Australia, or the aboriginals that were there before them, and whose boomerangs — concerning which you have doubtless heard — are traceable back to Egypt and the Middle East, where, according to the Bible, all the races of humanity originated. It will be a wonderful privilege to view the Land in company with the Lord. Indeed the "Song of Solomon" ch. 4:8 depicts the Lord conducting a guided tour of the Land of Promise. How wonderful to be among that company with him! That is a great pleasure awaiting all the approved. — Ed.).

### Greetings From Germany

"I cannot express what a grand experience it was for us to visit Australia and the brethren and sisters and Ecclesias in Adelaide. It was a most happy and uplifting time for us. We felt as though we were part of the families with whom we stayed; they did so much for us to make us feel at home. I felt the impact of the love of the Truth. Particularly so when we visited the meetings. The exhortations and public addresses we heard played a very important part in making the visit so profitable. We were impressed with the sense of urgency so apparent, with the constant emphasis upon the hope that the Lord will return soon. I must say that I was particularly amazed at the seriousness which brethren and sisters gave to the return of Christ, particularly in view of your

isolation from the political troubles that are so obvious to us in Europe.

"People here are very worried about the future, especially as Cruise missiles and nuclear rockets are due to be stationed in South Germany as well as in England. The demonstrations for peace are of no avail. Nobody asks after God, or enquires as to what He has planned for man on the earth. It is sad to see the churches taking sides with political parties, claiming the right of a nation to "defend" their freedom in order to maintain "peace". But as the nations continue to prepare for war, we can actually see the scene developing for Christ's return. The religious system of the world is doomed. It offers no help. It is as ineffectual as the politicians. In Germany, we can almost literally feel the fear of our neighbours, relations and colleagues, as they read and hear every day of the development of the arsenals of war. Yet they are not prepared to listen to God! We keep on proclaiming the Truth, the only hope for mankind, whilst we seek the coming of the Lord. We do not need to fear, for the Gospel provides us with the answer to the problems of humanity. United together in our Lord and Saviour, Jesus Christ our King! Your sister — R.D. (Stuttgart, Germany)

*(We here enjoyed the company of you both as much as you enjoyed your visit. The hospitality you received, only reflects the loving care extended to us when we have visited Germany. What a wonderful privilege it is that those out*

*of all nations can meet as one in Christ Jesus — Gal. 3:28. With you, we hope and pray for the coming of the Lord. The manifestation of the greatest degree of happiness must await the glorious time. Psa. 89:15 — Ed.).*

#### **Divine Names and Titles**

"Recently I listened to a recorded address by a brother concerning the names of God in the Old and New Testaments. He claimed that those who insist on using 'Yahweh' in prayers are being exclusive, elitist, pendantic and anachronistic. What do you think?" — M.C. (NSW).

*(Such recorded talks confirms my low opinion of the value of tape recorders! The doubtful benefit some derive from recorded talks is more than offset by ones such as you refer to above. We listen too much and are losing the facility to read properly and think objectively. Far better to study "Phanerosis" or "Eureka", and ponder the doctrine of God manifestation. Incidentally, we do not "insist" on the use of the divine Name. If others do not see their way free to use what to us is a very honouring Name, and a practise endorsed by the Father, let them do as they will, but not antagonise others by the use of such adjectives as in the talk you heard, that are meaningless in the context they are found. Remember, the first critic of the use of the divine Name was Pharaoh — see Exod. 5:2; and we know what happened to that stubborn man! So we need to exercise care. You ask a number of questions on allegations made in the address that was taped,*

*and as opportunity allows, we will answer them. But neither time nor space will permit that being done now. — Ed.).*

#### **Holy Spirit Gifts**

"Given that the 'unknown' tongues of 1 Cor. 14 were, in fact, current languages as the 'other tongues' of Acts 2:4, what would be the purpose of using them in a situation where they could not be understood (vv. 27-28)?"

*(Merely to demonstrate the possession of the gift, much the same as if a member of your community suddenly revealed the ability to converse in Hebrew, without ever having learned the language. Some would recognise the language in which he was speaking, and would realise they were in the presence of miracle. — Ed.).*

"Since the purpose of using tongues was apparently that people of other languages might understand, the need of 'interpretation' would appear to be superfluous".

*(If the gift of speaking in foreign tongues were used in a meeting to demonstrate the gift itself, an interpreter would be necessary to reveal what had been said (see 2 Cor. 14:27). If the company comprised a blend of many nationalities, as was often the case, an interpreter would be necessary. Note that the gift of speaking in tongues appears to have been limited to such functions as prayer, singing, blessing, giving of thanks, and so forth; and not for speaking to edification, exhortation and comfort which was the function of the gift of prophecy. See 1 Cor. 14:3-4. — Ed.).*

### Postal Delay

"Thank you for the books! They arrived at last. I had given up hope of receiving them. I love to read the verse by verse expositions you have produced. I get much better understanding of the Bible that way. I had not had anything 'new' to read for a couple of days when I went to the mailbox, and was thankful to see that the books had arrived. I have enclosed \$10, together with a request for further books". — W.S.G. (USA)

*(The book on Joel is out of print; but Eureka has been sent to you. Unfortunately, there is a delay of about three months in postal communications between our two countries. In fact, we have had to wait upwards of six months for books to arrive from England. — Ed.)*

### The Apocalypse

"We enjoy *Logos*; especially articles on present-day events, and in particular, those on *The Apocalypse*. I read and re-read the hard cover edition of *Apocalypse Epitomised*, and even though I have been a student for a fair number of years, I am still amazed at the amount still to learn therefrom. I found the twofold aspect of the Lamb of Rev. 13 (one true; one false) extremely good. But, unfortunately, other books on *The Apocalypse* are not so good. In fact, some should not be sold by the Ecclesial Librarians. It is extremely sad to read of new interpretations of prophecy — particularly when it is quite obvious that they are wrong. Fancy claiming that Jerusalem is the 'Great

Babylon' of *The Apocalypse*! How far can brethren stray from a true interpretation!" — J.B. (Qld.).

*(Brethren do not realise that in placing such literature in the hands of others they are acting as dope-carriers; but in fact, that is how the Bible describes those who propagate false teaching. In Gal. 5:20 it is*

*called "witchcraft", but the word in the Greek is "pharmakia" and signifies the removing of an evil by the use of a drug. In this context it denotes the stupefying effect of false teaching. The word "sorcerers" (Rev. 21:8) is from the same word, and relates to those who destroy truth by proclaiming error. — Ed.)*

### The Passing Of A Loved One

*(We have been asked to publish the following as expressive of the regard in which the late Bro. Ron Abel was held by the family of Bro. I. Wallace, Melbourne).*

The days are sad when thoughts turn to tears  
When loved ones have left us over the years  
Without hope men of all generations to the grave they go  
When death is never ceasing to take ones we know  
But praise be to God we are the selected few  
Who are called His children, in His love we grew  
When the time comes for us to depart from this place  
We know and are thankful we will see his face  
For we sleep, but for a while  
Till the resurrection does come, then we will smile  
For God does promise a better time soon  
When tears are lifted no place for gloom  
When we shall all stand in that great day overlooking Zion  
When death and darkness has fled standing there with the Lion  
Even though men, to us mere mortals are taken in their prime  
God does foresee the future, the past before the present time  
Sadness takes us to the brink of despair; at times more than we can cope  
But along with the sorrow, along with pain there comes eternal hope  
The presence of the King on the earth at that appointed time soon  
When the sadness has been replaced with the sight of that long awaited groom  
As the bride of Christ, with garments kept as clean as we are able  
With God's grace and His mercy we will meet Ron at the marriage table  
He has gone from this world of sorrow, troubles and now lies unhindered  
He has left behind him a small family of six, his closest kindred  
A wider family Ron Able has left, it spreads the world over it is true  
The prayer of this one, along with the many, How long Lord, when is Christ due?  
The passing of our beloved brother has touched the hearts of many of his brethren  
We wait for the King of kings, Lord of Lords ruling from the holy city Jerusalem.

*(With the glorious hope of the Gospel ever before us, we may sorrow, but not without hope. — Ed.)*



## 5. War In The Latter Days

*The world as at present constituted is, in the aggregate "the tents of wickedness". It is founded on "the lust of the flesh and the lust of the eyes, and the pride of life." It is therefore impossible that a man of God can be a dweller among them, or even be content to enjoy their recognition. The saints cannot be friends with the world. The world hated Christ, and it will hate his friends, if they are so in deed and in truth. The world's friendship is a dangerous thing. Its countenance is almost certain death. A man may say, "I like it," but it is the old man that says*

*that. The new man who counts all things but dung that he may win Christ, would feel he was betraying Christ if he accepted recognition at the hands of those who despise God. The time is approaching when all true believers will co-operate with Christ in overthrowing the political, social and religious world of today.*

### **Why Believers Sometimes Suffer Through National Disasters**

"For all things are for your sakes . . . for which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory . . ." (2 Cor. 4:15-17). War is among these "all things" which Paul declares are for the sakes of the saints. Though arising out of the sin-stricken condition of mankind, war nevertheless constitutes the furnace in which God is shaping His purpose with the earth and the glorious destiny of the saints upon it. The use of the

sword is now denied to God's people who remain separate from the strivings of the sin-powers. At the same time they have not received complete immunity from the scourge of war, which in its ever-widening and indiscriminate effects, has taken toll of the lives of brethren and sisters as well as of aliens.

Some have found this difficult to understand. But it must be remembered that war is only one of many evils afflicting mankind; the children of God may be called upon to suffer from disease, hunger, distress — or war operations — as part of the tribulation that prepares them for the Kingdom.

**“For we know that the whole creation groaneth and travaileth in pain together until now. And not only they but ourselves also . . . And we know that all things work together for good to them that love God, to them who are the called according to His purpose” (Rom. 8:22-28).**

The suffering or death of God’s children in course of war operations cannot happen without His knowledge or permission, and if He so permits it then it is for a wise purpose that will be apparent in due time. In the case of their suffering bodily injury, then the principle is like that in the occurrence and endurance of pain and disease. In the case of their death, the comforting words of the prophet are at hand:

**“The righteous perisheth, and no man layeth it to heart: and merciful men (or men of kindness or Godliness) are taken away, none considering that the righteous is taken away from the evil to come, He shall enter into peace: they shall rest in their beds, each one walking in his uprightness” (Isaiah 57:1-2).**

During past ages the saints have often suffered from the violence that in varying degrees has always filled the earth. Hebrews 11 includes those who were “sawn asunder” and “slain with the sword.” Of the Papacy we read that “It was given unto him to make war with the saints, and to overcome them.” For all this suffering by the saints a great day of retribution is coming. “He that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.”

### **When Saints Will Fight**

The time is not far distant when the sword will be placed into the hands of the resurrected saints who by war operations on a world-wide scale will render a just

and true recompense and forcibly impose God’s will upon mankind. Jesus anticipated such a time when questioned by Pilate: “If my kingdom were of this world then would my servants fight.” Christ’s kingdom pertains to the world or age to come. At his return he will encounter the nations upon their own principle of “might is right,” and then truly might will be right. David anticipates the co-operation of the saints with the Lord in the execution of the judgment written:

**“Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgment written: this honour have all his saints” (Psa. 149:5-9).**

This will be the task assigned to the servants of God in the process of setting up the Kingdom of God. Jesus specifically promises his servants participation in the work of breaking up Gentile rule:

**“And he that overcometh, and keepeth my works unto the end, to him will I give power the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father” (Rev. 2:26-27).**

The saints who have suffered for so long the violence of the ungodly are to be incorporated in the avenging stone-power which will strike at the feet of Nebuchadnezzar’s image, and by grinding it to powder destroy all vestige of human rule upon earth.

### **French Intrigue In The Time of the End**

**“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of His**



**Christ . . . And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth . . .” (Rev. 11:15; 16:1).**

The seventh angel sounded at the opening of the nineteenth century and the sounding was marked by the events consequent upon the French Revolution. The entire course of events covered by the seventh trumpet period owes its origin to the forces set in motion by the French Revolution of 1789-91. The establishment of the Kingdom is the climax in relation to them. From 1789 onwards the forging of the purpose of God in the furnace of war takes its final shape until reaching the middle of the twentieth century the scene is apparently complete for the consummation, namely, the revelation of Jesus Christ in power and great glory.

**“In the days of the voice of the seventh angel, when he shall sound, the mystery of the Deity shall also be finished, as He hath announced the glad tidings to His servants the prophets” (Rev. 10:7).**

The past century and a half, during which the seventh angel has been sounding, has been packed with the most bloody and devastating wars in all history. The period was inaugurated by the Napoleonic wars covered by the first five vials which, following upon the explosive impact of the French Revolution, shook Europe to its foundations. The dominion of the Beast was riddled with the disruptive forces that have since thrown all its populations into the caldron of revolution, anarchy and bloodshed. In the words of the prophecy, “three unclean spirits like frogs,” or French diplomacy

exhibiting the restless and meddlesome ideas of the Revolution and Napoleonic age, provoked a succession of wars and pursued an international policy that has never ceased to provide an occasion for aggression in some part of the Continent.

The major wars of the last century, directly attributable to French intrigue, illustrate the miracle-working of the frog-like demons or diplomatists: The Crimean war of 1854-6 (“out of the mouth of the dragon” — Constantinople), the Austro-Sardinian war of 1859 (“out of the mouth of the beast” — Vienna), and the Papal and Franco-Prussian wars of 1865-70 (“out of the mouth of the false prophet” — Rome). French diplomacy brought to bear upon the powers located in these three capitals produced the resultant wars. The issue of the Franco-Prussian war, decided as it was by the occupation of Paris by the Germans in 1870, still failed to stifle French intrigue. France prepared assiduously for the come-back of 1914-18. Her build-up for this gigantic effort kept all Europe in a state of military preparedness. The “spirit” of militarism in Europe is essentially frog-like in its inception. It was primarily fear of France and French intrigue for encircling alliances which fed the spirit of revenge within Germany that found expression in the uprise of the Nazi movement under Hitler.

**“For they are the spirits of demons, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.”**

## Russian Revolutionary Influence

The French Revolution, though bringing certain immeasurable benefits to mankind, e.g., freedom of worship and speech, also let loose a feeling of rebellion against authority and assault upon moral institutions. The innate lawlessness of man was stirred as never before by the spirit of 1789 and found expression throughout the world in the uprising of the many atheistic and socialistic movements of the last and present centuries. The hitherto incoherent masses became conscious of their power, and wars have become not so much the sport of kings as the angry strivings of the people for political expression. At the time of the end, Nebuchadnezzar's image is to stand erect upon its feet preparatory to the shattering blow of the Stone-power. The clay and iron elements in the feet which for so long have defied all attempts to cohesion do, at the time of the end, unite due to a universal influence or sympathy spreading over the body-politic of the image powers. This influence is styled by Bro. Thomas "Russian callus," *callus* being a medical term meaning bony material formed while bone-fracture heals. Since the last war, Russia has been the arch exponent of the spirit of 1789. Russian influence dominates the political scene on the Continent in concert with socialist and communist sympathisers in all European countries. The process initiated by the French Revolution and developed so persistently by the frog-like demons will be complete.

Russia, more obviously than ever before in history, has emerged as the all-embracing land colossus of Asia and continental Europe. Her claim to be the world's mightiest land-power is unquestionable. As a result of her influence stretching from the Pacific to the Atlantic, and from the Arctic circle to the Persian Gulf, she is in a position to dictate to the rest of the world the terms of its continued political existence.

In terms of scripture prophecy, Russia enters upon her destined career as the last representative of the Dragon enthroned at Constantinople, Nebuchadnezzar's image in its final phase, the national enemy of divine things, while on the other hand Anglo-America emerges as the Tarshish of the latter days, outside the structure of the image, national though unconscious protector of divine things. To the geographical centre of the earth these gigantic powers are "gathered" by the Deity, to the "glorious land," in the vicinity of the beloved city, that the arm of the Lord may be revealed to mankind for the initial blow that will announce the presence of Christ upon earth, and inaugurate the impending day of universal judgment for rebellious mankind.

**"And when ye see this, your hearts shall rejoice, and your bones shall flourish like an herb: and the hand of the Lord shall be known toward His servants, and His indignation toward His enemies. For behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh; and the slain of the Lord shall be many" (Isa. 66:14-16). P.G. (Amended) ■**



# The Exceptive Clause

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*“It is true, as you have written, that in the Lord’s comment on Moses’ law recorded in Matthew 5:31-32 he makes no provision for remarriage, but that is not so in Matt. 19:9, for there he is reported to have said: ‘Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery’. That surely implies that if the man is the innocent party he can divorce his faithless wife and remarry. What do you think?”*

Firstly, it should be clearly understood that in his comment as recorded in Matthew 5:31-32, the Lord is not commenting on what Moses said, as you suggest, but on what the Jewish leaders of his day were teaching.

He is very careful to emphasise this by the words that introduce his comment. When he is quoting Moses’ words he makes it clear that he is doing so by stating: “Ye have heard that it was said by (better *to*) them of old time, Thou shalt not kill” (vv. 21,27); but when he comments upon what the Jews of his day were teaching, either in explanation or perversion of the Law, he uses the formula: “It hath been said . . .”

Moses does not say what the Lord states in Matt. 5:31, but the Jews of Christ’s day did. Moses gave one reason only for divorce, but the teaching upon which the Lord comments in Matt. 5:31-32 provided no such restriction. It repeated the teaching of contemporary rabbis, who claimed that

divorce was legitimate *for any cause* (Matt. 19:3).

Christ, in rebuttal of their teaching stated that whoever put away his wife caused her to commit adultery if she remarried, the only exception being if she was already unfaithful to her husband. If that were the case, it would exonerate him from responsibility of contributing to her unfaithfulness. Christ granted no liberty or licence for the remarriage of divorcees.

When the provision of the Law was urged upon him, as it is in Ch. 19, he explained that it was “because of the hardness of hearts” of the people that Moses had so legislated (Matt. 19:8); but he taught that those who desired to please God would apply the principles of the indissolubility of marriage that He had established from the beginning (vv. 4-6).

But you have directed our attention to Matthew 19:9, on the grounds that remarriage is implied. The Lord is reported to

have said: "Whosoever shall put away his wife, except it be for fornication, and *shall marry another*, committeth adultery". From this it is reasoned, as you have done, that divorce and remarriage is permissible for the innocent party, but that it is not for the guilty party.

But did Christ really say what the AV says? It would constitute a variation of his statement in Matt. 5:31-32 if he did. And important Greek *mss* exclude the clause about remarriage. Hence *The Diaglott* renders the Lord's words: "I say to you, Whoever dismisses his wife, except on account of whoredom, causes her to commit adultery: and he who

marries the divorced woman, commits adultery." In the Greek text from whence *The Diaglott* is derived, the comment concerning the innocent party remarrying does not occur.

The Lord's teaching on the indissolubility of marriage, led the disciples to pose the question of v. 10 which gave him the opportunity of enlarging upon what is expected of his disciples. As discipleship constitutes a spiritual priesthood, the restrictions of marriage for priests under the law are carried over on to them. In contradistinction to the statement of Deut. 24, the Law provided for priests absolutely no provision for divorce and remarriage. ■ Ed.

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*A Girdle Of Praise Encircling The Earth*

## Incense In Every Place

*"From the rising of the sun even unto the going down of the same My name shall be great among the Gentiles; and in every place incense shall be offered unto My name, and a pure offering; for My name shall be great among the heathen, saith Yahweh of Armies" (Mal. 1:11).*

*"Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice" (Psa. 141:2).*

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### Centres of Worship

To the woman of Samaria, the Lord declared that the time was at hand when Yahweh would be worshipped in many places apart from Jerusalem:

**"Woman, believe me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father. Ye worship ye know not what; we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father**

**seeketh such to worship Him. God is spirit, and they that worship Him must worship Him in spirit and in truth" (John 4:21-24).**

The prophecy in Malachi will find its fulfilment at the return of Christ when, under the administration of immortalised saints, centres of instruction and prayer will be set up throughout the earth, in addition to the House of Prayer for all nations to be erected in Jerusalem.

Meanwhile, it is very interesting to contemplate, that since the revival of the Truth through the ministrations of Brother Thomas last century, there is today, each Sunday at least, centres throughout the world where the smoke of incense regularly rises in "the prayers of the saints" (Rev. 5:8).

### **A Girdle of Praise Encircling the Earth**

This witness to Truth, in the midst of error and worse, commences as the brethren, first in Fiji and then shortly after in New Zealand, assemble to "remember Christ". As their meetings end, and they begin to disperse, those in eastern Australia, in Queensland, New South Wales, Victoria and Tasmania begin their thanksgiving for their privilege. Thirty minutes later, Ecclesias of South Australia engage in the like exercise. As their meetings conclude, those of Western Australia commence. The chain of praise commenced so far away continues, for the brethren in the Philippines and in Asia mingle their praises together; whilst a little later, as the "unwearied sun from day to day, doth his Creator's power display" in destroying darkness by dispensing light, the Ecclesia in India takes up the self-same strain, ascribing glory and thanksgiving to our eternal Father. Some two hours or so later, those few (and a few there have been) in the Middle East have the same privilege. They witness in the midst of the darkness of Moslem and Judaistic error; and though the voices may be few, the incense still ascends to Deity.

Meanwhile, the brethren of South Africa have commenced their morning meetings; whilst those of Fiji and New Zealand have concluded their service for the day. In eastern Australia Ecclesias are proclaiming the Truth to the stranger in the evening, and those of South Australia are wending their way to their various centres to do likewise.

A little later, after those of South Africa have commenced their worship, the Ecclesias in Greece, Italy and Germany (for there are a few in the two former countries, and goodly number in the latter) begin their praise. And now, as the day of worship has ended for those of Eastern and South Australia, and those of Fiji and New Zealand have, perhaps, retired for the night, a chorus of praise from the many Ecclesias throughout the British Isles take up the refrain that commenced so many hours earlier in the antipodes. Then, as they prepare to train the children in Bible truths, in afternoon Sunday Schools, the brethren of Newfoundland in Canada commence their worship.

### **No Real Isolation**

By now, we trust, the brethren of New Zealand and Australia are enjoying the benefits of refreshing sleep; but "He Who slumbers not nor sleeps" continues to hearken to the songs of praise ascending from companies of called out ones in South America, West Indies and the vast North American continent. From Boston, New York, Washington and other centres in the eastern area through to Canton, Toronto, Detroit and many other cities as well as deep in the heart of Texas, ac-

ross the vast stretch of country, to Vernon in Northern Canada, Vancouver and Victoria in British Columbia, or in Ontario and California further south, familiar tunes ascend to heaven, and the name of Yahweh is invoked in prayer.

Already the brethren of New Zealand and eastern Australia have commenced their labours for the week refreshed by their weekly service of praise, because for them Monday morning has already dawned. It dawns whilst in Hawaii it is still only Sunday morning, but even there, incense has arisen to heaven (or did a short time back).

Therefore, as the earth revolves and presents its face to the sun for its necessary light, heat and warmth, a continuous round of praise, prayer and thanksgiving is in succession presented for acceptance to the Father of Lights, thanking Him in this special way for giving His son as a propitiatory, a mercy seat for them. It creates a girdle around God's earth, a strong chain of praise, each link of which constitutes an individual Ecclesia, or perhaps a family or two in isolation. Let all, both Ecclesias and families realise that they are but units in this chain with the hope of forming a part in that great company of the redeemed of such a size "that no man could number" (Rev. 7:9).

### **How Strong Is Our Witness**

Two exhortations arise from a consideration of these facts. Brother Thomas never dreamed for one moment, that such a mortal chain of ecclesias and believers would be established as witnesses

at the last days. Who can say that the prayers to God for a blessing on his labours have been unanswered? In fact, such prayers have been the means of our assembling, and God changes not, therefore, how can we tell the future results of our similar work and prayers. Labour in the Truth is never wasted no matter how small appear the results now.

The second is that a chain is as strong as its weakest link. How important that our ecclesia does not weaken the chain of praise that girdles the earth with hymns and prayers each week. That is a home-thrust to each individual in the Ecclesia. An Ecclesia is strong when its members personally contribute enthusiastically and in truth to that strength. Has not each one been "bought with a price"? Then let each by thanksgiving and dedicated effort strengthen their individual and Ecclesial worship that it may be found acceptable before the Throne of Grace. Let us labour, so far as we can, to make the praise and worship of our Ecclesia — small or large as it may be as such — and a great deal is contained in "so far as we can". It demands individual effort. Let us, therefore, labour on in faith. We can but plant and water, Yahweh must provide the increase.

We all have ability to understand the Word, and to carry out its commands, and we know the results of the commands kept or disobeyed. Let us then strive, that if there be any discordant note in the song of praise and thanksgiving, it shall not be ours, at least. We can all praise God — is our

worship performed acceptably or not? If we act up to the teachings of the Word, we do it acceptably! And that gives pleasure to those in heaven. "There is joy in the presence of the angels of God over one sinner that repenteth". We, thus, at baptism, gave joy to the angels of God; let us not be again alienated from the Hope, as we were in the days of our ignorance of that Hope. Let our individual prayers and praises, even if not the strongest physically, yet at least, and what is more important, be morally, mentally, and spiritually the strongest we can offer, that they may ascend as sweet incense up to Yahweh's throne, for acceptance through His beloved son our Lord and Master! And may we be found worthy to be included in the company of immortals that in the coming day of glorious triumph

shall sing the praises of Yahweh. Then shall Malachi 1:11 be completely fulfilled, and the globe be entirely encompassed with songs of praise and adoration to Yahweh in the heavens. Then with immortal tongues will the saints gathered in out of "every tongue, and people, and nation" continue to praise him who has made it possible. For, wrote John, I "saw golden vials full of incense, which are the prayers of saints. And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: and hast made us unto our God kings and priests; and we shall reign on the earth" (Rev. 5:8-10). May we be there in that day. ■

— Amended.

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## ANDROGYNY

The Lord Jesus Christ warned of the increasing immorality that would sweep society before his return (Luke 17:26). A recent newspaper report graphically substantiates his prophecy. It reputed on the growing trend amongst the "pop-group-theatre-fashion" people and their followers, of dressing in the clothes of the opposite sex. It is being called 'androgyny'. The word strictly defined means the *merging of male and female characteristics*. Amazingly, dresses made for males "are selling like hot-cakes" according to one shop. The fashion appears to be the next step along from homosexuality and lesbianism.

Paul writing of such declared that "God gave them over to a reprobate mind, to do those things which are not fitting" (Rom. 1:28). He also taught that the "Lord Jesus will be revealed from heaven with his mighty angels. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. 1:7-8). The reason being because they are amongst those who "corrupt the earth" (Rev. 11:18 mg.; Gen. 6:12)!

*"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto Yahweh thy God"* — Deut. 22:5.

W.J.M.

## MURDER CAPITAL

One of the most violent places on the earth today appears to be Detroit, USA, one of America's ten largest cities. It recently regained the title, *Murder City* (lost a couple of years ago) because it led America in the number of murders per 100,000 residents. Detroit had a staggering 581 murders in 1983, almost twice as many as Philadelphia, a city with a half-million more residents! Along with immorality, violence was a feature of society in Noah's day, a resurgence of which we are to expect Lk. 17:26; Gen. 6:11; 2 Tim. 3:1.

W.J.M.



# Crisis In Catholicism



*“The Ten Horns which John saw upon the Beast have hated the harlot, and made her desolate and naked, and eaten her flesh, and burned her with fire; for the Deity put it in their hearts to fulfil His will: and He will yet put it in their hearts ‘to agree, and deliver their kingdom to the beast’, during the ‘one hour’ in which they are at war with the Lamb; that is, ‘until the predictions of the Deity have been fulfilled’ — Rev. 17:17.” — Eureka.*

## What Prophecy Proclaims

In Revelation 17:3, John describes how he was taken into the wilderness to witness judgment poured out “upon the great whore that sitteth upon many waters” (v. 1). The “whore” is aligned with the Roman Catholic Church, for an unfaithful woman symbolises an apostate church; and the harlot of Rev. 17 is identified with the city of Rome (v. 18).

*Eureka* states:

“This seventeenth chapter . . . finishes with the words, ‘and the woman which thou sawest, is that Great City having dominion over the kings of the earth’. In the days of John, it was customary to represent the Roman State by a woman sitting upon seven projections piled upon one another, to typify the seven mountains. This device may be seen upon a coin in the British Museum, struck in the reign of Vespasian. Sitting upon the Seven Hills, ‘Roma’ under the base line, indicated that the Great City, as it really was

in those days, was the capital of the State”.

Revelation 17, therefore, represents the Roman Catholic Church at the epoch of its judgment at the hands of Christ and the saints. It is shown as riding the seven headed, ten horned beast in triumph, with all nations “made drunk with the wine of her fornication” (v. 2).

The chapter also describes the ten horns of the beast (the powers of western Europe) as firstly “hating the whore, making her desolate and naked, and eating her flesh, and burning her with fire”; but, *afterwards* surrendering their national authority to the “beast” upon which the whore shall triumphantly sit.

## Changing Status Of Catholicism

In the reference from *Eureka*, above, Brother Thomas indicates



the great changes this required in the current attitude of those nations in his day. They were then noted for their anti-papal policies, but he anticipated that God would overrule national developments so as to instil in their hearts "to agree and give their power unto the beast".

Since his day that change of policy has taken place; the beast of western Europe is in process of development through the Rome sponsored E.E.C. or Common Market, and Roman Catholicism is no longer bitterly opposed by the Western Powers as it then was. During the last century, that opposition to Catholic influence resulted in the withdrawal of the temporal power of the Papacy in 1870. Since then, however, vast changes have taken place, and are in the process of taking place, in full conformity with the requirements of the prophecy of Revelation 17.

As a sign of the times, the dramatic development of Papal influence is just as significant as the revival of Israel, or the emergence of Russia as the greatest military power of this century.

Prophecy yet requires Russia to occupy Constantinople, and from that centre complete the confederacy of western Europe (Dan. 11:40; Ezek. 38:1-2). The Gogian confederacy will not be formed without a Concordat being signed between Moscow and the Vatican; and events are taking place that are brining those two powers (military and religious) more closely together.

However, the indications of Bible prophecy are that Christ will return to administer the judg-

ment of the household, and make his own military preparations for subduing the nations, before the "peace and safety cry" of 1 Thess. 5:1-2 is disrupted by the "sudden destruction" of Armageddon.

When Russia moves into Constantinople (modern Istanbul), it will occupy the headquarters of the military power of the Roman Empire as established in A.D. 324. In the symbology of *The Apocalypse*, the military power of the Empire is symbolised as a Dragon. The symbol would be familiar to those living contemporaneously with the events symbolised, for a dragon was used as representative of Rome's military power. *The Apocalypse* predicted that the Dragon power would assist the Papacy in times of emergency, and of Papal political stress. Hence when the Goths occupied Italy, though they embraced so-called Christianity, they were opposed to the Papacy, and reduced its power and influence throughout the West. In fulfilment of *The Apocalypse*, "the dragon" came to the aid of the Papacy and so weakened the Goths as to give "power unto the beast" (the Roman Catholic organisation of western Europe), and to its "mouth" (the Pope) who proceeded to "speak great things and blasphemies" (Rev. 13:4-5).

The "dragon" (or eastern Roman Empire) came to the assistance of the Pope because his system in Italy had suffered "a deadly wound" at the hands of the anti-papal Goths (Rev. 13:3), and he had turned to Constantinople for help.

Bible prophecy indicates that this event of past history will be repeated. But for that to happen,

the Dragon must again be manifested.

Russia in Istanbul (Constantinople) will see the Dragon centre again an outstanding military power, from which will emanate an "unclean spirit" agitating the nations to war (Rev. 16:13-14).

Meanwhile, events are taking place in Italy that could cause the Papacy to turn more completely towards Russia.

### **Crisis In The Church**

Recently a new Concordat was signed between the Italian Government and the Vatican, which, it is claimed, will effectively end the church's privileged position within the Italian State.

In an intensely interesting article published in *The Australian* for Feb. 12, comment is made as to the possible impact of this upon Roman Catholicism. The article also provides a brief review of modern Church history that remarkably conforms to the predictions of Revelation 17.

According to this article, the result of the agreement established by the Concordat will be to drastically curtail "the church's privileged position within the State". The Church no longer has the right in Italy to dictate on matters such as education and marriage.

For example, annulment of marriage, once governed by the rulings of the church, no longer will be so. Instead, it will be left to civil courts to decide.

In other areas, the church's relation to state law will no longer be given a privileged place in Italy. *The Australian* comments:

**"Three years ago, Italy voted for legal abortion despite strong pressure from the church. The vote (21.4 million for and 10.1 million against) underlined what little influence the church now has in Italy — home of Catholicism".**

The weakening of Church influence in Italy could well cause the Vatican to look elsewhere for support; and traditionally it has turned to the east — to Constantinople (today Istanbul). This would be a repetition of what happened when the Goths dominated Italy, and the Pope sought the help of the military arm of Constantinople to assist the church to maintain its status quo.

Today, of course, Moslem Turks dominate the city, but as prophecy clearly shows, some time in the future Russia will do so. Then what happened in the past will be repeated. A new Concordat will be signed between the Vatican and Moscow in a move to unify Europe under Communist-Catholic control.

The signing of such a Concordat could possibly result in the "peace and safety cry" of 1 Thess. 5:1-2 being heard, as men believe that such a confederacy will unite Europe and contribute to the peace of the world — only to have their hopes dashed by the "sudden destruction" of war when Gog invades the Middle East.

### **Changing With Society**

According to *The Australian*, the Vatican signed the present Concordat with the Italian government because it recognises "somewhat reluctantly", that it must "change with society". As far as the Italian Government is concerned, the question is not one of denying the church its

privilege "but one of an equal and just society".

This is generally the description given a Communist inspired society, and it perhaps reflects the fact that Italy has the largest Communist party outside of Russia.

The Australian comments:

**"The new concordat will replace that signed between Pope Pius XI and the Italian fascist leader Benito Mussolini in February 1929, recognising the full sovereignty of the Holy See within the State of Vatican City and later incorporated into the Italian constitution."**

Mussolini's Concordat gave great impetus to the Roman Catholic Church. Since 1870, until the signing of it, the Pope had been self-styled "a prisoner of the Vatican". He had no political or diplomatic representation outside the limits of the church buildings. The Concordat changed that. The Papal State was resuscitated, and the Papacy given diplomatic representation in many parts of the world. It enabled the Pope to intrigue in international politics, and paved the way for the present Pope's inter-

national excursions and political influence throughout the nations. By that means, the "wine" of Papal doctrine and politics has been offered to many nations, and several already have "been made drunk" with the heady intoxication "of her fornication" (Rev. 17:2).

The latter-day manifestation of the eighth head of the beast, destined to go into perdition, will be Catholic-Communist in constitution; and events are moving towards its manifestation.

We plan, God willing, to complete this article in a subsequent issue of *Logos*. Meanwhile, let us recognise the times in which we are living. The signs of Christ's coming are clear and certain; the foundation upon which our hopes are placed are firm and without doubt. Therefore, in view of these things, let us apply the exhortation of the Lord, and "as we see these things coming to pass, look up, and lift up our heads; for our redemption draweth nigh" (Luke 21:28).

PM ■

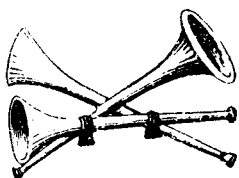
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## ALL NATIONS INTOXICATED

The text declares that "all nations" are intoxicated. The drunkenness is, therefore, not restricted to the Greek and Latin communion, but comprehends all Protestant nations as well. They are all deceived by Satan, by whose energy, and deceivableness of unrighteousness the soul-merchants of the earth have been able to establish themselves as the spiritual guides of the people. Blind, intensely blind, and intoxicated, they are leading the blind and reeling multitudes into an unfathomable abyss; and they themselves are rapidly approaching that universal bankruptcy, when their commerce in souls will be extinguished, "and no man will buy their merchandise any more". The days of the schools, colléges, seminaries, and ecclesiastical establishments of the nations are numbered; and the end of their theological craft decreed. They are weighed in the balance and found wanting — wanting in the knowledge of the "Truth as it is in Jesus". R.R.

*(It is significant that recently Great Britain welcomed the Pope, and US recently established diplomatic links with the Vatican confirming Bro. Robert's anticipations above. — Ed.)*

## Exposition



# The Kingdom of God Is Within You!

*This essay is an attempt to outline the continuous aspect of the purpose of Deity which began at creation. It is also hopefully a reminder to all aspiring constituents of the kingdom of God, of the constant need for personal introspection to determine whether principles of the kingdom are 'within' them, since this is prerequisite to acceptance at the judgment seat of our Lord and Master, and of being part of the powerful and visible establishment of the kingdom of God upon earth.*

### Background To The Statement

Our Lord made the statement above whilst on his way to Jerusalem, to submit to the ignominy of the cross at the hands of his murderers. During this time he continued to establish his credentials as Immanuel. There could be no doubt as to his identity because of the physical healing performed, the message of salvation proclaimed, and the revelation given of the condition upon which it could be achieved.

An example of this is recorded in Luke 17. As he entered a city of Samaria, ten lepers sought his help, and he healed them of their disease. The message taught by the miracle, however, was acknowledged by only one of the ten, and he was a Samaritan, a Gentile. His recorded actions of gratitude were five (the number of grace):

- (1) He saw that he was healed;
- (2) He returned to the presence of the Lord;
- (3) He vocally glorified God;
- (4) He prostrated himself before the Lord in humility;
- (5) He expressed his appreciation for

the blessing received.

In responding in this fashion, the Divine genealogy of the Lord was acknowledged with an open recognition of him as the Messiah of Daniel 9. The Samaritan (alone among the 10 lepers — the other nine being Jews) must have understood that the Lord was the seed promised by whom sin would be destroyed, and that he himself was a sinner in need of the sin-destroying power of the only begotten Son of God. For, prostrate before the Lord "he glorified God" (v. 15). His understanding set the tone for the Lord's answer to the ignorant demand of the Pharisees who asked, "When the Kingdom of God should come"?

To properly ascertain the meaning of our Lord's reply it is necessary that we understand, from Scripture, the concept of "the kingdom of God".

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— L. Newth (USA)

The above provides an introduction to the balance of the article which will appear (God willing) next issue.



**LOGOS**

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# In The Land

*“Send thou men, that they may search the land of Canaan . . .”*  
(Num. 13:2).

This was the permission granted Moses when he presented to Yahweh the request of the people that spies should be sent throughout the Land. Moses exhorted the men selected: “Get you up this way southward, and go up into the mountain; and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be fat or lean, whether there be wood therein or not. And be ye of good courage . . .” (Num. 13:17-20).

To a later generation, Yahweh declared that it would witness: “A land which Yahweh thy God careth for: the eyes of Yahweh thy God are always upon it, from the beginning of the year even unto the end of the year” (Deut. 11:12).

It is significant that the word “search” in the Hebrew is *tuwr*, and that it denotes exactly what our English word *tour* does. It means to move through the land, as with a guide; accordingly, the insignia of the Tourist Department of the Israeli Government is that of Joshua and Caleb after their *Tuwr* bringing back the huge bunch of grapes to demonstrate the quality of the land and its products through which they had passed.

We have just returned from yet another visit to the Land in company with those of like precious faith from Australia, New Zealand, USA, Canada and Britain, and are in a position to report upon its conditions, as did the spies some 3500 years ago. We visited Egypt, Israel and Jordan extensively; climbed Mount Sinai, Engedi, and the high place of Petra; crossed the Sea of Galilee by boat, ascended Masada by cable car and descended into the grottoes of Ros Hanikra on the border of Lebanon just south of Tyre,

to observe the impressive work of the Creator's hand. We observed the condition of the Land of Promise, the state of its inhabitants, and the high walls of its enemies, the giants, that still inhabit portion of it. We covered the land from the south to the north, travelling along the borders of Lebanon, throughout Jordan, moving to Saudi Arabia, and going down into Egypt as did Abram before us.

We were in the land of miracles, and saw miracles well calculated to strengthen faith. Every visit to the land reveals dramatic changes in this pre-adventual development of the nation. The whole atmosphere of the Middle East emphasises that we live at the epoch of Christ's return. Even the attempted hijacking of a bus (not our coach!) whilst we were there did so, for the very stringent security measures adopted in consequence, and the direct methods taken by the military authorities to handle such emergencies, served to show a nation on the alert as well as to limit that violence in the land, which can be expected until the Return (Isa. 60:18). In fact, with the uprise of violence throughout the world as predicted in the Word, with shootings in Britain and Ireland, bombings in America, and rioting in Australia, there is often a sense of greater security in Israel than elsewhere!

We saw the manner in which Egypt is laying down strategic roads throughout the Sinaitic Peninsula because of its fear of the future; the impact of the Iranian-Iraqi war in Jordan, bringing wealth to the country, but preparing the way for a Russian advance; the spirit of confidence manifested throughout Israel (in spite of the Government-controlled inflation which seems part of the present economic policy of the country for there is no real evidence of want); the state of alert in which the whole of the Middle East is in; and the obvious manner in which the requirements of Ezekiel 38 and Daniel 11:40-45 are coming to pass.

We are a greatly privileged people to be able to look beyond the difficulties and frustrations of the present to the glorious realities of the future; wonderfully privileged to hold the truth we do, and to understand the prophetic future as outlined in *Elpis Israel* and *Eureka*.

And even more privileged than most are those of us who have seen the Land personally, and considered its past history with Bible in hand on the very sites where events took place, and where wonderful things continue to take place today. The group that toured the land this year, found expected doors open out to assist

in its success. For that matter, the group we led was among the most co-operative we have had the privilege of conducting through the Land. Generally, we have experienced great co-operation on every tour. There is something about the Land wherein the Lord walked and the prophets ministered that seems to bring out normally hidden qualities of great co-operation in those who make up such groups. We seem more closely drawn together; more of a family unit — though from different parts of Australia and of the world. And we feel the bond of fraternity as though more tightly drawn in consequence. On tour, we share our troubles and our joys together, and learn — sometimes under temporary difficulties — how strong is the bond of love created by the Truth.

And, as the members of the group will know, we did have our problems to overcome. For that matter, every tour we have conducted has revealed incidents of that nature. On this occasion, it took the form of personal illness on the part of two or three members. The first gave me a deep-seated shock, though he soon recovered; and in his case help came from a most unexpected quarter. Another case had to be hospitalised. But what was remarkably comforting was the manner in which unexpected help came when most needed — to us it was the answer to prayer. For example, we were about to leave Israel, and had to get messages regarding our problem from Israel to Jordan between which there is no communication at all, by telephone, telex or any other way. How could it be done? We telephoned the Consulate in Tel Aviv, but it was closed. However, the wife of the Consul told him of our predicament when he arrived home, and with outstanding courtesy beyond the scope of normal duty the Consul came to our hotel together with our agent from Messrs Peltours, and a system of communication was devised which by circuitous but speedy means, took the message from Tel Aviv, to the Foreign Office in Australia, and from there to the Consulate in Jordan, who telephoned it to our Hotel in Amman! We thank God for the help received.

Again, we were about to pass over the Allenby Bridge from Israel to Jordan. It was vital for us to make a telephone call. But none was available. We were seated in our coach, because it is not permitted to alight before our passports are examined. But my case was urgent, and I alighted to see what could be done about the message it was vital to get through. We were accosted by an Israeli with a gun who demanded our business and our passport, which we did not have on us. We were ordered back into the coach, and it

seemed that it would be impossible for us to make the important call we desired to make. But at that very moment, a door opened and out came an Israeli, who on seeing us enthusiastically embraced us exclaiming: "Why did you not advise me you were in Israel! I would have loved to have had you and your group in my home to repay the hospitality I received from you in Australia!" The man was an official of the Israeli Government who had helped me with past tours, and whom I had met personally in Australia. I mentioned to him my predicament; and a word from him to the guard at the door, and I was allowed through without passport and ushered into a private office. Here my friend put through the call for me, overcoming any language barriers that may have prevented me getting my message across.

Are these incidents matters of mere chance? We do not believe they are. True it is that we must not "tempt the Lord" by taking unnecessary risks, nor presuming upon God in any way, but in incidents like this through life (and there were a succession of these during our recent tour) we feel the power of prayer. And our response accordingly is that we may never forget these moments in life when a situation seems hopeless, and yet an opening has come; or the future seems gloomy and black beyond the possibility of any light, and yet it arises in darkness.

We saw those places in the Land where the miracles of Israelitish history unfolded; where Gideon gained his victory with his 300 men and at the same site Saul came to an inglorious end; where Joshua with his tired army defeated the powerful confederacy of the south, and sent their warriors fleeing pell-mell down the steep and difficult pass of Bethhoron, whilst the sun stood still in Gibeon and the moon in the Valley of Ajalon. We saw also the miracle of the modern revival of Israel, the political manoeuvring of the countries of Middle East witnessing prophetically to the Time of the End; and many other matters calculated to stimulate faith. We thank God for the opportunity to view these places and events with true understanding. On the sites of these places we openly discussed these matters; and in the evenings, we drew closely around the Word to discuss both them more deeply, and to strengthen ourselves in our most holy faith.

We appreciate the help that every member of that tour extended to assist us to make it the outstanding success it proved to be; and we propose to forward notes of all places visited so that each one can supplement what they saw and heard with further



explanations of the Word or of the sites visited. If members of previous tours care to share in this service, we invite them to make contact with us and we shall try and make arrangements for this to be done. We felt that the blessing of Yahweh was with us throughout that tour consolidating and strengthening faith, as we await the coming of the Lord, and the time when all will be gathered together in his presence. We pray that this may be soon, to wipe away all tears from our eyes, to rid the world of its wickedness and violence, and to establish the glorious Kingdom of God "prepared from the foundation of the world" for those who love Him



## AT FLASHPOINT

*H. P. Mansfield*

## IN THE MIDDLE EAST

Current crisis in the Middle East is reaching danger point as far as the rest of the world is concerned. Many experts in the West suspect that Iraq cannot hold out much longer, and the question is, What then? Ships sailing through the Persian Gulf and the Gulf of Oman have been subjected to attack, and the repercussions have sent shockwaves throughout the world.

To Christadelphians, the Gulf War presents exciting possibilities. The two main powers concerned: Iraq and Iran (Persia) are busily destroying their fighting potential. The War has imposed a tremendous drain on the economic resources of Iraq which is now virtually bankrupt, and finding it extremely difficult to maintain its attack. Equally disastrous for Persia has been the expenditure in manpower, for the most inexperienced soldiers, many of them mere children, have been driven into battle to be slaughtered in incredible numbers. Consequently, the fighting potential of Iran (Persia) has been squandered, destroying its ability to wage war except against the weakest of foes.

Thus both powers are being irreparably weakened.

And on the northern and north-eastern borders of Iran is Russia!

Obviously both Iraq and Iran will be brought under the domination of Gog before the drive south. The prophecies of Ezekiel 38 and Daniel 2 require this.

Ezekiel 38:5 states that "Persia will be with" Gog in his attack south; and Daniel 2 requires the modern power existing on the territory of ancient Babylon to form part of the Image.

Iraq, and particularly that area between the Tigris and the Euphrates, is the area of ancient Babylon.

In fact, in the Gulf War, the world is witnessing the modern powers represented by the gold (Iraq, Babylonian) and silver (Persia) of the image busily weakening each other, whilst the clay (Russia) awaits the appropriate moment to weld all together.

Surely exciting to any Christadelphian educated and interested in the prophetic Word!

Meanwhile, USA has been warned to keep out of the trouble, and certainly does not want to precipitate a nuclear war; whilst Russia has placed further nuclear submarines in strategic positions capable of attacking American cities in time of war.

The signs of the Lord's return are increasing in definiteness and intensity every year, and while no man can tell "the day or the hour" of the Lord's re-entrance upon the arena of his mission, every man of any discernment must feel that the sixth vial is so nearly complete as to admit any moment of that thief-like advent, followed by the national gathering to Armageddon.

# The War Against Christendom

*The dawn of everlasting peace will not follow as a consequence of the spectacular and decisive victory over Gog at Armageddon. No doubt by miraculous displays of omnipotent acts throughout the world, universal peace could be achieved in a very short time. But it is revealed that the warlike subjugation of man will extend over a considerable number of years, for the hardened and impenitent heart of man will take a lot of "softening up" before it responds to the law that will go forth from Zion.*

## **Past Patterns of the Future**

We are left in little doubt as to the "holy war" of the future, for the pattern of it is contained in the history of the past. The Armageddon overthrow will resemble the destruction of Pharaoh and his host in the Red Sea. The ten plagues roughly correspond to the vials of the wrath of God that culminate in the devastating revelation of divine power upon heart-hardened mankind. Rejoicing in the miraculous defeat of Gog and his hosts, Israel will once again prepare for entry into the land covenanted to their fathers, and as before will only enter therein after a period of wilderness probation that purges out the rebels and prepares the people for the promised reinstatement in the land:

**"According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things."**

In this process also, Israel is

strengthened as Yahweh's goodly horse for the battle, and for this reason

**"The nations shall see and be confounded at all their might" (Mic. 7:15-16).**

The Armageddon victory likewise resembles the past in its relation to the campaign of the greater Joshua against the Canaanites of the latter days. As Canaan with its "cities walled up to heaven," "giants", and other formidable ingredients of human power were by a series of military campaigns reduced to impotence by Joshua, so Christendom will be the subject of a like series of military campaigns conducted by Joshua's great antitype.

How apt a type, for example, is Jericho of Rome: the seven trumpet blasts followed by the sevenfold sounding on the final day suggest strongly the trumpet and vial judgments culminating in the finishing of the mystery of the Deity during the sounding of the

seventh trumpet. There is no exact correspondence of events, but nevertheless a general outline that reveals the following of a pattern laid down long ago in the divine scheme for the subjugation of mankind to the will of God.

The obstinacy of man has, if anything, increased in these latter days, so that a prolonged series of judgments will be indispensable for the breaking of human resistance. The world's attitude (with few exceptions) will be one of unmitigated hostility, which is only to be broken by relentless warfare pursued to its bitter end.

### **The Victory of the Valley of Jehoshaphat**

The overthrow of Gog upon the mountains of Israel and the decimation of his hosts in the valley of Jehoshaphat in accordance with Joel 3 and Ezekiel 39 will be the greatest single military disaster in history, far surpassing Waterloo or Stalingrad. It will not only render a crippling blow to Gog's military ambitions but will serve as an introduction of the Lion of the Tribe of Judah to mankind in as effective and suitable a manner as can be conceived.

Moreover no event could be so fitting a prelude to the drama about to be unfolded in the protracted judgments of the seven last plagues.

In itself, Armageddon will not be "the war to end war", as some people understand by the name, but merely the opening phase in the "war of the great day of Almighty Deity". The seven thunders into which the seventh vial is subdivided constitute seven wars which collectively make up this great war. The limited con-

tinuance of Daniel's European Fourth Beast dominion and its disappearance in fire and sword is assured by the Spirit in Dan. 7:26:

**"But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."**

Between the Armageddon overthrow and the general outpouring of divine wrath under the seven thunder judgments, there will be an interval provided for repentance on the part of the nations and a proclamation calling upon them to submit to Heaven's appointed King. The procedure is based, like so many of the things of God, upon the pattern detailed in the Mosaic Law in connection with the Pentecostian Feast of First-fruits and the Day of Atonement. The former corresponds in the antitype to the inauguration of the kings and priests of God upon Mount Zion, for these will comprise "a kind of first-fruits of God's creatures." The latter was really a "day of affliction" in which all who did not afflict themselves on account of their transgressions were to be cut off from the people. Before this day the trumpets were blown to remind the people that the day of annual judgment and covering for sins had arrived, and calling for repudiation of iniquity and a turning again to God. Between the two days was an interval of ten days during which this memorial blowing of trumpets occurred. The corresponding antitype of this enactment will be seen in the proclamation that ensues after Armageddon but before the general outpouring of judgment. John writes:

**"And I saw another angel fly in the midst of the heaven, having the everlasting-**

ing gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14:6,7).

### An Ultimatum To The Nations

The ten-day interval prescribed in the law points to a ten-year pause during which the *aionian* good news is conveyed to the earth's populations. This will result broadly in the division of mankind into sheep-nations and goat-nations, or those politically responsible to the appeal of the divine Sovereign in Mount Zion, and those incorrigibly hostile to his claims. It is almost certain that all the nations of continental or Papal Europe will be found among the goat-nations, together with such nations outside Europe as are sympathetically linked with the Beast by religious ties, such as South America. The sheep nations will most probably include the British Commonwealth, and perhaps other English speaking peoples such as the U.S.A.

The submission of the Tarshish power will no doubt fulfil the Old Testament type presented by the Tyrian collaboration with David and Solomon:

"The daughter of Tyre shall be there with a gift . . . and her merchandise and her hire shall be holiness to the Lord; it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing" (Isa. 23:18).

The alliance of Britain with the Shepherd of Israel will be in marked contrast to the attitude of the goat nations who under their own shepherd — the false prophet of the seven hills — will

organise a firm stand against what is in their view the preposterous claim of a Jewish upstart:

"Mine anger was kindled against the shepherds, and I punished the goats: for the Lord of hosts hath visited his flock the house of Judah, and hath made them as His goodly horse in the battle. Out of Him came forth the corner, out of Him the nail, out of Him the battle bow . . . and they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the Lord is with them . . ." (Zech. 10:3-5).

The probable ten-year interval will serve only to harden the hearts of the goat nations. The internecine conflicts of Europe during the past two centuries in which the Papal Harlot has been "hated and burnt with fire" by many European governments (the ten kings) will be suspended (as it is today) in face of the common enemy of all Christendom who presents the greatest threat to its survival since the days of the Saracens and Turks:

"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).

The "one hour" in prophetic time is thirty years, which added to the ten-year proclamation period, gives the forty years, corresponding to the period of Israel's wanderings prior to the entry into the Land. Breaking the resistance of the enemies of Christ will not be the work of an instant or of a few years war. The prolonged series of judgments foreshadowed in the prophets will be rendered necessary by the

stubborn heart of sinful Christendom.

The initial stroke of judgment will be against the city of Rome itself, engulfing the heart of the Papacy enthroned there. This is apparent from Rev. 14:8:

“And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” “And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all” (Rev. 18:2).

### The Weapons of Victory

The instruments of warfare employed to overcome the beast and his armies will not be confined to conventional weapons. Nor will the instantaneous disappearance of Rome be accomplished by any “secret weapons” or other terrible devices of science, but by a “mighty earthquake” occurring at the appointed time. How puny will then appear the devices of man in contrast with the power wielded by the Creator and Sustainer of all things. Like Armageddon, this

spectacular cataclysm will not cause any wholesale repentance or change of attitude amongst the goat nations, although on the basis of the fall of Babylon yet another call to repentance will be issued:

“And the third angel followed them saying, with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation” (Rev. 14:9-10).

The response is negligible and the assault against the fortress of Christendom is begun. Unlike all human wars this one will be waged “in righteousness” by “him called Faithful and True”, “The Word of God”, and “King of kings and Lord of Lords.” The doctrinal significance of these titles is profound and provides a complete guarantee of the successful outcome of the only true decisive battle in history, a battle that will effect the transfer of world government from human hands to divine, with all that such a momentous change involves.

P.G. ■

## “Be of Good Cheer”

Christ foretold his disciples what would be the nature of their experience during his absence. It was to be not joy, but sorrow; not peace, but tribulation. It is of great consequence that we remember this, lest we should be cast down by the hardness of the way. Christ has left us comfort to cheer during the time he is separated from us; he has spoken that we might have peace. He has said, “In the world ye shall have tribulation: but be of good cheer; I have overcome the world” (John 16:33). How much the Father made contingent upon Christ’s victory! Thanks be to God, Christ did overcome and has the keys of *Hades*. He also has, as the result of his success, almighty power to sustain us in the hour of our need (Heb. 4:15,16). In more ways than one he “nourisheth and cherisheth” his Ecclesia. Let us, therefore, fear not. Should the anxieties of a faithful walk press us down to the grave, Christ will come, and will bring us forth with gladness unspeakable.

A.J.



# The Significance of the Cross of Christ

The crucified and risen Christ is the highest and latest form of the wisdom of God towards men. "God was in him, reconciling the world unto himself, not imputing their trespasses unto them" (2 Cor. 5:19). In Paul's day, he was a stumbling block to the Jews, and foolishness to the philosophers (1 Cor. 1:23): but he was none the less, as Paul alleged, "Christ the power of God and the wisdom of God" (v. 24). To others who have risen since, the cross has become the theme of folly and the subject of profanation. Superstitious men have made it the symbol of an implacable Deity: Superficial men have proclaimed it a meaningless accident of a martyr's life, and others have construed it as a transaction of mechanical law between God and man, in which the subject has been profaned by the importation of "claims" and "obligations" and "rights."

The one element in the case that gives it its whole character, and apart from which it is inexplicable, is the one element that the carnally minded are least capable of taking into account, viz., the kindness of the living God of Israel, operating of His own initiative, to bestow His favour while conserving His supremacy. It is forgotten, if ever realised, that the whole arrangement is God's own arrangement and an arrangement of "grace" (favour) — not of law or works or

rights. Whenever the death of Christ is looked upon as the satisfaction of a debt or the enduring of a vicarious punishment, grace is clouded, the forgiveness of sin made impossible, and the judgment seat of Christ disestablished. The following propositions define the matter as it is scripturally testified:

1. *That the work of God in Christ for the salvation of men, is a process of grace or favour from God, and not of works or obligation.*

"The grace of God that bringeth salvation hath appeared" (Tit. 2:11).

"After that, the kindness and love of God towards man appeared" (3:4).

"He hath predestinated us to the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace wherein He hath made us accepted in the beloved" (Eph. 1:5,6).

"Where sin abounded, grace did much more abound that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life" (Rom. 5:20-21).

"If by grace, then it is no more of works; otherwise grace is no more grace" (Rom. 11:6).

2. *That its operation is by free forgiveness of sin and not by obtaining any satisfaction in the sense of the payment of debt.*

"God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them" (2 Cor. 5:19).

"In whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace" (Eph. 1:7).

"Through this man is preached unto you the forgiveness of sins" (Acts 13:38).

"Be baptised for the remission of your sins" (Acts 2:38).

"That they may receive forgiveness of sins . . . by the faith that is in me" (Acts 26:18).

*3. That nevertheless the death of Christ was necessary to lay a foundation on which the forgiveness of sins could be offered in love without compromising the supremacy of God.*

"Christ died for the ungodly. God commendeth His love toward us in that while we were yet sinners, Christ died for us" (Rom. 5:6,8).

"Christ also hath suffered for sins; the just for the unjust that he might bring us unto God" (1 Pet. 3:18).

"The Son of Man is come to give his life a ransom for many" (Matt. 20:28).

"It behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations" (Luke 10:40).

*4. That the purpose served by the death of Christ was the public declaration of the righteousness of God in the condemnation of the sin of the world in its own flesh, and that the flesh of mortal nature might be repudiated as a rule of action before God.*

"Whom God hath set forth to be a propitiation through faith in his blood, to declare His righteousness for the remission of the sins that are past through the forbearance of God" (Rom. 3:25).

"God sent forth His own son in the likeness of sinful flesh, and for sin condemned in the flesh" (Rom. 8:3).

"Our old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6).

*5. That in order to accomplish this result, it was necessary that Jesus should have the identical nature that is under sin, that in him it might be redeemed: otherwise, his death would not have been a righteous death, and the salvation accomplished not a salvation for us.*

"In all things it behoved him to be made

like unto his brethren" (Heb. 2:17).

"Forasmuch then as the children are partakers of flesh and blood he also himself likewise took part of the same that through death he might destroy him that had the power of death, that is, the devil" (Heb. 2:14).

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

"Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, and this is that spirit of antichrist whereof ye have heard that it should come" (1 John 4:3).

*6. That for all these reasons our sins are considered as having been laid on him and taken away by him, and nailed to the tree with him.*

"Behold the Lamb of God that taketh away the sin of the world" (John 1:39).

"The Lord hath laid on him the iniquity of us all" (Isa. 53:6).

"Who his own self bare our sins in his own body on the tree" (1 Pet. 2:24).

*7. That by a similar figure we are considered as "washed in his blood" because our sins are forgiven for his sake, that is for the sake of the acceptable obedience he rendered in submitting to the declaration of the righteousness of God in the shedding of his blood on Calvary.*

"He hath washed us from our sins in his own blood" (Rev. 1:5).

"God for Christ's sake hath forgiven you" (Eph. 4:32).

"Obedient unto death, even the death of the cross. Wherefore God hath highly exalted him" (Phil. 2:8,9).

"It pleased the Father that in him should all fulness dwell, and having made peace by the blood of his cross, by him to reconcile all things to himself" (Col. 1:19,20).

The term "the righteousness of God" (Rom. 3:25) denotes His means of Justification (a related word) by which forgiveness of sins is granted. Christ was justified by his perfect obedience which ensured for him a resurrection to eternal life by which he

was publicly vindicated before all flesh (Acts 2:24; Rom 1:3-4). Perfect obedience, however, is beyond the ability of flesh as at present constituted. How then did Christ accomplish it? The answer is that God did it (Rom. 8:3), through strengthening Christ to overcome (Psa. 80:17; John 1:14). Christ came in our nature. His flesh differed in no way from our own. "He bore our sins in his own body" in that it was weak as our flesh is weak. He conquered, not through strength of fleshly-will, but through the power of God's word in a mind capable of embracing it in its fulness and strength. In so doing he set forth an example for others to follow according to their ability.

He illustrated the principle: "Unto whom much is given of him shall be much required" (Luke 12:48). In ability to conquer he was granted a potential far beyond that of any other man. It was his responsibility to develop that potential, which he did through drawing upon the strength of God. The victory was won in the mind, and through the mind the flesh was conquered. Because much was given him, perfect obedience was demanded of him. He had no redeemer (as we have) who could arrange for the forgiveness of his sins, if he had failed in that regard. The crucifixion of his flesh was a public condemnation of sin's flesh demonstrating its inability, of itself, to manifest God's righteousness. It showed that his righteous character came not from within, but from the strength derived by him from without; that is, from God. Hence Paul taught: "God was in Christ, reconciling the

world unto Himself, not imputing their trespasses unto them" (2 Cor. 5:19). In that way, the flesh of mortal nature, what it desires of itself, was repudiated as a rule of action before God, leaving His will as that which constitutes righteousness.

From all which it follows that the resurrection of Christ, after suffering for sin, was an act of God's grace, granted freely in His kindness, because of His pleasure in the acceptable submission of His son to what He required at his hands in vindication of His way with man, preparatory to the manifestation of His kindness in the bestowal of eternal life through him. It was not a thing that any claim could be made for, or which God was under any obligation to bestow. It was God's own act in God's own grace because of the righteousness of Christ that pleased Him when He sent to open the way thus for the manifestation of His kindness in our salvation in our submitting to him. In Christ crucified, God was exalted and man humbled in the dust. This relation of things, heartily and humbly recognised, is the basis of all God's kindness to man.

The result is, as yet, limited to Christ, but is afterwards to be extended by Him to all who obey Him. It is the grace of God, the favour of God in Christ. In him only can men have access to this grace. Apart from him, men are still in their sins, and without hope, whatever their creature peculiarities may be. By grace are we saved through faith; it is the gift of God, not of works, lest any man should boast. In the doctrine of the cross, rightly seen, it is



"grace that reigns through righteousness, unto eternal life," the righteousness being God's means of justification accomplished through Christ's perfect com-

pliance with the will of his Father, and our compliance with the will of Christ as expressed in his commandments.

A.B.■



**Protestors against war in Europe.**

## **Demands For Peace A Sign Of The Times**

The truth is, judging from their arguments, the peace-mongers are not so man-loving as they pretend. The cry for peace is a piece of ventriloquism emanating from the pocket. Their strongest argument against war is based upon its cost. The taxes are burdensome because of the extravagance and warlike habits of past governments. This pinches them in the iron chest; and the lusts of their flesh, of their eyes, and the pride of life. It is well these mammon-worshippers should feel the pinch. They are the enemies of God and oblivious of His slaughtered saints and therefore, richly deserving of all the punishment the recklessness of "the powers" has entailed upon the world. Those who escape the sword and the famine groan under the expense of punishing the wicked at their own cost. Thus, the punishment reacts upon all classes. I say, these peace-criers are the enemies of God; for with all their profession of piety, they are

at peace with the world, and in high esteem and friendship with it; and "whosoever" says the scripture, "is a friend of the world is the enemy of God".

We accept it as such. It is the cry of the world, which echoes in tones of thunder in the ears of true believers. It is a cry, in the providence of God, which is a great "sign of the times"; announcing that "the Lord standeth at the door and knocks", and is about quickly and unexpectedly to appear. It is the world's cry, as the cry of a woman in travail, which has been extorted by sudden and tormenting pains. It blows a trumpet in the wise and understanding ear, sounding the approach of "the day of the Lord as a thief in the night"; for "so it cometh; and 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". Such is the divine mission of the Quakers, and their allies the Cobdenite Reformers. Not satisfied with crying peace, they cry "safety" likewise. This is a peculiar feature of Cobdenism, which urges the disbandment of regimes, and the dismantling of ships, on the perverse presumption that danger there is none! Blind leaders of the blind! The groans of nations ascending to heaven on every side; the kindling members of war smoking in Rome, Vienna, and Constantinople — and yet ye cry "Peace and safety"; surely ye are incorrigibly demented, and ripe for capture and destruction.

— Elpis Israel

# Are You Ready?

*Its nearly twelve, the cry goes up —*

*Do we heed its call?*

*Each Sunday when we drink the Cup*

*Conscious in case we fall?*

*The nations rage, the sea roars wild,*

*Deep darkness draws around*

*But in the East, for Yahweh's child*

*Signs rich and clear abound.*

*The Household too with problems deep*

*Becomes our testing place*

*Do we His words, with gladness keep,*

*Longing to see His face?*

*Perhaps our first love we have lost*

*Like Ephesus of old.*

*The Truth to them was kept at cost*

*But fervent love was cold.*

*The seconds tick away, so sure*

*Bringing closer Yahweh's plan*

*We know not yet how many more*

*Will bring His wrath on man.*

*His plan is sure, His judgments right,*

*The message is so clear.*

*So brethren dear, your lamps keep bright*

*Remember Christ is near!*

*Sis. E. Surgenor (N.Z.)*



# LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS  
NEAR AND FAR

## Time Marches On

"With our yearly subscription I thought I would let you know of a pleasant experience we had last month. We were asked to give the address at the baptism of our great grandson (now Bro. Chris Stickney, age 15) at Reseda Ecclesia, California. This is the son of the little boy that rode with you in the car going up to Santa Barbara, California, some years back.

"To fulfil this appointment meant for us a 1500 miles motor trip in the winter over mountains capped with snow. In a little more than a month, I'll be 88, yet for such a purpose we would never hesitate. It was a great joy. To see again, and for this purpose, so many brethren, sisters and young people was inspiring to us, and very worthwhile. The day was a most important one to Chris; it was the day which opened to him the opportunity to live forever." — G.E.A. (USA).

(We recall well driving to Santa Barbara back in 1960, and vaguely remember the young boy who travelled with us. So times moves on, and generations come. What an inspiring occasion for you. You have partly experienced the blessing of Psalm 128:6: 'Yea, thou shalt see thy children's children, and peace upon Israel'. You have witnessed the former; may you

witness the latter before your 89th birthday. — Ed.).

## Co-operation

"May this note find you and all those of like precious faith in good health. I am not much of a letter writer, but from my heart I praise the Lord for all His goodness and mercy. May His blessings continue to fall on all of you who are labouring in His vineyard. Don't feel discouraged under any circumstances, but realise the great reward in store for those who are faithful until the end. Hoping in Christ Jesus soon to return. May we, through Yahweh's mercy, see each other and the faithful of old in the Kingdom". — W.S. (USA).

*(Your little note, and your generous enclosure, are most encouraging. There is much in life that would discourage if we allow faith to wane; but in the mercy of the Father, and with the goodwill of the brethren, we have sustained these efforts in the present, and hope to do so in the future; with the hope that Christ's return will soon render them unnecessary. We look forward to personally greeting many friends in that day — Ed.).*

## Generosity

"My personal cheque is enclosed for Logos and Christadelphian Expositor. Use the extra money to help in your

work. We enjoy the magazines very much, and look forward to their arrival". — O.C.H. (USA).

*(Thank you for your encouragement; it stimulates us to the work in hand. — Ed.).*

## 1984 Tour of Bible Lands

"Just a note to congratulate and thank you for a most wonderful 1984 Logos tour of Bible Lands. I found it most fascinating to view the actual places where the various Biblical events took place, and it was a great delight to be with so many brothers and sisters of like faith. I know that we were all most grateful for your most valuable commentaries at all points, and for steering us through the hazards of baggage searches and the problems of Israeli stamping of our passports at the various check-points and frontiers. I felt very tense and anxious at times, so I can imagine the burdens on your shoulders on such occasions.

"I went on a tour of Israel about six years ago, and we seemed to spend most of our time grubbing around in Greek Orthodox churches, admiring the strange ornaments that seem necessary to that denomination! To visit the actual sites of Scriptural events, as far as they can be determined, and so many features of modern Israel, as we did on your tour, makes the

place really live. Photographs of the ruins of Luxor, Petra and Jerash can never summon up the atmosphere that a visit to these places generates. What teeming masses of well-organised and industrious people those ancients must have been. And now the glory has all but vanished!

"I am sure that this trip has changed my life and made the Bible stories real for me. And the baseness of Egypt, and the stiffneckedness of Israel, are real facts of life.

"I hope you had a pleasant and uneventful journey home. For my part, I found myself in with a bunch of Mormons, and sitting right next to the tour leader who was a professor of Mormonism in one of their universities. He was all over me, but with his knees and elbows, because he was a very large man and aircraft seats are not very spacious; and also with his Mormon doctrine which he tried to press. I expect you know something of their beliefs. It seems that on death, our 'soul' enters a spirit-world called Paradise (Luke 23:43). This spirit world is invisible, but still on earth, and one carries on one's life in it, much as when one was in the flesh, awaiting the restoration of one's body at the resurrection. I pleaded Psa. 146:4; Ecc. 3:19-21; 9:10; and Daniel 12:2, but apparently the *Book of Mormon* 'interprets' these statements as referring only to the body, and not to the discarnate spirit, which is released by death and roams free to pursue a fairly normal existence. He was a professional, and I am young in the Truth, so I wished

that I had 'Uncle Perce' at my side. It seems that their prophet, Joseph Smith, was given these additional 'Scriptures' which complete the Bible, receiving them on golden tablets (now mislaid), written in 'reformed Egyptian' (an unknown language). Unfortunately, the original text has also been mislaid, leaving only the translation! It occurred to me how fallible all this is! He also told me that a ritual in their temple validates a marriage 'for all eternity' regardless of death, resurrection, or anything else!

"I do hope the reaction from the tour has not left you too exhausted. Please convey my greetings to your sister-wife and daughter, and to any others of the group" — G.E. (Eng.).

*To visit the Land objectively is a grand experience. Though we have done so many times, we never lose the thrill that contact with it inevitably gives us personally. And to let you into a little secret — every tour we lead is a little different from those that precede it, because we like to add to our own knowledge of the Lands and Peoples of the Bible. I do trust that the stimulation you have received remains with you, and rubs off on to others. Your contact with the Mormons can prove to be profitable in that it may stimulate your mind to further investigation of the Word with the aid of the writings of Brethren J. Thomas and R. Roberts. It is always valuable to make such experiences springboards to greater knowledge on our part. These tours are designed to do that, and we*

*are confident that if you compose a diary of your experiences, basing it on the Bible, you will consolidate your knowledge.*

*After leaving you at Amman we proceeded home via the Far East. In Hongkong we saw a way of life indicative of a world on the brink of disaster. In its way, it illustrated Bible truth in a different way to that of Israel, making it obvious that the world is on collision course with disaster, and in view of Christ's coming, we need to "study to show ourselves approved unto God". Thank you for your kind letter — Ed.).*

### Logos In Canada

"Thank you for your letter which arrived this morning. I can now tell you that all copies of *Logos* for October, November and December have arrived. The October copy arrived after the December number! Hopefully the post office has sorted itself out, and the mail will get back to some kind of order". — C.D. (Can.).

*(It is both distressing and disturbing to read of the delay in receiving "Logos". We air-lift "Logos" to the States, and then mail it direct to Canada, so you should receive it relatively quickly. It is a disgrace that you did not receive the October issue until after that for December. The inefficiency of the mailing systems of the world is indicative of the failing efficiency in all man's undertaking. Last year we lost over \$3000 worth of books that went astray, or are still trying to get to their destination! We are constantly urging upon our local postal authorities to im-*

prove their system — but to no avail. One parcel of goods, costing \$8 postage, and directed to Canada, was returned to us with a request to pay double postage in addition to the original cost. But instead of sending it to Canada, it had been incorrectly taken by Australia Post to the Adelaide College of Advanced Education, and then returned to us!!! We agree that the contents provided an education far in advance of what the world offers, or can absorb, but we were not prepared to pay the additional post — seeing they did not even read the contents! In that case, Australia Post acknowledged its error and compensated us. Please keep us apprised of any undue time lag in "Logos" and we will investigate the matter to see if some improvement is possible. — Ed.).

#### Expositor

"Seems my sub. to *The Expositor* has lapsed. Is there anyway I can get the copies I have missed? I do enjoy the magazine, and learn quite a lot from it. I read recently in *Logos* that Deuteronomy is completed, and I am missing various numbers if that is the case. Are you planning to bind Genesis and Exodus in book form? I missed those two books. All of us in Oregon enjoy the messages you print." — J.C. (USA).

(We have forwarded to you all copies issued. But we have not completed Deuteronomy, so you have not missed out there. We are currently revising Genesis, and hope to issue it in a completed book. Time is the great enemy! — Ed.).

#### Donation

"Please use the extra money enclosed to assist someone to receive *Logos*. For some time unemployment prevented us contributing with the subscription, but that is not now the case. God has been good to us, and we would like to help out someone else who has been brought into financial difficulties". — L.J. (USA).

(Your letter both humbled and pleased us. We are sure that God would view your action with pleasure; a rich reward awaits those who recognise His goodness in life's little dramas, and respond accordingly. — Ed.).

#### Story of the Bible

"Enclosed you will find a cheque. First take out our subscription to *Logos*, and use the balance to produce *Story Of the Bible*. We do hope that it will soon be ready for publication, for I believe that it is a most useful addition to the Christadelphian library. We reared our children on the Magazine, and we are pleased to know it is being put into book form. If I am mistaken and you are not working toward this publication at this time, use the donation to further your efforts in preaching the Gospel. We pray that God will bless your efforts." — R. & S.B. (USA).

(Your action has stimulated us to renewed efforts to produce this volume, and you will be pleased to learn that we are currently revising for the purpose of publication. Thank you for your great liberality. — Ed.).

#### Standards Required

"We have just returned from a week at Bible School, where, unfortunately, we noticed a dangerous trend such as we have not seen before. Two of the three speakers spoke of love and compassion, and the need of the Brotherhood to be more forgiving of those who have erred in doctrine, or believe differently as to what we may do on certain Ecclesial issues. One told us that if we are compassionate, we will be judged compassionately; but otherwise we will receive harsh severity in judgment. One speaker from another country in the daily question and answer periods pressed the futuristic view of *The Revelation*, and did not hesitate to challenge the expositions of Bro. Thomas.

"So for the first time since we began attending Bible School, we came away deeply saddened and depressed. We returned home to receive a letter outlining the manner in which the present possession of the Holy Spirit gifts are affecting many in the Brotherhood. To resist the impact of such teaching, a number of us have commenced an *Elpis Israel* Class, to consider again the foundations of the Truth as established in these last days.

"Whenever we protest against the new ideas now circulating, we are described as hard and severe. However, we are drawn closer together in spite of the opposition from without. We are pleased that *Logos* still has a voice for the pioneers, and that you continue to publish the

Truth as you have in the past. There is need for us all to fight the enemy within". — D.M. (Canada).

*(The Scriptures predict that the last days will be days of challenge to the Brotherhood — 2 Tim. 3:1-5 — and the evidence of this is obvious today. It is both an encouragement as witnessing to the imminence of Christ's return; and also a concern, for the nature of the trial is such as will cause some to lose the Kingdom in that day. Paul declared that it is "through much tribulation we will enter the kingdom of God" — Acts 14:22. The word denotes "pressure"; and pressure from without must be countered by pressure within if we are to successfully resist the collapse that the former can cause. So your action in answering the problems that face you by setting up an "Elpis Israel" Class is excellent — providing the Class works efficiently and effectively. As to Bible Schools, they have a responsibility first to the Scriptures and then to the writings of the pioneers. The latter lay down the foundations of doctrine and exposition accepted as standard teaching by our Community, so that a Bible School to be truly Christadelphian in representation must set forth teaching that conforms to that accepted as sound. Where that is not maintained, as in your experience, the Committee and Teachers are revealing an irresponsibility to what is required, and what is going to build up the members of the School in their most holy faith. For example, "Eureka" is the standard exposition of "The*

*Apocalypse", and a Bible School should require any exposition of it to conform to the pattern therein laid down. That does not mean that there should not be divergence from details of exposition, or of the application of the prophecies to present events, but that in principle the prophecy sets forth the continuous historical fulfilment from the days of John to the establishment of the Kingdom. On the other hand, the futuristic interpretation of "The Revelation" is not a mere divergence of our standard exposition, but a repudiation and contradiction of it. The Bible School, if it is Christadelphian, should not permit that, and a speaker whose inclination is in that direction, should be told, if he is to be used at all, that his exposition is unacceptable. Let matters of controversy be tested elsewhere — not at Bible School — Rom. 14:1. It is the responsibility of Committees to make the Schools centres where the Truth is consolidated and extended according to the standard principles of the Truth in both doctrine and practice. Then they will prove of value; otherwise they can become a nuisance. — Ed.).*

### **When Should Memorial Meetings Be Held?**

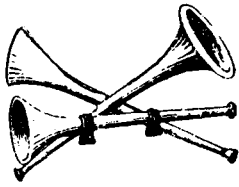
"What are the requirements for keeping the Memorial Meeting? Must it be once a week, and must it be on a Sunday?"

"The reason I ask is that in a few years' time, I could be working in the country for farmers, who may not be in the Truth (but I hope, with God's guidance, and in answer to prayer, I might work for reasonable men), and

at certain times of the year it is necessary that drilling and harvesting continue until they are completed; hence the odd Memorial Meeting might be missed due to the work load.

"Is this acceptable, noting that time off for daily personal study of the Bible is important, and not just on Sundays. Also noting that exhortation and discussion one with another on matters of the Truth are needful for spiritual guidance." — M.S. (NZ).

*(Paul, in the earliest written communication concerning the Memorials, gave no day or time when they should be celebrated, but merely stated: "As often" as you do it — I Cor. 11:26. It was the custom of the early Ecclesias to meet after sundown on the 7th day, and hence on the first day of the week — Acts 20:7. But that was a matter of convenience, as Bro. Thomas states in "Elpis Israel" (see pp. 18-19). Whereas we celebrate the Memorials in the morning, the early Ecclesias did so at night. However, one day, or part of the day, is equally as good as another. So if you are working throughout the day, keep the festival at night. There is a value in keeping it on the first day of the week, because your brethren elsewhere are doing so, and you experience a sense of fellowship knowing this. Nevertheless, because of circumstances, when we have been on tour, we have sometimes kept it on a Saturday because that day in Israel is a holiday, and conditions have made it better for it to be done at that time. — Ed.).*



# The Kingdom of God Is Within You!

*On the background of the healing of ten lepers, only one of which (and he a Samaritan) turned back to publicly acknowledge the benefit received (Luke 17), the Lord made his cryptic statement: "The Kingdom of God is within you!" The significance of this is discussed in this article, the introduction to which appeared in our last issue (see p. 256).*

## The Old Testament Designation Of the Kingdom

The terms "kingdom of God" and "kingdom of Heaven" are not found in the Old Testament. Aside from the possible implication of Melchisedec, who was referred to as "priest of the most high God" and "king of Peace" (Gen. 14:18), or such references as Judges 9:23, the first definitive O.T. reference to a kingdom which was God's would appear to be in 1 Chron. 7:14. There it is revealed that a permanent place would be provided for Israel by the instrumentality of the seed of David, the result being the building of a house for Yahweh who would be settled in it and in His kingdom forever.

Prior to this there were references in the possessive to Saul and David: e.g. 1 Sam. 13:14: "thy (Saul's) kingdom shall not continue" and 24:20: "the kingdom of Israel shall be established in thy (David's) hand".

We can understand this because, although it was God's prerogative and objective to establish Israel as a "holy nation", a "kingdom of priests" (Exod.

19:6), and it was His action that determined who would rule that kingdom, it was the responsibility of the one appointed to that position to do so in a manner which would accomplish God's objective. Saul's lack of appreciation of this, and failure to respond to God's omnipotence, disqualified him from continuing in this captivity; and the office was given to another who would be the progenitor of the one to occupy it for ever.

During and after David, however, the situation changed. References are now made to the possessor of the kingdom as "the Lord".

(1) The one mentioned above from 1 Chron. 17, concerning the seed provided; "I will settle him in Mine house and in My kingdom forever" (v. 14); (2) 1 Chron. 28:5 "The Lord (Yahweh) hath chosen Solomon to sit upon the throne of the kingdom of the Lord over Israel"; (3) 1 Chron. 29:11, "Thine is the kingdom O Lord, and Thou art exalted as head above all"; (4) 2 Chron. 13:8, Abijah, in his war against Jeroboam referred to the Davidic covenant, and said: "Now ye think to withstand the kingdom of the Lord".

From such references it is clear that although Divinely selected individuals were appointed to oc-

cupy the throne of the kingdom of Israel, it was, in fact, the kingdom of God. This is verified also in some of the Psalms of David: Psa. 103:19: "Yahweh hath prepared His throne in the heavens; and His kingdom ruleth over all". In the next verse, David acknowledged the praise that ascends to Yahweh from the *Elohim* (angels, v. 20):

"Bless Yahweh, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word. Bless ye Yahweh all His hosts; ye ministers of His, that do His pleasure".

Deity is the King whose strength is manifested by the angels, described as "ministering spirits sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14). They act for the benefit of the saints, and so David in Psa. 103:22, equated himself with the angels in offering praise to Yahweh: "Bless Yahweh, all His works in all places of His dominion: Bless Yahweh, O my soul".

### Allusions To Messiah

Two other Davidic Psalms are interesting to consider in this regard. In Psa. 145, David extols the God of heaven and approaches Him as "O King" (v. 1). In v. 11 he mentioned that others will do the same — "They (the saints) shall speak of the glory of Thy kingdom, and talk of Thy power; to make know to the sons of men His mighty acts, and the glorious majesty of His kingdom".

The pre-christian saints of the O.T. including David, spoke of the kingdom of God (hope of Israel), as did our Lord during his ministry and the apostles after

him. All who have been called to be saints since, have done likewise, and will continue to do so until the millennial reign of Messiah is an established fact.

When it is so, the extolling of Yahweh and the "speaking" of His kingdom will be continued on a more effective plane by His immortalised saints and by the mortal populations of the nations, having received instruction on the subject. Again in Psa. 22, David considered the omnipotence of Yahweh before and after the great day when Messiah's strength will be revealed: "For the kingdom is Yahweh's; and He is the Governor among the nations" (v. 28). Two other places where the Hebrew is translated 'governor' are Gen. 45:26 and Jer. 30:21, the former describing the position of Joseph in Egypt (type of Messiah), and the latter referring to rulership under Messiah and his deputies. In Zech. 6:13, the same Hebrew has been translated *rule* in reference to "the Branch". It is clear that although the throne was occupied by His designate, the kingdom was Yahweh's and there existed a theophany (God manifestation). This principle was exemplified by the Lord Jesus Christ at his first advent, and will be so again in a plenary sense in the day of his glory.

### Expanded Influence of the Kingdom

The kingdom of Israel, therefore, was the kingdom of God. The covenant which God made with Abraham, however, went beyond this, incorporating Gentiles as well, for God said to him,



"In thy seed shall all nations be blessed".

Confirmation of this was revealed in Daniel's day. The northern ten tribes had previously been taken by Assyria; and Judah, which had assimilated Benjamin, was in captivity in Babylon six centuries before the coming of the "seed" promised in the covenant. With the nation of Israel in such poor straits, Daniel was selected to demonstrate the confirmation of the covenant in respect to both Jews and Gentiles. This he did by the symbolology of the image of Nebuchadnezzar's dream, culminating in the statement: "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed" (Dan. 2:44).

Here is clear and succinct confirmation of what was not only promised to Abraham, but was implied in Gen. 3:15 concerning the "seed" in the continuation and fulfilment of the Divine purpose. This extraordinary fact was recognized by Nebuchadnezzar as recorded in Dan. 4:3, "His (God's) kingdom is an everlasting kingdom, and His dominion is from generation to generation". The one to accomplish this is set forth in Dan. 7:13-14:

**"One like the son of man came with the clouds of heaven, and came to the Ancient of days . . . And there was given him, dominion, and glory, and a kingdom, that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away and his kingdom shall not be destroyed".**

The promised 'seed' involved here will not, however, be alone. The true Israel, or the "children of the promise who are counted for the seed" (Rom. 9:8), will be

there at the end of Daniel's fourth beast. These are the saints mentioned in Dan. 7:18: "The saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever". Thus the multitudinous Christ will be involved in the establishment of the last and most glorious part of the kingdom of Yahweh upon earth.

### The Coming of the King

The first advent of Messiah fulfilled the promise of the "seed" who would sit upon the throne of David for ever. He can occupy the throne in this way because, as distinct from his forebears, he was born to do so in fulfilment of the prophecy of Isa. 9:6-7. In answer to the question of the wise men, "Where is he that is born king of the Jews", and that of Pilate: "Art thou a king then"? Jesus answered "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John 18:37-38).

He was king, albeit the lamb of God, as testified by the inscription upon the cross "this is the king of the Jews", although he would not manifestly occupy the throne of David until his second advent when he will demonstrate the power of Deity bestowed upon him as the Lion of Judah.

But before he could manifestly occupy the throne as the Lion of Judah, other things had to be done. The efficacy of his sacrifice had to be revealed by his death and resurrection (Acts 2:24; Rom. 1:4). He had been successful in putting down "the flesh"

with its lusts, and was qualified to be offered as a lamb without blemish.

Offerings made since Eden as propitiation for sin were made with animals in anticipation and commemoration of the perfect sacrifice to come. All sons of Adam being sinners, and death being required by the Deity as a consequence of sin, atonement was demanded. Animals were but a temporary means of reconciliation for those who recognised themselves for what they were: sinners subject to death who could be removed from that condition only by appropriate offerings for atonement, and removal of transgressions, according to the mercy of Yahweh.

### **His Triumph Over Death**

The blood of bulls and of goats could not take away sins (Heb. 10:4). The offering of the sinless son of God was required to do that. It necessitated the seed of the woman promised in Gen. 3:15 to crush the serpent on the head. Part of the means required the death of the seed: "that through death he might destroy him that had the power of death, that is, the devil (or sin in flesh Heb. 2:14)". This could only be accomplished by a son of Adam. He came into this world as son of God, but being born of a woman was also a son of Adam.

By Divine design he was born with the same nature as all sons of Adam. Being son of God he inherited the potential of his Father; and being son of man some of the potential and the nature of his mother. He thus had a greater insight of his Father than any other

man, while being subject to the same propensities as all men. Because of the Divine requirement that death is the consequence of sin, it was necessary that atonement be made once for all, with two prerequisites: (1) the atoning sacrifice had to be made by one who was sinless, and (2) yet he had to be of the Adamic race. In short, sin had to be destroyed in the very nature in which it began. This was accomplished by the only begotten son of God. His absolute obedience to the will of his Father, culminated in his blood being shed, and his life being taken, that sin in flesh could be destroyed for all "in him".

### **Triumph For The Faithful**

In view of the fact that death is the result of sin, and yet our Lord never sinned, it was not possible that he could remain in the grave. Peter declared: "God hath raised him up, having loosed the pains of death: because it was not possible that he should be holden of it". He was the victor over the grave, and came forth to receive an endless life, the firstfruits (beginning of sacrifice) of those who sleep.

None of the faithful could participate in resurrection to immortality until this victory had been achieved. For though many had demonstrated their love for God and faithfulness to His Divine requirements, "all had sinned". Therefore, they were unable to be recipients of the eternal blessings of Yahweh, without the appropriate atonement made by that sinless one, who brought life and immortality to light. By the grace of God, however, our Lord tasted death for all men (Heb.

2:10). Through suffering he rose to glory, and was made the captain of the salvation of the many sons who would be brought unto glory.

### **Bonding Influence of the King**

The cornerstone of the process of salvation is the "word made flesh who dwelt among us" and showed forth glory "as of the only begotten of the Father, full of grace and truth" (John 1:14). The continued development of the process during the post-Mosaic era was the manifestation of those who would become sons of God, or constituents of the kingdom of God. It would embrace all who would receive him, believing on his name, and to whom he would grant the privilege of becoming the sons of God (John 1:12).

As our Lord made his way to Jerusalem he revealed that the judgment of the Jewish world had come, and as a result of his resurrection he would draw all men unto him (John 12:32). The term signifies Jews and Gentiles without partiality. There would, however, be discrimination in determining the individuals who would be considered worthy of the kingdom. John the Baptist began the process by making the announcement while preaching in the wilderness of Judea: "Repent ye, for the kingdom of heaven is at hand"; or, is approaching! A change was necessary on the part of his hearers if they desired to participate in what was coming. Our Lord began his ministry with the same message (Matt. 4:17), "Repent, for the kingdom of Heaven is at hand". This was following the forty days in the wilderness during which he was temp-

ted of *diabolos*. Having demonstrated that the tempter could be subject to him completely, he revealed that he possessed the authority to make such a statement in relation to the Kingdom of which he was King.

### **The Kingdom Within**

Having shown his power over "flesh" and revealed that characters needed to be changed in those who desired to become sons of God, he delineated the qualifications required in the Discourse from the Mount (Matt. 5,6,7). The significance of the words of the Master "the kingdom of God is within you" is now being revealed. The development of the kingdom of God relates to the *development* of the character of its constituents on the basis of the parameters established by God and exemplified by the king himself. The word "within" (*entos*) means "inside" whether used as an adverb or noun. The only other place it is used is in Matt. 23:26 on the occasion when the Lord exposed the hypocrisy and obduracy of the Pharisees: "Thou blind Pharisee, cleanse first that which is 'within' (inside) the cup and platter that the outside of them may be clean also." His metaphoric use of cups and platters was an appropriate one, because the Pharisees were punctilious about following the traditions of the Talmud. They never failed to be sure they washed before eating, and made sure that the tableware was likewise cleansed, inside and out. The Lord's message was that they should have been taking care to cleanse the 'inside' of themselves, purging their hearts of things out of harmony

### Present Process of Development

At this point a further examination of Luke 17 would be useful. In v. 20 the Lord's answer to the Pharisees' demand implied that development of the kingdom of God would be subjective in nature, although it would be manifest in its character. Thus he advised: "The kingdom of God cometh not with observation", i.e. with evidence that can be seen in an ocular fashion. It would be manifest in its character as distinct from that of the world, but not seen by the world, because the world wouldn't understand it. In fact, the world has always shown its disdain for the kingdom of God and its preference for the kingdoms of men; and this process will continue until, by the power and authority of the Son of Man, the world will be made to see.

When the Lord said, "The kingdom of God is within you", he was speaking to the Pharisees, and at first sight it would appear he was saying the kingdom of God was within *them*. Such could not have been the case because he categorised them as hypocrites, and warned his disciples to beware of the leaven of their teaching, which is hypocrisy.

In order to compensate for this, the A.V. margin notes, "*or, among you*". Although this would certainly be true, i.e. the kingdom of God was in their midst because the king was there, it does not satisfactorily explain the message of our Lord. His teaching was directed to the disciples as well, and its significance is demonstrated by the meaning of

the word '*within*' as well as his words in v. 21, "Neither shall they say lo here! or lo there!"

When we consider these things in conjunction with v. 23 (speaking to his disciples), "and they shall say to you, see here: or, see there: go not after them or follow them", the indication is that he was advising all present at the time *to attend* to his words and *continue* in them *regardless* of what anyone else might say. This is confirmed by his own directive, which he made in Galilee after John the Baptist had been incarcerated (Mark 1:14), "Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand (*approaches*): repent ye, and believe the gospel.'"

Similarly there is the scribe who revealed (Mark 12:34) that he understood both the spirit and the letter of the law, and acknowledged that mercy transcended sacrifice. The Lord, when he saw that the man answered prudently, said, "Thou art not far from the kingdom of God". According to Strong the word "far" means — *at a distance time-wise* (progress being implied). The man's reasoning was sound but he couldn't qualify for the kingdom until he could address the Master as Messiah with full discernment of the fact that as such he was the anointed of Yahweh, and the saviour of all who would grow into the stature of sons of God. The principles of the kingdom of God will be found "within" all who will be granted eternal life and shall enjoy full citizenship thereof in the Age to come. ■

Lloyd Newth (USA)

The World

# Irresponsible Journalism



*“But the reader need place no reliance upon newspaper speculations. Their scribes know not what God has revealed, consequently their reasonings are vain, and sure to take a wrong direction. As records of facts the journals are invaluable; but if a person permit his opinions to be formed by the views presented in leading articles, and letters of ‘our own correspondents’, he will be continually misled, and compelled to eat his own words for evermore. The Bible is the enlightener. If men would not be carried about by every wind that blows, let them study this. It will unfold to them the future, and make them wiser than the world.” —*

Elpis Israel p. 385.

## Decline In Journalism

Since *Elpis Israel* was published, the Press has seriously deteriorated. In general, newspapers no longer deserve the description given above as being “invaluable” recorders of facts. Frequently they are mere scandal-sheets bearing little real news of value. Sensationalism, sex or sadism fill most of their columns. The main objective of the proprietor responsible for their appearance is greater and more profitable circulation, and everything is subordinated to that end.

And the danger is that the Media tends to mould public thought, and this it does by mass emotional appeal. What a person reads and ponders is more calculated to govern his thought than that which he sees or hears. This is the danger of the irresponsible journalism which largely makes up in the daily Press.

In Australia, and throughout the West generally, newspapers have fallen to an all-time low in standards of reporting. Very little of international news appear in the columns of most of them. Unless one is interested in court cases, murders, acts of violence, robbery, crime or immorality, he can go through the daily morning paper in a few minutes. Eliminate those items, together with the many pages of advertisements, and the “journal” would be virtually reduced to blank sheets!

And those blank sheets could be put to more profitable use than what is printed thereon!

The evening Press is even worse. An evening paper must be sold “on the street” as the saying goes, and the Media frequently descends to “gutter-reporting” to do so. News-items are distorted, or magnified out of all due proportion, and given an importance

they do not deserve by the use of large, sensational and misleading headlines. The Chamberlain case in Australia is a case in point. The publicity given to it benefits nobody. And this is typical. "News" that is best left unread is given prime space in order to stimulate the interest of the flesh, whilst international happenings of world significance are played down, or disappear altogether.

This, we suppose, is inevitable in this age of materialism. When multi-millionaire magnates invest huge sums of money into such ventures they demand an adequate return in cash profits. If responsible reporting will not produce these, they descend to sensationalism and sex. They give the flesh what it wants, and what it is willing to pay for.

It is excused on the basis that people ought to be informed of these things; and they do not have to read what is published. True enough in measure. But the public is not edified by such items; whilst every effort is made at great expense of cost to induce them to read them. By illustration, or large caption, a bait is set which the flesh eagerly swallows. That, we claim, is irresponsible journalism.

And it is far from harmless.

### **The Danger of Such Journalism**

We believe that the decline of morals today is due to irresponsibility on the part of the Press. "As a man thinketh in his heart, so is he" (Prov. 23:7). If he fills his mind with acts of violence, he will tend to accept that as the way of life, and become violent himself. If he allows his thoughts to be

drawn to acts of immorality, he will the more readily be induced to try out for himself what others appear to be doing so frequently. The Press feeds this information to the public without discretion. That is why robbery, crime, acts of immorality occur in waves. Men and women read about it, think about it, view it as the "in" thing, and try it out themselves. So many do it and get away with it, they also may be fortunate. They will give it a try!

So what they read in the Press, and continue to do so, commences a train of thought that of-times culminates in imitative action.

It is in the mind that the battle of life is fought, and won or lost. Thought generates desire, desire motivates action, action creates habit, habit forms character, and character decides destiny.

It all commences with thought.

A healthy mind in a healthy body is a very good basis for a good character. That is why the Apostle wrote: "Finally, brethren, whatsoever things are true, honest, just, pure, lovely, of good report, virtuous, praiseworthy, **THINK** on these things" (Phil. 4:8).

Such thoughts will lead to actions consistent therewith, forming habit and character, and determining destiny.

But precious little of truth, honesty, justice, pureness, loveliness, of good report, virtuous, or praiseworthy finds space in the daily Press!

### **Polluting The Mind**

Ecologists claim that each day so many noble trees are cut down

to provide pulp for the paper used by a wasteful world, that the future of life on earth is endangered thereby. They claim that the air we breathe is becoming polluted with poison because there are not enough trees to recircle the carbon-dioxide that a rapidly increasing population of humans breathe out. The "leaves of the trees are for the healing of nations" (Rev. 22:2), is not only a figure of speech but a literal fact.

In the marvellous order of creation, the leaves of trees purify the air. They breathe in what we breathe out, and breathe it out in a purified form, so that we can use it healthfully again. But so many trees are being ruthlessly chopped down to provide the demands of a greedy world indifferent of the fate of a future generations, that the point of danger in this natural recycling has been reached. Lack of oxygen, such as the leaves provide, tends to create irritability; and it is from that malady that the world is suffering.

It is surely an indictment on man, and an evidence of his folly, that the trees which God provided to purify the air we breathe, are squandered, cut down to provide the paper used by the Press-barons of the world to pollute the minds of their readers by reporting what should not be made known, and withholding what would be of benefit for them to know!

Solomon wrote: "Of making many books there is no end, and much study is a weariness of the flesh" (Ecc. 12:12). If "many books" were produced in his day, what would he say of today in view of modern technology. He

urged that we "be admonished" by that fact. His statement is an exhortation to use discretion in that which we read. The writings of our pioneers should have first priority; and great care should be exercised in what we read outside of the Truth's literature. For that matter, unfortunately, great care should be taken today of literature produced within the Body, for it does not always conform to the basic principles of Truth. And certainly discretion should be exercised in mentally consuming what is set forth in the daily Press. Our minds need to be motivated by what the Word of God sets forth, and not what a dollar-hungry Press retails in biased form to titillate the flesh. For that, unfortunately, is the main objective of the Press.

### The Motivation of Modern Journalism

When one of the wealthiest newspaper owners in England earlier this century, Lord Northcliffe, was asked what most interested people, he answered with one word, *themselves*.

Application of this principle caused an amazing increase in circulation in the *American Magazine* some years ago. John M. Siddall had been in charge of the *Interesting People* Department. In an interview he had said:

"People are selfish. They are interested chiefly in themselves. They are not much concerned about whether the government should own the railroads; but they do want to know how to get ahead, how to draw more salary, how to keep healthy. If I were the editor of this magazine, I would tell them how to take care of their teeth, how to take baths, how to handle employees, how to buy homes, and so on."

Shortly afterwards Sidall became editor and applied his psychology. The response was phenomenal. The circulation of the magazine rose from under 200,000 to over two million in a comparatively short space of time!

Through mass circulation, Newspapers and journals have the means to greatly influence public thought and opinion through the use of the printed word. Innuendo, subtle suggestion, half truths, or outright bias are all used to that end. Editors and newspapers owners can influence decisions of Government, cause wars, decide politics, or change the morals of a nation. Consider an example. Jody Powell, Press Secretary to President Carter, constantly complained about press bias against the President. His bitterness was recently revealed in a book he wrote entitled *"The Other Side Of The Story"*. A classic example concerned President Carters' trip to Jerusalem in 1979 to "shore up the collapsing Camp David agreement." Because it appeared as though the President's efforts were failing, biased news correspondents "began filing stories of failure before the end of the mission". And when it turned out a stunning success, with a new Middleast agreement achieved, the Press simply played it down, focusing attention "on the costs of the treaty and the strains it would create with other Arab nations. CBS even suggested President Carter had orchestrated events 'to make it look as though the president had performed a miracle'."

A *Newsweek* magazine jour-

nalist admitted this bias: "There is no changing that journalists, in general, were hostile to the Carter administration almost from its beginning."

Jody Powell had never learned the lesson left by President Ford's Press Secretary, when he advised, "Don't criticize the Press. It always has the last word."

### Care Needed

Knowing, then, the powerful, and sometimes evil, influence of the Media, care should be exercised. The optic nerves are twenty-five times bigger than the auditory nerves and usually take in as much and with as great affect. As the Proverbs say, "Hell and destruction are never full, so the eyes of man are never satisfied." Newspapers or related sections of the Media can have an adverse influence upon their readers. Much time can be wasted in spending valuable time reading the trivia of newspapers or worldly magazines. Paul exhorted his readers to "redeem the time, because the days are evil" (Eph. 5:16). We need to take care lest we waste too much of this precious commodity on profitless reading.

It may be thought that our comments above are extreme. However, the sharp deterioration in newspaper standards is obvious if the Media of 25 years ago is compared with that of today. Whereas once newspapers were as described by Bro. Thomas, today they give emphasis to items that shock, and frequently express themselves in terms so crude as would not be permitted then. This, unfortunately, is the



case with newspapers that were then noted for their conservatism. The more young people read this sort of language, the more they will be influenced to use it themselves. So they are influenced to use crude expressions that lead to crude thoughts with consequent decline of morals.

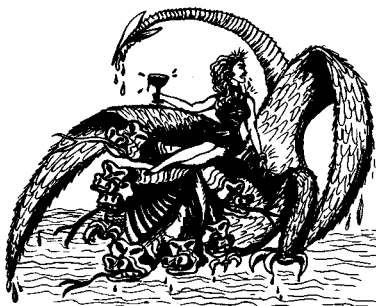
The Media has a bad influence in other ways. Let the hint of a scandal arise, and the Press gleefully publishes it, magnifying it out of all proportion. The more

prominent the person involved in a scandal, the great publicity is given it and so respect for authority is lessened.

Let us exercise care as to what we read, and what we encourage our children to read. Remember, a mind poisoned can be a character lost for the Kingdom of God. By His Word, Yahweh motivates us along the way to salvation; but by words the way can be lost. Let us heed the Apostle's exhortation. ■ WJM (Woodville)

*The World In Relation To Prophecy*

# Rome At The Epoch of Judgment



*Our previous article (pp. 252-255) made reference as a notable sign of the times to the Concordat recently signed between the Italian Government and the Vatican. It could cause Catholicism to look elsewhere than to Italy for political support, and so contribute to the ultimate confederacy which Bible prophecy suggests will take place between Com-*

*munism and Catholicism. In view of the significance of recent Catholic moves, it is well to be alerted as to what "The Apocalypse" has to say relating to the impending judgment on the apostate System.*

### **Babylon The Great**

Revelation 17,18 describe the outpouring of Divine judgment upon "the great whore", Babylon the Great. At one time, throughout Christadelphia, there was no doubt expressed as to the identity of this system. It was acknowledged to be Roman Catholicism in all its ramifications, as expounded by Brother Thomas in *Eureka*.

Today, variant views are being widely expressed and dogmatically pressed, and through them the basic

teaching of *The Apocalypse* relating to the Catholic system is clouded, and the extent of her iniquity obscured. It is even suggested by some, that the Babylon of *The Apocalypse* relates to Jerusalem, and that the judgments that it pronounces upon that system, will devastate the ancient capital of Israel.

Perhaps the greatest damage done by the dissemination of these theories, is to soften the blasphemous nature of Rome's religion in the minds of brethren, and to blunt the significance of

Catholicism's increased influence as a sign of the times. As a result there are those among us who would minimise the apostasy of Catholicism and ignore the development of the Papacy as an important sign. In our opinion, however, the current growth of Catholicism constitutes at present the outstanding sign of Christ's imminent return. The dramatic development and acceleration of Rome's influence is exactly what is foretold in *The Apocalypse*. But when the significance of this is distorted by claims that the vision of Babylon the Great does not apply to Roman Catholicism, the eyes of watchers are veiled to the times in which they live. Then follows the danger that their vigilance becomes dulled instead of heeding Christ's warning exhortation: "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).

### Is Babylon Rome?

Those who have read Hislop's work *The Two Babylons* will appreciate how closely the teaching and rites of the Roman Catholic Church conform to the religion of ancient Babylon. All religion, even the most blatant paganism, is a divergence of the Truth as originally proclaimed. And, of course, as is well known, and hardly needs reiteration here, pagan ideas, institutions, holidays and celebrations (such as the religious celebration of Christmas) were superimposed upon the doctrines of the Truth at the time of the great Apostasy in the epoch of Constantine.

This paved the way for the development of Babylon the Great which today is entering its final phase, before its destruction at the hands of Christ and the saints (Dan. 7:25-27).

We briefly referred to this in our article last month, but it may be helpful to some readers to more definitely establish the identification.

Babylon the Great is described as "the great whore". Throughout Scripture, the Truth's organisation is represented as a faithful woman espoused to her husband. Accordingly, when such is found in a state of apostasy, it is given the designation of an unfaithful

woman. "Thy Maker is thine husband; Yahweh of hosts is His name", Isaiah told Israel (Isa. 54:5). But because of unfaithfulness, Jeremiah declared: "Israel was holiness unto Yahweh" but now "thou hast a whore's forehead, thou refusedst to be ashamed" (Jer. 2:3; 3:3).

So also in the N.T. in regard to the Ecclesia. Paul likened it to having been "espoused to one husband . . . as a chaste virgin to Christ" (2 Cor. 11:2). Unfortunately, as Bro. Thomas so clearly shows in *Eureka*, error was introduced by the teaching of the Judaizers, and so the "chaste virgin" became defiled. The seed of error thus implanted brought to birth a minority such as was found in the Thyatiran Ecclesia "who suffered that woman Jezebel, which calleth herself a prophetess, to teach and to seduce Christ's servants to commit fornication, and to eat things sacrificed unto idols" (Rev. 2:20). A warning was issued to the Ecclesia as to the consequences of such toleration. The warning was ignored and what previously was a minority group of errorists, in course of time became the majority. Error then dominated the Ecclesia converting it into the Church.

The result is symbolised in Revelation 12. Relating to the epoch of Constantine the so-called "first Christian Emperor", the Ecclesia is represented as a "woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (Rev. 12:1). In the symbology of the Bible, sun and moon are figures used for civil government and state religion, whilst "stars" represent statesmen. So the symbology of Rev. 12:1 anticipated the time when the Ecclesia would be found claiming political power, and dominating the state religion. That came to pass in the age of Constantine. When he supported Christianity so-called against Paganism, the church (for to the term *Ecclesia* it could not justly claim) was given political support, and soon assumed a position of dominance over the State religion of paganism.

No longer could Christianity so-called claim to be a "chaste virgin"; for now it was represented as "being with child", and ultimately bringing forth

one who would dominate the world. That man-child of sin was Constantine. Some claim that it is Christ who is referred to in this chapter, but a careful consideration of the evidence will show that to be an exegetical impossibility. The birth of the man-child was "in heaven" where also there immediated raged a war between the great Dragon and the man-child who now claimed the title of Michael. It is a fact of history, in fulfilment of this prophecy, that Constantine claimed to fight in the name of Christ, and so to represent him in the political heavens of the time. Constantine's political and military triumphs paved the way for the development of the great Apostasy of Revelation 17. The "chaste virgin" of 2 Corinthians 11:2 had become "the great whore" of Rev. 17:1.

### Catholicism Symbolised

To see how clearly Rome is foreshadowed in the symbolism of Rev. 17, consider the description there given. Babylon the Great, as an unfaithful woman, must represent a religious system in conformity with the symbolical use of "women" throughout the Scriptures generally.

But here she is shown claiming universal influence; for she is described as "sitting upon many waters" representing "peoples, and multitudes, and nations, and tongues" (v. 15). One of the claims of Roman Catholicism is that it is a *universal* church. Hence the title of *Catholic* meaning *Universal*.

Babylon the Great claims to be a *mother* church: "the mother of harlots and abominations of the earth" (v. 5). Some time back the Pope invited the Protestant "daughters" to return back home to the shelter of the mother church! This second point of identification points to Roman Catholicism.

The *Apocalypse* represents Babylon the Great as a system noted for its riches. The woman is represented as "arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls". (v. 4). Catholicism is noted for its fabulous wealth, and its use of the very things described in the statement quoted.

Babylon the Great is noted for its

persecuting zeal: "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (v. 6). Rome has been noted for its use of torture and persecution in advancing its teaching and influence. The records of the Inquisition are evidence enough, but according to Avro Manhattan in *Catholic Terror Today*, persecution of heretics, and the use of physical violence by the Church to that end is not unknown throughout South America and other countries today.

Babylon the Great is described as being in collaboration with political Europe (vv. 2,12), for she rides the beast with ten horns. Today Rome is attempting to re-establish her political influence and ascendancy throughout the world.

And finally, as noted in our last article, Babylon the Great is directly identified with Rome: "The woman which thou sawest is that great city, which reigneth over the kings of the earth" (v. 18). What city reigned over the kings of the earth in the days of John? There is but one proper answer; and it is not Jerusalem. Rome is directly referred to in this verse, and as the system is a religious one, Babylon the Great must be identified with Roman Catholicism. No other interpretation will be sustained when the facts are brought into view.

### Babylon At The Epoch of Judgment

John was told by the angel:

**"Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters" (v. 1).**

The whore we have identified as Roman Catholicism. The "many waters" are described in v. 15:

**"The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues" (v. 15).**

To "sit" upon anything is to assume dominance over it. Rome's position at the epoch of its judgment will be as described in these verses. *It is not Rome's status at present.* That should be recognised. But it is Rome's aspiration to do so. That is obvious from the proselytising zeal of the Pope in his visits to various centres of the world. His dedication

and charismatic appeal, as well as his skill in international diplomacy, is increasing Rome's influence on a scale greater than any other period in its history with the possible exception of the days of Constantine. Her tentacles extend to all parts of the world, leaping the barriers of both Communistic and Capitalistic countries. The Pope visits US and also the countries of the Third World. He has made tentative approaches to Constantinople (Istanbul) to heal the breach that took place in the Great Schism that centuries ago divided the Church into Roman Catholicism and Greek Orthodox, the Churches of the West and East.

The aspirations of Catholicism are to "sit upon many waters", that is to dominate in the political arena, and to that end, she is prepared to "commit fornication with the kings of the earth" (v. 2). Fornication is an act of illicit faithlessness; and Rome is prepared to prostitute its doctrines for political advantage. Already modification of certain doctrines have been made to that end; a greater liberalism has been granted to accommodate the political aims of the church, and by this means, what this verse figuratively describes, is in process of development. The heady wine of intoxication is sweeping many peoples and nations, as the Pope makes his charismatic appearances and appeals, and mass hysteria sweeps the huge crowds that gather to greet and applaud him.

#### The Waiting Bride

All this is very exciting to the true Bride of Christ, for it proclaims the imminence of the return of the one for whom

*She waits and watches  
Weeps and prays,  
As, dear Lord, she looks for thee.*

Let the multitudinous bride of Christ in these days of adversity and mourning thrill to the signs of the times. Whatever trouble she might experience, let her members never permit their eyes to be diverted from the hope of their calling. The Bible is true! Christ is coming! The signs show that this event is near at hand! Then will be manifested relief

from trouble whether personal, ecclesial or political. On the eve of his execution, Paul exhorted:

**"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).**

Adversity now can stimulate that love, for when it is recognised that his coming is the only satisfactory solution to life's problems, one's longing becomes more ardent, and one's determination and dedication in the service of the Lord are consolidated. When that results, even personal problems will be revealed ultimately as present benefits, though for the time they are difficult to bear.

#### In the Wilderness

John wrote: "So he carried me away in the spirit into the wilderness" (Rev. 17:3). To the "wilderness", he was figuratively conveyed to witness the judgment to be poured out upon the iniquitous system he describes. That wilderness is a very affluent part of the earth literally considered, for it is where Babylon the Great has its headquarters: in the heart of Europe. But though prosperous from a materialistic point of view, Europe at the time of judgment will be an arid, wasteland figuratively considered. For, by then, those who today proclaim the Truth in that area will have been withdrawn therefrom, to be with their Lord. The little fruit today manifested throughout Babylon the Great having been gathered in by the Harvestman, the fruitless tree of Babylon will be administered the judgment proclaimed for it so long ago: "Hew down the tree, and cut off its branches, shake off its leaves, and scatter its fruit: let the beasts get away from under it, and the fowls from its branches . . ." (Dan. 4:14).

How we long for that time to come, and to participate in "the judgments written" (Psa. 149:9)! "Come, Lord Jesus," is our constant prayer. HPM (It is proposed to continue our consideration of Rev. 17 in our next issue — Ed.).



*From the Editor*

# “I Will”

**I**N many of the Psalms we meet the expression, “*I will!*” What does it express? Surely purpose, resolution, determination to perform a certain thing. The declaration occurs frequently, and a most profitable exercise it would be to collate every occurrence.

Is the expression related to mere emotional impulse? Or is it founded on reason? Did the Psalmist with religious fervour merely proclaim that he would do this or that? Or was his determination governed by experience?

A consideration of places where it is found will reveal that the Psalmist had good reason to use it.

## “I Will Extol”

On one occasion he declared: “*I will extol Thee, O Yahweh*” (Psa. 30:1). Why did he vow to do this? Because of mere religious passion? Because he enjoyed the exercise of singing irrespective as to the words sung? Because he was feeling well that day, and desired to give vent to song? Because he naturally enjoyed the harmony of music, and poetry, and rhythm?

He could have said, “*I will extol Thee*” for any and all of those reasons, but he did not. He declared: “*I will extol Thee, O Yahweh; for Thou hast lifted me up*”. His heart rejoiced in God his Saviour because having been humbled by a reverse beyond the ability of flesh to help, Yahweh had rescued him. He had experienced deliverance out of difficulty, and felt constrained to acknowledge his gratitude in praise to Yahweh.

Who then among us should be silent? Should not our Ecclesial meetings resound with joyful expressions of voice and heart in harmony, as we meditate and sing with enthusiasm of our experiences of Yahweh’s aid on our behalf?

## “I Will Sacrifice”

Consider another “*I will*”: “*I will freely sacrifice unto Thee..*”

(Psa. 54:6). It is more pleasant to sing than to sacrifice; for sacrifice demands that we give up something we may desire to retain. Why should the Psalmist sacrifice? Because it was the thing to do? Because he was feeling religious? Because the formalism of worship require it? No, but because he had experienced the "goodness" of Yahweh, and had been delivered out of trouble (vv. 6-7). Have we not all experienced this? Does not Paul write of the "God of all comfort; Who comforteth us in all our tribulation" (2 Cor. 1:3-4)? And do not we now experience blessings of a concrete nature from the hands of Him Who has provided the means of deliverance from an abiding place in the grave?

What then of sacrifice? Paul taught that a dedicated life is the sacrifice of reason (Rom. 12:1). "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service". Will not denial of self draw us to the meetings, though we may have reasons for staying at home? Would not sacrifice demand that we liberally support the work of the Truth? Or be so moved by the example of the Psalmist to say with him "I will sacrifice" — making the denial of self the purpose, resolution and determination of a life offered unto God?

### "I Will Cry"

Again the Psalmist said: "Unto Thee *I will cry*, O Yahweh my Rock" (Psa. 28:1). He did not say "pray", he said "cry". His case was urgent, and his feelings found expression in the manner of his approach to God, as well as in his words. Under pressure of his plight, his prayers were not the cold, stereotyped, repetition of mere words. There is a danger that we may pray because it is the right thing to do, because we are "religious". Do we ever "cry" in our approach to God. Is our need so urgent that there are tears in our eyes as we pray? There should be no coldness in true religion. Feeling has its place along with logic. We need to count our blessings and express our thanks to God. Sometimes Yahweh allows us to experience trouble that He might inject some fire into our worship. Why did the Psalmist cry with a piercing shriek (as the word signifies)? Because of the silence of Yahweh! Because he was surrounded by wickedness and recognised it as such. Because he was faced with problems for which he had no solution. Because he was irritated by frustration from which he could find no relief. He turned to God and prayed. But silence was the answer. He con-

tinued to pray; and the continued silence caused that man of faith in his extremity to cry unto Yahweh — and then he received his answer. So his sighing turned to singing, and he concluded: “My heart trusted in Him, and I am helped; therefore my heart greatly rejoiceth; and with my song will I praise Him” (v. 7).

That can be our wonderful experience.

### “I Will Thank”

Consider another “*I will*”. “I will give Thee thanks in the great congregation; I will praise Thee among much people” (Psa. 35:18). Why? Because he wants to share his joy of God with others, drawing them close in the fellowship of thanksgiving, finding encouragement and stimulation in their company. He may not have had a good voice, and perhaps was ignorant of the theory of music, but what he lacked in performance he made up in enthusiasm, and because this is contagious he moved others through his warm participation in the service. Is it not possible for us to do likewise? The singers in the Temple “prophesied” by their music and singing (1 Chron. 25:30). Cannot we do so, if our singing is unto Yahweh and not unto men? If we try to praise Him, by using our talents (if we have any) in voice or music, to help others do likewise? Let us do so. Then, as others are assisted, our halls will resound with praise really meant, and pleasant to the ears of Him to Whom it is directed.

Moreover, each of us will be found effectively exhorting the other in the best possible manner — by personal example and enthusiasm. When a brother exhorts from the platform, the most ignorant of his audience can find fault with him — and perhaps does so. But when we sing God’s praises, we are united together by the harmony of music. A hymn enthusiastically sung with understanding of its words, can help arouse an audience, and unite it in fellowship. The words are the important factor. So, as we sing, we need to understand; and then our praise will be acceptable to our God and to our brethren.

### “I Will Not”

Now change the point of view, and consider how the “*I will*” is sometimes expressed negatively. The Psalmist learned to say both “*I will*” and “*I will not*”. “I will not fear what flesh can do unto me . . . I will not be afraid of what man can do unto me” (Psa.

56:4,11). Here is faith and courage expressed negatively. He does not fear because he does fear; he does not fear flesh because he does fear Yahweh (Prov. 1:7).

"I will not trust in my bow, neither shall my sword save me" (Psa. 44:6). The Psalmist placed his trust in Yahweh. His skill with bow and sword might feed his pride; but it was not sufficient to gain the victory. Faith in the Almighty was needed for that! With his bow and sword he would, by strength of hand and skill of eye, win his way to temporary success; but he had learned that oft-times a victory won by such means, also brought him face to face with defeat. "This is the victory that overcometh the world, even our faith". To gain that victory, the Psalmist put confidence not in bow and sword but in God. He resisted the attacks of his enemies in faith, and "out of weakness was made strong".

Can we join the Psalmist in these determinations both positive and negative? Where shall we begin? Perhaps with the declaration: "*I will declare mine iniquity; I will be sorry for my sin*" (Psa. 38:18). We can get very close to the Psalmist in such declarations; and by frankly proclaiming our sins unto Yahweh, lay the foundation for the singing, the praising, the victory which the Psalmist also said he would celebrate. It is profitable to keep companionship with the Psalmist in his "*I wills*". It stirs us to determined action. It arouses us to greater effort. It restores faith. It even helped the prodigal son, for did not he, in his abject misery say, "*I will arise, and go to my father*"? And did not the father, observing the return of the son a long way off (in fact, daily looking and hoping for his return) come running, overjoyed to meet him? That is the very point of Christ's parable. Let us then say with the Psalmist, "*I will*"; in assurance that the Father, in His turn, will find pleasure in our action, and will hasten to meet us. Did not He say: "Draw nigh unto Me and I will draw nigh unto you". There is the invitation; action of faith is required of us. Let us accept the invitation, and manifest the faith. Satisfaction will be found not merely in vowing "*I will*" but in performing it.

*H. P. Mansfield*

*Let us not forget that our troubles have a purpose. They are the fruitful seeds of future glory for Christ's brethren. They are blessings in disguise. They are like the early processes of the garden, when the soil is broken up and weeded in order that the fair flowers may at length adorn it. They are the medicine of our convalescence, the drudgery of our education, without which we can never be really healthy or happy, fit for the kingdom or qualified to bring forth fruit that will glorify our Lord.*



## “Not My Will . . .”

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*The Lord perfectly illustrated the rule of life which he gave to his disciples. He who said “Love your enemies”, and “Do good to them that hate you”, practically demonstrated these precepts in his life. He exhorted others to “Pray for them that despitefully use you and persecute you” and he himself even when enduring the agonies of crucifixion carried this into practical effect: “Father, forgive them, for they know not what they do”. If we need encouragement in the carrying out of these simple but difficult commandments, we should look to Jesus himself. The Father’s demand that he should render perfect obedience was willingly obeyed even in the most trying circumstances. What man has experienced such contradiction of sinners, such cruelty, such reviling, such temptation to retaliate! But invariably his reaction was, “Not my will but Thine be done”.*

### **What Is Expected Of Us**

Some have the idea that we have no opportunity of overcoming as Christ overcame. They are apt to say “We have not been commanded to submit to crucifixion as He was; we have no occasion to say, ‘Not as I will, but as Thou wilt’.”

Now, in this there is much misapprehension of a dangerous kind, of which it will be our wisdom to get rid as entirely and as speedily as possible. It is true that as regards the particular form in which Christ was called upon to submit to the will of God, we cannot imitate Him. It would be no pleasure to God if we were to get somebody to crucify us. He has not required this at our hands.

But is there no sense in which He has required us to submit to crucifixion? Those who keep close to the Scriptures will have no hesitation in answering this question. We are commanded by Paul to “crucify the old man with his affections and lusts” (Gal. 5:24). This is a command direct to every one of us from God: for Paul said “The things that I write unto you are commandments of the Lord”. Now, what is this crucifixion of the old man but the repression and denial of every natural desire that goes against the law of God? The old man says, when anyone injures him, “I will do to my injurer as he has done to me”. The law of God says, “avenge not yourselves”. “Say not thou, I will recompense

evil; but wait on the Lord and He shall save thee" (Rom. 12:19; Prov. 20:22). The wise man will repress the impulse of nature; will crucify the old man and say to God, "Not as I will, but as Thou wilt". The old man says, "I hate my enemies; I am not going to put any advantage in their way". The law of God says, "Do good to them that hate you . . . If thine enemy hunger feed him; if he thirst, give him drink". The wise man will quench the resentments of the natural mind. He will crucify the old man. He will say to God, "Not as I will, but as Thou wilt," and he will benefit his foes if he can. The old man says, "I love money, and I must have it. I like the pleasures of the world, and I don't see why I should deny myself any more than other people. I relish the honours of life, and I do not see any harm in putting myself in the way of receiving and enjoying them".

Here there is much positive pain to be encountered in the doing of the will of God.

God says, "Love not the world nor the things that are in the world": "Set your affections on things above". "Deny all ungodliness and worldly lust". "The love of money is the root of all evil". "Ye cannot serve God and Mammon". "How can ye believe that receive honour one of another, and seek not the honour that cometh from God only".

What can a wise man do but set himself against all these desires of the flesh and of the mind. What can he do, but like the Apostles, "obey God rather than man"? What can he do but "crucify the old man" and say to God, "Not as I will, but as Thou wilt."

### The Contest

Again, the old man delights in all manner of uncleanness — libidinous thoughts, lustful exercises, impure habits, as exemplified in the whole round of worldly custom in the larger cities — smoking, drinking, theatre-going, light talk, jesting, frivolous reading, gay company — folly, folly everywhere. The old man says, "Why should not I have the liberty that everybody takes? Why should not I please myself also? Why should not I indulge in those pleasing diversions that chase away the dulness of life and open to me the solace and refreshment that the world has in all directions?"

There is an answer to the old man which the old man does not like, and which it inflicts the highest pain on him to receive. That answer is: The law of God forbids. God says, "Ye are called to holiness"; "Be ye holy in all manner of conversation — holy both in body and spirit". "Without holiness no man shall see the Lord". "Fornication and all uncleanness or covetousness let it not be once named amongst you as becometh saints, neither filthiness nor foolish talking nor jesting which are not convenient but rather giving of thanks, Flee youthful lusts, but follow righteousness; faith, charity, peace, with them that call on the Lord out of a pure heart" — "hating even the garment spotted by the flesh" — "having no fellowship with the unfruitful works of darkness, but rather repressing them".

### Fellowshipping Christ's Sufferings

In all these things, there is but

one course for every true lover of Christ, and that is, to bear him company in the Garden of Gethsemane, and say with him, "Not my will but Thine be done." The conflict may be painful for the time being; but it never can be so painful as that through which he went in prospect of the prolonged agony that ended in the "loud cry" at the ninth hour.

And however painful, it prepares a sweetness of victory that no language can exaggerate. Even in this present life, the results of conformity to the will of God are most precious, most noble. Who does not admire the beauty of the new man who avenges not himself, and walketh in holiness and kindness in all his ways? Who would not buy with much money, if it could purchase it, the peace of God that passeth all understanding, filling the heart and mind of those who put on the new man, and follow Christ in righteousness and true holiness?

But who can adequately speak of "the end of the matter"? It is the precept of eternal wisdom by Solomon, "In everything, consider the end". The end of the world's ways — dishonour, misery, and death. The end of those who crucify the old man is exaltation, joy unspeakable, and life everlasting. There is no proportion between the sacrifices and the recompenses of holiness. Paul with much fervour, declared that the one was "not worthy to be compared with the other". "Our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory."

To see this clearly is part of the

discernment that enables us to overcome. "For the joy set before him," Jesus was enabled to "endure the cross". A similar exercise of mind will similarly strengthen us. True intelligence will perceive that "wisdom excelleth folly as far as light excelleth darkness" (Ecc. 2:13). There is every high inducement to constrain us to submission. Look round on human affairs. What good is there for man in all the multifarious forms of his experience? Supposing he get his highest desires gratified? Let it be in business, in fame, in friendship, what does it amount to at last? We may not be able to give a clear answer in the case of our own affairs, because we so strongly feel in our own case that if we could just carry our point, whatever it may happen to be that is engaging our attention, it would be perfectly and substantially and satisfactorily well with us as it has perhaps never been with anybody else before. (This is how we feel).

But in the case of those who have preceded us, we can see the matter clearly enough. Take the people who lived only 50 years ago — that is, those who were in their prime and in the full current of life's affairs 50 years ago. In the news-columns of fifty years ago, we read reports of public meetings at which rising politicians were cheered to the echo; or of private meetings at which testimonials were presented to successful men, or of business enterprises that were opening out in a very successful way, or of the awarding of prizes and diplomas in some educational or other competitions, or perhaps of some popular wedding in which the

parties were the imagined possessor of supreme bliss. We read, and it all seems so very real — just as it seemed at the time. We take our eyes off the paper, and how does it seem when we realise that it is all gone — that all these people have got through, and that all the affairs they had in hand have disappeared as entirely as if they had never been!

### Today's Urgent Appeal

Now what is the difference between their affairs and ours? Only this, that we know their affairs, however large and urgent at the time, were a mere phantasmagoria, and that we have to try and remember that ours are the same: theirs have passed and ours are passing!

The best we can achieve in mortal life is "but a vapour that appeareth for a very little while and then vanisheth away." Is there then no abiding good for

man? The answer is without uncertainty. It must be so, just as there are in nature more enduring substances than vapour; just as there is a sun in the heavens, as well as shifting clouds in the sky, just as there are precious stones and incorruptible gold, as well as perishable glass and flowers, so there is a life higher than mortal life, and a state far beyond the experience of human life. We should have inferred this as a matter of reason if we had not been told it; but what, as reasonable beings, can we feel but enthusiastic and immovable confidence in the presence of the name and the revelation of Jesus Christ, whose influence has already remodelled the world; whose command this morning we obey to "show forth his death until he come," and for whose reappearing we wait as for the sun that shall arise with healing in his beams, at whose bright presence darkness of all kinds will for ever flee away. R.R.

## Ecclesiastical Skull-Druggery

The *Adelaide Advertiser* recently published the results of an investigation by an Italian newspaper into the "relics" held by the Roman Catholic Church. It was found,

"that there are 10 skulls of St. John the Baptist in churches around the globe. And the apostle Jacob left 9 heads and 18 arms by far-strewn disciples. But the English patron saint, St. George, easily tops the list with enough bones to make up 30 complete skeletons".

Bro. Thomas refers to this deception of the Catholics in *Elpis Israel* (page 411). He writes,

"This is the truth. The churches, chapels, and cathedrals are the strong holds, and houses of merchandise, dedicated by the prospering craft to guardian-saints and angels. There are the images and pictures of the saints. They are saints' houses in which are deposited their shrines, silver, gold, and ivory crucifixes; old bones, and various kinds of trumpery. They are literally 'dens of thieves', without ever having been the houses of the Father; where people are robbed of their money under divers false pretences."

He reveals that,

"This state of things, however will not last much longer; for the time cometh, it is written, when no man buyeth their merchandise any more."

WJM



## 7. The Dawn of Universal Peace

*The closing scenes of the outpouring of divine judgments prior to the millennial peace are symbolised as the reaping of the earth's harvest. In the graphic language of Revelation 14, wickedness is crushed out of human society in the great winepress of the wrath of God. The intensity of the pulverising process is measured by the symbol of blood issuing from the winepress*

*“even unto the horse bridles, by the space of a thousand and six hundred furlongs.” The body-politic of the kingdom of men is thus bled to death by means of prolonged judgments, the duration of which is measured by this enigmatic formula: 1600 being the square of 40 and corresponding to the forty years of Micah 7:15 and the thirty-year or one-hour period of Rev. 17:12-14 (added to the ten-year proclamation period of Rev. 14:6-7). There is thus three-fold testimony as to the probable duration of the judgments that result in the dawn of lasting peace.*

### **Waging War In Righteousness**

The winepress is mentioned in Rev. 19 and is there directly associated with the Lord Jesus, as can be seen from a glance at the many symbols employed: “*His eyes as a flame of fire*”; “*on his head many crowns*”; “*clothed with a vesture dipped in blood*”; “*out of his mouth goeth a sharp sword*” — these characteristics can belong to none other than Christ whose names are given as “*the Word of God*” “*Faithful and True,*” “*King of kings, and Lord of lords.*” Of no human ruler have these names been affirmable,

neither the observation that “*in righteousness he doth judge and make war.*”

War as indulged in by men and nations is the expression of the evil heart of sin's flesh, though regulated by God for His own ends. In wickedness men make war. In righteousness Christ will make war to put an end to the power of sin, and bind the old serpent in the abyss. The work is not to be done by Christ alone. John saw his immortal associates whose honour it is to execute the judgment written: “*And the armies which were in heaven followed him upon white horses,*

clothed in fine linen, white and clean." Only those who have followed after righteousness and made their garments white, kept themselves unspotted from the world and its sinful pleasures and conflicts will share this honour.

The territories and populations of the beast and false prophet which have been the scene and object of all the major wars of the earth for many centuries past will also receive the main weight of this final outpouring of divine wrath:

**"And I saw the beast and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."**

This is the end of "Christendom," and with it one of the root causes of war. "What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" But the final outpouring of wrath is not confined to continental Europe. The winepress is trodden "without the city" also. No use any nation claiming "neutrality" in that war.

### A True Peace Established

It is instructive to compare the present absence of hostilities in Europe with the peace that will ensue after the far greater war of the great day of Almighty Deity. The peace that follows Christ's war is a lasting one as signified by the vision seen by John immediately after that of the winepress:

**"And I saw as it were a sea of glass (hav-**

**ing been) mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God."**

No peace that has followed any of the wars of past history has answered to this beautiful description. The sea of nations beheld by John having been mingled with the purifying fire of warlike judgments, now appears calm, unruffled and translucent over which the Sun of Righteousness shines with resplendent beauty. This is far from being the condition of the nations after the cessation of a human war — witness the present chaotic state of Europe in which the seeds of future conflicts are being sown.

The peace that is to follow the great outpouring of divine wrath will endure because the causes of war will have been removed. Racial prejudices, linguistic barriers, territorial problems and all man's inheritance from Babel will have been dissolved when the Lord shall have made a "full end" of all Gentile sovereignty, turned to the people a pure (universal) language, and united all lands in the world-wide empire or commonwealth of Israel.

The rulers of the age to come will constitute another potent factor in the maintenance of peace. Immortal, and irresistible in their administration they will succeed where all human usurpers have failed in the suppression of human lawlessness. The economic evils that contribute to wars will also no longer prevail when at the head of public affairs will be one who has power not only to ensure the fair distribution of wealth but control also over the earth's

productiveness, the seasons, and the elements. The appointed centre of government expresses the tranquility of the new dispensation in contrast to the unrest and violence of Gentile history. For Jerusalem (*foundation or habitation of peace*) is where peace will be born and radiate throughout the battle-scarred earth — not London or New York, the proud marts of nations, or Rome the so-called “eternal city” or at the conference table of the UNO:

“For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts . . . and in this place will I give peace” (Haggai 2:6-9).

### Re-education The Basis of Future Peace

Jerusalem and all that is implied in that name is the key to world peace. Although during a long and chequered history it has been the scene of violence and bloodshed foreign to its illustrious name, yet declares God through Isaiah:

“Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord’s hand double for all her sins.”

The house of prayer for all people to be set up on Mount Zion will lay down the basis for the peace that will issue from Jerusalem for the blessing of mankind. Peace can only be realised upon the foundation of righteousness, a fact sadly overlooked in man’s peace aims. The first step towards the righteous constitution of society will be the recognition of Yahweh’s author-

ity and humble submission to His demands. The house of prayer will provide the centre for the collective ascription of “*glory to God in the highest*,” the essential preliminary to “*peace on earth, goodwill toward men*.”

As the Psalmist beautifully expresses it, righteousness and peace will have kissed each other with all the resultant blessedness to mankind. The alienation of the heart of man from God, and his delight to walk in his own ways heedless of the ways of God, lies at the root of the six thousand years upheaval and bloodshed that has prevailed. The restraining of the diabolos that reigns in the heart of mankind at large and that is responsible for war and all works of the flesh is necessary for true peace. At the city of peace the nations will be called upon to receive the law that in time will transform the evil heart of man:

“But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And He shall judge among many people and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more” (Mic. 4:1-3).

This instruction of the earth’s populations in the righteousness of God is the work of Christ in his capacity of priest as well as king. As the antitype of Melchizedek he will reign as King of Salem “*which is king of peace*” (Heb. 7:2). The deplorable moral condi-

tion of mankind is largely due to the neglect of spiritual teaching. As in the days of Israel the shepherds have neglected their duty and made merchandise of the flock. The resultant wickedness has brought forth the endless wars of man's history. But the work of the king of Salem will end all this, for *"the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever"* (Isaiah 32:17). In some quarters even today men of insight recognise that there can be no lasting peace apart from a change of heart on the part of man.

### A Righteous Dictator

This change will be effected in God's way through the teaching of righteousness irresistibly administered. There will be other contributory causes to the creation of peace in the future age. Government will be righteous but autocratic. A wise dictator is the only solution to the problem of what form of government can ensure peace and prosperity. Democracy, the great fallacy of the present age, is but the rule of sin's flesh usually divided against itself by internal strife, and as an ineffective instrument for the regulation of society, though at present the only tolerable alternative to tyranny.

The King of Salem will rule by divine right with an iron rod:

**"And the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever"** (Isaiah 9:6-7).

### The Truly Holy City

The glorious destiny in store for the ancient city of Jerusalem whereby it becomes the geographical centre of world peace is achieved through the realisation of the apostolic and apocalyptic prophecies regarding the spiritual "New Jerusalem". This spiritual city of God composed of "living stones" built "upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone" is the true "foundation or habitation of peace." By this means alone can the external peace of the world be secured. It crystalizes God's plan for future salvation and peace. The New Jerusalem corporation of divine sons and daughters with the Prince of Peace at their head is the government of the age to come. Combining righteousness, immortality and omnipotence they will comprise the only guarantee of lasting peace. They will be the new "foundation of peace" or New Jerusalem prepared during the days of turbulence and trial by belief of and obedience to "the gospel of peace," having faith in the promise that "the meek shall inherit the earth and delight themselves in the abundance of peace," and "mark the perfect man for the end of that man is peace."

Thus is ensured the fulfilment of the promise "He maketh wars to cease unto the end of the earth" with all the blessedness which that involves for mankind as wonderfully outlined in the poetry of Psalm 72. There is, of course, the post-millennial gathering of the nations to battle before the "beloved city" con-



sequent upon the loosing of Satan out of his prison. This confirms the identification of the cause of war with sin's flesh and shews that while sin remains war is always a possibility. The incident, however, provides the opportunity for the final eradication of all sin's flesh from the earth and with it the threat of war. How beautifully is the final dawn of everlasting peace painted in Psalm 122:

*I was glad when they said unto me,  
Let us go into the house of the Lord*

*Our feet shall stand  
Within thy gates, O Jerusalem,  
Jerusalem is builded*

*As a city that is compact together:*

*Whither the tribes go up, the tribes of the Lord,*

*Unto the testimony of Israel,  
to give thanks unto the name of the Lord.*

*For there are set thrones of judgment*

*The thrones of the house of David.*

*Pray for the peace of Jerusalem:  
They shall prosper that love thee.*

*Peace be within thy walls,  
And prosperity within thy palaces.*

*For my brethren and companions' sake,*

*I will now say, Peace be within thee.*

*Because of the house of the Lord our God*

*I will seek thy good.*

P.G.

(Series Concluded)

## Who Where The Scribes?

A Scribe means a writer, and it comes from the Latin word *scribo*, which means *I write*. In the Greek the Scribe was called *grammateus*, and in Hebrew *saphar*. In Psalm 95, David says, "My tongue is as a pen of a ready Scribe" (*saphar*). In Ezekiel 9:2,3, we read of a man with a Scribe's inhorn by his side. In former times, when the art of printing was unknown, and the only method of publishing a book was that of having copies written out, Scribes were important men; and as the art of writing was itself not generally acquired by the people, the office of Scribe was one of some dignity. In all countries Scribes were supposed to be learned men — men who had a knowledge of books, and possessed information far beyond that of the common people. They were classed among the wise and learned men of their day, as appears from the following passage: "Where is the wise? where is the Scribe? where is the disputer of this world?" Scribes not only copied books for circulation, they were secretaries, recorders, notaries, town clerks, and lawyers. In the New Testament, the same man is called a Scribe in one passage and a lawyer in another, which shows that these offices were sometimes united and identical. The Scribes were often found among the enemies of our Saviour, questioning, cavilling, and lying in wait to catch him in his words.

Based on Deuteronomy 32:10-29

# The Shadow of His Wings

*"Yea, in the shadow of thy wings will I  
make my refuge, until these calamities be  
overpast..." (Psalm 57:1).*

He found them in a desert place,  
The apple of His eye . . .  
He watched o'er them and bore them up  
An eagle soaring high  
He spread abroad His wings o'er them,  
To cherish and to care  
He loved them as a Father doth —  
He did their burdens bear.

But did they keep His law, His word,  
And walk in righteous ways?  
Did they keep beneath the wings  
And offer Him their praise?  
Alas, unto strange gods they turned —  
The Way of Truth forgot  
He sent them far away from Him,  
To lands they would know not.

Could their gods hear them in their need,  
Their voices raised on high?  
A wailing sound of dying men,  
The tears, the mournful cry . . .  
But Yahweh heard, and soon will send  
His Son for their release  
Jerusalem will reign again!  
In Love, in Truth, in Peace.

G.M. (Yagoona)



### Marriage

God. God, marry  
us! (Gen. 24:67) Did He divorce her in  
order to marry spiritual Is-  
rael? — A.B.

(God entered into a  
covenant relationship with  
Israel, a man that is  
designated with marriage as  
the passage you will observe  
above. The fact that the  
Bible views with marriage  
and with Yahweh's cove-  
nant in similar terms, illus-  
trates the importance of  
both relationships. As a  
bride, however, the name of  
her husband, is there. In  
marriage relationship with  
God, how is it name. His  
national "bride" con-  
stituted the entire tribe of  
Israel, constituted as the  
Kingdom of God upon  
the basis of the name of  
David. He has never "di-  
vined" that Israel, His  
maker's marriage, were not  
discernible — between  
"natural" and "spiritual"  
Israel as though not so dif-  
ferent as the other. When a  
Gentile, embracing the  
Truth in England, he be-  
comes part of the Kingdom  
of God (Gal. 3:16). That Is-  
rael stands here to the  
name of Abraham, and in-  
cludes such wonderful  
characters as Joseph,  
Moses, David, Daniel, the  
prophets, and many  
others. He has never "di-  
vined" that nation, nor  
realized that nation with  
"spiritual Israel." Many  
of whom you will "spiritual"  
Israel will be included  
from the Kingdom when  
finally established. It  
should not be thought that

Yahweh has taken to Him-  
self a differing "bride"  
merely because He has in-  
corporated Gentiles into  
the true Israel, for such are  
called upon to completely  
identify themselves with  
the ancient nation (Lev.  
17:13-15) which Yahweh  
has promised to remain  
(Jer. 31:1; Rev. 19:8).  
Meanwhile, "Gentiles  
have been made partakers  
of their spiritual things."  
In obtaining the nation,  
Yahweh promised, "Where  
is the bill of your mother's  
divorcement whom I have  
put away? Such a bill  
could not be found, for  
none has been given, nor  
has He divorced the na-  
tion as such, because He  
provided the people: "Ye  
have sold yourselves" (Jer.  
30:1). To imagine that  
Yahweh has "divorced"  
one nation to marry  
another is contrary to  
Scripture. He has sought  
to purify the nation, and to  
incorporate therein those  
of other peoples who are  
prepared to embrace their  
Gentilism and take upon  
themselves the "name of Is-  
rael." All the accounts of  
any epoch, will find ap-  
proved in that day because  
of their common reliance  
on the spiritual work of  
Christ — Heb. 9:17. They  
will comprise the perfected  
bride whom full marriage  
will be perfectly celebrated  
at that time (Rev. 19:—  
Ed.).

### Christmas Keeping

The letter entitled  
Christmas Keeping in your  
March 1984 issue brings to  
mind again a disturbing

issue among Christadel-  
phians, that of labeling the  
celebrations of Christ's  
birth, commonly called  
Christmas, by thousands  
of Christians and non-  
Christians without any  
implication of Catholic  
worship as a "Holy  
Roman Festival" and de-  
claring the keeping of it to  
be a pagan act offensive to  
all. Let us clarify this  
point, the fact that Con-  
stantine married pagan  
festivities with the cele-  
bration of the birth of  
Christ does not invalidate  
the celebration of our  
Savior's birth. We did  
not reject the Gospel be-  
cause it was polluted with  
the foreign doctrines of  
idolatry, sorcery, and  
immorality. Rather Dr.  
Thomas set God's Word  
apart from error, purify-  
ing the altar of Truth and  
purging away the dross  
with the flame of Berean  
scripture searching.

We should examine  
the question of Christmas  
keeping on this self-same  
basis. Although the obser-  
vance of Christ's birth has  
become called by non-  
Christian practices and  
by error, the fact remains  
that Christ was born, that  
he might die for our sins, if  
he had not been born (and  
there are some who ap-  
parently unwilling to give  
merit to his birth, prefer-  
ring to name the Nativity Season  
in our Hebrew Book) he  
could not have died for us,  
and our faith would be in  
vain (1 Cor. 15:14-17).  
We cannot ignore the  
event.

"On the other hand, nor are we commanded to celebrate Christ's birth. Therefore, this Holy Day must come under the teaching of Paul in Romans 14:1-6 'He that regardeth the day regardeth it unto the Lord, and he that regardeth not the day, to the Lord he doth not regard it.' It is therefore a matter of conscience whether or not we celebrate the birth of Christ.

"What then of Christmas? How, if we wish to, should we keep it? Again, this a matter of conscience. Some may celebrate it on Dec. 25th for convenience sake; others may do so in September or at any time of the year. The date is insignificant; it is the spirit in which we regard the day, unto the Lord or unto error, which matters. Likewise the question of the non-Christian elements of the established festival (e.g. the tree, the pudding, Santa Claus); as with the offering of meats before idols, there will be those who abstain from these for conscience sake, and there will be others who attach no evil significance to them at all, for 'as concerning . . . things offered . . . unto idols', says Paul, 'we know that an idol is nothing' (1 Cor. 8:4).

"The conclusion of the whole matter, I believe, lies in our toleration of each others' differences and, above all, the avoiding of offence unto any saint. If a brother wishes to celebrate Christmas, let him do so freely so long as he compromises no Scriptural principle and causes no brother to err or to be openly offended. If an ecclesia or part thereof wishes to hold a Christmas

service, then let all of its members come to some agreement upon this so that strife may be avoided. If others wish to regard Christmas as a completely pagan festival to be avoided at all costs, then that is their acceptable choice before God, made according to their conscience (although I personally feel, as I have tried to point out in this letter, that this is somewhat of an over-reaction to the situation). But please, whatever our own persuasions be, let no one group or individual err by imposing their will unscripturally upon others (Rom. 14:4,10).

Let all be done to the glory of God, decently and in order. — R.E. (NZ).

(When Paul wrote, "One man esteemeth one day above another . . . let every man be fully persuaded in his own mind" (Rom. 14:5), he did not have in mind the superimposing of pagan ceremonies or celebrations on the Truth, but the observance or otherwise of those "holy days" such as the Sabbath, appointed of God under the Law. As far as Christmas is concerned, the very title "Christ-mass" ties it in with the paganism of Roman Catholicism, and the carols associated therewith frequently extol "the mother and child" underlining the mythology of ancient idolatry. Jeremiah castigated Israelites for "making cakes to the queen of heaven" (Jer. 7:18), and we know that the very title is applied by Catholics to Mary called "the mother of God" by Catholics. We know that December 25 is not the birthday of the Lord, and

that the celebrations of the season are derived from pagan sources, so why should enlightened believers, who are commanded to "abstain from the very appearance of evil", join themselves in such things. Particularly in the manner suggested by you which would introduce these aspects into the very worship of God. We know how susceptible flesh is to stray, and therefore every care should be taken to prevent that happening. Accordingly any religious associations with Christmas should be completely avoided. You write of "thousands of Christians and non-Christians" acknowledging Christmas "without any implication of Catholic worship". I do not really know what you mean by that. A true Christian is a follower of the Lord, and therefore one who knows, accepts and applies the principles proclaimed by him. There are very few that can be classed in that category. The facts of the matter are: (1) — December 25 is not the birthday of the Lord; (2) — No such celebration of the event is commanded, taught or implied in Scripture; (3) — The form of celebration is quite contrary to the sobriety advocated by the Apostle Paul; (4) — The introduction of such services in Ecclesial activities could prove divisive; (5) — They certainly would give a wrong conception of the Truth to those outside; (6) — The celebration of Christmas in the way you suggest could prove a stumbling-block to others; (7) — Finally, in regard to the eating of meats offered to idols which you mention, surely Paul's example (1 Cor. 8:13) should

govern our attitude towards Christmas celebrations.

You correctly state that we do not reject the Gospel because it was polluted with false doctrine. In fact, we repudiate the false teaching of immortal soulism, and label it as a pagan doctrine. Why should we fail to do likewise when the celebration of Christmas is given a religious connotation?

You describe Christmas as a "Holy Day", and then proceed to state that it does not matter if we keep it in September, or any other date? If it is a "Holy Day" (which we dispute) it should be so described in the Word, and kept at the very time appointed. God would not tolerate the Passover being kept at the convenience of flesh.

Your closing paragraph is relevant; but if some see Christmas as "a completely pagan festival", how could the other part of the Ecclesia meet together to keep it without causing offence? The fact of the matter reveals that the celebration of Christmas as a religious festival is not a truly Christian practice, and should be avoided by those who desire to govern their lives by the principles set forth in the Word — (Ed.).

### The Death Penalty And The Pope

"The so-called Pope is against the death penalty. A report published by the Associated Press from Vatican City states that 'Pope John Paul II asked the world's governments Saturday to commute sentences of prisoners on death row, the first time a pontiff has spoken out against capital punishment. Vatican spokesman

Romeo Panciroli said it was the first time a pope has criticised the death penalty.' I replied to this news-item with a letter to the paper quoting from the Bible to show how wrong the Pope is in advocating this. I received many phone calls and letters commending me for the article which the newspaper published in full." — B.M. (USA).

(We live in an age of little restraint comparable to those of Noah's times. It was an age of crime and violence that was largely unchecked, and it would appear that then as now the death penalty for murder was waived. Certain it is that one of the first laws introduced by God to Noah was the re-imposition of the death penalty for murder — see Gen. 9:5. It is significant that at the return of Christ, the death penalty will again be introduced, whatever man might elect to do now — see Zech. 13:3. The "compassion" that the Pope calls for today does not measure up with the violence and murder of which the Roman Catholic Church has been guilty in the past, and even — according to Avro Manhattan in "Catholic Terror Today" — at the present time. When, before the war, Mussolini's troops invaded Ethiopia, and ruthlessly bombed defenceless people, the blessing of the Pope was pronounced upon them, in anticipation of an extension of Papal influence. It is said of this system in Rev. 18:24: "In her was found the blood of prophets, and of saints, and of the slain upon the earth". Being thus found guilty of murder by the Lord at his com-

ing, the system will be given over to death, and "she shall be utterly burned with fire; for strong is the Lord God who judgeth her" — v.8. "So let all Thine enemies perish, O Yahweh; but let them that love Thee be as the sun when he goeth forth in his might" — Jud. 5:31 — Ed.).

### Casting Bread Upon The Waters

"I have enclosed a few of the replies we received from our advertisement. We found that the advertisement for the issue entitled: Jerusalem: Future Capital of the World drew some excellent replies in quality though not in quantity. Few look for the Truth today! However we did receive replies from Puerto Rico, Mexico, Trinidad, Jordan, and so forth. It is also pleasing to record a baptism as a result of this effort. We forwarded the name and address of one correspondent to a brother, and received the following:

"I contacted him by letter, then he came to see me four times. He had studied Christendom Astray twice, and I gave him pamphlets on other doctrines of the Truth. We interviewed him for baptism, and he had a far better grasp of the Truth than the average. So he was baptised and broke bread with us. I am thankful that I was permitted to be of help in this work in the Truth." — J.M. (USA).

(We are delighted to learn of your action in preaching the Truth, and the response you received to your advertisement in "Time" magazine. Do not be discouraged at the paucity of replies. Our job is to witness to the Truth

and in the coming of the Lord, leaving it to God to judge us (Genesis). Even though we may not receive large numbers we being faithful, the circumstances of our testimony has been before since the public is alerted the more they will be the fact that Christ's coming. This could well be the reason why it will be the English-speaking world that will be among the first to accept him after he has returned. Therefore continue to care for Israel upon the way, for you will find it after many days. — *Ec. 11:1*. It depicts along the stream of life and helps others remain from your state. — as you will doubtless learn to your delighted surprise in the Age to come. — *Ed. 1*.

#### Encouragement

"Indeed to our satisfaction Logos has found the Magazine to be most helpful and appreciate the emphasis on first principles, the teaching of the Farmers, and the traditional Christian-Orthodox interpretation of prophecy. It is good to observe the influence of Christendom's doctrines in some publications. Hold fast! — *EN (Canada)*.

"Your encouraging note arrived at a most opportune time. We're in a time of pressure. Last fall seems as if from within, but the signs show that Christ's coming is near. The advent of the time of prophecy, to which we refer, stem from a misunderstanding of such books as 'Ezekiel's Land' and 'Ezekiel's Sign' which provide spiritual guidance in the prophetic word, and are sponsored

by even some leading churches. Logos, a continued in providing continuing voice to the farmers — *Ed.*

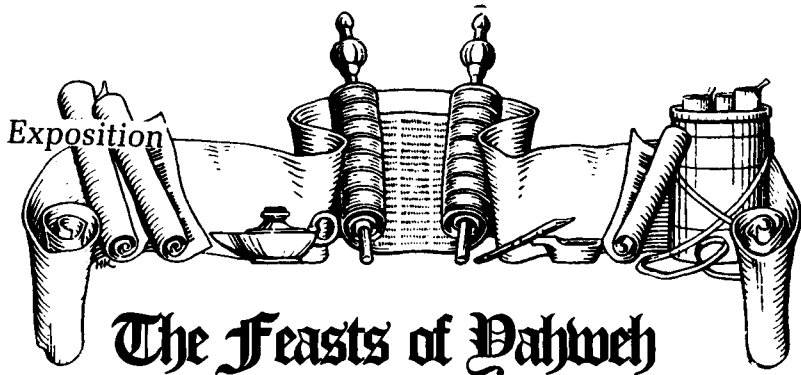
#### Personal Responsibilities

"My suggestion that the rewards of priesthood and kingdom are to be given to the saints of all nations found worthy at the judgment seat of Christ (1st at least) and proper allocations to priesthood in the coming Kingdom who rule before the time, and also that Paul saw visions of the future of a royal priesthood and holy nation in the Kingdom to come when the Lord returns. He was surrounded by an unclean Jewish nation and a growing apostasy in the Church. So he, like us, needed to look for future glory for flesh and blood saints when the Kingdom of God. A change of nature is required.

"Concern the respective duties given by our Lord with the desire on the part of his enemies to rob. How was it Christ's new law? He confirms the righteous law of God to put away all forms, idols, and including military. The law applied to all including the priests and their wives, leaving the innocent parties to remain. EN NI difference being the method of execution, no longer stoning, but putting away. How far this new law of Christ of judgment with mercy can help us depends on us taking the Lord at his word for with what judgment we judge now, even as

will as be judged by Christ himself. — *H.B. (U.K.)*

"We are called to be perfect even now (1 Pet. 2:9), even as Israel was considered a perfect nation before the appointment of the Levitical priesthood (Lev. 15:16). It is our responsibility therefore to circumcise Wood (Mat. 23). As to what you call the 'new law' please observe that in Matt. 23:23 the Lord is not citing the Law of Moses, but what the apostles had been saying for that day. When he quotes the Law he says: 'Ye have heard that it was said by them of old time' — v. 23, when he quotes the contemporary law he uses the formula: 'I have been said' — v. 24. The command had responsibility to the practice of laws in giving laws that were for any cause. The Lord condemned the righteousness of the works and what is required. The righteous shall not be given permission to carry. He was nothing about that time, or else when even certain laws were considered. Thus we read the statement as significant: 'Whosoever did not obey his wife causeth her to commit adultery if she returns, except if she is already an adulteress. In the divorce is not allowed to the husband for the already is an adulteress. In considering this subject we must ever bear in mind that I have heard Paul say: 'Ye are not under the Law' (Gal. 2:19). And we need to remember that it was actually a marriage problem that occurred since the Flood. — *Ed. 1*.



*The word “feasts” in Leviticus 23:1 literally signifies “appointed times”. It does not relate to “feasts” in the normal sense of the word, but of set times appointed of Yahweh for a meeting with the people. Primarily, the word describes the festivals arranged in conjunction with the Hebrew calendar; but the term “feasts of Yahweh” can signify “the appointed times of He who shall be”, that is, of Christ the manifestation of Yahweh. As all these festivals foreshadowed the work accomplished in Christ, the title implies that there were appointed set times for the fulfilment of the types thus presented.*

### **Three Feasts Commanded**

The children of Israel were commanded by God through Moses: “Three times thou shalt keep a feast unto Me in the year” (Exod. 23:14). All three feasts were connected with harvests, namely barley harvest, wheat harvest and the final ingathering. The first was the feast of unleavened bread at Passover, and on the morrow after the sabbath (the exact time of the year when Christ, the antitype rose from the dead), a sheaf of barley, representing the firstfruits (1 Cor. 15:23), was waved before Yahweh.

This was followed fifty days later by Pentecost, also known as *The Feast of Weeks*. It was so called because seven sabbaths or weeks were counted, and on the following day, two loaves baked with leaven, the firstfruits of the wheat harvest, were waved be-

fore Yahweh. The third feast was that of the final ingathering, known also as *The Feast of Tabernacles*, when tabernacles or booths were constructed, and for a period of seven days the people lived in these temporary dwellings with great rejoicing.

Details of the festivals and the offerings made are given in Leviticus 23. The time-period between the wave offerings of the first two feasts is given in vv. 15-17:

“And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete; even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat (meal or cereal) offering unto Yahweh. Ye shall bring out of your habitations two wave loaves of two tenth deals; they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto Yahweh”.

The fifty days mentioned include both morrows after sab-



baths, the period from the one to the other being exactly seven weeks, or 49 days.

It has long been recognised that these Jewish harvest feasts point to Yahweh's three harvests of the world, namely, first, "Christ the firstfruits"; symbolised by the waving of the barley sheaf; second, "they that are Christ's at His coming" (1 Cor. 15:23); "a kind of firstfruits of His creatures (James 1:18) (how fitting a symbol were the two loaves, baked with leaven, of the two folds of the Lord's sheep, Jew and Gentile); and the third harvest, the final ingathering when the Lord Jesus "shall have delivered up the kingdom to God, even the Father" that He might be "all and in all" (1 Cor. 15:24,28). The wave offerings, the lifting up before Yahweh in the Jewish feasts, are indeed fitting symbols of these resurrections.

Notice also, how completely, Paul ties the three developments of the purpose of Yahweh with these three feasts:

Christ the firstfruits — answering to the sheaf of barley during the Feast of Unleavened Bread. Afterwards they that are Christ's at his coming — answering to the offering of the two loaves; then the End; for in the Greek this is emphatic, and the word *cometh* does not appear. This points to complete ingathering, symbolised in *The Apocalypse* as the harvest and the vintage (Rev. 14:14-20). Of course, the symbolism is there used for the world at large in regard to Armageddon and its aftermath; but more than one application can apply to these Feasts (or set times) of Yahweh. They have an application to saints

today, as well as in the future.

But the point we stress is that Paul's words in 1 Corinthians 15:23-24 show the relation of these Jewish festivals to the resurrection, first Christ (Feast of Unleavened Bread); then those at his coming (Pentecost), and finally that at the end of the Millennium (Rev. 20:11-15), which culminates in sin and death being eliminated from the earth amid great rejoicing.

### Counting The Days

The question arises: Since Israel was commanded to "count the days" between the wave offerings of the first two harvest feasts (see Lev. 23:16), has Yahweh also arranged a corresponding time interval between His first two harvests of the world; between the resurrection of the Lord and the resurrection of those who belong to him, at his coming? This question is given added impetus by a Jewish comment relating to the days preceding Pentecost:

**"We count the days that pass since the preceding Festival, just as one who expects his most intimate friend counts the days and even the hours".**

We are awaiting the coming of our greatest friend (dare we say our "most intimate friend"?), and the resurrection at his coming: the second of Yahweh's harvests.

The greatest friend we have is the Lord Jesus; and that he desires us to be among his "most intimate friends" is clear from his message and invitation to the Laodicean Ecclesia:

**"Behold, I stand at the door, and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).**



In encouraging his immediate disciples after the last supper, the Lord declared:

**"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).**

Remember, too, his prayer as he led the disciples from the Upper Room through the dark streets of Jerusalem, as at midnight he made his way to Gethsemane:

**"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me" (John 17:20-21).**

What a powerful exhortation his words are! To what high honour it elevates those who respond to its teaching.

There were 49 days between the wave offerings at Passover and Pentecost, and therefore 49 days between the Lord's resurrection, and the preaching of the Gospel in his name on the Day of Pentecost, when 3000 experienced a typical resurrection from out of the waters of baptism (Acts 2:41). We know that "the ages have been thoroughly adjusted by God's command" (Heb. 11:3 — *Diaglott*); and we enquire: Has God in purpose 49 periods between the resurrection of Christ and that of those who are Christ's at his coming? A lead on the possible length of such periods is given in the Lord's reply to his disciples' question regarding the desolation of the temple and his *parousia* in glory (Matt. 24:3). Luke's record of this Mount Olivet prophecy includes a statement by the Lord which appears to have an application to both

events: "This generation shall not pass away, till all be fulfilled" (Luke 21:32). It has been computed that the resurrection of Christ occurred between 27 and 30 AD, and the overthrow of Jerusalem by the Romans took place about forty years later in the period 67-70 AD. A Biblical generation appears to be a period of 40 years (Heb. 3:9-10). These facts give rise to an interesting computation.

### Fear Of The Future

In the same prophecy, Christ gave signs of the nearness of his return and therefore of the resurrection at his coming. Those signs include the ceasing of the downtreading of Jerusalem by the Gentiles, and the distress of nations with perplexity that would take place, and the widespread fear of people generally as a result of these things. Christ added: "When these things *begin* to come to pass . . . your redemption draweth nigh" (Luke 21:28).

The possibility of a nuclear holocaust is a great source of fear today. The first taste of this was in August 1945 at Hiroshima and Nagasaki in Japan, which brought to an end the Second World War. A generation from that date would lead to 1985.

The beginning of the ceasing of the downtreading of Jerusalem was even more definite. The new State of Israel was agreed to by the U.N. in 1947, and became a fact on 14/15 May, 1948. The Arabs then proposed driving the Jews out of the portion of land allotted to Israel, but as a result of the ensuing conflict Israel was established in modern Jerusalem. Forty years after these events

would lead to 1987/1988.

Then, in 1967 the old city was taken over by Israel in remarkable circumstances, and a generation from then reaches out to 2007, only 23 years hence.

Again, if God has arranged 49 generations of 40 years, a jubilee of generations, between His first two world harvests, we would be led to the very same time. 49 periods of 40 years total 1960 years, and 1960 years after Christ's resurrection (approximately between 27 and 30 AD) brings us to the years 1987 to 1990.

All of which points to the fact that we have reached the epoch of the Lord's return. This is endorsed by the fulfilment of prophecy. Events in the Middle East witness to that without doubt; and it is enforced by the growth of Russia, the divided state of the nations, and the general deterioration of standards and conditions everywhere. Christ declared that the time of his coming would see days comparable to those of Noah, when "the earth also was corrupt before

God, and the earth was filled with violence" (Gen. 6:11). How sadly evident that is in the world today!

### Caution

No man knows the day nor the hour of the Lord's coming, but the signs he himself gave surely show that it is near, even at the door. It could well be at the Feast of Harvest, Pentecost, 1988, forty years after Israel's re-establishment as a nation, 49 generations or 1,960 years after Christ's resurrection. If, however, as has been calculated, the year of the crucifixion was AD 27, when the Lord was 33 years of age, a jubilee of generations would lead to the year 1987, forty years after the U.N. decision regarding the rebirth of the nation of Israel.

Whatever may be God's arrangement of the time of our Lord's coming, his exhortation is relevant to each one: "Take heed to yourselves, lest at any time your hearts be overcharged with (the pleasures) or cares of this life, and so that day come upon you unawares" (Luke 21:34).

T.P.

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### We Must Apply Knowledge

Christ is to take vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ (2 Thess. 1:8). 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 reclaim us from the abounding darkness, we may receive an inadequate impression of what is required of us. There is a danger that we may stop short at the beggary idea that sonship to God consists of knowing the nature of man and the purpose of God, and being baptised and breaking bread. There is danger of our failing to see that Christ wants men with whom he will be the ruling affection, and with whom the 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, 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. It is better in this matter, to burn our boats, like the Roman general, and leave no retreat. These urgent words will seem kind words by and by. The judgments of God are impending over this generation. The world is ripe for them.

R.R.



# A Freewill Offering

*“Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart; for I am called by Thy name, O Yahweh God of hosts” (Jer. 15:16).*

## Thanksgiving To God

What is a freewill offering? Something over and above the strict requirements of a command. When a person experiences something that causes his heart to throb with joy and rejoicing, he feels constrained to offer something in return.

It then becomes a freewill offering. The widow's mite; the cup of cold water; the precious ointment Mary poured on her beloved Master. These were offerings of love from overflowing hearts. Yahweh loves a cheerful giver when it comes from the abundance of the heart.

One avenue of thanksgiving is through prayer. Christ prayed:

**“I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in Thy sight” (Luke 10:21).**

On another occasion he declared:

**“Father, I thank Thee that Thou hast heard me; and I know that Thou hearest me always” (John 11:41-42).**

After his resurrection and before his ascension into heaven he explained to Mary: “I go to my Father and to your Father; and to my God and your God” (John 20:17).

He taught her to view God not

only as such, but as a loving Father prepared to help His children.

A wonderful feature of the N.T. revelation is the manner in which Christ brings us close to the Father and the Father to us. He told Philip: “He that hath seen me hath seen the Father”. He was both compassionate, yet firm in his demands of what is required. He manifested the Father in doctrine, deed, and character. He taught his disciples to pray: “Our Father which is in heaven . . .” and through his teaching and sacrifice he helped to unite them and us as one with God.

## Our Relationship To God

Paul built upon this principle when he wrote that we can address God as *Abba Father* (Rom. 8:15). The word *Abba* is the Hebrew form of the word Father, and the word *Pater* the Greek equivalent. In Christ Jesus, Gentiles are united with Jews as members of one family. They can combine the emotionalism of *Abba* and the intellectual approach of *Pater*. They can view God as a beloved Father who understands the “groanings that cannot be uttered” (Rom. 8:16).

The Psalmist beautifully expressed these facts in language

that should call forth a response in thanksgiving and freewill offerings:

"For as the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his children, so Yahweh pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust" (Psa. 103:11-14).

### Unity Through Sacrifice

So Christ, in the N.T., brings into sharper focus the Fatherhood of God, and the brotherhood of man; and does so with the glorious final unity in view: "That they may be one; as Thou, Father, art in me, and I in thee, that they all may be one in us" (John 17:21).

Only a voluntary offering of a sinless member of our sin and death stricken race could exhibit God's righteousness as the condition for passing over sins, and opening the way for complete union with Him (John 17:19-23).

Christ set an example that we might follow. We do so in humble service before God. The daily readings, attendance at the lectures and study classes are all in the nature of freewill offerings. The Lord declared: "Where two or three are gathered together in my name there am I in the midst of them". We meet with Christ when we meet in truth with our brethren.

This demands sacrifice. Paul wrote: "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). To the Philippians he exhorted: "Let this mind be in you that was in Christ Jesus". The mind of Christ was

manifested in a life of complete dedication to the will, service and purpose of God. It culminated in the greatest freewill offering of all: his life given on behalf of those he loved and came to redeem from sin and death.

Christ asks from us total surrender to his commands. This requires that we give him first place in our lives, shining forth "as lights in the world, in the midst of a crooked and perverse generation".

### A Proper Service Required

In the *Law of Moses*, Bro. Roberts wrote:

"There is much self-invented service in our day, as there was in after times in Israel, and usually the invented service displaces that which has been required. God's question to Israel, will rudely awaken many a Gentile expectant: 'Who hath required this at your hands?' 'Christ represents this class as saying to him, in the day of his return, 'Have we not preached in thy name, and in thy name done many wonderful works?' to which his response is, 'I know you not; depart from me, ye workers of iniquity'. The form of our service must be according to what has been shown. The pattern is in the Scriptures. We must look there for what is pleasing to God. The pattern has been lost in our day in the multitude of human opinions, glosses and traditions".

Freewill offerings were presented by the people of Israel when Moses invited them to supply the materials out of which the Tabernacle was to be made:

"Speak unto the children of Israel that they bring Me an offering . . . gold, silver, brass, blue, purple, scarlet, fine linen, goat's hair, ram's skins dyed red, badger's skins, and shittim wood. Oil for the light, spices for the anointing oil, and for sweet incense. Onyx stones and stones to be set in the epoch of the breastplate, and let them make me a sanctuary that I may dwell among them" (Exod. 25:1-7).

### The Use of Our Offerings

It is scarcely possible to miss the significance of this. God's final encampment upon the earth is to be in a Tabernacle made of materials supplied by the human race — living materials answerable to the precious things offered by Israel, gold, silver, precious stones, representing the good and honest-hearted among enlightened men. The Tabernacle was not let down from heaven ready made, though the pattern after which it was made was from that source: so the divine system of things to occupy the earth for ever, does not come down from heaven as a complete literal development, after the manner of some people's ideas of the New Jerusalem. The pattern comes from there. Christ, even in the days of his flesh, could say, "I came down from heaven," because the Spirit which caused his appearance emanated from thence. In how much fuller a sense, at his second appearing, will he be able to say the same thing. But the elements of the Tabernacle to be reared up upon earth, for the glory of God, will be supplied from the ranks of Adam's descendants in conformity with the divine specifications.

Another feature of the work was its perfectly voluntary character, so far as Israel's participation was concerned: "of every man that giveth it *willingly with his heart*, ye shall take my offering" (v. 2). Freewill has been the basis of all God's requirements of the human race, from the interdict of the forbidden tree in Eden to the summons of the Gentiles by the hands of Paul to

repent: not that man has ever been at liberty to disobey in the sense of being able to do so with impunity, but that the command has always been taken to presuppose the exercise of voluntary will, and the possibility of non-compliance as the result of that exercise. The doctrine of "necessity" is an artificial interpretation of the ways of God.

### Opportunity is Limited

God has caused a proclamation to be sounded through the world (though its force is now almost spent): "Speak unto the children of Adam that they bring Me an offering. Of every man that giveth it *willingly with his heart* ye shall take My offering . . . and let them make Me a sanctuary that I may dwell among them". The rearing of the sanctuary will not be accomplished till the age to come, but the materials are meanwhile being brought in: "gold, silver, and precious stones: wood, hay, and stubble". They will all be inspected at the judgment seat, and assorted. When matters have reached this pass — when Christ is actually in the earth, and it is patent to all men that the work of God by him is a reality and not a delusion, there will be sure to be a rush of participants. "Lord, Lord, open unto us." But by that time, the number has been made up that is needful for the organization of the Kingdom of God: and we may then see the anti-type of what happened in Israel's camp after the issue of the invitation to bring in materials.

"The people brought much more than enough for the service of the work which the Lord commanded to make, and Moses gave commandment, and they caused it to

be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much" (Exod. 36:5-7).

The materials having been brought to Moses, Moses called Bezaleel and Aholiab and every wise-hearted man in whose heart Yahweh had put wisdom (even every one whose heart stirred him up to come into the work to do it), and they received of Moses all the offering which the children of Israel had brought for the work of the service of the sanctuary to make it withal. The work of construction then proceeded:

"According to all that the Lord commanded Moses, so the children of Israel made all the work, and Moses did look upon all the work, and behold they had done it as the Lord commanded, even so had they done it. And Moses blessed them" (Exod. 39:42-43).

The narrative describing the building of the Tabernacle provides lessons that are plain. They show the terrible majesty and holiness of God, and the impossibility of man saving himself except by strict, reverential and loving conformity to His appointments. These things are revealed in the Gospel; but they become more striking when contemplated over again in the pictures and symbols of the Mosaic example and shadow of heavenly things.

### The Present-Day Application

Nothing enables us more powerfully to feel that the professing Christian world around us is as far

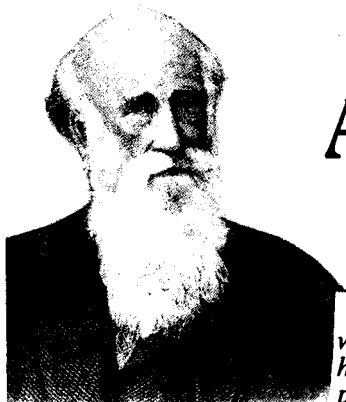
astray from the righteousness of God as *ever were Israel*, His own people. Be it ours, to try to fulfil the part shadowed for the sons of God in the Mosaic ritual.

Every true son and daughter of the Lord God Almighty is a miniature tabernacle or temple, as saith Paul, "Ye are the temple of the living God. If any man defile the temple of God, him will God destroy". Our minds should be a holy place lined with the gold of a tried faith, in which the one Christ-sacrifice for sins is continually offered, and the smoke of grateful incense, kindled by the fire of the altar, continually ascending, while deeply secreted in the innermost ark of the heart is the law of God in its remembrance, the scriptures in their affectionate study, the institutions of divine appointment in continual reverence, and the bread of God in its continual eating. Thus shall we be the sons of God in the midst of a crooked and perverse generation, misunderstood by all, hated by many, despised and rejected of man, persevering in a bitter probation that will end at last in life and light and joy everlasting, when "the tabernacle of God shall be with men, and He will dwell with them, and they shall be His people . . . and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away". AFM (NZ)

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"Behold, I come as a thief!" A little more waiting for God; a little more patience; a little more endurance of evil and continuance in well doing; and the hour will arrive. The moment will be here when we shall suddenly be confronted by the great fact that the Lord is in the earth. Great will be the joy of the saints at the announcement, though they mingle trembling with their fear. — R.R.

# Analysis Of The Apocalypse



*"Blessed is he that is well acquainted with (ho anaginoskon), and they who give heed to (hoi akouontes) the words of this prophecy, and observe narrowly these things written in it; for the period is close at hand" (Rev. 1:3).*

*"Write the things which thou hast seen; and write the things which are; and write the things which shall come to pass after these" (Rev. 1:19).*

*"Here is wisdom. Let him that hath the intellect compute the number of the Beast" (Rev. 13:18).*

*"Conceal not the words of the prophecy of this Book; for the period is close at hand" (Rev. 22:10).*

*"I testify to every one hearing the words of the prophecy of this book, If any man shall add to these things, God shall add unto him the plagues written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things that are written in this book" (Rev. 22:18,19).*

The Apocalypse is intelligible; for it is "the *Revelation*, which God gave to Jesus Christ, of the things which were soon to come to pass" after its communication to the Apostle John. A blessing is pronounced upon him

undimmed by the illusions and delusions of sectarian hallucinations; a knowledge of the prophetic style and manner of expression; acquaintance with the history of the past, and present; and understanding of the scrip-

The writing of *Eureka* was the culmination of many years of study by Bro. Thomas. Long before he penned *Elpis Israel* he had written extensively in exposition of *The Apocalypse* in his periodicals, and his articles show that at that early age in his spiritual life he had an amazing grasp of its meaning. The article herewith published is from the *Herald Of The Future Age* Volume 4 (1848) before *Elpis Israel* was published.

who comprehends it, and upon those who give heed to the interpretation of it so as to understand it, and to keep, or narrowly to observe, the things which it reveals. It is an open book, containing an unconcealed, or unsealed, prophecy. It requires intellect

tures of the Old Testament; and "wisdom" rightly to divide and apply events to their appropriate localities — in order to present a consistent and intelligible interpretation of this wonderful book.

We know of no author extant who

has given to the world a *scriptural* or rational exposition of the Apocalypse. None can interpret it who drink of the waters of Babylon. Confusion of intellect and confusion of tongues are the characteristics of those writers on this book, who have not become as little children that they might enter the Kingdom of God. A clerical education, which is based upon subserviency to authority, utterly incapacitates a man for the business of unfolding the simple, yet beautiful and expressive symbols of this portion and integral part of the prophetic word. A man must first drink of the fountain of the water of life freely, and he will then, other things being equal, be prepared to know and teach the sayings of the prophecy of this book.

At present, we intend not to undertake its interpretation at large, or in detail, but simply, to chronologise the leading items of the prophecy which have been fulfilled. A few remarks, however, upon the arrangement of the contents may not be out of place.

The Apocalypse is remarkable for its *sevenfold* divisions. Hence the book is sent to seven churches, which are symbolised by seven golden lampstands, through which shine the seven spirits from before the throne of God; and it is sent by seven messengers which are represented by seven stars in the right hand of the Son of Man, whose countenance is as the sun shining in his strength.

The Son of Man, blazing from head to foot with sun-surpassing glory, standing in the midst of seven golden lamps, burning with the brightness of the anointing, with seven shining and glistening stars in his right hand, is an aggroupment of symbols which represents the Lord Jesus *as he is*, by the spirits dwelling in the Temple of God; *as it was* when endowed with the gifts of the spirit in the days of the Apostles — “Ye are God’s building,” Corinthians, whose foundation is Jesus Christ; and a superstructure of

“gold, silver, and precious stones.” Hence “ye are the Temple of God, and the Spirit of God dwelleth in you.” “Your bodies are the members of Christ,” and being joined unto the Lord “ye are one spirit.” Know ye then, that “your body is the Temple of the Holy Spirit which is in you, which ye have of God;” and that “Jesus Christ is in you unless you be reprobates”.

John saw these things symbolically aggrouped, as representative of “*the things which are*,” or were existing in his own day. Hence, he was commanded to write, first, *the things he had seen*; then *the things which are*; and afterwards, *the things which shall be*. Among “the things which are,” he heard matters not represented to him in symbols. These then-existing un-symbolised things constitute the seven addresses to the seven congregations of the province of Asia named in the book. In these letters, as a whole, may be observed a gradation and comparative departure from apostolic excellency; and a graduated and ascending scale of promise to those who continue faithful to the end. Of the seven ecclesias, Ephesus, the first-named, was the purest, and Laodicea, the last, or seventh, the most corrupt. The more spiritually-minded the believer, the less the inducement necessary to keep him in the way of righteousness, and *vice versa*. Had nothing more been promised in this book to the then-existing generation of Ephesian disciples, than that they should “eat of the Tree of Life” if they should overcome, it would doubtless have been sufficient; but not so with the Laodiceans. They required all the considerations adduced to all the seven ecclesias to induce them to anoint their eyes that they might see.

The existing, or actual, condition of the seven ecclesias was no doubt just as it is described in the seven letters. There were many other congregations than these in Asia at the time; but these seven, we think, were



selected as illustrations of the state of the ecclesias generally in seven subsequent and successive periods. These, it is probable, may be parallel with the periods of the seven seals. Now the seals belong to the division of the book termed, "the things which shall be;" and they cover the period which extends from the sending of the Apocalypse to the seven ecclesias, that is, from the residence of John in Patmos until the Kingdoms of the World become the Kingdoms of Yahweh and his Anointed One. A seal represents a seventh, but not an equal, part of this long interval. The six seals are six series of events destined to happen from the beginning till A.D. 323; while the Seventh, extends from this date to the binding of the Dragon by Jesus Christ when he comes to reign over all nations "unto the Ages of the Ages" — "for he must reign till God hath put all enemies under his feet."

Hence, we are of opinion, that the six ecclesias are illustrative of the moral condition of the christian community collaterally with the events of the six seals. According to this view, the Philadelphian state of the church would obtain from about A.D. 303 to A.D. 323. In this sixth seal period "an open door was set before" the Church, and it could not be shut. In this period for the first time, "the Synagogue of Satan, composed of them who say they are Jews and are not, but do lie," were made to come and worship before the feet of triumphant Christianity. The Church was then truly Philadelphian. Its strength was but little; yet it had "kept the word of Jesus, and had not denied his name;" and was prepared, in the absence of persecution, to do the work of sealing servants of God in their forehead" (Rev. 7:3). This period of the sealing extends from A.D. 323 to A.D. 395, when the destruction of Paganism was finally accomplished, and the four angels began to let the four wind-trumpets blow upon the earth, the sea, and the trees.

While the "Little Strength" of the Philadelphian period was thus engaged in sealing servants for God, the political church had entered upon the Seventh, or Laodicean state, which ends with the setting up of the Throne of the Lord Jesus Christ over the Nations. Now, because the Philadelphian, though commencing before the Laodicean, runs concurrently with it, into the Seventh Seal period; and because this seal contains the seven trumpets and seven vials, therefore, it is probable, that the Philadelphia Church is designedly illustrative of the Christianised Community under the Sixth Vial, and that of Laodicea under the Seventh. For in the letter to the Church at Philadelphia it is written, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown;" and in the Sixth Vial prophecy, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame:" — also in that to Laodicea, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will *sup* with him, and he with me;" and again, "I counsel thee to buy of me *white raiment* that thou mayest be clothed;" now, in the period of the Seventh Vial, as expressed in the summary of events consummated at the end of the sounding of the seventh trumpet, "the temple of God was opened in heaven, and there was seen in his temple the Ark of his Testament," that is, Jesus. "The time of the dead is come that they should be judged, and that thou shouldest give reward to thy servants the prophets, and to the saints, and them that fear thy name, small and great." And in another place with reference to the same period, "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his Wife hath made herself ready. And to her was granted that she should be arrayed in *fine linen*, clean and *white*:"

for the fine linen is the righteousness of the saints. Blessed are they which are called to the marriage *supper* of the Lamb." So that the *coming quickly*, and the *standing at the door and knocking*, and *inviting to a ready supper* is under the seventh seal, the seventh trumpet, and the Seventh Vial.

The little scroll which John saw "in the right hand of him that sat upon the throne" (Rev. 5:1), may be compared to a telescope of three slides besides the case. The case when the sliding tubes are shut up contains them all; so also the scroll unopened contained the seven seals, seven trumpets, and seven vials. When the largest brass sliding tube is extended from the case, it still contains two lesser tubes; and when the second is drawn forth it yet contains the smallest; and this being extended we have the telescope in its full length. Nevertheless, though the tubes are all drawn out, they are not detached; they are still partially within each other at the joints.

Now "a door was opened in heaven" (Ch. 4:1) through which John looked, and he saw "things which," he was told, "must be hereafter." The great object which attracted his attention was "a Throne with one sitting upon it". When he saw it he was in the spirit, in other words, what he saw was presented to him in a vision; and as they were things which had not a present existence on earth, they were said to be "in heaven;" — they were "things which must be hereafter". He saw Jesus Christ sitting upon this throne, whom he compares to a jasper stone. See verse 3, and ch. 21:11. Read all the fourth chapter, and from verse 8 of the fifth to the end. This passage describes what will be on earth when Jesus shall sit upon the throne of his father David in Jerusalem (Isa. 24:23). Now to take a comprehensive view of these things it was necessary to put into the reader's hand a spiritual telescope by

which he might look to the end of the vision.

Hence this little scroll is introduced, which, when fully extended, enables him to take his stand with the apostle in Patmos, and looking through the celestial tube, extending its lenses through subsequent ages, to behold a throne, surrounded by the saints and angels, and Jesus on it in their midst, set up by the God of Heaven upon the Land of Glory according as he promised it to Abraham and David.

In the sixth chapter, the first tube of the telescopic scroll is extended. It brings to view the six seals. The Seventh seal contains the seven Trumpets; and the Seven Seals. The junction of the Seal and Trumpet is expressed by "silence in the heaven *about* the space of half an hour". With the commencement of this half hour, A.D. 323, the sealing of the 144,000 begins (ch. 7:2,4). During this process, the much incense ascends before God, (ch. 8:32), and in answer to those prayers of the saints, the events of verse 5 come to pass from A.D. 337 to A.D. 363. The sealing still continues, and from A.D. 363 to A.D. 395, the seven angels "*prepare* themselves to sound" their trumpets. These angels were not to begin to sound till the servants of God were sealed" (ch. 7:3). The first angel sounded A.D. 395, so that then the sealing of the 144,000 was accomplished as far as respected the blowing of the first wind-trumpet. From the sounding of the wind-trumpets to the sitting of the Lamb upon his throne, the saved are represented as "a great multitude which no *man* could number" (vv. 9,12); and in verse 14, they are described as persons who had passed "through great tribulation."

The seven trumpets are divisible into *wind* trumpets and *woe*-trumpets. The four first are the trumpets of the angels who "held the four winds," and which when sounded extinguished the Roman Empire of the

West. The fifth and sixth are woe-trumpets which were blown against the Roman Empire of the East. They are described in chapter 9, which brings us down to the extinction of the Eastern Empire by the Turks A.D. 1453.

The tenth chapter covers the *interval* between the capture of Constantinople, which marks the overthrow of the Eastern Roman, or Greek Empire and the end of the American War of Independence A.D. 1782. This is the period of the Diffusion of Knowledge and of the seven Thunders, or wars, the details of which were not predicted, but are amply narrated on

the page of history. The west is the platform of this prophecy. After the seven thunders had uttered their voices, there was to be no longer delay in the sounding of the third woe, or last trumpet; "*but in the days of the voice of the seventh angel (hotan mellea salpizein) when he shall sound (not begin to sound) the revealed secret of God as he hath declared by His servants the prophets, should be finished*". It is to be understood, then, that after 1782, the year in which the seventh thunder ceased its lion-roar, the Seventh Angel would be on the point of Sounding the last trumpet. J. Thomas

Rome At The Epoch of Her Judgment

### 3. Religious Babylon's Unfaithfulness

*"With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication" (Rev. 17:2).*

#### Papal Seduction

The reference above predicts that, at the time of the end, the rulers and people of the Roman earth will commit "fornication" with Babylon the Great. In the symbolism of this chapter, the most disgusting of womankind has been selected by the Spirit to portray the Roman Catholic system. She is depicted as inhabiting a "wilderness" (Rev. 17:1) where her paramours seek her. There she offers herself indiscriminately to them, and they commit fornication with her. However, she does not limit her favours to the rulers, but with democratic zeal also proffers her illicit conduct to the deluded people. They, in turn, become intoxicated with excitement at which they receive from her.

In the increasing influence of the Papacy, we are witnessing the beginning of a latter-day fulfilment of this prophecy. The current much-travelled Pope of Rome is skilfully extending himself to increase the activity and influence of the Church far beyond that attempted by any of his forebears. He woos the Powers that be, to the lavish praise of millions of people who flock to fawn over him wherever he goes. From darkest Africa to Communist Po-

land; from Protestant England and USA to Catholic Argentina he has travelled on his mission, praised and applauded by the huge crowds that turn out to greet him in all countries alike. He is heralded as a Saviour of Peace the one man who can possibly unite mankind into one composite whole.

#### Papal Revival

In the Pope's successful activities, the world is undoubtedly witnessing a revival of Papal power.

It was not the case one hundred years ago. In 1848, the philosophy of Karl Marx incited rebellion and revolt throughout the Catholic countries of Europe, and the political power of the Papacy was severely reduced by the very powers that previously supported it. The opposition to Catholicism then generated culminated in 1870 when the Papal States of Italy were annexed by the Italian Government, and, in consequence, the Papacy lost its temporal power. The Papal States had covered the broadlands of central Italy from Terracina on the Tyrrhenian to Fano on the Adriatic, and provided the Papacy with legitimate national representation and temporal power in the international

counsels of the nations. They comprised a nation among nations. This permitted the Papacy to militarily defend itself against the incursions of lay rulers such as the kings of France and Spain, the emperors of the Holy Roman Empire and provincial Italian despots; all of whom, at one time or another, challenged the political authority of the Pope.

But that dramatically changed with the uprise of Communism throughout Europe. A. Rhodes, in his book, *The Power of Rome in the 20th Century* cited by *The Australian* wrote that during the latter part of the last century, the European nations "turned vengefully on a church which had, in their opinion, exercised power in their lands for too long".

This is exactly what *The Apocalypse* predicted would happen (Rev. 17:16). As a result, the Papacy was stripped of its political power by the Italian Government on 20th Sept. 1870. At that moment, according to *The Australian* "thinkers and intellectuals thought it also marked the end of the Catholic Church".

They were wrong, and the prophecy of John in Patmos proved right. John was shown that there would be a latter-day revival of Papal prestige and power preparatory to its final destruction at the hands of Christ and the saints. This would be brought about by the political "fornication" of the system in conjunction with the rulers of Europe.

In conformity with these historical movements, *The Apocalypse* predicted that the powers that once opposed the Papacy would subsequently unite to reform the "beast" which it would dominate or "ride" (Rev. 17:16-17:16,17,3).

We believe that this is in process of development today. The Papacy has shown that it is prepared to re-adjust its attitude towards Communists, Protestants and Pagans to further its political status. The accord recently established between US and the Vatican is a case in point. The much publicised visit of the Pope to England, and the increase of appointed Cardinals from behind the Iron Curtain are further steps in the same direction; as was also the attempt of the Pope to heal the breach between the Roman Catholic and Greek Catholic Churches.

It has been suggested further that room within the Church might be found for the adherents of Hinduism. Hinduism is widespread throughout the Far East, but it is so parallel to the practices of Romanism,

that the change to Catholicism would not be great. Since both religions use idols, it would be no great thing for amalgamation, or at least a recognition, to take place on common grounds. What does it matter whether a person is worshipping Semiramis and Tammuz or Mary and Jesus, so long as he or she has an idol before which to bow! And Catholicism provides for that!

Today the Papacy is playing its part to adopt all into one common family. To do that he must see virtue in Capitalism and Communism alike; and recognise Protestantism, Hinduism and Mahomedanism as legitimate forms of divine worship under Catholicism.

Does not this involve a form of metaphorical fornication?

A fornicator is one who engages in illicit conduct; a harlot is one who receives a reward for so performing. A fornicator might weakly give way to personal desire, and act out of genuine regard for the object of his choice; a harlot performs for money, with no interest or affection for her paramour. She can find her client entirely distasteful, and yet serve him because of desire for gain.

These are the implications of the terrible description given of Babylon the Great in Revelation 17.

The Papacy today offers herself to all who desire her favours so long as they recognise her status. Her policy is designed to increase her prestige and power. She is making herself attractive to those of all shades of political thought in an attempt to win them over to her illicit love. She desires to restore her former influence and power, and seeks the support of any of the powers that be that will help her to that end. Like Delilah of old, she seduces the strong men about her that she may take them off guard, and obtain from them what she most wants.

Ultimately, Catholicism and Communism will dominate and unite Europe, causing the deluded peoples, inebriated with the wine of Babylon, to proclaim "peace and safety".

That time has not yet come. Meanwhile, the Pope is doing his best to consolidate those of all creeds and political philosophies, under one organisation (the Catholic Church). In doing so he is metaphorically fulfilling the role symbolically expressed by John in the chapter before us: one of the most significant signs of the times in which we live. HPM



**LOGOS**

UPHOLDING THE PURITY OF  
APOSTOLIC DOCTRINE & PRACTICE

AUGUST, 1984

*From the Editor*

*Volume Fifty*

# Upon Whom The Ends Of The World Are Come

*“These things are written for our admonition, upon whom the ends of the world are come” (1 Corinthians 10:11).*

Paul wrote the words above for the generation of believers extant in his day. It was an age of peril as far as the Ecclesias were concerned, for they existed in a world of wickedness. Standards of morality declined to an all-time low, and divine judgments awaited it. The Mosaic age was nearing its end, and Jerusalem would be overwhelmed in a catastrophe of blood. Divine judgments would then reach out to the Gentiles, and Rome would experience the horror of the judgments symbolised by the four horsemen of *The Apocalypse*.

We live in similar times. The world is hopelessly corrupt, and annihilating judgments are impending. The thoughts and ways of the great mass of humanity are antagonistic to the purpose and requirements of Yahweh. In the light of the moral character of the world and its approaching doom, how vital it is to heed Scripture counsel on the subject: “Come out of her My people”; “love not the world”; “keep yourselves unspotted from the world”; “the friendship of the world is enmity with God”; “the world passeth away and the lust thereof, but he that doeth the will of the Father will abide forever”.

We need to clearly recognise the issues, and conform to ways that may involve some sacrifice now, but will constitute an investment for the future. In that regard, as the Lord declared, sometimes “the children of this world are wiser than the children of light”. They recognise the value of temporary sacrifice in order to

obtain a lasting benefit. They realise that in order to ensure their future, they must give up something of the present, and labour in hope.

Therefore, as the world's standards of morality decline (as we are warned they will), we must build up a resistance to its influence. And that the world in its morals is sinking lower and lower is obvious to all. Men talk loudly in terms of reproach and scorn of the restrictions of fifty years ago:— but there is also growing impatience with restrictions in Ecclesial life. The piety of an age that knew God though it may not have understood either Him or His purpose is condemned as austere, narrow-minded and associated with cant and hypocrisy:— and similar charges are sometimes pressed within Ecclesias today. The world applauds, too, the passing of what has been described as the dismal restraint of the old-fashioned Sunday. Restrictions that once prevailed have been relaxed, and now, instead of it being a day of worship, it is a day of pleasure:— and we need to beware that we do not use such leisure for the gratification of self with no thought of God.

It is easy for us to relax with the world; to allow its fashions and trends to guide and mould us. Or to be dazzled by the advantages and opportunities of affluence it seems to present. But these are danger-signs when they take possession of us. Our ideal is Christ, whom we are expected to follow. We need to concentrate our thoughts on him. We are plainly told that there will be no salvation for us unless we “know God and Jesus Christ whom He sent” (John 17:3). To know the Father and the Son in the sense required is to possess more than head knowledge. We may be able to repeat, without mistake, every Scripture which bears on the subject of God and Jesus Christ, and to know academically all the names and titles of the Father and Son, and yet be lacking in the thing essential. What, then, is needed? Knowledge and understanding undoubtedly! But the kind of knowledge and understanding required are those which motivate action, that show themselves in the performance of God-appointed deeds; in other words, a practical, living knowledge. That is what is required! Upon that point John speaks clearly: “We know God,” he wrote, “if we keep His commandments” (1 John 2:3). And again: “He that saith I know Him, and keepeth not His commandments, is a liar” (v. 4). This teaching is endorsed by Scripture in recording actual examples: “The sons of Eli were sons of Belial; they *knew not* Yahweh” (1 Sam. 2:12). Of disobedient Israel, Yahweh declared:

"My people are foolish, they have *not known Me*" (Jer. 4:22). On the other hand, of faithful Israel, having in mind their behaviour, He commented: "Was not this to *know Me*?" (Jer. 22:15-16).

In the light of these statements, Do we know Yahweh? or do we know the world? To place ourselves in the category of those who "know Yahweh" we must ponder the significance of doctrine and measure it by action. For example, to merely believe in the coming of Christ, is not enough; we need to demonstrate that belief in action: to live as though his coming is near! To recognise our mortality as a doctrine should be matched by such realisation of the limitations of time, that each day is utilised as a day of opportunity to "lay up in store a good foundation against the time to come": and therefore must not be wasted. Every essential doctrine in our Statement of Faith should find its reflection in attitude and action. A most valuable exercise it would be to meditate upon each clause to see how this should be done. The examples of the past should be heeded as showing us what we should do, and what we should avoid. The passage at the head of this Editorial sums up the urgency of the matter, and Paul's words in the verses preceding it present the personal application. They are dominated by three little words: *all*, *many* and *us* (or *ye*). Note them carefully:

"*All* our fathers were under the cloud, and *all* were baptised in the sea, and *all* did eat the spiritual meat, and *all* did drink the spiritual drink. . ."

"But with *many* of them God was not well pleased; for *they* were overthrown in the wilderness. . ."

"Neither be ye idolaters . . . neither let *us* commit fornication . . . neither let *us* tempt Christ . . . neither murmur ye. . ."

As to the urgency: "They are written for *our* admonition, upon whom the ends of the world are come".

Israelitish history was not written merely to record facts, but that future generations, including our own, might read, ponder and apply the lessons recorded.

We are undoubtedly living at "the end of the age", and the Kingdom is ahead. It was just ahead also for those in the wilderness, but they succumbed to prevailing pressures and failed. The latter-day pressures, of which Scripture warns, are in evidence today. The danger is that we are not always conscious of them. Many pressures that we experience are not recognised as such. The affluence of the age, the opportunities for advancement it presents, the lack of the need to make personal sacrifices of the kind

required of earlier generations are some of the pressures not openly obvious. They are hidden, delusive and dangerous. They can take us off our guard, so that we succumb to their influence. That is what happened to Israel in the wilderness. It can happen also to us.

H. P. Mansfield

# Three Schemes For World Management



*There are three potent antagonists that stand related to mundane affairs, who propose each for themselves three distinct destinies for the nations of the earth, in which they shall be each separately glorified. These three hostile powers are Absolutism, Democracy and Omnipotence.*

## Absolutism

The destiny which absolutism proposes to carve out for the human race is entire and unreasoning submission in things spiritual and temporal, to the imperial authority of mortal rulers, whose sword is their sufficient title to a sovereign and absolute disposal of the lives and fortunes of mankind for ever.

Under this condition of affairs, that "order" would reign throughout the earth which is the watchword of reactionism, and which now triumphs amid popular groans and execrations in Rome, Naples, and Vienna. Representative government would be abolished; priestism, which among the nations is *diabolism* — God-dishonouring, soul-destroying, men-corrupting, and debasing superstition — would be established — civil and religious

freedom, the voice of truth and righteousness, the Bible and the press would be all suppressed; the human mind, by being reduced to inaction, would be prostrated, enfeebled, idiotised; and the race would become universally brutish, and fit only for beasts of burden to their imperial masters.

This is what Absolutism will establish in the world if it can. It already exists in Rome, Vienna, and at St. Petersburg, where its effects are manifest in the miserable creatures whose souls are devoted to its law. Would not the universal and eternal triumph of Absolutism over the earth fully realise the idea of hell? Yea, verily, but with this exception, that it would be the friends of freedom, righteousness, and truth, that would be tormented and made to burn therein, and not the wicked! Yes, it would be "hell;" and



whenever in whole or in part, such a consummation should obtain, there would be manifested "the Dragon, the Old Serpent, surnamed the Devil and Satan."

Unfortunately for the Germanic, Slavonic, and Romanian nations of Continental Europe and Asia, their destiny is to be subjected to this power. Happily, however, it will not triumph over them for ever; yet sufficiently long to fill the heart of humanity with dismay; but not long enough to idiotise their minds. There is hope of deliverance, but that deliverance cometh not from man.

### Democracy

*Absolutism* is the enemy of God and man, while *Democracy*, which is not obedient to God, *wishes well to itself*. It is the prophet of what it conceives to be the interests of humanity, and is, therefore, natural antagonist to *Absolutism*, which seeks only the gratification and glorification of its own Satanic selfishness.

*Democracy* predicts a destiny for all the nations of the earth, which, through their own efforts, they shall attain by the overthrow and entire destruction of *Absolutism* in its present divided form; and in which every nation shall have its own constitutional government elected by universal suffrage. It predicts that all governments will then be republican, and that, consequently, all popes, emperors, kings, priests, and aristocracies will be suppressed; that every man will be his own priest and prophet, and worship God or not, as he pleases and according to his own forms; that "the largest liberty" short of absolute monarchy will prevail; that the press will

be untrammelled; the earth a perfect network of railways, telegraph lines, and steamboat routes; and its land equitably apportioned among its inhabitants, so that every man may have a vine and fig tree of his own; that education will be universal; that agriculture and commerce, arts and manufactures, literature, science, and philanthropy, will be perfectly and unboundedly prosperous; and that the nations, having then accomplished the work of their own redemption and regeneration by the sword, by education and philosophy, will constitute one universal brotherhood, which shall perpetuate itself by its own wisdom and virtue upon the earth for ever.

Now, which of these destinies do our readers prefer? In which of them would they like to live? If they have the feelings of enlightened men, they would, without hesitation, reply, "In the destiny which democracy predicts". But if their hearts be hardened and their feelings perverted and blunted by sin, they will prefer the destiny which *Absolutism* is preparing for the world — a power that delights in evil and rejoices in human woe.

It will be remembered that *Democracy* confides in its own prowess for the introduction of its millennium upon earth. It proposes to falsify the predictions of its enemy by an appeal to arms; while *Absolutism* threatens to suppress the *Democracy* itself *in toto* by the same means. Both parties are in earnest even unto blood; but both hesitate to begin the work of death, knowing that it must end in the ruin of one or the other. Now let the reader mark

what we say — *the Bible records that the war commenced will end in the ruin of both, one after the other; and in the introduction of a destiny that will falsify the predictions of Absolutism and Democracy, and relieve the world of the presence of them both.*

### Omnipotence

*Omnipotence* hath decreed a destiny for the world, in which the happiness of all nations will be in harmony with the rights of Jesus Christ and the honour due to God. The rights of the Lord Christ are based upon the underrived, inherent sovereignty of the Creator of all things, Who has the indefeasible right to dispose of mankind and their affairs according to His own will and pleasure. In conformity with this principle he has decreed that all governments now existing, or that shall exist, shall be transferred to him — peaceably, if they will; by force of arms, if they refuse: under any circumstances they must be His. *Omnipotence* victorious, the Eternal and Incorruptible God presents the absolute dominion over all peoples to the Lord God, His well-beloved 'Son, whom He authorises to appoint over the nations whomsoever he pleases.

Being possessed of all authority in the heaven and the earth, Jesus, the divinely-constituted King, places the lives and fortunes of men at the disposal of his brethren, the Saints, whom he associates with himself in the government of the conquered world. Everyone a king and a priest to

God, the saints become the lords spiritual and temporal, the royal princes of the nations.

Having been once mortal men, denizens of a state then passed away in relation to themselves, they are now incorruptible and deathless, having risen from the dead to eternal life. In the passed state, their faith in God, and their character for truth and righteousness were severely tried. They were condemned by men as evil; but, justified of God, and promoted to the honour, power, glory, and riches of his dominion. By such is the world to be ruled in the future state — by a hierarchy, or Sacred Order, of immortal and righteous men. Under these, the nations will be wisely, justly, and strongly governed, standing armies will be disbanded; peace that cannot be disturbed by war's alarms, will be established; goodwill will obtain among all classes of society; the poor and needy will be cared for; ignorance and superstition\* will be exterminated; the fertility of the earth will be increased; the duration of human life extended; trade and commerce regulated upon just and liberal principles; vice suppressed; evil restrained; good triumphant; all nations of one enlightened faith, and the will of God performed on earth as it is in heaven. Such is the blessing *Omnipotence* hath in store for future generations of nations.

It is manifest, however, that so long as Democracy and Absolutism prevail, such a destiny must be in abeyance; for the con-

\* By which is meant Paganism, Mohammedanism, Catholicism, and Protestantism, by whatever name professed. All religion is superstition which is not appointed by divine authority.

temporary existence of either of them is incompatible with the sovereignty of Jesus and his brethren as princes over all the earth. Absolutism will subdue the Democracy of Europe†, and prove to this generation the falsity of its predictions. It is cheering, however, to believe to know that the triumph of Absolutism is only temporary; and that although it has crushed Democratic liberty, God has something better in reversion for mankind. The honour of "breaking to pieces the oppressor", He

has conferred upon Jesus, the redeemer and enlightener of the nations. He, the King of the Jews, with Israel and the saints, are the regenerating army under his vice-regency, with which he will combat the destroyers of the people, break in pieces and consume all their kingdoms, and plant the liberty of truth and righteousness in the earth. Then will the gospel of the kingdom have become a fact, and all the nations will be actually blessed in Abraham and his seed (Gal. 3:8). — J. Thomas

*Herald of the Kingdom, 1852*

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† Today, Absolutism is the form of government set up in Russia whilst the West is Democratic in rule. The anticipation of War between the two systems prognosticated in the article above is obvious today. It is only a matter of time before it will break out and precipitate the whole world in Armageddon at which time Omnipotence will take over — Editor.

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### Separated From God's Goodness

One thing, and one thing only, can separate us from this love. It is specified in the words of Isaiah to Israel: "Your iniquities have separated between you and your God." God will have no regard for those who forget Him or neglect His commandments; those who sink into a state of self service, who live exclusively for their own comfort and well-being, who let God slip from their practical recognitions; His word from their studies; His honour from their concern; His commandments from their lives, will awake to find that where life and death, and men, and angels, and heaven and earth were powerless to interpose an obstacle between them and the friendly regard of the Almighty, their own folly has done it without further remedy.

God is love; but our God is also a consuming fire. He will not be mocked; He will not be put off with the fag ends of our service. He demands the whole heart and the whole life; and he is not his own friend who refuses this call, for there will come a time when the man who has served himself will find he has served a master who can only pay him at last with tribulation, anguish and death; while the man who obeys the Divine call will, at the same period, discover that in making God his portion, he has secured the joyful eternal inheritance of all things.

R.R.

# 1. Jehoshaphat: A King of Vision!



*“Whatsoever things were written aforetime, were written for our learning that we through patience and comfort of the Scriptures, might have hope!” (Rom. 15:4).*

*“Draw nigh to God and He will draw nigh to you!” (James 4:8).*

## Family Background

The Scriptures present God as a loving heavenly Father seeking to draw His sons to His side, that He might comfort them with soothing words of genuine encouragement.

The Father calls, but for those who refuse the call, and make no effort to respond there is *no* comfort and *no* consolation; they will be left to their own devices and hurt!

With this in mind, we consider Jehoshaphat king of Judah. We are introduced to him in 1 Kings 15:24:

**“And Asa slept with his fathers . . . and Jehoshaphat his son reigned in his stead”.**

A son is the *product* of his father. That is why a foolish son brings shame to his parents, and a wise son brings them joy. Yahweh’s son, the nation of Israel, brought disgrace upon the Father’s Name, whereas the Christ brought glory to it through his faithful and loving obedience.

In considering Jehoshaphat, therefore, we must also bear in mind his forebears. Family background plays a large part in the upbringing of children.

“Asa” means *Physician* or *Healer*. But it appears that he did not live up to the meaning of his name; for we

read that in his old age he was diseased in his feet (1 Kings 15:23). He reigned 41 years, and commenced well. The Spirit’s estimation of him is stated in these terms:

**“He did that which was right in the eyes of Yahweh, as did David his father!” (v. 11).**

This statement is of considerable importance, because it reveals something of the “spirit” or attitude of this king. To walk in the “spirit of King David” implies the manifestation of a spiritual mind!

## Idoltrous Family Influences

But there were other influences. The record states that Asa’s grandmother was named Maachah granddaughter of Absalom (v. 10 mg.)\*. She proved to be a very domineering woman who used her power and influence for ill. Her character is summed up in the title given her. She is described as a “queen” (v. 13). But the Hebrew word *Gebiyah*, the feminine form of *Gebiyr* signifies a leader, from a root denoting *to be strong*. The masculine form of the word is rendered “lord” in Gen. 27:29: “Be *lord* of thy brethren . . .” indicating the dominant role assumed

\* The record of Scripture reveals that Absalom had three sons who apparently died before his death, and a daughter, Tamar, who survived him (2 Sam. 14:27). Tamar, became the mother of Maachah, the wife of Rehoboam (2 Chron. 11:20-21) Ed.

by one earning that title. Her leadership was evil, for she is revealed as an idolatress.

As the wife of Rehoboam, Maachah was a very influential woman in the royal court; a leader of the corrupt religion she so strongly supported. Her name means *Oppression*, an indication of her strong-willed exercise of power.

She found support, or encouragement, from others of the royal household. In 1 Kings 14:21 we learn that Rehoboam's mother was Naamah, an *Ammonitess*! This is not a chance remark, for in recording Rehoboam's death the statement is repeated (v. 31).

These two women, Rehoboam's mother and his wife, strongly influenced him. Concerning Maachah, the granddaughter of Absalom, the record states that the king loved her "above all his wives and his concubines" (2 Chron. 11:21). So greatly was he moved by his love for her, that he made her son Abijah king after him, granting him a status above his brethren during his lifetime (v. 22).

Maachah outlived both her husband and her son, and therefore was associated with Abijah during his reign of three years (1 Kings 15:2). In 2 Chron. 13:2, she is given another name: Michaiah the daughter of Uriel of Gibeah;§ so she had two names. Life is like that: some people have *two* names revealing two difference characters. Maachah means *Oppression*; Michaiah means *Who is like Yah*, and she was the offspring of Uriel, the *Light* or *Flame of El*, of Gibeah, a Hill.

Her first name reveals the true oppressive nature of the woman; while the second presents a mask: an apparently godly woman holding forth the light of Divine power on a little hill!

Maachah would find congenial support from her mother-in-law, the *Ammonitess* (in worship as well as

descent), so that Rehoboam's domestic life was dominated by evil influences. The record states: "his mother's name was Naamah an Ammonitess, and he did evil because he prepared not his heart to seek Yahweh" (2 Chron. 12:14).

### Abijah's Disastrous Reign

With such a home environment, no wonder the record states of Abijah: "He walked in all the sins of his father, which he had done before him" (1 Kings 15:3). Rehoboam means *Broadener of the people*, and probably Solomon had given him that name with the idea that, hopefully, he would be an enlarger and broadener of the people of Israel in a *spiritual sense*!

But, things turned out differently, as is often the case! The silently-sown seeds that often lie dormant beneath the surface, sooner or later spring to life, and surface when the right conditions arise for their germination and development!

Initially, Abijah appeared to stand for the Truth. The account given in 2 Chron. 13:4-12 reveals a courageous stand by the Kingdom of Judah against the northern Kingdom of Israel, that had rebelled against the throne of David.

But note the comments of v. 21:

"But Abijah waxed mighty, and married fourteen wives . . ."

And again, in v. 22:

"And the rest of the acts of Abijah, and his ways, and his sayings . . ."

It was in the latter part of Abijah's short reign, the "rest" of his years that the effects of his homelife became evident!

And Maachah was an effective woman in bringing to bear her evil influence upon her offspring!

### Asa's Good Reign

How did these pressures affect Asa, the father of Jehoshaphat? He

§ To set the genealogy in order, Maachah was evidently the daughter of Tamar who married Uriel of Gibeah.

commenced well, walking in the spirit of King David his father (1 Kings 15:10-11). The expression "David his father" indicates the influence of David in a *spiritual sense*! His words and ways motivated Asa. He implemented a spiritual revival and reform in the land (v. 12), and deposed Maachah his grandmother (v. 13) who was still exercising an evil influence in the environs of the royal court. Moreover, we read that the heart of Asa was "perfect with Yahweh *all his days*"! However, the account in 2 Chron. 16:9-12, shows that this is to be understood in the sense of never turning from the worship of Yahweh. Despite his inconsistencies, he remained faithful to the institutions he so for long had fostered in others!

Nevertheless, the last tragic words concerning Asa record that, in spite of good and faithful service over a long period, he *couldn't take the rebuke from Yahweh*, through His servant, Hanani the seer!

Asa was angry with the seer (v. 10), and put him in a prison house, oppressing some of the people at the same time! Here was surfacing some deep-seated influences that he had never really faced up to. He had omitted to use the "hand-lamp of Yahweh to search the innermost parts of the belly" (womb, where the purposes are conceived!) (Prov. 20:27). Moreover, it is recorded that when he was diseased in his feet, he did *not* seek Yahweh for healing, but sought the physicians! That was not the spirit of "David, his father"! Yet, Asa's name means "Physician"! It is obvious that in his adversity, he forgot the true Physician, even Yahweh Ropheka (Exod. 15:26).

It is with this background of the family, that we consider Jehoshaphat, king of Judah, and his brief period of probation in the divided kingdom.

### Good Intentions Badly Directed

Jehoshaphat ascended the throne

as a mature man of 35 years, and reigned for 25 years in Jerusalem (2 Chron. 20:31).

He commenced well (2 Chron. 17:1). He strengthened himself against the northern kingdom of Israel, and prospered under Yahweh, because he walked in the ways of his father David! (v. 3).

He not only sought Yahweh himself, but also sent priests and Levites throughout Judah to teach the people (vv. 8-9). In consequence he became a most powerful monarch, having over a million men at arms!

But then we learn of his inconsistency. As a wealthy and powerful monarch, he joined affinity with Ahab (2 Chron. 18:1)! Of Ahab, it is written:

**"But there was none like unto Ahab, which did sell himself to work wickedness in the sight of Yahweh, whom Jezebel his wife stirred up!"** (1 Kings 21:25).

The words "joined affinity" means *gave in marriage*! Jehoshaphat permitted the marriage of his son with Athaliah, a dominant and wicked woman, of the evil and doomed house of Ahab (2 Kings 8:18-26). This was an incredible step for such a king to take. Moreover, the Hebrew indicates that it was Jehoshaphat who initiated the step!

How could such a thing happen? Easy, when some of the hidden forces at work are considered! Jehoshaphat was a man with spiritual motives, and doubtless desired to re-unite the whole house of Israel, and bring them all into obedience to Yahweh and the throne of David! He must have thought that this was an opportune moment to attempt reconciliation! Attempts at Ecclesial reconciliation can be equally disastrous when proper conditions do not exist.

Ahab was a person who "sold himself for advantage", probably a most persuasive person from the flesh's point of view. Perhaps Jehoshaphat found him very amenable to approach with a policy to unite the two kingdoms. And surely it was a worthy

undertaking to unite in order to retake the city of Refuge, Ramoth Gilead (2 Chron. 18:1-2)!

Not only so, but Ahab's daughter manifested outstanding abilities. She firmly ruled Judah for seven years, following the footsteps of her mother Jezebel! She probably was quite an attractive woman; and was she not also well named? Athaliah means *Yahweh hath constrained*. Surely, Ahab must have had some respect for Divine things, in giving his daughter such a name. Perhaps, Jehoshaphat imagined that when reconciliation was established further reforms would be possible, and so entered upon a course that was contrary to his early reign.

Time passed! Apparently the two houses were "at peace" united by the marriage of Jehoram to Athaliah! Then:

**"After certain yeras, he (Jehoshaphat) went down to Ahab in Samaria" (2 Chron. 18:2).**

The king's weak spots now begin to appear. His desire to refellowship the northern kingdom seemed to have clouded his eyes to the real issues between the two kingdoms!

Israel had rebelled against the throne of David! Had that matter been cleared up? Had Jehoshaphat discussed the sin of Israel and the sin of Samaria with all concerned?

It is with deep sadness that we view this genuine worshipper of Yahweh closing his eyes to facts in his desire for a united nation under Yahweh's rule! Too often, well-meaning people, full of zeal for an apparently worthy aim such as reconciliation, lose sight of the divine issues at stake!

He readily responded to Ahab's suggestion that they join forces to defeat their common enemy. "I am as thou art, and my people as thy people", he declared (v. 3).

Nevertheless he imposed certain conditions: "Enquire at the Word of Yahweh". But it was a belated request. Minds were already made up!

Ahab called upon 400 false prophets who with one accord pro-

claimed that the war will prosper.

But Jehoshaphat lacked faith in them; and desired to enquire after Yahweh (v. 6). Only one prophet was on hand to do that: Micaiah; but Ahab hated him because he never spake any good of him! (v. 7).

That should have been a warning signal for Jehoshaphat! But he replied with a mild: "Oh, let not the king say so!" Micaiah is brought before them, and clearly sets before them the certain death of the king of Israel! (v. 16).

That should have been a further ominous warning to Jehoshaphat!

But, the pathetic picture of Micaiah being dragged off to gaol did not deter the kings! Then comes the incredulous statement:

**"So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth Gilead!" (v. 28).**

In spite of the warnings, and the direct words of Micaiah, Jehoshaphat *went on with the doomed project!* Perhaps he feared to publicly withdraw at this stage. Whatever the cause the next amazing statement comes forth from Ahab, *without Jehoshaphat realising the enormous consequences!*

**"I will disguise myself, and will go to battle, but put thou on thy robes!" (v. 29).**

Surely Jehoshaphat should have seen through the faithless deceit of Ahab; but no! When blindness sets in, it is truly amazing what is passed over!

This nearly cost Jehoshaphat his life (v. 31), but Yahweh helped him. Yahweh is always gracious and faithful to those who fix their hearts upon Him!

Ahab died as predicted, and king Jehoshaphat returned to Judah! Immediately on his return he received a visit from Jehu, the son of Hanani the seer, who earlier ministered to Asa! The king was told:

**"Shouldest thou help the ungodly, and love them that hate Yahweh? Therefore is wrath upon thee from before Yahweh! (2 Chron. 19:2).**

Jehoshaphat was warned of his foolishness, and must have felt very uncomfortable in the presence of the prophet.

The prophet continued:

**"Nevertheless, there are good things found in thee . . . and thou hast prepared thine heart to seek Yahweh!" (v. 3).**

Profoundly moved by these words, Jehoshaphat at once set about correcting the evil. The record states that he sent out judges in all the land of Judah, and *brought again the people back to Yahweh Elohim of their fathers!*" (vv. 5-11).

It was like old times again! True happiness is always found when peace has been restored between the true worshippers and their God, Yahweh!

More time passed! (2 Chron. 20:1) and a further military crisis developed. Jehoshaphat sought Yahweh first (2 Chron. 20:3). As a result he prospered and deliverance was granted him (vv. 27-30).

Yahweh never forsakes those who put their confidence in Him, and "keep the covenant" (Psa. 103:17-18).

#### Further Shortsightedness

But the matter of Ahab's house, and the marriage of Jehoram to Athaliah has yet to be sorted out!

2 Chron. 20:35 states:

**"And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly. And he joined himself with him, to make ships to go to Tarshish: they made the ships in Ezion-Gaber!"**

Apparently Jehoshaphat believed that a commercial enterprise was different: a sort of harmless co-operation of the two kingdoms which could lead to some sort of reconciliation somewhere along the line!!

But Yahweh never forsakes those who put their trust in Him, and who keep His covenant, even though sometimes they make mistakes! He sent a prophet to the king, and once again, reproved him. Moreover, the ships were broken up!

This was done to awaken Jehoshaphat to the basic human family weakness that had remained hidden so long! After these two significant disasters resulting from fellowshiping the spiritually weak house of Ahab and a kingdom that had revolted against the throne of David, the King should have learned his lesson.

But flesh is weak, and sin's flesh is a great deceiver. In the 18th year of Jehoshaphat, Jehoram the son of Ahab began to reign over the northern kingdom of Israel (2 Kings 3:1).

Once again, Jehoshaphat was put to the test over fellowship! And now, of course, he was related to Jehoram by marriage. His support against Moab is sought (2 Kings 3:7).

Then comes the staggering statement of Jehoshaphat:

**"I will go up: I am as thou art, my people as thy people, and my horses as thy horses."**

These are the exact words with which he earlier responded to Ahab's appeal. Forgotten now, is the reproof of the prophet Hanani the seer! Forgotten is the reproof of Hanani's son, Jehu, and the prophet Eliezer, the son of Dodavah (2 Chron. 20:37).

With past crises forgotten Jehoshaphat finds himself saying and doing the same things! How typical of human nature!

Again, after having made his decision, Jehoshaphat *then* enquires after a prophet of Yahweh (v. 11). This time there appears on the scene Elisha, the son of Shaphat!

The forthright prophet Elisha utterly rejects Jehoram; he would not even look at him! Jehoshaphat is clearly aware that the Word of Yahweh is with Elisha (v. 12): he must have felt very awkward as he heard the uncompromising indictment of the fearless prophet denouncing the king of Israel, who had rebelled against the throne of David, and the divine conditions for fellowship!

But, Yahweh remembers His crea-



tures: He forsaketh not His saints in their hour of need; He remembereth that they are dust, and prone to sin and that their frame is weak!

It is not the first time, that people have faced the recurrence of sin.

And, there are the words of Elisha that must have given Jehoshaphat hope: "Were it not that I regard the presence of Jehoshaphat . . ." (v. 14).

The names of the King and the Prophet underlined the work of Yahweh: (a) Jehoshaphat: *Judgment of Yahweh*; (b) Elisha: *El of Salvation*, the son of Shaphat (*Judgment*).

Jehoshaphat was warned three times:

(a) first, by Jehu, son of Hanani: (2 Chron. 19:2). The names mean: *Yahweh is He, son of Grace!*

(b) Secondly by Eliezer, son of Dodovan: (2 Chron. 20:37). The names mean: *El of Help, son of Love*.

(c) Thirdly, by Elisha, the son of Shaphat: (2 Kings 3:11). The names mean: *El of Salvation, son of Judgment!*

Thus, there is revealed in these three approaches, a development of the Divine hand towards the erring Jehoshaphat, who had fixed his heart to seek out and serve Yahweh!

The first reproof was a product of *Grace!*

The second was a product of *Love!*

The third was a product of *Judgment!*

How did this king face the future? Here was the time of crisis in his life: the realisation of his fundamental weakness . . . probably of long years standing! What effect did the words of Elisha have upon him? How did he spend the rest of his dwindling probation time? Did he change his ways? Did he have the courage to examine himself in the light of the handlamp of Yahweh?

Or, was he like his forebears: kings who commenced well, only to head towards tragic endings,

The day will declare it!

A.C. Newton (Stirling, WA)

## The Sacrifice For Sin

By being made in all points like unto His brethren Christ bore by inheritance our sin nature, that He might destroy, first in Himself, "him that had the power of death, that is the devil," and by his sacrifice bore away the sins of his people, in that God forgives their sins in his name and for his sake.

Christ then was "man", and being man needed salvation from death just as other men do, though He was sinless. Hence his sacrifice, agreeable to the type of the High Priest under the Law, was first for Himself, and then for the people. "This he did once, when he offered up himself" (Heb. 7:27). Thus he was saved from death (Heb. 5:7), and "though he were a son, yet learned He obedience by the things which he suffered" (Heb. 5:8). Thus God "brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant (Heb. 13:20). Thus, "by his own blood He entered in once into the holy place, having obtained eternal redemption" (Heb. 9:12). C.C.W.

# Lengthening Shadows

*"Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God" (Leviticus 19:32).*

Open my eyes, O Lord, I pray,  
To see what's best to do;  
To use my little strength aright, —  
An offering, Lord, to You:  
My talents and abilities —  
(from You as first received)  
To use in willing service, Lord,  
Since gospel-truth believed.

The shadows of this mortal life,  
They lengthen, — slow but sure;  
I pray for grace and strength, O Lord,  
With courage to endure:  
To give first place from day to day,  
To Scripture's sacred page,  
And with it — long and earnest prayer,  
My mind to thus engage.

In home, and in ecclesial life,  
To take an active part,  
Applying common-sense and will,  
With motive — pure in heart —  
To do the little things in Life,  
A kindness here and there,  
And thus the love of God in Christ  
With fellow-pilgrims share.

The shadows lengthen, — yes, how true,  
They come to one and all, —  
But with the hope the truth inspires,  
It's like a well-built wall:  
It gives assurance deep and firm,  
No need have I to fear;  
The light of endless day will dawn,  
And shadows disappear.

— C. Woodgate (U.K.)



# LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS  
NEAR AND FAR

Volume Fifty

## Christmas

*"He drew a circle which shut me out*

*— Heretic, rebel, a thing to flout;*

*But love and I had the wit to win:*

*— We drew a circle which took him in.*

"I am impelled to write you after reading in *Communications* for March, the letter headlined *Christmas Keeping*. Sadly, the member has found that 'some Christadelphians keep Christmas', so presumably he will separate himself, shortly.

"Incidentally, his non-sequitor, quoted as factual, that any Christmas celebration is a celebration of the birth of God shows confusion of thinking; any more than the fact that when you place *March* on your Magazine it indicates that you believe in the war god of Roman mythology. Almighty God has given us intellect to search out the great Truth the Bible teaches — but with consistency." — V.G. (USA).

*(When "love" and you got together, as suggested in your poem, and drew the heretic and rebel within the circle of your fellowship, you both surely flouted the specific teaching of the Apostle (see 1 Tim. 1:20; 2 Thess. 3:6,14; Tit. 3:10 etc.). Love is manifested when God's commandments are obeyed not ignored (2 John 6). We do not believe that the writer to whom*

*you refer separated himself from his previous associations merely because of Christmas celebrations, but for other, more important issues involving true understanding of the Word. As to the desirability or otherwise of Christmas celebrations, see our comments last month. — Ed.).*

## Assistance

"The enclosure is something I have wanted to forward you for some time. However, some problems have come our way, which has made it difficult. However, I am happy to get it off to you at this late date. Providence always provides, and for this we are thankful in all humility.

"Meanwhile, I eagerly await each issue of *Logos*, and deeply appreciated your first issue of this Jubilee Volume. The upcoming Bible Lands Tour figuratively fills my eyes with tears, that I am not free to be with you; and I think, maybe I can go next time. What an enjoyable, fruitful month it will be for those who do travel with you." — S.E.G. (USA).

*(Your generous contribution is deeply appreciated. Since receiving your letter, the last tour has been completed, and proved a wonderful experience. The group was very co-operative, and the succession of Bible places and Bible topics we visited and discussed, we found to be profitable, opening our*

*eyes to additional value in the Word. A tour is being organised for next year — God willing; so if you are interested, let us know. — Ed.).*

## Prayer

"We are a small group here, and would appreciate a comment in *Communications* in answer to the question: Is it right to pray to Jesus, and then ask him to pass this on to God?"

"Are not the signs exciting! How greatly privileged we are that Yahweh has revealed His purpose with the nations for these last days! There is so much to be found in the World to that end. May He help and strengthen you in the work of the Truth in which you are engaged" — N.Z. (NSW).

*(When the Apostles asked the Lord to teach them to pray, he invited them to do so directly to the Father "Our Father which art in heaven . . ." Later, he requested that this be done "in his name". The Apostle added the exhortation: "Having an high priest over the house of God; let us draw near with a true heart in full assurance of faith" — Heb. 10:21. We have the great privilege of being able to communicate with the Creator of heaven and earth, and we need to exercise it to strengthen the bond of faith and love that it opens out to us. The practice of the men and*

women of faith, as recorded in the Word, was to address their requests — whether for help, or strength, or whatever — “to God” (Phil. 4:6). That being the case we should comply. If the Lord required us to do what your question suggests, he would have clearly stated this. He does not do so. We must remember, also, that the Father and the Son are one in the sense of John 17:21, and therefore it is not wise to separate them as your question suggests. An apostate church destroys this glorious unity in heaven, and so directs its prayers to Mary or one of the saints. As the privilege of access to the Father has been opened unto us through the Lord, we should exercise it to the greatest extent — Ed.).

### Sisters' Class

“Could you please advise us as to how you believe a sister's class should be conducted? Some of us feel it should be headed by a brother, whilst others do not” — S.M. (USA).

(We presume that the Class is held during the day when a Brother is not available. If a Brother is available, and he is prepared to give his time and energy to conducting the Class, and also is prepared to do so with the requirements of Sisters in mind, we believe it would be profitable to use his services to that end. If not, and a class is deemed desirable, Sisters would have to do what they can. They may find that the use of a book, such as “The Ways of Providence” a good guide in such circumstances. At Woodville we conduct a Sisters' Class which has proved quite profitable. It

is divided into two parts. For the first hour the Psalms are studied, and it has been my privilege and profit to lead the exposition; and afterwards, the Sisters on their own, consider one of the readings. The class has studied quite minutely the first hundred Psalms to the mutual benefit of all — Ed.).

### Studies In Germany

“We are very thankful for the opportunity that we have had here, in studying the themes of God Manifestation and the Epistle to the Philippians through the services of Bro. John Knowles of Australia and Bro. Barry Law of South Africa. The Bible School at Raggal, Austria, has proved very profitable from a spiritual viewpoint” — H.W. (West Germany).

(To have speakers from Australia, South Africa and Germany, in a school conducted in Austria, savours of the United Nations. Of course the difference is that the United Nations is not really united, whereas the Truth does bring us closely together — Rev. 7:9. We have very pleasant memories of Raggal — Ed.).

### Passover Sabbath

“From your account of *The Story of The Bible*, I have concluded: a. There is always a Sabbath after the Passover Lamb dies when the Feast of Passover is kept; b. There follows also the normal seventh day Sabbath. This would mean that during Passover Week, two sabbaths would be kept unless the Passover Sabbath coincided with the Seventh Day Sabbath. To reach Pentecost, fifty days

had to be counted from the Sabbath. But what Sabbath was that? Was it the one immediately after the Passover, or from the normal weekly Sabbath?” — J.P. (SA).

(Our apologies for not having answered your letter earlier; it was put aside for attention, and overlooked until this moment! The Sabbath referred to in Lev. 23:11 relates to the normal weekly Sabbath, at the conclusion of which, the Lord rose from the dead (Matt. 28:1). As the sheaf of barley was lifted up to be “waved” before Yahweh, so at that time the Lord was “lifted up” in resurrection — Ed.).

### Reverence In The Meetings

“I have noted with interest your comments in *Logos* concerning the impact of worldly standards and practices in the Ecclesias. I have discerned a fairly widespread lack of reverence in the meetings in respect of general demeanour and standards of dress. Nor do I feel that the expositions and attitudes of our pioneer brethren are being absorbed as they should. One can hardly study the writings of Brethren Thomas and Roberts without feeling the humility of spirit and reverence for divine things that they had. Yet the tyranny of time, and the carnal and flippant attitudes of the world are frequently evident, and not only among young people. You have frequently commented to the effect that the tremendous aids to Bible study that are available today tend to make us lazy. I feel that this is true. Nothing can replace a sincere, medita-

tive contemplation of the Spirit Word aided by a thoughtful and careful study of the pioneer writings.

"We pray should Yahweh continue to hold open the door of the Ark, that you will be blessed with strength to maintain the work for some time yet" — G.D. (NSW).

*(This is an age of irreverence, and the tendency is to reduce all to a common level including God. Yet the Word teaches that "the fear of Yahweh is the firstfruits of knowledge". The effect of that "fear" will be exhibited in our dress and deportment at the meetings. The careless indifference manifested by some is regrettable. We need to show an example that others may emulate — Ed.)*

#### Contrasts

"The days we live in grow more exciting for those who patiently await our Master's return. But what a different story for those who hold not the Truth!" — B.H. (Qld).

*(The irascibility which is an increasing feature of modern conduct among mankind arises from the constant tension of life in these times, and the continuing crises that distract and trouble the mind. In Christ we discover "a peace that passes the understanding of man", and we need to foster and preserve that peace. For that reason we need to exclude from our meetings any trends that can disturb it. It is a Scripture command that we "seek peace and pursue it" — Ed.)*

#### Wants To Help

"Thank you for your effective treatment of all my requests. I am becoming

more aware of my small place in the Body of the Lord Jesus Christ. By striving to fulfil his commandments to the best of my ability, I feel that I can accomplish something, no matter how little.

"However, I would very much like to become an even more useful brother in helping others. I am not an A.B., of course, but in some way I would like to do this, and redistribute some of the consolation and understanding which I have found in the Lord's family." — J.P. (NSW).

*(No work in the Truth is unimportant. By your personal interest and enthusiasm in it you can assist others, for such attitudes are contagious. I have received the greatest encouragement and the most powerful exhortations from brethren who have never spoken from the platform. Their humble, faithful labours, their keenness to help as they are able, and their determination to do a small duty well has been noted and emulated. You do not have to be on the Arranging Body to be a most effective worker in your Ecclesia — Ed.)*

#### Reprint

"I don't remember whether or not I advised you that we are reprinting a series of articles from Logos by B.M. in our monthly publication, *Thy Kingdom Come* which we circulate to a mainly alien audience. The articles are the five part series on Hell. Between 700-800 booklets are mailed each month." — L.M. (Canada).

*(Thank you for the information. We would ap-*

*preciate seeing a copy of your publication — Ed.)*

#### Suggestion

"I write to make the suggestion that you place a notice in Logos encouraging members to place copies of *Herald of the Coming Age* in the periodical section of their local libraries. Perhaps they could also be encouraged to sponsor its provision to libraries in areas where Ecclesias do not exist. Hoping this suggestion is of merit" — G.H. (NSW).

*(Please excuse this belated answer to your request. We feel that the suggestion is of merit. We suggest, also, that copies be placed in Laundrymats and similar places. We have received applications for literature when this has been done. — Ed.)*

#### Nearing Ninety

"I wish to thank you so much for Logos which you forward freely to me. I have enjoyed immensely your latest numbers, and particularly the articles by Bro. Thomas. Over the years we gather more knowledge, and I can understand the Word so much better. I should do so, for I am 86 years of age. If possible we would like a few more copies of *Russia's Bid For World Domination* as we have some folk in mind to give these to. May God continue to be with you in your work". — A.M.B. (Vic.).

*(There is a no real substitute for experience to add meaning to Scripture. We find it so as the years tick away. They tick away with greater rapidity it seems to me, and we long for the Lord's coming.*

*Meanwhile, your interest in the Word, and your attempts to extend its significance are to be commended — Ed.).*

### **Grasping At Opportunities**

"The world is dominated by that system which requires all to believe and acknowledge the 'superior intellectual capabilities' of the human mind. This system determines its own human life-value on the basis of 'equal human rights' and takes upon itself the authority to dictate when or if a human life should be allowed to commence or when it should be terminated. Civilisation, as it has been called, is at the stage of development where we are now told that the power to control standards and morals is in the hands of the devoted and committed students of theology who have been given this power directly from God! Meanwhile, people who are elevated to high political places are in a position to wield power such as has never before been possible; over \$1 million per minute on weapons of destruction, called weapons of defence! This is being communicated to the masses via the media as a solution to turmoil and trouble!

"The aim of this letter is to appeal to those enlightened in the faith to carefully consider the words of Christ to preach the Gospel. We in the Boolaroo Ecclesia in the Newcastle area are experiencing a most uplifting reaction and response from those unenlightened ones living in this age of

spiritual darkness. Being destitute of hope and divine truth they are now witnessing the cold, stark realities of the potential destruction currently being stored in nuclear weapons, as dramatised in the film: *The Day After*. They are being moved by such means to seek for an answer.

"There has never been an age of such opportunity to present the positive message of hope. And such booklets as *Is Doomsday Our Destiny? Prophecy: Its Purpose and Promise; A New World Order; and Hope Beyond the Holocaust* are being received by people moved by the film. Approach should be made to those in charge to hand out the booklets, that at the opportune time this can be done" — P.W. (NSW).

*(Your letter was received during our absence, which explains the silence on our part. But the message you present therein can be used on other occasions. It is good to use what opportunities present themselves to preach the Gospel. Shortly, the Oratorio "The Messiah" will be presented, and the opportunity will present itself for those interested to use the booklet: "The Gospel in Song". It has been found fruitful to seek permission to distribute these where the Oratorio has been presented, or to offer it free through leaflet advertising at such times. We can supply leaflets for that purpose. — Ed.).*

### **From One Young In The Truth**

"Thank you for your letter which I found encouraging following my

baptism. How true it is that the world is evil, and how privileged we are to be granted the understanding of God's glorious purpose, and to find access to Him in prayer through Christ. We are also privileged to have the pioneer writings to assist us in our better understanding. And I am sure that *Logos* will help me in my walk towards God's Kingdom. May He continue to bless your work in your part of the vineyard." — K.J. (WA).

*(The privileges granted through the Truth will become even more precious as you grow in it, and your experience of life increases. May God be with you in your walk — Ed.).*

### **Watching and Waiting**

"The day of our Lord draweth nigh — even at the door. Let us hold fast our faith without wavering, clinging to the Rock upon which we have built our house. May Yahweh's blessing be upon all those who are seeking to serve Him in righteousness and truth. Let not that great day come upon us unawares; but keep our lamps trimmed and burning brightly, replenishing them constantly with oil. May the peace of God rest upon us all, as we patiently await the coming of our beloved Lord and Master". — J.B.N. (Vic.).

*(In this age of increasing wickedness we greatly need to exercise patience as we seek for peace. May the Prince of Peace soon be among us to quieten this troubled world, and those with troubled hearts — Ed.).*

# A Vision Of Glory . . . In The Depth Of The Night

## Genesis 28

*“And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven! and behold, the angels of God ascending and descending upon it. And, behold, Yahweh stood above it . . .”*



### Contrasts In The Family of Isaac

The chapter before us is set in loneliness. Yet from the loneliness came great comfort and understanding to a man of faith.

When Jacob left his home at Beersheba at the urging of his father, he walked into a strange world alone. Behind him was an ageing, blind father, and a doting mother whom he would never see again. Behind him was a bitter, angry, resentful brother, who lacked any sense of spiritual values, and sought only to murder him.

Yet Jacob was a man with a mission, a spiritually-minded man of God, notwithstanding his many weaknesses. And in this chapter, he is led into a closer awareness of the presence of Providence in his life.

Jacob left home to seek a wife at Haran. There were two reasons for Isaac to so instruct his younger son. Esau had already married the daughters of the land, but

Jacob had not! And now, the patriarch saw a need to provide not only for the comfort of Jacob, but also for the development of the Divine purpose. He knew that this plain man, this tent-dweller, this shrewd younger son, was destined to be the bearer of the grand promises to Abraham, and it was needful for him to have a proper help-meet to assist him in that destiny. The wives of Canaan could not provide that! Nor could the daughters of Ishmael.

Associations in the Truth, especially that closest of all relationships, must be judged with God in mind — and of this, Isaac was well aware. Notice carefully the instructions of verse 1: “Take a wife . . . of thy *mother’s* brother. . .” It was not merely a matter of blood relationship in contrast to Gentile Canaanites — for Isaac could have directed his son to the daughters of Ishmael, Abraham’s son. But Rebekah’s family was one in which the Truth developed. Whatever we might

think of the actions of Rebekah, of her deceit of Isaac, of her anxiety for Jacob against Esau, of her other failings in *our* eyes — she was infinitely superior in faith to any other woman. And it was imperative that Jacob must seek there!

How Rebekah must have thrilled to hear the words of her husband: "And God Almighty bless thee, and make thee fruitful . . . and give thee the blessing of Abraham, to thee and to thy seed with thee . . ." (vv. 3-4). All her life she had striven to this end, and now she is joined by Isaac in the future blessing of her son. Isaac petitions *El Shaddai* (the strength of the nourishers) the only One who could superintend the life of Jacob in the extension of the promised Seed to be a "multitude of people", an "ecclesia" of people called out as was Abraham. For Isaac saw in Jacob the means of salvation to all peoples (Rev. 5:9-10). He, too, joined with Isaac and Abraham in the grand promise of future glory.

But immediately a sour note is injected into the family scene. In verse 8, "Esau further saw . . ." Like Cain, Esau was filled with murderous jealousy. He was not interested in God's pleasure, only in his own association with Isaac his father. What dullness of spiritual perception! Esau was essentially a man with an idolatrous, carnal mind. He had grown up in a household where it was well-known why Abraham had taken great pains to secure a non-Canaanite wife for his son Isaac. But he never seemed to understand why this was done. All the spiritual heritage, the traditions

of the family, meant nothing to him. How could God use such a man as this in building His kingdom?

Notice also how Esau was not concerned with Rebekah's feelings (he saw his friends "pleased not his *father*" — v.8), though she was the most vexed by his friendship with the Canaanites. He tries to make amends — but in his own clumsy, fleshly, ungodly way by taking a wife of the daughters of Ishmael. Esau thought that blood relations was all that mattered to please Isaac. He could not see that it is the spiritual virtues and godly qualities that were to be preferred.

We cannot take half-measures in spiritual matters, nor drift into the kingdom by clutching at spiritual straws in the hope of "pleasing our fathers." We must look at our associations, our friends, through the eyes of God and honour His Name.

But the enmity which had generated over the years between the two boys became obvious in their attitudes to marriage: Jacob to his mother's family, and Esau to the daughters of the land.

Upon this background, Jacob left home and went forward on his mission.

### **The Loneliness Of Pilgrimage**

It was a lonely figure that started the long, northward journey through the hill country of Judea. He arrived at a "certain place," a providential place, tired, lonely and despondent, with the city gates closed against him, for the "sun was set" and the city was at rest. There was no hospitality for Jacob in that place; no friend in whom he could confide;



no comfort to satisfy his physical and emotional strain. All he had was hard stones as companions, and rugged hills for friends. He took of the stones for his pillow, and fell into an exhausted sleep.

It was a significant place. The city nearby was called Luz, meaning *nut tree*, probably from the almond tree which abounded in this area. The almond (or awakening tree) is a symbol of resurrection. But for Jacob there was no new life at this time, for darkness was closing in upon this lonely figure; sleep was pressing heavily upon his tired body and the gates of the city were closed. A still, cold stone was his only companion. For Jacob it was a night of figurative death, seemingly without hope, for as yet no promise had been given him by God.

His grandfather, Abraham, had experienced a similar occasion when a horror of great darkness and deep sleep overcame him (Gen. 15), and now Jacob also, heard a voice and saw a vision of grandeur and great glory.

"And he dreamed" (v. 12). There was a Divine answer to his prayer (see ch. 35:3). He saw a stairway leading from earth to heaven, and at the top, a symbol of the great Creator Himself. And there were hosts of angels constantly, continually moving up and down. He heard a wonderful statement of comfort, protection, guidance and glory:

**"I am Yahweh Elohim of Abraham thy father, and the Elohim of Isaac: the land wherein thou liest, to thee will I give it, and to thy seed: and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will**

**keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of"** (vv. 13-15).

### Confidence In Divine Communion

He wakened to find the night still about him, but now the darkness held no fears; the future no dismay. From a state of depression, loneliness and darkness — came an exaltation, a joy, a realization that he was surrounded by a great company of angels. No longer the hill stones and friendless shadows — but now the "house of Elohim; the gate of heaven." He saw a living hill of vibrant stones: an ecclesia of living beings, such as would be hidden from the sight of Esau-like minds. He saw us!! (v. 14).

A stairway is the medium connecting distant points out of reach by normal means. By its use man is able to gain a position not possible without its aid. A stairway is used to elevate, to reach new heights. It was essential, therefore, that Jacob understand this vision, for it was not possible to obtain divine grace, or salvation, without the means to achieve presence with God. At the foot of the stairway was Jacob: a lonely wandering outcast. At its top was Yahweh proclaiming His promise, as the Source of all Blessing. He declared that He would be with Jacob and his posterity: that He would protect him during his wanderings, and ultimately bring him back into the land from which he was about to flee. What confidence Jacob now had to face the future!

His search for a godly marriage

was assured. It did not matter what man might do to him, the angelic watchers were ever present. It mattered not the trickery and deceit that Laban later attempted, Jacob was assured of Divine control in all circumstances. "I am with thee" was spoken to Isaac (Gen. 26:24), to Jacob (Gen. 31:3), to Christ's disciples (Matt. 28:20), and to us (Rom. 8:32). . .

We wander at times, destitute, lonely, in search of the One promised to be our companion. Our path leads through difficult hills, near the city of Luz and the vision of resurrection. We may be tired from constant search and struggle, and seek relief in sleep. And to us, comes a dream — of a stairway, of angels, and over all: Yahweh Himself. And before morning breaks, we awaken to realise the privilege of our position — as we do at our weekly assembly around the Table of Memorials.

"Surely Yahweh is in this place," declared Jacob, "and I knew it not!" He thought that Deity was to be found only at home with Isaac in Beersheba. Now he found His presence along the way. In thinking himself to be alone, he found instead the company of God.

We sometimes find ourselves surrounded in the darkness of night, feeling the weakness of flesh. But Yahweh will never leave nor forsake us — for His stairway and His angels are constantly in attendance on our behalf. The power may not preserve us from evil (as Jacob learned), but it does mean that no evil will befall us without the knowledge of the Father (Isa. 54:17).

### Faith Energised

When the morning finally dawned, Jacob was galvanised into action. It was as if new strength came into his body. Tired, lonely and desolate the previous night, he now is busy in worship. He rose early, and changed his stone pillow into a memorial pillar, anointing it with oil.

We, too, meet around the Stone of Blessing, the stone "which the builders rejected." He is the chief corner stone, upon whom is built the foundation of the apostles and prophets. He is covered with oil: "God has anointed him with the oil of gladness above his fellows." We, too, bring our cruze of oil, like Mary in the house at Bethany. We pour out the oil of our emotions, our labours, before him every Sunday morning. And when the night of darkness is over, and the morning finally comes, we shall "see him as he is" — not merely a stone upon whom we have rested during the night, but a pillar of glory, set up before all mankind, "that every knee shall bow, and every tongue confess that He is Lord. ." For that stone at Bethel represents Christ ("no man comes to the Father, but by him). When we come in contact with him, so near the city of resurrection, our minds open to the glorious truth that Yahweh's stairway, His power, and His guidance are given to us.

What a difference this night made to Jacob! He learnt that all the scheming of the human mind can never achieve what God can! Whatever the circumstances of his life might be, he could rest assured that Yahweh was with him

to the final end. And, now, energised in symbolic resurrection and newness of life to which the Divine Vision brought him, he vows and utters an expression of gratitude for Divine mercy:

**"If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace: then Yahweh be my God, and this stone, which I have set for a pillar, shall be God's house, and of all that thou shalt give me I will surely give the tenth unto thee"** (vv. 20-22).

Jacob is not bargaining now! Instead, he declares that since God would do such great things for him, he will respond by a greater return to Him than he had previously given. He acknowledges five great blessings:

- Divine Companionship (*"Since God be with me"*)
- Divine Protection (*"Keep me in the way I should go"*)
- Divine Sustenance (*"Give me bread and raiment"*)
- Divine Favour (*"So I will come again"*)
- Divine Solution (*"Thus will Yahweh be my Elohim"*)

### Faith Motivated

Jacob's vow was an expression of love and devotion for the revelation granted to him.

Are we prepared to join him in his response?

"Yahweh would be his Elohim" he declared. He would live in an awareness of the presence of Yahweh, the angels and the stairway. Yahweh would become his power in life, his leader, his friend.

Then: "This stone would be God's house". This became a memorial of the transaction made. Bethel, the place of Yahweh's altar, represents the ecclesia. It is in this place that we

find our pillar and the evidence of our faith. We need to honor our commitments to the ecclesia, and allow our whole life to revolve around this "House of God". Our Sunday meetings, and the mid-week gatherings of the ecclesia are of prime importance. So we set up our stone as a memorial to all of our fervent resolves.

Finally, "I will give a tithe". Like Jacob, we respond liberally to that which Yahweh has given us, and voluntarily offer our resources as a measure of sacrifice to Him.

Many years later, Jacob returned to Canaan and Bethel (ch. 35:1-7). It was clearly a moment of solemn importance, and Jacob recognized it as such. He made special preparations: instructing his household to destroy any objects of worship, to wash themselves and to change their garments. He approached the scene of his former dream, constructed the altar named: *El Beth El*, the *Strength of the House of God*. And again, the promises were reiterated.

### The Type

Years before the stone was anointed with oil — now it was used as an altar. On the former occasion, Jacob was an exile, lonely, afraid. Now he returned with riches, with his family, with the blessing of God.

In the antitypical pillar and altar is seen the Lord Jesus, in his two manifestations.

Today we may come in fear, from the dominance and cruelty of sin — we come and we receive wondrous vision of God's eternal presence. But soon, we will return from the land of exile. We

shall gather around the Altar himself — with all former objects of worship removed; washed and cleansed from sin and with the new garments of immortality. We will enter into the House of God with riches, favor and glory.

That is the vision before us.

But as yet we have not concluded our journey. We come to this place of worship. We come, tired from the wearisomeness of life. We may feel that the darkness of life engulfs us. We may feel that we are surrounded only by stones, harshness and difficulty.

But when we put our heads upon the stone before us, we begin to feel the presence of Heaven's power. We learn that there is a stairway in this place. It

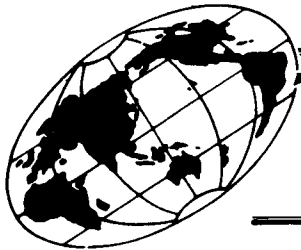
leads from This Stone (the Table of our Lord) to heaven. There are Divine Beings ascending and descending on our behalf. And to us comes a Divine Voice: "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man" (Jn. 1:51).

Let us respond in grateful thanksgiving, as did Jacob our father. We make our vows. We pour out the oil of dedication. We give our tithe. . . so that at the end of our days, when we again return to Bethel with Jacob, we can confidently say:

*We have made an altar to our God who answered us in the day of our distress, and was with us in the way we went.* GEM

## Why Christ Wept

When Christ contemplated the horrors which were to accompany the overthrow of Jerusalem, he wept (Luke 19:4). With clear prophetic insight he could foresee the miseries and bloodshed that the people to whom he was sent would bring upon themselves because of their wilful blindness and folly. In like manner, if we realised the full extent of the appalling judgments which are soon to befall our sinful generation, we, too, might shed tears. The terrors of the sixth vial (now outpouring) have been dreadful enough, but those of the seventh will be far worse. It is significant that John was not permitted to record them in detail (Rev. 10:4); and perhaps their awfulness may have been the reason for this. Poor human nature can be told too much! Sufficient, however, has been revealed to enable us to picture the world in the day of heaven's great wrath. Fear, anguish, remorse, panic, revolution, anarchy, crime, cruelty, bloodshed, famine, pestilence, desolation, horrible plague, are among the evils which are to mark the passing of these Gentile times (Isa. 66:15-16; Mic. 7:16-17; Isa. 2:19; Psalm 48:6; Zech. 14:12; Rev. 19:15). For this time of great trouble (Dan. 12:1), the nations are now preparing, and as the preaching of the Apostles sounded in the ears of those of the doomed generation who were prepared to hearken, so should ours: "Save yourselves from this untoward generation!!" (Acts 2:40). This is a great work in which all imitators of the Lord and his apostles should be engaged.



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# The Turbulent Middle East

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*We are greatly favoured in that we are able to look at the world scene through scripturally-enlightened eyes. Amos declared: "Surely the Lord Yahweh will do nothing, but He revealeth His secret unto His servants the prophets" (3:7). By heeding to "the true sayings of God" (Rev. 19:9), His servants are able to accurately interpret the signs because they have the key — "the Hope of Israel" (Acts 28:20).*

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## **Recognising The Times**

As a movement, Christadelphia is heavily indebted to Bro. Thomas for books like *Elpis Israel*, *Phanerosis* and *Eureka*. Though he was not inspired, as the Scriptures are inspired, he was greatly helped of God to reveal the secrets of the Word. Through his writings he has passed on to multitudes the way of salvation, and unlocked for them prophecies previously impenetrable.

Thus, according to the Apocalyptic time-clock we are able to recognise those times as the period of the Sixth Vial (Rev. 16:12). Daniel refers to it as being the "time of the end" (11:40; 12:1).

## **Iran's Significant Location**

At the time of writing, Iran is dominating world attention. Iran is one of the ancient lands and nations of the Bible. From Ezekiel's prophecy it is clear that it will be

found amongst the confederated allies of the Russian host. Significantly it is linked with Libya and Ethiopia; two countries that were pro-western until recent times (Ezek. 38:5), but which today are in the Soviet orbit.

Geographically, Iran dominates the northern coast of the Persian Gulf, through which much of western oil flows. The country has Afghanistan on its east and Asia and Europe to the west. Originally the Kassites and the Elamites settled in the area until the Aryans (Iranians) moved in. It is from these people that the modern name of the country is derived. According to the historian Prideaux, Achaemenes established the original Persian power, becoming the nation's first King about 700 B.C. The Persians were a proud race. History records their boast that they were "Persians, sons of Persians, Aryans of Aryan stock."

The word Aryan signifies

Noble and is a title applied to true Europeans, the descendants of Japheth, one of the sons of Noah. Hitler applied the term to the Germans claiming that as a race they were superior to all others. In fact, although Islam is the main religion of modern Iran, most citizens would feel insulted if they were classified with the Arabs who are of Semitic stock.

Consequently, Nineveh fell in B.C. 612 never to rise to dominance again. Meanwhile, an alliance was forged between the Medes and the Persians (Isa. 21:2), and under Cyrus the allies moved against Babylon and conquered it as predicted by Isaiah (13:17-20).

As also foretold by Daniel in his Image prophecy, Persia be-



### Historical Background

Close by the territory of ancient Persia was another warlike and belligerent people. These were the Medes. They attacked the Ninevites who hired the dreaded Scythians to help, and the Medes were defeated. Media came under Scythian control for a short time (about 653 B.C.), but shortly afterwards the Scythian-Ninevite alliance collapsed. The Medes seized the opportunity to throw off the Scythian yoke and made an alliance with Babylon.

fall of Babylon (Dan. 2:38-39). The unique status and conquests of Cyrus the Persian ruler were prophesied by Isaiah (44:28; 45:1-2) 46:11), and are typical of the work of Christ against Babylon the Great (Rev. 17:5; 19:16). In *Eureka* (2:653) Bro. Thomas comments:

“Cyrus whose Hebrew name *Choresch*, which is a contraction of *Chayoraish*, and signifies *like the heir*, was as his name was intended to express, the type of Christ in the execution of his mission against the great city Babylon ‘of the latter days.’”

### Decline and Future Independence

But long before the Persians had become a world power, Jeremiah had foretold their decline (Jer. 49:35). He did so in words directed against Elam. The Elamites occupied territory bordered by the Persian Gulf, and their capital was Shushan. They were absorbed by the Persians and in the days of Esther, Shushan was used as a capital by the Persian Government. Though he pronounced their coming subjugation, Jeremiah also predicted a time of independence: "It shall come to pass that in the latter days that I will bring again the captivity of Elam, saith Yahweh" (40:39). In these references Elam can be identified with Persia.

Daniel also refers to this in his seventh chapter. He describes the four world powers of the metallic Image as four beasts each overthrowing its predecessor, until the fourth beast controlled all dominions. However, this last beast, met a fate worse than the others for its "body was destroyed and given to the burning flame" (Dan. 7:11). "The rest of the beasts" however, had their dominion taken away; yet "their lives were *prolonged for a season and a time*" (v. 12). The period relates to the Millennium, and the prophecy shows that individual nationalities will be retained though brought into subjection to Christ (see Mic. 4:8).

In interpreting Nebuchadnezzar's dream, Daniel implied the same destiny. He told the king that the image he saw, represented not only the progression of history from his time onwards,

but also a united confederacy (answering to the fourth beast) in "the latter days" (Dan. 2:28). In *Elpis Israel* Bro. Thomas commented:

**"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."**

That is in process of development today!

Again he wrote (*Elpis Israel* p. 332).

**"Russia, which already comprehends some of the Persian territory in its bounds, is destined to conquer Persia and possess it from India to Ethiopia."**

Why should he so conclude?

Brother Thomas supplies his reason:

**"Gog's (dominion) will include so much of the territory as to entitle his dominion to be represented by Nebuchadnezzar's Image."**

At the crisis of the last days the parts of the Image "will be united together in one dominion, which is broken to pieces as the result of the battle of Armageddon" (*Elpis Israel* p. 436). Daniel told Nebuchadnezzar that the metallic parts of the image will be "broken to pieces *together*" (Dan. 2:35).

Gog's dominion represents the latter-day manifestation of the fourth beast. Now it is significant that this beast is represented as "devouring and breaking in pieces, and stamping the residue with the feet of it" (Dan. 7:7), for the Roman Empire (the original manifestation of the fourth beast) never fulfilled this as far as Persia (the bear) is concerned. It never conquered Persia which remained throughout the history of the Empire, as a thorn in the side

of Rome. When will it be fulfilled? Daniel's subsequent enquiry and the answer he received implies that it will be fulfilled in the future (see vv. 19-20). How will that be possible? By the Russian domination of Persia; for once Gog occupies Constantinople, he will assume the position of the head of the revived latter-day fourth beast.

### Persia In The Latter Days

Thus, over 2500 years ago, Ezekiel predicted that in "the latter days." Persian contingents will be among the cohorts of Gog, prince of Rosh, when he meets Christ and the saints in battle.

However, as previously noted, once the latter-day fourth beast is destroyed, the nations that will make up the confederacy will assume their independence again under Christ. Brother Thomas observed:

"Gog's yoke being broken off the neck of these nations. Assyria and Persia resume their independence but they do not retain it long, for it is 'taken away', yet they continue separate states for 1,000 years, only ruled by the saints, whom the Lord may appoint over them" (*Elpis Israel* p. 436).

Persia will be among those nations that will submit to Christ during the millennium: the "season and time" of Dan. 7:12.

Meanwhile it is significant, that today the Soviet has over 50 divisions of fully equipped troops stationed on the border of Persia, and that Iran itself is destroying its military potential by the disastrous, suicidal war with Iraq, waged on the territory of ancient

gold and silver nations of the image.

### Modern Iran

According to *Wycliff's Historical Geography* the history of modern Iran "for all practical purposes . . . began in 1919 with British affirmation of Iran's independence, and with the subsequent withdrawal of Russian forces in 1921." In these events, both the King of the north and the King of the south (of Dan. 11:40) became involved in the re-emergence of modern Persia in our days.

In 1941, Britain and Russia (allies in World War II), forced the Shah of Iran (who was suspected of being sympathetic towards Fascism) to abdicate his throne. He died in exile three years later. Iranian oil was essential to the allied cause, demanding the intervention of Britain and Russia. But the allied intervention was not to the advantage of Iran. It introduced a period of anarchy and violence, of gang warfare and murder, that resulted in hatred towards both Russia and Britain.

Following World War II the late Shah was established in power, and strong ties were established with the West. That terminated with his overthrow and again turmoil embroiled the region. First there was political blood-letting as the followers of the Ayatollah tortured and killed off those previously sympathetic to the previous rule. Then came the protracted war with Iraq, that has taken heavy toll of both countries, in casualties and economics. It is this last point that may be the most significant. Iraq has inflicted heavy damage on Iran's oil indus-



try reducing its foreign capital intake. The Ayatollah's regime is also extremely anti-western which has isolated it from any external help. Therefore, it is ripe for a takeover. Iran is both a strategic and an economic prize. Strategically it holds the key to the West's needed oil. "Twenty million barrels of oil a day", according to one commentator writing some time ago, passes through the Straits of Hormuz. Control of these straits by a hostile power could almost cripple the industrial power of the West. And President Reagan has vowed that America will intervene if

ever these supplies are threatened.

Step by step events are moving towards the crisis foreshadowed 2500 years ago, and which will eventually see Persia in the Russian camp as decreed by the prophets.

May these events alert us to the time in which we are living, so that we are found "watching" and "keeping our garments" by the Lord Jesus Christ at his return (Rev. 16:15). This requires conscious effort on our part in all avenues of family and ecclesial associations pending the Day of Decision. — WJM (Woodville)

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### *Catholicism In Prophecy*

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# ***The Woman On The Beast***

*"He carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns" (Revelation 17:3).*

## **The Position Of The Scarlet-Clad Woman**

The statement above describes the relationship of the "woman" (the Ecclesiastical system of Gentilism headed by Roman Catholicism) with the "beast" (the political organisation of Western Europe) at the epoch of her judgment.

She is described as sitting upon the beast. The Greek word used implies that her sitting thereon is intended to be permanent; and it is clear that in taking it, she will assume a position of authority. Accordingly, at the time of her judgment she will be found Ecclesiastically dominating the beast.

Though the Papacy is increasing in popularity and power, and in that sense may be described as sitting "upon many waters", or extending its

influence throughout the "peoples, and multitudes, and nations, and tongues" of the earth (cp. vv. 1,15), it is not as yet seated upon the beast, for the simple reason that the "beast" has not yet been fully developed.

The prophecy requires that the "ten horns" (Western Europe) *first* "hate the whore, and make her desolate and naked, and eat her flesh and burn her with fire" (v. 16); and *afterwards* "give their kingdom unto the beast, until the words of God shall be fulfilled" (v. 17). Not until that is done will the Papacy be found sitting upon the beast as described in the verse before us. However, such a development is in process of formation, through the Common Market, brought into existence by the Pact of Rome.

Significantly, current events are

conforming to the requirements of the prophecy.

The European nations which once supported the papacy, learned to "hate the whore" through the revolutionary doctrines of Karl Marx which, in 1848, developed in them an antagonistic spirit towards the political power of the Church. This brought about the termination its Temporal power, and this continued until it was restored by the Concordat signed by the Pope and Mussolini of Italy before World War II. The nations of Western Europe no longer "hate the whore" as they did then; instead, today, they are wooing her. Hence the prophecy is fulfilling in the exact sequence required.

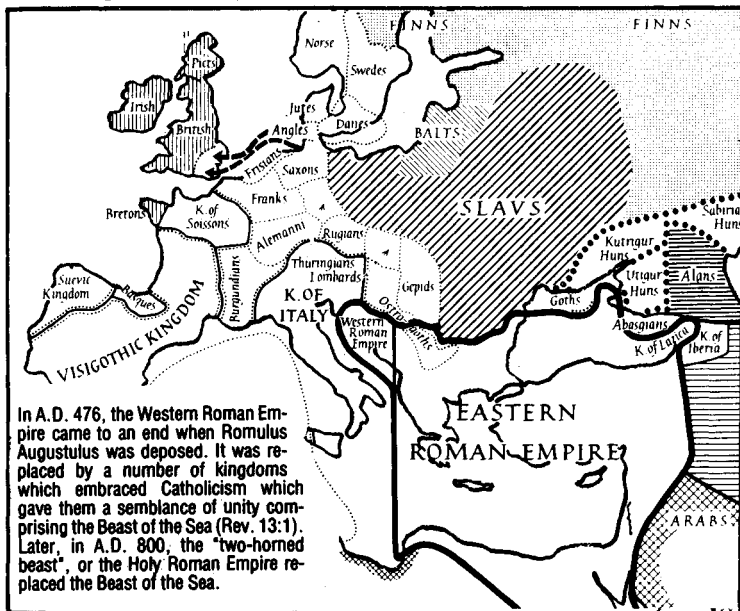
### What the Prophecy Requires

The beast described with seven heads and ten horns must be aligned with the "beast of the sea" described in Rev. 13:1-5. That beast is identified with Catholic Europe, and not the Pagan Roman Empire. When the Roman Empire in the West finally

broke up and independent nations were formed on its territory, mutual interests and a common religion held them together in measure. Though they exercised independent rule, they were also bound together by their common acceptance of Catholicism. Moreover "the dragon gave power unto the beast" and provided "a mouth (the Pope) speaking great things and blasphemies" (Rev. 13:4-5).

The "dragon" symbolises the military power of Eastern Rome with its headquarters in Constantinople (Istanbul): a position that Russia will ultimately assume. Justinian, the Emperor ruling therefrom at the time the prophecy was being fulfilled, gave military support to Catholic pretensions in the West with the result that Papal prestige rose and strength was given unto the beast.

The present is ripe for a similar development. The "horns" of Western Europe have in part surrendered their authority unto the beast (the EEC Organisation), but at present it



lacks military power. When Russia occupies Constantinople, Soviet support will be given to the Papacy whose influence throughout Europe will rise accordingly as required by the verse before us.

The beast will then be manifested in full power to join with Russia in its drive south.

The beast is scarlet in colour, identifying it with the woman (cp. v. 4) as well as indicating its sinful character (Isa. 1:18). Like the beast of Rev. 13:1, it is "full of the names of blasphemy" or Papal pretensions and lies. In this it contrasts with the saints, for the 144,000 (their representative number) have "the Father's name written in their foreheads" (Rev. 14:1). There is but one name of Yahweh, in contrast to the many names of blasphemy. At the epoch of the judgment of the whore, her Protestant "daughters" will be associated with her.

Like the beast of the sea (Rev. 13:1), the beast of Rev. 17 is described as having "seven heads and ten horns". Their identity and function were explained by the angel in greater detail as recorded by John (see vv. 9-11). These we plan to consider later.

### The Woman's Glory

Externally, the Woman displays a splendour which hides her hidden wickedness, for "in her was found the blood of prophets, and of saints, and of all that were slain upon the earth" (Rev. 18:24). She proffers a golden cup, which also camouflages its contents; for whereas from the outside there is an appearance of genuine faith, the highly intoxicating wine within introduces the partaker into all forms of abominations. The symbolism identifies the worship of Rome with the teaching and practices of ancient Babylon (see Jer. 51:7).

The inscription upon her forehead contrasts with the inscription on the band of gold previously worn on the

forehead of Yahweh's High Priest: *Holiness to Yahweh* (Exod. 28:36); for this one pronounces the blasphemy of Papal pretensions: *Mystery: Babylon the Great!* The word *Mystery* denotes a secret that only the initiated understand, for the whole evil system is made mysterious by the false doctrines and practices proclaimed and practiced by Rome. Associated with her are the "harlots and abominations of the earth", a reference to those Protestant and State religions whose only difference is that they do not acknowledge the sovereignty of the Pope. In all essential doctrines — immortality of the soul, trinity, devil-worship, salvation by grace without works, and so forth, they are identical.

A previous article has given some examples of the manner in which the Papacy is inviting its recalcitrant daughters back home; and we can expect such approaches to continue, and to be rewarded with some success.

The appearance of this symbol caused John consternation. The A. V. has him saying: "I wondered with great *admiration*". The word actually signifies *astonishment* or *wonder*. The NIV renders: "I was greatly astonished". He evidently recognised the symbol as relating to a Church claiming to be "Christian", and was astonished to see it in such a position, and associated with the beast.

Because of this, the angel proceeded to give additional explanation of the various parts of the vision shown to John, which it is our intention to treat with in subsequent articles.

Meanwhile, the developing influence of the Papacy, and the manner in which the Church is moving more to the left, together with the emergence of a latter-day Roman confederacy in Europe (the Common Market) are all signs witnessing to the times in which we live: the epoch of the Lord's appearing in glory. PM



# The Guyana Bible School And Preaching Campaign

*The following report is from Bro. Soolaman, Recorder of the Kilcoy Ecclesia in Guyana, South America. It relates to the recent Bible School and Preaching Campaign which the Logos committee supported through Bro. J. Rosser of Sydney.*

## Encouraging Campaign

"Our campaign has just concluded after months of preparation, and we were all very excited and pleased to have Bro. J. Rosser with us. His studies and lectures were most edifying and uplifting; and the whole effort was most enjoyable. We pray that we can continue such functions, and work together for the sowing of the word until Christ returns.

During the campaign we spent about three hours house canvassing, and the response was good. We covered approximately 3000 houses and have over 100 contacts to follow up. These people are interested friends who requested more literature. It is the first time we have had this degree of success in Guyana. So for us the campaign is not finished; the work has just begun.

The open air addresses, held every evening, were well supported by the public, and we had over 100 visitors per night. Once again it is the first time that we have ever had such a good response to our open air meetings. We gave out many copies of the invitation that you sent us, which advertised the booklet *The Coming New World Order*. Many people have requested this booklet, so that we are now out of copies, and would appreciate further supplies. I will keep in touch with these contacts until the booklets arrive.

Everyone at the Kilcoy Ecclesia, and those from other ecclesias who attended the effort, send their love and heartfelt thanks for assisting to make the campaign a reality; and especially for sending the book *From James to Jude* to assist in our Bible studies. I would like this report published in the *Logos* so that brethren and sisters in Australia can know how much we appreciated their assistance in making this campaign possible.

## Editorial Comment

Those who voluntarily support *Logos* by their donations make such co-opera-

tion possible. Over \$1000 were used in assisting the brethren of Kilcoy in their effort, and readers will be pleased to learn that the money they so liberally donate contributed to produce the pleasing results publicised above. We pray that Yahweh may continue to assist the work thus commenced.

However, it was with sadness that we read the closing note in Bro. Soolaman's letter:

"We lost our very loved Brother B. Naidu a week before the campaign started. He fell asleep in Christ, but we hope that we shall all soon meet and be accepted by our Master. He nourished the Kilcoy ecclesia for over 25 years, and has performed valuable service for the Truth in this area. We missed him greatly at the campaign and will miss him in the days ahead."

Bro. Naidu was introduced to the Truth by Bro. Ron Abel when he was in Guyana in 1959, and since that time he has been keenly interested in the development of the Truth in the area. We particularly feel saddened at his falling asleep before the campaign, for he was the brother who originally wrote to Bro. Mansfield in 1982 asking that if it were possible for him to visit their ecclesia for a Bible Campaign. Bro. Mansfield was prepared to do so, but learning that Bro. Abel desired to visit Guyana, he withdrew in his favour. We received a letter from Bro. Naidu only a few weeks before Bro. Rosser was due to arrive, thanking us for arranging the visit, and telling us how much he and the ecclesia were looking forward to the studies. His account is now closed and he awaits the resurrection; but we pray that the work of the Truth for which he laboured so diligently will continue to bring forth fruit to the praise of our Heavenly Father. Above all else, that the Lord's coming will be soon in order to restore these and other loved ones to us.

— D. Evans (Enfield)



*From the Editor*

SEPTEMBER, 1984

# Responsibilities In Preaching

*“For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them” (2 Peter 2:21).*

Peter’s words above underline the tremendous responsibility resting upon those who undertake to educate candidates for baptism into Christ. It is not enough that they endorse the doctrinal principles of the Truth; that knowledge needs to be consolidated by the acceptance of its standards. The life-style of those brought in from the world needs to change so as to conform to the requirements of the Word.

And that, frequently, is far from easy.

Often it involves unpleasant and unexpected experiences.

When John was handed “the little book” with the command that he should “eat it up”, he found that it was sweet as honey to his taste, but bitter when he came to masticate it (Rev. 10:10).

So it is with the Truth. It introduces believers to a glorious hope that is sweet to the taste, particularly in this age of materialistic hopelessness. It provides answers to the frustrations and wickedness of modern life, a measure of relief from the tensions of the present, and the prospect of life eternal in the Age to come. In Christ we began to share life with God.

But the Truth also demands restrictions that sometimes are irksome and difficult. It requires discipline and sacrifice of self, and the building into the lives of saints the Godly characteristics exhibited by the Lord Jesus Christ.

It is, of course, exciting to bring people to a knowledge of the

Truth. And what joy when the fruits of patient labour are capped by baptisms. The Ecclesial family is increased to the mutual congratulations and happiness of all, comparable to the joy at the birth of a baby. How true are the Psalmist's words on such occasions: "Children are an heritage of Yahweh; and the fruit of the womb is His reward" (Psa. 127:3). Births result from processes God has established in nature. They bring their joys and their problems, for the responsibility of educating children and moulding their characters are among the duties of parents. In that regard, it may be thought that parents can please themselves. Not so, if children are "an heritage of Yahweh". Parents cannot please themselves in how they teach or train their offspring. So also with babes in the Truth. They are begotten by "the seed of God" (1 Pet. 1:23), and that seed must expand to properly "form Christ" in those called to obey (see Gal. 4:19). If this duty is neglected, puny, ill-developed children of faith will result. In such cases, the excitement and joy of a birth will be followed by bitter anxiety and agony of mind as they fail to cope with life's stresses.

The trauma of such experiences is expressed by David:

"For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him; but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company" (Psa. 55:12-14).

Paul wrote that "when one member suffers, all the members suffer with it". Spiritual sickness or death on the part of a member are matters of deep concern, pain and worry to every responsible member of an Ecclesia. They cause depression and mourning, much of which could be avoided by proper tuition before baptism. For it is not sufficient to "know the Truth", its fruit in action must also be brought to maturity. Christ declared: "I am the vine, ye are the branches; every branch in me that beareth not fruit He taketh away . . ." (John 15:2). His words demand careful thought. The vine is a plant that requires a great deal of attention if the best fruit and the finest yields are to be obtained. The ground has to be perfectly cleaned and cultivated. The plant must be subjected to heavy pruning, and all non-fruit bearing branches must be drastically and mercilessly cut away. If this is not done, the non-productive branches will drain the available strength of the plant to the disadvantage of the fruit-bearing branches.

So it is when spiritual qualities are not properly developed in Ecclesial members. The strength of the body is used up in trying to hold them to the Truth, in visiting and reasoning with them, in attempting to draw them to the meetings, in providing special services to strengthen them to apply the principles of the Word. The result is that greater attention must be given to such members, and because this takes toll of available time and energy it often results in neglect of the needs of the Ecclesia as a whole.

Many a spiritual tragedy could be averted by additional care before baptism. Candidates should not only be properly educated in the Truth, but careful consideration should be given to any problems peculiar to their individual circumstances. They should be encouraged to mix generally with the Ecclesia, and not limit their associations to those particularly involved in their education.

It is the responsibility of those involved in pre-baptismal instruction to see that it is thoroughly and meticulously performed: Paul to the Corinthians likened brethren as "labourers together with God". The Apostle had laid a good foundation, but he warned brethren that they must exercise great care as to how they build thereon. He solemnly pointed out that the day of judgment will not only determine whether their characters are fit to be preserved for eternity, but in addition, it will assess the quality of their labour in the Lord. "Every man's work shall be made manifest; for the day shall declare it; because it shall be revealed by fire, and the fire shall try every man's work of what sort it is". He declared that it is possible to build upon the foundation of Christ, gold, silver, precious stones — all of which shall survive the closest inspection and test — or wood, hay and stubble; which the fire of judgment shall devour leaving but blackened ashes to the disgrace of the workman. Such remains will reveal that his labour has been sloppy and imperfect, and not according to the specifications. Though he may be saved; he will "suffer loss" (1 Cor. 3:15). Though granted eternal life himself, his rewards in the Kingdom will be reduced; and he will have the sad experience of seeing those he laboured to save with loving concern, turned away at the Judgment Seat.

In preaching the Truth therefore, three basic requirements would seem to be required. (1) A comprehension and acceptance of sound first principal doctrines; (2) An acknowledgment of the way of life appropriate to those in fellowship with Yahweh; (3) An

endorsement of the responsibilities of Ecclesial loyalty and discipline.

The first are set forth in the *Statement of Faith*, and every clause should be explained to candidates so that they can accept it as the basis of a new life in Christ. There are positive and negative principles set forth, as they are in the Word of God, and both should find acceptance by the candidate. Secondly, there should be a frank and clear explanation of the changes in life-style that acceptance of the Christ-way demands. The difference of attitude manifested by the world should be contrasted with that needful to a follower of the Lord, so that the candidate clearly understand what is required. Christ warned that the End will reveal times comparable with those of Noah's day. The pre-Flood world perished, not merely because it was filled with violence and wickedness, but because God's way had been "corrupted" by the sons of God who should have preserved it. Today standards of morality in the world have dramatically declined, and many come to the Truth accepting it as the norm. There is need, therefore, to explain the sharp line of demarcation between the world and Christ, and more importantly, to secure the endorsement of the candidate's acceptance of those principles of separation. Reverence towards God, domestic loyalty, appropriate deportment are considered unimportant by many in the world today. They need to be recognised and maintained by those who "come out of the world".

Finally, there is the matter of Ecclesial loyalty. The modern age is not one of great and abiding loyalties, and sometimes it is thought sufficient to accept Christ in baptism, without assuming the Ecclesial responsibilities attached thereto. However, the term "fellowship" signifies a "sharing"; and those who join an Ecclesia should recognise their need to share its ideals, labours, and decisions without complaint; they are to submit to the requirements agreed upon "as unto Christ" (see Heb. 13:7). Therefore, the Constitution of the Ecclesia should be explained to candidates, and their acceptance of it secured.

It has been suggested that the Truth is in need of a revival. Here, then, is where to commence. With interviewing candidates for baptism. By insisting on of a correct and thorough understanding of all doctrine; an acceptance of sound standards; and a personal endorsement of Ecclesial policy.

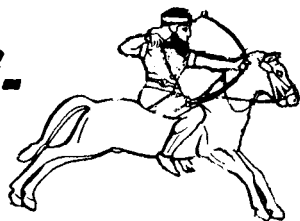
That few will be saved Christ has plainly said. "Strait is the gate, and narrow is the way which leadeth unto life, and few there



be that find it" (Matt. 7:14). The reason why there are so few reflects not on the character of Yahweh, but on the weakness of flesh. This needs to be borne in mind when teaching the Truth: and not merely after it has been accepted. Some seem to forget the testimony which declares that men would turn from the truth to fables (2 Tim. 4:3-4); to wax worse and worse (2 Tim. 3:13); that the nations would be deceived and corruption would be widespread (Rev. 18:3,23; 19:2); that conditions would morally deteriorate until Christ should come (Isa. 25:7; 2 Thess. 2:1-8); that as darkness reigned at Christ's first appearing (John 1:5), so it will at his second coming (Isa. 60:2). Noah survived the flood because he was certain in mind concerning the things believed, and so "walked with God". To walk with God is to reveal the principles of God in our lives. God is light (1 John 1:5), therefore to walk with God is to walk in the light; God is love (1 John 4:8), therefore to walk with God is to walk in love; God is life (1 John 5:11-12), therefore to walk with God is to walk on a course towards eternal life. Noah was an isolationist from the world, and gave himself to the Truth. In doing so he "saved his house" as well as himself.

The world, as at present constituted, is, in the aggregate, "the tents of wickedness". It is founded on "the lust of the flesh and the lust of the eye and the pride of life". It is very persuasive, and because it panders to what flesh desires, it easily wins over adherents to its cause. Saints should clearly recognise this, and acknowledge that if they make themselves friends of the world, they will invite the enmity of God (James 4:4). The world hated Christ, and it will at least dislike his friends, if they are so in deed and in truth. The world's friendship is a dangerous thing. To court it is almost certain death. A man may say, "I like it", but it is the "old man of the flesh" that thus speaks. The "new man" who counts all things but dung that he may win Christ, would feel he was betraying Christ if he failed to recognise the world for what it is. Therefore education of friends for baptism, if it is to be done effectively, must involve expounding the true character of the world, and its terminal destiny. Particularly in this age when the world is so much more aggressive in setting forth its wares, its ways, and its philosophies; and the way of righteousness is distorted and despised by a system that "knows not God". The greatest care needs to be exercised in these matters; the future of our Ecclesias depends upon it.

## 2. Jehu: The Half-Zealous Avenger.



*“Come with me, and see my zeal for Yahweh” invited Jehu (2 Kings 9:16). We accept his invitation. His name means “Yahweh is He”. He was a military man, a disciplined, professional soldier; a leader among men; a captain of captains; a man of well-defined character: intelligent, active, approachable. He was no ditherer, but one who set his mind on his objectives, and whose restless energy was reflected in his furious chariot driving (2 Kings 9:20). However he also exhibited serious weaknesses that we need to avoid.*

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### **Ahab's Influence in Judah**

Our previous article considered Jehoshaphat: a King of Judah who tried to create unity between the two nations through compromise — and failed. Now, both he and his son Jehoram were dead, and Ahaziah reigned.

But the unfortunate fruits of Jehoshaphat's compromising policy remained. In consequence the influence of Ahab in the house of Judah had grown considerably.

Two scriptures reveal the kind of man Ahab was and the influence that he had on others. The first, his statement to Jehoshaphat:

**“There is yet one man, by whom we may enquire of Yahweh: but I hate him; for he never prophesies good unto me, but always evil” (2 Chron. 18:7).**

The second:

**“But there was none like unto Ahab, which did sell himself to work wickedness**

**in the sight of Yahweh, whom Jezebel his wife stirred up” (1 Kings 21:25).**

### **Enter Jehu**

It is at this time that we are introduced to Jehu. Jehu lived in the time of Ahab, and was a chosen vessel to exterminate the house of that wicked King!

Consider his beginning. Elisha the prophet ordered one of the sons of the prophets to anoint Jehu (2 Kings 9:1-3). The prophet obeys as instructed. He enters the building where Jehu is in conclave with his associates, and with every mark of urgency, anoints him and immediately flees. This strange action is an intimation of what is to come! But the immediate effect of this upon Jehu's companions is to dismiss the action of the prophet as that of a madman (v. 11).

But these are no ravings of a

madman! Jehu is given his commission: he is to smite the house of Ahab his master that Yahweh may avenge the blood of His servants the prophets and the blood of all the servants of Yahweh at the hand of Jezebel. Jehu is told that Yahweh will make the house of Ahab like that of Jeroboam the son of Nebat, and like that of Baasha the son of Ahijah (vv. 9-10):

**“And the dogs shall eat Jezebel in the portion of Jezreel and there shall be none to bury her.”**

### **Jehu Executes His Commission**

With that commission in mind, Jehu quickly goes to work. First he is proclaimed King (v. 13). Then he makes sure that none will escape out of the city to warn Jehoram who had returned to Jezreel to recuperate from wounds he had suffered at the hands of the Syrians.

When all is ready Jehu rides in his chariot to Jezreel. His determination is clearly voiced in the reply he gives the watchman of Jezreel who is sent out to challenge him with the statement “Is it peace?” Jehu replies, “What hast thou to do with peace. Turn thou behind me” (v. 18).

Again, to a second horseman sent out to similarly enquire he says: “What has thou to do with peace? Turn thou behind me!”

Then comes the decisive moment when three kings meet briefly in the vineyard of Naboth (v. 21).

Again Jehu is asked, this time of Jehoram: “Is it peace Jehu?” Now he replies: “What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many! Jehoram

realises his danger and wheels his chariot around to escape. He cries out to the King of Judah who is allied with him: “There’s treachery, O Ahaziah!”

But Jehu wastes no time. He silences Jehoram with a single arrow! We read: “Jehu drew a bow with *his full strength*, and smote Jehoram between his arms and the arrow went out of his heart . . .” (v. 24). Obviously, Jehu is no weakling. A man of action and determination, he is a vessel of Yahweh chosen for the purpose.

He also has a keen memory. He remembers the words of Yahweh against Ahab and his sons before he was given his commission. He instructs Bidkar his captain:

**“Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, Yahweh laid this burden upon him; Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith Yahweh; and I will requite thee in this plat, saith Yahweh. Now therefore take and cast him into the plat of ground according to the word of Yahweh”** (v. 25).

Meanwhile Ahaziah of Judah flees to escape. But he has no hope. They catch and slay him at Megiddo (v. 27).

Jehu returns to Jezreel to complete the work set him, and Jezebel, recognising the inevitable, tries to turn Jehu from his purpose with the words: “Had Zimri peace, who slew his master?”

Jehu wastes no time talking with her. He has a commission from Yahweh. It is true that he slew his master Ahab: but that was in *obedience* to the Divine command through the prophet Elisha. Jezebel’s fate is inevita-

ble. She suffers an ignominious death from the treachery of her own servants. In fulfilment of the prophecy, her body is trodden under the feet of Jehu's horses, and the dogs consume her corpse (v. 33). Even in these items, Jehu exhibits his knowledge of Yahweh's word. When he is told of Jezebel's fate he declares:

**"This is the word of Yahweh, which He spake by His servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel: And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel."**

### Jehu's Thoroughness

Lesser men perhaps would have left the matter there. Ahab was dead, the son of Ahab was dead, Jezebel was dead; perhaps the influence of the house of Ahab would come to an end with the removal of those outstanding officials. But not so Jehu. Determined and ruthless, he sets about to completely fulfil the purpose of his calling. The *whole* house of Ahab is to be destroyed! He learns that Ahab has 70 sons (2 Kings 10:1), and issues a declaration of war against the surviving rulers of the northern kingdom. "Fight for your master's house!" they were challenged (v. 3).

But the elders of Jezreel feel incompetent to match the bold and skilful Jehu. "We are thy servants, and will do all that thou shalt bid us", they reply (v. 5). Jehu writes the terms of capitulation in a letter to them saying, in effect, "If you are mine, I want those heads of your master's sons. Bring them with you to Jezreel by tomorrow this time". They do so, placing them in two heaps at the entering in of the gate.

Imagine the gruesome scene, and the fear engendered by Jehu's ominous comment:

**"Know now that there shall fall unto the earth *nothing* of the word of Yahweh, which Yahweh spake concerning the house of Ahab: for Yahweh hath done that which He spake by His servant, Elijah. So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinfolks, and his priests, until he left him none remaining."**

Even this does not conclude the matter. Jehu departs for Samaria. He reaches the shearing house in the way, and meets (mg. *found*) the brethren of Ahaziah, King of Judah (2 Kings 10:12). He despatches them ruthlessly, so that none are left alive.

### Jehu and Jehonadab

Jehu as a man chosen for the task — gave himself to doing it conscientiously, efficiently, to the latter.

Departing, he "lights on (mg. *finds*) Jehonadab the son of Rechab coming to meet him. "Is thine heart right as my heart is with thy heart?" he asks Jehonadab answers "It is." Jehu takes him up into his chariot, inviting him to "Come with me and *see my zeal for Yahweh*". Arriving at Samaria he slays all that remains unto Ahab, and so fulfils "the sayings of Yahweh which he spake to Elijah" (v. 17).

The house of Ahab has been exterminated, but Jehu's work is not yet complete. The religion supported by Ahab is to be eradicated as well. Jehu gathers all the people together, and proclaims: "*Ahab served Baal* a little; but Jehu shall serve him much".

All the worshippers of Baal are called together into the house of Baal and are given vestments (v.

22). Care is exercised that no worshipper of Yahweh is present; the Temple is packed with Baalites. When all is ready Jehu issues a solemn command to his bodyguard: "If any of the men whom I brought into your hands *escape*, he that letteth him go, his life shall be for the life of him!" (v. 24). His bodyguard knows better than to ignore such a warning from so dedicated and ruthless a man. The record simply states: "Thus Jehu destroyed Baal out of Israel" (v. 28).

### Jehu As A Type

Jehu was a type of Christ. Like Jehu, the Lord Jesus Christ will make war against the enemies of Yahweh. He will root out all false worshippers and all false religion as well as *their sympathizers in heart!* None will be spared.

When Jehu made war against the enemies of Yahweh, all his enemies feared! And so it will be with the enemies of Christ when he goes forth to battle! The Lord will deal with the latter-day Ahabs and Jezebels, their detestable religion and their whole house including "their *dear children*". Indeed the salvation of the world depends upon the eradication of such.

The divine assessment of Jehu at this stage is stated in the words:

"And Yahweh said unto Jehu, Because thou hast done well in executing that which is right in Mine eyes, and hast done unto the house of Ahab according to all that was in Mine heart, thy children of the fourth generation shall sit on the throne of Israel."

Few people have earned words of commendation from Yahweh such as that!

### Jehu's Failure

But although Yahweh gave the throne of Israel unto Jehu and his sons unto the fourth generation because of the manner in which he performed the work appointed him, when it came to other important matters Jehu signally failed! The record states:

"Howbeit from the sins of Jeroboam the son of Nebat, who made Israel to sin, *Jehu departed not from after them*, to wit, the golden calves that were in Bethel and that were in Dan".

Again

"But Jehu took no heed to walk in the law of Yahweh Elohim of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin" (v. 31).

### Where Jehu Lacked

Jehu fulfilled the specific commission that was given to him but there were *foundation* weaknesses that he failed to correct. Such are the cause of a multitude of sins which must continue until the foundation is cleansed and strengthened. Reformation is ineffectual whilst the foundation remains weak; there will be no true repentance whilst the cause of sin is justified, perhaps on the grounds of expediency.

Before the time of Jezebel and Ahab, in the days of Jeroboam, the northern kingdom had rebelled, but this meant little to Jehu who received no specific commission to reverse the action then taken. In fact, he endorsed Jeroboam's policy. He:

"Took no heed to walk in the law of Yahweh Elohim of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin" (2 Kings 10:31).

With all his enthusiasm in fulfilling the commission given him of God, his own attitude towards

“putting away sin” by the sacrifice of himself was lacking. There was the matter of his own neglect of the Jerusalem service. . . the golden calves set up at Bethel. . . and so forth.

Where was his zeal of Yahweh now? Certainly not with all his heart. He was ready to literally shed the blood of Ahab, Jezebel, and the worshippers of Baal, and the seventy sons whose heads lay in two piles at the entering in of the gate; but he was not prepared to fully, if figuratively, give his blood (life in dedication) to Yahweh. There was an imbalance in Jehu’s offering, that mitigated against all his boasted zeal and enthusiasm for Yahweh.

### Warning

It is a lesson that needs to be considered by us in this time of probation as we prepare to be kings in the future. But how many of us are whole heartedly zealous? Or only “very zealous” for those things which occupy our specific attention? Is our zeal matched by our personal sacrifice in putting away our own sins by confessing and forsaking them, through the sacrifice of ourselves (Gal. 5:24)?

Sometimes our participation in ecclesial life can be like Jehu’s in Israel. We devote ourselves to a

particular aspect of activity and assume its responsibilities — *which is good!* But if our zeal for those things is at the expense of developing a Christlike character by purifying our lives as we have been commanded to do, we will be granted no royal charter in the future. Time figuratively stood still for Jehu as he was presented with one golden opportunity — a brief period of probation in eternity with a great privilege. He was zealous in performing that which gave him present advantage, but what of the future? He must appear before one who is more equipped to discern the thought and motives of the heart than was Jehonadab to whom he said: “Come with me, and see my zeal for Yahweh” (2 Kings 9:16). We may receive the congratulations and praise of our fellows today — will we receive it of the Lord tomorrow?

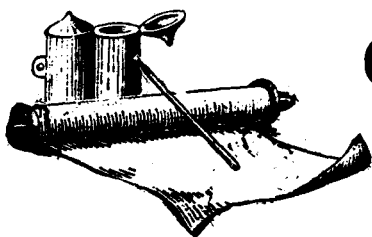
This is the time for self-examination, this is the day of salvation, of opportunity. Now before the Lord comes who will bring to light the hidden things of darkness. Tomorrow may be too late. Jehu is dead. So is the house of Ahab, and the worshippers of Baal. We are wise to consider their fate, to recognise our need, and to put our house in order, for eternal destiny is before us. A.C.N. (Stirling)

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### A Prayer

The Mighty One of Jacob grant that all who profess the truth may continue sound in the faith, unspoiled by the vain deceits of doctrine which are rife in the world; and having been baptismally washed in the blood of the Anointed, shed for the remission of sins, may they develop the fruits of the Spirit in all purity of mind and affectionate zeal to their own salvation and His everlasting praise. The God and Father of our Lord and Saviour Jesus Christ grant that when he returns whether that may be sooner or later, he may find all his servants waiting for their Lord, their lamps of truth carefully trimmed with the oil of the Spirit, and the loins of their walk and conversation begirt with the fine linen which is the righteousness of the saints. Amen!

— R.R.



# On Active Service

*It is with pleasure that I came upon this article written by our late Sister A. Coops of Adelaide, some fifty years ago. Although she now sleeps in the dust of the earth, awaiting the coming of her Lord, her words of wisdom and exhortation are very apt for the days in which we live. In her early days in the Truth, Sister Coops did housework for Sister Roberts — Bro. C. Wigzell.*

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## **The Pleasure Of Labour**

The greatest sign of love and loyalty we can show is active service. Many and varied are the activities among the body of believers and there are many willing workers whose love for God is shown by their labour. Yet, at the same time, there are many vacancies. There is so much to do in the service of the Master, so little time in which to do it.

There will be nothing stagnant about the spirit-filled worker, for it will be his delight to labour for his God. Indeed, such service will be to him as essential as daily food. He will be forever partaking of the water of life, and will thus be able to distribute to others the results of the energy derived from it.

Sad to say there are lazy Christians, who take all, and do nothing. It was truly said, "Some turn up their sleeves and work; while some turn up their noses" The latter kind lose all the value of the promises for never is there

a reward promised for the idle. We read "God shall wipe away all tears, and sorrow and crying shall be no more", for which we thank Him. But nowhere is it written that we should be thankful for a life of inactivity or a life of passive enjoyment, or of inert repose. We know that if accounted worthy, we shall be "equal unto the angels", who are ministering spirits sent forth to minister for those who are heirs of salvation (Heb. 1:14).

## **The Satisfaction of Labour**

Therefore, God's children *must* work. Work in itself is not a curse. Work was before the fall for God worked (Gen. 2:2), and set man the task of "dressing and keeping" the Garden (Gen. 2:15). Work also will be required after the restoration. However, it was made more difficult following the fall because of the state of mortality which then became man's lot. Under those conditions, compulsory idleness

would have been a sore punishment for man, and so God, in His infinite mercy designed not that man should be stagnate, but that work should be more severe, less productive.

Before the Fall, employment had not passed into toil, nor work into pain, but now, this side of the kingdom, it is "by the sweat of thy brow". Man's work now brings him weariness, disappointment, sorrow, and is sometimes fruitless. But we are not asked to call the curse a blessing. However, we are asked to bear our conditions meekly. Toil may be human, but work for the Father is divine. We must bear with the one, and love the other.

### **The Anticipation of Kingdom-Labour**

We will discover untold pleasure in looking ahead to the activities of the Kingdom Age. Then work will no longer be by the sweat of the brow; weariness and sadness of heart will no longer weigh us down. Once only do we read of God resting. This occurred after the creation when He dedicated the day of the Sabbath for man; and we are told to take heed, lest any of us should fail to enter into the *rest* that remaineth for the people of God. This Rest will be active, and not passive. It will constitute a complete rest from the works of sin, and of harmonious co-operation with God in the work of the Kingdom.

While a life of sanctification is essentially a life of activity, it is not mere activity for its own sake. For if God calls us to some definite work, it will not glorify His name if we mix with its occupa-

tions which are displeasing to Him. Work must be divinely controlled by the spirit of holiness, and it must be according to the Divine will. Our prayer must be "Lord hold Thou me in the place of Thine appointment". It is necessary in these evil days that we should be more and more established in the things of God, holding tenaciously to the word of Truth.

### **The Profit of Present-Labour**

We are here for a definite purpose. If we have to live in a poisonous atmosphere, with germs of wickedness and pollution all around us, what does it matter? We have wonderful armour, especially constructed for the children of God, which even the darts of the wicked cannot penetrate. For the ambassadors of Christ are shod with the Gospel shoes, are protected by the Breastplate of Righteousness, their Swords comprise the Word of God, and on their heads is the Helmet of Salvation.

The back is the only place this armour does not provide for. How significant! A good soldier will always face the foe; he will not look back, but will ever press onwards towards the prize of the *high calling* in Christ Jesus.

Do not let us say we have not a talent, therefore work is not expected for us. We all have at least one, and are expected to increase it. We call to mind the labourer to whom was given one talent, and who through sheer laziness carelessly laid it away and did not trade with it. Therefore it did not accumulate or produce anything. He was condemned.



God calls us to do work, sometimes in avenues we would never have taken of our own choice. This means that sometimes we have to defy convention and take a course which cuts clean across our ordinary paths of life, causing our neighbours to criticise us. Our best policy then, is to set our face determinedly ahead, resolved that we will do that which God requires of us, undeterred by inward shrinkings. Sometimes our

works are weighed by man, and often they are misunderstood and under-estimated. But we have to do with One who knows our works, and who never makes mistakes, for He searches the reins and the heart; He knows our ability and the circumstances under which we are placed, for He says, "Because thou hast kept My word, therefore I will keep thee in the hour of trial".

A.C.

### Comment

Contentment in labour is not in fashion these days. Dissatisfaction is rampant, and industrial disputes are common. In consequence, modern technique is being developed so as to rob man of the opportunity to work; and a Society based upon the Welfare State is prepared to pay people to be idle. This is opposed to the Divine will and purpose in creation. Paul laid down the principle that "if any would not work, neither should he eat", and he gave an outstanding example of his teaching: "Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you" (2 Thess. 3:8-10). To labour with God is to labour effectively and fruitfully. There is a joy and pleasure in so doing. Work, well and conscientiously done, brings its own happiness, even when it is in the field of normal endeavour. "The sleep of a labouring man is sweet, whether he eat little or much," declared Solomon (Ecc. 5:12). How greater is the satisfaction when the labour is in the service of the Truth. Official envelopes sent out on the Queen's business used to be marked by the letters *O. H. M. S.* (On her majesty's service), and at one time it was the custom of some brethren when writing to others on the truth, to likewise include the initials on the envelope, meaning of course, in the service of the King in heaven!! To give of our best to either an earthly or heavenly master is to serve the cause of truth: "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as menpleasers, but as the servants of Christ, doing the will of God from the heart" (Eph. 6:5-6). That is the challenge set workers in the Truth — Editor.

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"You know, I turn back to your ancient prophets in the O. T. and the signs foretelling Armageddon, and I find myself wondering if — if we're the generation that's going to see that come about. I don't know if you've noted any of those prophecies lately, but believe me, they certainly describe the times we're going through." — Pres. Reagan (USA) as reported in *The Jerusalem Post*.

# An Exhortation

*“Let no man despise thy youth; but be thou an example of the believers, in word, in living, in love, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine” — 1 Timothy 4:12-13.*

Show yourself in all respects, a model of good deeds,  
In teaching show integrity,  
And care for others' needs

Train yourself in Godliness and set your hopes above,  
And let no one despise your youth,  
Conduct yourself with love.

Fight the fight of faithfulness, content to trust in Him,  
In suffering, you must endure,  
The battle you must win.

Rightly divide the Word of Truth, to God present yourself  
A man who has no need for shame,  
In doctrine show good health.

But take yourself among from those who would discourage you,  
Be not involved in empty talk,  
Their sins, you must not do..

Conduct yourself with gentleness, correcting those who err,  
Make your example kindness,  
In all things be demure.

Preach the Word with urgency, remember time is short,  
The race will soon be over  
And the battle then be fought.

Then if, like Paul, you've faithfully endured to the end.  
A crown of righteousness for you,  
Your God, with Christ, shall send.

E.S. (NZ)



# LOGOS

Volume Fifty

# COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS  
NEAR AND FAR

## Pleasurable Labour

"I was thrilled to receive the book on Israel, for I was very disappointed when I had to cancel my participation in the tour. I still hope to go one day before the coming of the Lord, God willing. However the signs indicate that his coming is near. Brethren Thomas and Roberts were so sure Christ's return was around the corner in their days, yet God has seen fit to decree otherwise in order that there should be 'some better thing for us' (Heb. 11:40).

"Bro. Roberts' example is a great encouragement for young people. He helps to make the Truth live in our lives, and become 'doers of the Word, and not hearers only' as James exhorts. We have just completed a study of the Epistle of James in our Young People's Class, and at a Study Weekend. It is truly a practical epistle, full of exhortation and encouragement for these last days. I am at present marking my Bible on the Epistle before I forget most of what I have studied. Being in my 2nd year at Teacher's College, I am finding spare time very scarce, thought I find what I am learning at College is beneficial to me in Sunday School teaching. I have a class of 7 young children which I enjoy very much. It is lovely to see them respond to the stories, and pick up some

of the principles, even though they do not really understand all that they repeat. If these principles become engraved on their minds, they will motivate them to respond to the Word when they are older.

"Thank you again for the book you sent me." — J.D. (NSW).

*(We were very sorry you could not be with us on the tour; and remind you that there may be a further tour next year, God willing, Meanwhile, it is a pleasure to read a bright letter full of hope and of activity in the work of the Truth. We trust that your labours with the young children bear fruit in the age to come. Never be discouraged with your work in the Truth; Yahweh has promised a blessing if it is performed faithfully and in accordance with His directions. See Ecc. 11:1,6 — Ed.)*

## Appreciation

"Enclosed please find cheque for payment of *Logos* and *Expositor* and a little additional for extra expenses. Once again I thank all concerned for the work that is put into issuing your publications. They are much appreciated, and a pleasure to read. I believe *Logos* caters very well for the needs of today. May Yahweh continue to direct and strengthen you in all your endeavours in the service of the Truth until the Lord is here". — M.E. (WA).

*(Thank you for your encouragement. The work is not that of one or two, but a number of dedicated brethren and sisters without whose help it would lapse. We also like our readers to feel that they are part of this effort, and so share with us the responsibilities and labours of the Truth. — Ed.)*

## Back Volumes of Logos

"It has been our recent joy to have read back volumes of *Logos*, and we would like to obtain volumes 41-44 if possible; or any that you may have prior to volume 45. We also wish to express our thanks for the literature received, and which is calculated to set on fire the hearts of true believers, no matter how isolated they may be. In that regard, we need to redeem the time, and develop the oil so necessary in preparation of the coming of the Lord." — S.G. (WA).

*(We cannot supply you with bound "Logos" apart from Volumes 48,49, but maybe other readers can. In that case they can contact us and we will pass the information on to you — Ed.)*

## Help For Others

"Joyful greetings to our shared hope of the imminent return of the Lord. I apologise for a late payment of my yearly dues for *Logos*, and have enclosed \$20. Would you please use the balance to assist another brother's or sister's subscription dues if

## LOGOS

either cannot see a way to meet this amount in '84." — J.P. (NSW).

*(Your generosity is appreciated. And your donation can be well used. We forward "Logos" free to many in countries of the Third World where the recipients are unable to remit. The excess from your payment will be used accordingly — Ed.).*

### **Divorce and Remarriage Before Baptism**

"I enclose a copy of our book *The Lord Hateth Putting Away*. I am not sure that I can follow your reasoning concerning di-

vorce and remarriage before baptism, on the basis of taking a vow before God, and linking it to Joshua and his vow. Although I may well have a wrong understanding of this, Joshua was taken in by the Gibeonites, and it would seem that he did not seek the counsel of Yahweh rather than having a lack of knowledge. Certainly, in any marriage service of today we are all made aware that it is before God and should not be entered into lightly. Therefore I find it difficult to accept that ignorance or lack of knowledge is ac-

ceptable to God. As marriage was a creative act of God founded in Genesis are not all under this obligation? "Marriage is honourable to *all*" (Heb. 13:4). However, I would be hard pressed to offer a solution for someone seeking baptism in that state other than leaving it to their own conscience at the Table of the Lord. My main difficulty seems to be how does one repent at baptism, and yet continue in such a union?" — K.H. (U.K.).

*(Joshua made a vow with the Gibeonites in ignorance of their real iden-*

A spiritual profitable time was spent at the English Bible School around the Word of God. Photography by courtesy Bro. A. Knowles.



## LOGOS

tity, failing to ask counsel of God. I believe that one who divorces and remarries before baptism is in a similar state. They have not deliberately flouted God's law because they are in ignorance of it; and they have bound themselves with a vow, that is as binding as was that made by Joshua with the Gibeonites. Paul taught: "Let every man abide in the same calling wherein he was called" (1 Cor. 7:20), an instruction given in a chapter dealing specifically with marriage. A couple coming to a knowledge of the Truth in a state of remarriage, may recognise that such is contrary to the requirements of God, but having been called of

God whilst in such a state, and being bound by a vow that is Divinely made binding is in duty bound to maintain that relationship. I feel that to demand that they separate is contrary to the teaching of Paul, and the demand of Scripture that vows be honoured.

Notice that Joshua's vow with the Gibeonites was not in accordance with God's will, and in fact, violated His explicit instructions to Israel. However, apparently the solemnity of a vow took precedence over even that fact. Therefore, when God calls one to the Truth in the marriage state as described by you, we can only accept them in that state, leaving it

to Christ to decide issues, recognise motives and administer justice with mercy at the Judgment Seat. To do otherwise is to cause incalculable harm, and impose problems on families that are quite beyond their ability to bear. For example, what is to happen to the children of such a marriage if you demand that they separate? And if God "hateth putting away" as He surely does, should we demand that a couple separate whom He has called to the Truth? I do not see where Scripture demands this. The case is entirely different when married couples in the Truth are involved.

— Ed.).



**Conversion Indeed!**

"Thank you for your letter expressing your pleasure at my immersion. After living in the world for over fifty years, raising seven children, and never owning or reading the Bible, you can imagine my joy at being drawn from that state by the grace of God, and my utter amazement at what the Bible teaches. After being introduced to the Truth, and guided to the Christadelphian Ecclesia, a great burden was lifted from my shoulders. No longer do I panic over dying without hope; no longer do I worry how to survive a nuclear war! The promise and hope manifested in the Lord Jesus Christ was at first almost unbelievable to me. Now I pray that I, as well as others, may do all to the glory of God, and be ever watchful and patient for that great and glorious day when the Lord Jesus will return. May he continue to draw people from the world that they, too, may share the joy in understanding the promises made by God even unto Abraham and David." — G.F. (NZ).

*(We share your joy. What a glorious inheritance you can now pass on to your children as they, too, can be educated in the principles of the Truth, and so be more closely drawn to both you and Almighty God. Truly He is good to us, in spite of all the troubles we may experience as we await the coming of the Lord — Ed.).*

**A Timely Tribute**

As noted in our opening number this volume of

Logos marks a Jubilee of effort. On that theme, we deeply appreciate the following tribute composed for the occasion by a reader in Great Britain, who particularly requests that it be published.

A Jubilee! — how wonderful  
that this has come about!  
Full fifty years of witnessing,  
come year in and year out.  
It's right that we should praise the Lord,  
— give thanks with joy, and sing  
To know that after all these years  
— the work's still in full swing!

Congratulations be to those  
to whom its rightly due;  
Who for this lengthy stretch of time,  
have to its cause been true.  
It's right that we should honour them,  
— as Paul in time past wrote\*;  
To hold all such in high esteem:  
we do by common vote.

Perce Mansfield's Editorial  
(October 'Logos' Mag.)  
Made thrilling reading, all agree  
— no hint of pride, no lag;  
But thanking God for mercies shown,  
— through all those long past years;  
In boldly standing for the Truth,

\* See Phil. 2:29, A.V. margin.  
*("Fears" — v. 3 can also be alternated with "tears" — Ed.).*

— if yet, sometimes, with fears.

I'm surely not alone in this,

— my words, they speak for all,  
To pray our much-loved Editor

— (responding to the call)  
May be from heaven, richly blessed,  
at this great point of time,  
And may it be his great reward,  
— to enter Life, sublime

C.W. (U.K.)

**A Convert From The Russian Orthodox Church**

"Last April, we witnessed the baptism of Bro. F.C. He was previously a member of an offshoot of the Russian Orthodox Church, and since he has shown an interest in Christadelphian teaching, has been ostracised by his parents. Since his baptism, however, he has now a greater family with a Father who cares for his every need." — C.T. (NZ).

*(The Russian Orthodox Church is similar to the Greek Orthodox Church. It is significant that Moscow was once known as the Third Rome, Constantinople being the Second. When Islam became the religion of Constantinople headquarters of the Greek Orthodox were transferred to Moscow with the result already mentioned. How clear and practical and altogether more satisfying is the glorious light of Truth than all the mists of darkness made up of the various sections of the Apostasy. — Ed.).*



# The Miracle of Modern Israel

*"The New Covenant being made with the house of Judah, the kingdom is established. Not, however, to its full extent. It is but the kingdom in its small beginning, as when David reigned in Hebron over Judah only. The Lord Jesus, as King of Judah, will have to bring the ten tribes and the nations generally to acknowledge him as King of Israel and Lord of the whole earth. What would the reader think of the little kingdom of Greece undertaking to subdue the whole world? Yet when the Lord appears in his little kingdom of Judea, he will undertake to deliver every Israelite in bondage, establish David's kingdom to its full extent, overturn all kingdoms and dominions among the Gentiles, abolish all their superstitions, enlighten them in the truth, and bring them to submit to him joyfully as their lawgiver, high priest, and king. He will begin this mighty enterprise with Judah; for 'He hath made them as His goodly horse in the battle. And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the Lord is with them, and the riders on horses shall be confounded' (Zech. 10:3-5). 'And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God. In that day,' saith the Lord, 'I will make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left' (Zech. 12:5,6)". — Elpis Israel pg. 448.*

## Modern Israel's Significance

Hardly a day passes without Israel being mentioned in the newspapers. Diminutive in size, it receives a major share of media attention because of its strategic importance. The whole world appears to recognise that international peace is bound up with the destiny of this tiny nation. However, few realise the true significance of Israel and its destiny. Brother Thomas in *Elpis Israel* intimates it when he writes:

**"There are two stages in the restoration of the Jews, the first is before the battle of Armageddon; and the second after it; but both are pre-millennial. God has said, 'I will save the tents of Judah first'." (page 441).**

Israel today constitutes the basis

whereby the Kingdom of God will be set up upon the earth! And at least one third of the present population will be citizens of the reconstructed nation under Christ their King (Zech. 13:7-9).

Today, however, Israelis are becoming uncertain of their future. *Time* magazine reports:

**"There is disquiet, a nagging sense that somehow the country has lost its way, that its Biblical promise to be a 'light to the nations' has dimmed. The recurrent theme is that a nation born of ideals has, in its attempt to survive and flourish, lost its grip on the destiny that made it special; that Israel has become just another nation, flawed and fallible."**

## Always A Significant Nation

From the earliest times Israelites

have been internationally involved politically. Having left Canaan as a family group to reside in Egypt, it is recorded, they "were fruitful and increased abundantly, and multiplied, and waxed exceedingly mighty" (Exod. 1:7). This stirred up the antagonism of the existing Egyptian administration which watched the Hebrew expansion with alarm. They said, "Come on, let us deal wisely with them; lest they multiply, and it come to pass that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land" (Exod. 1:16).

Divine intervention, however, forced Egypt to release Israel, and the people were brought to Sinai where they were formally constituted a nation. God told them through Moses:

**"If ye will obey My voice indeed, and keep My covenant; then ye shall be a peculiar treasure unto Me above all people, for all the earth is Mine: And ye shall be unto Me a Kingdom of priests and an holy nation" (Exod. 19:5-6).**

Writing some centuries later, King David expressed gratitude for the divine favour shown Israel:

**"What one nation in the earth is like Thy people, even like Israel, whom God went to redeem for a people to Himself, and to make Him a name, and to do for you great things and terrible, for Thy land, before Thy people, which Thou redeemest to Thee from Egypt, from the nations and their gods. For Thou hast confirmed to Thyself Thy people Israel to be a people unto Thee for ever: and Thou, Yahweh, art become their God" (2 Sam. 7:23-24).\***

Having left Sinai as a "holy na-

tion", the people constantly complained and murmured until, finally, they rejected God's plan to bring them into Canaan. They were condemned to remain in the wilderness until death claimed the rebels among them. God declared:

**"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" or destiny (Deut. 32:28-29).**

They entered Canaan through the intervention of Divine power, but their loyalty to God soon began to wax and wane as before. God raised Judges up to administer the Kingdom because "in those days there was no King in Israel, but every man did that which was right in his own eyes" (Judg. 17:6). At last, towards the end of this epoch, the elders of Israel requested of Samuel that he "make them a King to judge them like all the other nations" (1 Sam. 8:5). God's response to him was: "they have not rejected thee, but they have rejected Me, that I should not reign over them" (v. 7).

### The Monarchy

The initial experiment of an earthly monarch ended sadly with the ignoble death of Saul, their "first" king (1 Sam. 31:3-6). But David, the second king, "a man after God's own heart" (1 Sam. 13:14) recognised the privileges of his status, and the holiness it demanded as spiritual leader of Yahweh's nation (cp. Psa. 93:1-2). His faithfulness was rewarded with the promise: "there will not fail thee a man to sit on the throne of Israel" (1

\* This important statement identifies the Israel of the future to be the same nation as was redeemed from Egypt, to the embarrassment of those denominations such as *Jehovah's Witnesses* and *Seventh Day Adventists* that claim that God has no further purpose with the nation of the past. Consider the words of Jeremiah 33:24 which can justly be urged against such theories: "Considerest thou not what this people have spoken saying, These two families which Yahweh hath chosen, He hath even cast them off? thus they have despised My people, that they should be no more a nation before them" (Jer. 33:24). Yahweh states that if any can interfere with His covenant with the sun and moon, they may have the ability to prevent the fulfilment of His irrevocable covenant with Abraham and David to restore the ancient kingdom in its full glory. The presence of Israel in the land today witnesses against the teaching of these false denominations.



Kings 2:4). This guaranteed a sure dynasty of kings to ascend David's throne. Some were wicked, and few matched David. The last, was divinely described as "thou wicked and profane prince of Israel" (Ezek. 21:25-27). Zedekiah lost the throne when the Babylonians overran the land. God allowed Israel to be carried into captivity where they again became a nation of slaves.

Seventy years later, under Persian supervision, they were allowed to return and re-establish their nation with Persian appointed Jewish governors. Since then, only on rare occasions and that for short periods, have Israelites enjoyed independence. God granted the first during the Maccabean epoch when he helped them with "a little help" (Dan. 7:34). But this was soon lost when the Romans became dominant, eventually scattering Israel amongst the nations whom originally they wanted to mimic. Since then their wanderings and their persecutions have become proverbial (Deut. 28:37).

### The Restoration

Despite the nation's backsliding, God remained faithful to His promise. At a time of apostasy He declared through Jeremiah:

**"For I am with thee, 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; but I will correct thee in measure, and will not leave thee altogether unpunished" (Jer. 30:11).**

To the nations He declared by the same prophet:

**"Hear ye the word of Yahweh, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him and keep him, as a shepherd does his flock (31:10).**

History has testified to the truth of these words. Nations have come and gone, some with policy designed to

destroy Israel; but against all odds of human reasoning, Israel has revived as a nation, vindicating God's word.

We cannot overstress the importance of this. Israel as a nation again in the earth, not only witnesses to the truth of the Bible, but also vindicates Bro. Thomas' exposition of Bible prophecy, and underlines the urgency of the times in which we live. Modern Israel is more than a Jewish foothold in the Middle East, it is a movement destined to have worldwide repercussions, involving our personal destinies. To the Brotherhood it proclaims in clear and certain terms that Christ's return is near at hand.

However, the modern Israeli is today in a quandary. As *Time Magazine* reports:

**"Paradoxically, Israel is physically more secure than ever: of its four Arab neighbours, only Syria is a military menace. Yet that has not translated into psychological security."**

Currently Israel has an inflation rate of about 400%† This is causing people to spend their money because saving it immediately reduces its value. They earn wages "to put in a bag with holes" says Haggai (1:6) who lived in similar times. One author expressed this uncertainty of Israel's future, when "he plaintively asked in his book *In the Land of Israel*: What will become of us? What can be done?"

The results of the recent elections are dramatic, and provide some answer to these questions. Because of economic and other pressures in recent months, most nations involved in elections have tended to favour the left, New Zealand being an example. That has not been so with Israel in spite of its heavy inflation, and the tension of hostile forces on its eastern and northern borders. In fact the Is-

† We must not be led astray by the inflation rate of the Israeli economy. It is Government controlled, and designed to induce spending on the part of the community. Visitors to the land see little evidence of want; in fact, in terms of real prosperity, the country seems better off today than at any time since its formation in 1948.

raeli elections have indicated an endorsement of Begin's policies, and certainly show that the people are not prepared to give up the West Bank settlements, nor the advantages gained in the Galilee area by occupying southern Lebanon. Whatever the Labour party might do, and whatever Government ultimately takes control in view of the indecisive strength of the two major parties, Israel's confidence is evident, and is a remarkable sign of the times.

Nations such as Jordan and Saudi Arabia will need to consider this in the light of the continuing and increasing pressure of Russia upon the lands further north. Prophecy shows that at the time of the descent of the King of the North into the "glorious land" (Dan. 11:40-45), Israel will be "at rest" and "dwelling confidently", and that the powers east of the Jordan will be pro-west in attitude. Surely the results of the recent elections clearly reveal one indisputable fact: that Israel is confident of its ability to handle any hostile act on the part of the Arab powers on its borders. Nations such as Jordan and Saudi Arabia, as well as the P.L.O. must recognise in the election results that Israel is a stubborn fact of reality, and their policies must change to recognise that it is there to stay.

### Our Attitude

As Christadelphians we have the great privilege of understanding the significance of these developments. Israel is fast approaching "the time of Jacob's trouble" when Yahweh will break the yoke of the nations from off Israel's neck and "strangers shall no more serve themselves" of them (Jer. 30:7-8). This is the "eventide of trouble" when the nations will "make a rushing like the rushing of mighty waters" (Isa. 17:12-14).

However Israel shall be saved out of these troubles as the prophets testify and Bro. Thomas wrote:

"The Lord Jesus Christ at his appearing in his Kingdom finds Judah inhabiting the land. Not all the Jews, but a goodly number of them. Having gained the victory of Armageddon, he convenes the elders of the people, which as their deliverer he has a right to do. Thus, 'they look upon him whom they have pierced', 'and one shall say unto him, What are these wounds in thy hands? Then he shall answer, Those with which I was wounded in the house of my friends.' The effect of this information upon the people is to cause a national lamentation. They will then discover that he to whom they owe their deliverance from Gog, is Jesus of Nazareth, whom their fathers crucified. They will therefore 'mourn for him, as one that is in bitterness for his first-born. In that day, there will be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddo'. Two-thirds of the people will have been cut off by the war against Gog, and the third which survives will have passed through a fiery ordeal. It will have been a refining process in which they will have been refined like silver, and tried as gold is tried. Thus prepared 'a spirit of grace and supplications' will be poured upon them, and they will call on the name of the Lord, and He will hear them, and open for them a fountain for sin and for uncleanness. He will say, 'It is My people: and they shall say, The Lord (even Jesus) is my God'. Thus will Judah be grafted again into their own olive, and brought to acknowledge Jesus as King of the Jews, and to confess that 'he is Lord, to the glory of God the Father'."

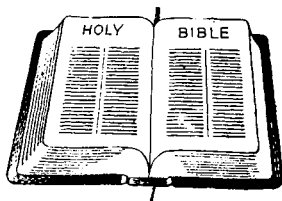
Let us heed the warning of the Lord in Luke 21:29-36.

*"Behold the fig tree and all the trees. When they now shoot forth, ye see and know of your own selves that summer is nigh at hand. So likewise ye, when ye see these things come to pass know ye that the Kingdom of God is nigh at hand . . . And take heed . . . Watch ye therefore and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."*

Even so come, Lord Jesus (Rev. 22).

W.J.M. (Woodville)

# The Object of Prophecy



*"We have also the prophetic word more sure, to which ye do well to take heed as unto a light that shineth in a dark place until its day dawn, and a light-bearer arise in your hearts." — (2 Peter 1:19-21; 3:17).*

## The Radiant Light Of Prophecy

These are "wholesome words", and the literal rendering of the original. The prophetic word is sure, and the things Peter, James, and John had witnessed on the Mount of Transfiguration confirmed it or made it surer. Thus made doubly sure, it became a *shining light*, not a feeble, invisible light, such as pure hydrogen burning in day brightness, but a light blazing as the sun in a place otherwise dark, dark as Egyptian night with blackness.

We need not wonder at the sure prophetic word being radiant with brightness; for Yahweh who gave it is light, the Light of the Universe, "in whom is no darkness at all." It is "a light that shineth in a dark place." The heart of man is this dark place. The word *auchmeres* signifies not only *dark*, but "squalid and filthy." This is a man's mental and moral condition, squalid, filthy, and dark by nature — a condition before God, if not in the estimation of his fellow-men, in which he continues hopelessly until the sure word, termed by Paul, "*the light of the glorious gospel of Christ, shines into him*" (2 Cor. 4:4).

Consider the savage, the semi-barbarian, and the "civilised" man. Not to go beyond "Christendom" for examples, contemplate the man of letters, philosophy, politics, and "religion," not to mention the thoughtless multitude, whose minds embrace no other topics than such as arise spontaneously from their "fleshly lusts that war against the soul". Converse with these several classes of mankind upon "Moses and the prophets", the apostolic testimony, the mission of the Messiah, the future of nations, the destiny of the earth and man upon it, etc. and you will find that "darkness covers the earth, and gross darkness the people"; and as the necessary consequence of this universal ignorance, or blindness of heart to the sure prophetic word, their works are evil and that continually.

Now to this sure prophetic word or glorious gospel light (for the gospel is still almost wholly a matter of prophecy) the apostle says, "ye do well to take heed to it". Surely he is an authority in the case, and one whose exhortation should be respectfully entertained. Would he tell us to take heed to the sure prophetic word if

it were unintelligible? Can we take heed to a thing we do not and cannot understand? *Prosechontes*, rendered giving or taking heed, signifies *having in addition to*. This is its derivative signification, and imports that we should have the sure word of prophecy added to our mind; but can this addition be accomplished unless we apply our minds to the word or give heed to it? And what would be the use of studying it if it were essentially enigmatical and insusceptible of rational interpretation? On the contrary, we conclude from the terms of the apostle's exhortation, that it is clear, worthy of diligent study, reasonable, and improving.

### The Coming Day

But Peter's exhortation was not confined to his contemporaries. What he said to them he says to us. You do well to give heed to it "until its day dawn". The common version has it, "until the day dawn"; but this is not the translation of *heos ou hemera diaugasee*. *Ou* is the relative to its antecedent *luckno*, which is synonymous with "the Word" — *ou hemera*, whose day; that is, the light's day, or the Word's day — the Day testified of in the light-imparting word of prophecy, in which God will rule the world in righteousness by Jesus Christ, whom he raised up from the dead for that very purpose (Acts 17:31). This is the day spoken of by Moses and the prophets: "the acceptable year of the Lord", the year-day or age to come, of a thousand years' duration (which with the Lord are but as one day, says Peter — 2

Peter 3:8), "the rest which remains for the people of God" — the day when His King shall come in his kingdom and glory: this is the day (Ezek. 39:8) which succeeds "to-day", coeval with the Gentile governments; the gospel-day when Christ shall sit upon his Father's throne in Zion, and "govern the nations upon earth" (Psalm 67:4; 22:27-28). This day has not yet dawned. We are in "the evening time of today", when it shall be light (Heb. 3:13; 4:7; Luke 23:43; Zech. 14:7).

We are of "today", which is "a cloudy and dark day" — a day of ignorance, superstition, and foolishness; but when *tomorrow* comes, the day after "to-day", these things will be abolished to the ends of the earth, and we shall no more need the prophetic word to give us light. But till then, the "heirs of the kingdom" can no more do without the shining light of prophecy, than mankind can do without the shining brightness of the firmament. Blot out the light of heaven, and confusion and death would soon pervade the world. The "children of the day" (1 Thess. 5:5) must have daylight, or they would become sickly, and pine away, and die. They respond to the apostle's exhortation, and apply their minds to the sure prophetic word, that in keeping their mind actively engaged upon it, a *light-bearer* may spring up in their hearts, making their paths "as the shining light, that shineth more and more unto the perfect day". The way of the wicked is not so. It is darkness, and "they know not at what they stumble" (Prov. 4:18,19).

### The Certainty of Prophecy

We remark, in conclusion, that prophecy is so intelligible that those who take heed, or apply their minds to it, can tell assuredly what shall come to pass before it happens. This was the case with those to whom Peter wrote. After writing about the coming of the Lord to slay his murderers, and to burn up the city (his second *coming*, not his second *appearing* at his third coming) in which he discoursed also of the passing-away of the heavens and the earth, constituted by the old Mosaic covenant then in existence, but since vanished away — he concludes by saying to them, "*seeing ye know these things before*, beware, etc." They knew what was coming upon Jerusalem and the State; for they were observant of the signs of the times given by the Lord in his prophecy on Mount Olivet. Their presence enabled them to eschew "the error of the wicked," who scoffed at the idea of the Lord's coming to punish his enemies. It enabled them to be steadfast; and at length to escape

"the judgment and fiery indignation which devoured the adversaries."

To deny that we can know beforehand what is to come to pass, is to affirm that we cannot understand the gospel; for the gospel is glad tidings of what is to be to all nations and to all saints. It is the report of good things promised. A promise is a prediction, and a prediction is prophecy. The gospel is a great prophecy of what God intends to do; and they who intelligently believe it, know beforehand what is to be done. The little that has been fulfilled in Jesus is an assurance to the believer that what remains will certainly be accomplished. He foresees the crushing-down of the thrones, the abolition of all kingdoms, empires, and republics, the setting up of a divine kingdom in Israel's land, the blessedness of all nations under the government of Messiah and his brethren, and the will of God done on the earth as it is in heaven; with many more great and glorious things too numerous to mention at the present time. — J. Thomas

### THE NEW SONG (Rev. 14:1-3)

The song the redeemed will sing on Zion is recorded in Rev. 5:9,10, and is sung in the presence of the holy angels.

Never will such an extraordinary choir have delighted so magnificent and dignified an assembly on the earth before. The birth of David's son was celebrated by the acclamation of a multitude of the heavenly host praising the Deity, and saying, "Glory to the Deity in the highest, over the earth peace, and good will towards men." Glorious, however, as this announcement was, the listeners to it were only a few simple shepherds; but in the approaching musical festival on Mount Zion, the performers will not be less than 144,000 immortals; who, like the Imperial President of the Festival, were once dead, but then are living for the aeons; while the listening and delighted audience, marshalled and convened by the King of Glory, themselves illustrious and immortal, number "ten thousand times ten thousand and thousands of thousands" (ch. 5:11). How gratified they will be in beholding the Royal Child, whose birth they celebrated over eighteen centuries before, enthroned by the Eternal Power, according to the words of Gabriel, on his father David's seat; and instead of a vile clamor for his crucifixion, in the very place where he was condemned and put to death, songs of thanksgiving and praise, ascending in immortal strains to the Deity, from the innumerable multitude of the redeemed. — J. Thomas

# “From The Beginning”



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*In 2 Thess. 2:13 Paul wrote that the saints to whom he sent his epistle had been “from the beginning chosen to salvation, through sanctification of the Spirit and belief of the truth”. What “beginning” is meant?*

## Various Beginnings

The Bible refers to several beginnings, and care must be exercised that they be not confounded. There are: 1. The beginning of Creation (Gen. 1:1; Matt. 19:4); 2. The beginning of the Gospel as preached by the Apostles (Luke 24:47; Acts 11:15); 3. The beginning of the new creation of which Christ is the first (Col. 1:18; Rev. 3:14); 4. The beginning of the new life for believers which commences at their conversion (2 Pet. 2:20; 1 John 2:7,24; 3:11; 2 John 5).

Concerning this last beginning, the Apostle wrote:

**“I write no new commandment unto you, but an old commandment which ye have had from the beginning. The old commandments is the word which ye have heard from the beginning” (1 John 2:7).**

That they should love one another was “the message” they had “heard from the beginning” (1 John 3:11). What beginning is referred to here? Certainly not the beginning of eternity; for eternity has no beginning. Surely no reference is made to the beginning of Creation, the beginning of Time, or to any period prior to their birth; for this that they

heard, “they heard from the beginning”.

Nor can it mean the beginning of the Gospel proclaimed at Jerusalem, for they had not heard the gospel until years subsequent to Pentecost. When, then, was this beginning? It would appear that it was when they began a new life in Christ; when they “put on Christ” in baptism, and rose to walk in “newness of life” (Rom. 6:4); it was then, and in that way that they became “new creatures” (2 Cor. 5:17), began a new life, and were constituted members of the new creation of which Christ is the “first” (Rev. 1:17). From this beginning they had “heard” the fundamental Gospel “message”; had the “old commandment”, and knew God.

And to this “beginning” Paul refers in 2 Thess. 2:13.

## The Means of Salvation

When Paul taught that persons were saved “through faith” (Eph. 2:8), he did not mean that they were saved before they had faith, but that faith was the channel through which salvation would come. In the reference before us,

Paul taught that persons are "chosen to salvation"; in other words, that is the purpose of the call they receive; but the means whereby it will be attained is through "sanctification of the spirit and belief of the truth". It is impossible that the election can antedate the "belief of the truth" by which it is effected. The term "sanctification" in the context used by Paul signifies to be separated for divine use. The Truth is the sanctifying medium (John 17:17), for through it the believer is "begotten" "with the word of truth" (James 1:18), the "incorruptible word of God, which liveth and abideth for ever" (1 Pet. 1:23).

The "beginning", therefore, is the separation that takes place at baptism, the object being salvation. The means whereby this is accomplished is through sanctification of the Spirit, and belief of the truth. In this verse, the Spirit relates to the Spirit-word: "The words I speak they are spirit", the Lord declared (John 6:63; Eph.

6:17), and John adds that "the Spirit is the Truth" (1 John 5:6). When a person is "led of the Spirit" he will reveal in action the principles of Christ (Gal. 5:16-18), and this will ensure the salvation to which he is called. For the word "belief" in its Greek form, denotes more than mere academic knowledge, even the conviction that comes therefrom, and which is related to faith (Heb. 11:1).

That knowledge comprises the seed that germinates to baptism; but the full manifestation of the birth of the spirit awaits the coming of the Lord, who shall "change our vile body that it may be fashioned like unto his glorious body" (Phil. 3:21). Then, as he was "declared to be the Son of God with power . . . by the resurrection from the dead" (Rom. 1:4), so will also those who are truly "in him". They will be sons of God with power, and their complete salvation will have come.

B.M. (USA).

### Prophecy Fulfilling

In terms of manpower, Syria's army is now on par with the Israeli Defence Forces, and the Moscow-to-Damascus arms pipeline is operating at an unprecedented rate, Defence Minister Moshe Arens said recently. He claimed: "We are spending 25% of our gross international product on defence, which is probably a world record. Yet, this will continue because we must keep pace with the arms buildup in the Arab states; but only the rich ones, like Saudi Arabia and Kuwait, but also the less affluent ones — Syria and Jordan. Soviet armaments are being delivered to Syria in record quantities. Therefore, we must continue allocating a quarter, or even a third, of our GNP for security purposes. And we must do so even if it requires cutting back on such vital needs as housing, education and health care. Defence spending, after all, is for the sake of life itself."

This is surely a vindication of Joel's words: "Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye nations, and gather yourselves together round about . . ." (Joel 3:10-11). Syria prepares for war, but consider the ominous prophetic words of Isaiah 17:1.

# A Nurture Program For New Brethren & Sisters



## Introduction

The following program is suggested for all new brethren and sisters. Having been baptised into the wonderful family of Yahweh's household, the proselyte is viewed as a "babe in Christ"; one who has just been "born from above" and is now a "new creature" beginning a new life. Such a person begins to grow on "the milk of the Word" and must be nurtured under the protective and guiding care of older brethren and sisters until able to digest the "meat".

Before long, new brethren and sisters will begin to encounter a number of problems. New pressures may need to be faced in the world; conflict and opposition at work or school; pressures to conform to the world and its harmful value system. The new brother and sisters may also face new family pressures — particularly those who are the first (and may be the only) members of a family baptised. Ecclesial and personality conflicts are also sure to occur in the early life of the new brother and sister. They must learn *what* to expect and *how* to cope with and handle such unpleasant realities of our very human society. And above all this, the new Believer will have to learn to cope with his or her own weaknesses in the flesh, particularly when the initial excitement of the newly found "pearl" begins to wain.

This need for nurturing is also as relevant to the young person whose parents are in the Truth, as it is to the proselyte coming in from outside our community.

## The Teaching Plan

The administration of this nurture program is of course the responsibility of all the ecclesia but the arranging brethren are usually entrusted to ensure that such a scheme is effectively carried out for the benefit of all new brethren and sisters. The position of the A.B.'s committee

most suited for co-ordinating such a program is that of the welfare brother though, it is understood, he may not be able to handle the instruction of all new brethren and sisters. But it would be his responsibility to ensure that such further instruction does take place. In many cases the brother responsible for teaching and preparing the candidate for baptism will probably be able to continue instruction beyond the "waters of separation". This is certainly preferable when it can be arranged but it is also an advantage in a large ecclesia to employ some less extended members who would be unlikely to be involved in initial instruction work. The frequency and regularity of meetings between the spiritual mentor and the proselyte is obviously subject to negotiation, but it is desirable that such meetings be no more than two weeks apart.

## The Program

*Reading* The proselyte should be encouraged to undertake an active reading program. This should be encouraged on a regular basis — reading a little each day as a daily schedule permits. If it has not already been "consumed", *Elpis Israel* should be on the top of the list. Some assistance may need to be given in the reading of this work to help the reader to become used to the style and language appreciation of Bro. Thomas. An appreciation of the style and content of *Elpis Israel* also serves as an introduction to the reading of *Eureka* and *Phanerosis* etc.

*Balance* in the dietary intake for the new brother or sister is most important. After reading *Elpis Israel*, *Nazareth Revisited* will introduce the reader to a basic New Testament theme of indispensable value. A selection of further works should also be recommended — again stressing balance — which will continue the reading program for some time to come.



The ecclesia should also consider making a complimentary initial subscription to one or two Christadelphian magazines for the new brother or sister in order to encourage further reading and study and community awareness within our fellowship.

### Bible Study/markings

The new ecclesial member will probably have received during the period of instruction some basic introduction to Bible study aids: Concordances, dictionaries, encyclopedias, Bible Atlases and Handbooks, Lexicons, interlinear texts, other translations etc. Further instruction in the use of these valuable tools, now so readily available at very reasonable cost, will greatly assist the new brother or sister in creating their own resourcefulness to become Bible Students. It will, however, be some time before the new member is able to launch confidently into some original research. For this reason our very considerable collection of Christadelphian study aids in verse-by-verse expositions, charts, diagrams, Bible inserts etc. should be brought-on-side to help deepen roots in the Word of Salvation. But all Bible study is of very limited value if the fruits of labour be entrusted to the memory of mortal minds. Our studies need to be recorded and the most logical place to do so in the margin of the very text we are studying. The valuable techniques of Bible marking in a Wide-margin Bible should be thoroughly explored. The spiritual mentor will be able to monitor the marking program at the regular meetings in order to resolve difficulties, make further recommendations and encourage the project.

In the choice of topics for study, the "Balanced diet" should again be considered. It is recommended that two Bible marking projects be carried out concurrently; alternating the projects during a week or two-weekly cycle. A possible program would be to go through Genesis and one of Paul's Epistles (e.g. Romans) using verse-by-verse commentaries as the basis of study.

Daily Bible readings should also not be forgotten. This sound habit will also serve to further familiarise the new brother or sister with the detailed contents of Yahweh's message — and bait the appetite to seek further understanding of its many rich treasures.

### The Christadelphian Society

Our 140 year-old movement is in many ways unique; and in others quite common. While being a community which has had scant reason to question its foundations of belief, the defense of such belief has led to a number of divisions in the past. Our new brother or sister should be aware of the deviances and extremes which led to groups being formed into different fellowships. There should be given some background to the early divisions of "Turneyism" (the "clean-flesh" heresy) and "Andrewism" (which took the opposite extreme) and the emergence of the Birmingham Amended Statement of Faith (BASF) as expressive of the doctrinal position of "Central fellowship". Other fellowships such as the Berean, Dawn, Old Paths, etc. should also be discussed along with the 1958 re-union movement which led to the Australian Unity Agreement.

A knowledge of our World-wide movement will give the new brother or sister a keen awareness of the community they have joined. It will also help them when talking to others about the Truth, particularly when the conversant makes critical comments upon Christadelphians. Our views, for instance, on the matter of Military Service or Voting is an historically attested position where the view of governments in other places at other times is an important factor.

The proselyte should, however, have a sympathetic understanding of the necessity for sound ecclesial organization. Humans without social organization and constraint produce little fruitful output and an abundance of unfruitful conflict. Brother Roberts early saw the need for such organization and published his excellent counsel in *Guide to the Formation and Conduct of Christadelphian Ecclesias*. Most Ecclesial constitutions, incorporate reference to "the Ecclesial Guide", as it is called, in matters of procedure and decorum to provide an equitable method of dealing with disputes where the rule of Christ, "do unto others as you would have them do unto you", is the foundation of protocol. A careful consideration of this valuable "Guide" will prove most beneficial to the proselyte.

### Conclusion

This Nurture Program is not intended to be a definitive approach to a problem. It is a suggested *guide-line* incorporating what is believed to be the major areas of con-

cern and education for the new brother or sister. If such a program is conscientiously executed by enthusiastic mentor and teachable student alike then a valuable foundation will be laid down for one's walk in the Truth. Not only will many potential problems be avoided or competently managed, but the new brother or sister will very early become a capable contributor to the ecclesial organism. We all need the help of one another, and the

more mutually experienced this help becomes the greater shall be the sharing of burdens and the enjoyment of brotherly love — as the beloved Apostle comments:

*“Be kindly affectioned one to another with brotherly love; in honour preferring one another . . . We then that are the able ought to bear the infirmities of the not-so-able, and not to please ourselves” — Romans 12:10.*

P.E.P. (Vic.)

We have other faculties besides the intellect, and into these must the truth penetrate with warming ray. It must penetrate and purify the whole man, and fire the heart as well as enlighten the head. The head and the heart are united, and “what God hath joined, let no man put asunder.” It is an ugly rupture of partnership when the head goes one way and the heart another.

R.R.

October 1983 to September 1984

## Index To Volume Fifty

### EDITORIALS

Jubilee Year .....	1
Sowing and Reaping .....	33
Co-operation .....	65
I Will Come Again .....	97
Probationary Trials .....	129
Anger .....	161
Ye See Your Calling Brethren ..	193
A Question For Readers .....	225
In the Land .....	257
I Will .....	289
Upon Whom the Ends of the World Are Come .....	321
Responsibilities in Preaching ....	353

Not My Will .....	293
A Freewill Offering .....	311
A Vision of Glory — In The Depth of the Night .....	339

### GOD MANIFEST IN THE FLESH (J. Thomas)

The Son of Man on the Cross & In Death .....	19
Jesus Anointed Came In The Flesh .....	21
The Spiritual Body .....	51
Jesus Overcame And Voluntary Obedience .....	51

### EXHORTATIONS

An Undeserved Reputation .....	27
What is Truth? .....	44
Seeking Perfect Holiness .....	101
Offences .....	165
A Man of God .....	202
Incense in Every Place .....	248

### WAR AND PEACE

1. The Origin, Effect & Purpose of War .....	125
2. Why Peace Societies Must Fail .....	139
3. War in O.T. Times .....	168
4. War & God's Servants Now .	198

5. War in the Latter Days .....	243
6. The War Against Christendom .....	262
7. The Dawn of Universal Peace .....	297

**ANSWERS TO QUESTIONS**

Returning From the Wedding ...	63
Could the Holy Spirit Operate Without Faith? .....	89
The Prince's Sons & Servants ...	92
Patriotism and the Truth .....	186
Was Mary Magdalene the "sinner" of Luke 7:39? .....	191
Is Polygamy Permissible? .....	218
The Exceptive Clause .....	247
"From the Beginning" .....	378

**"HELL IN THE BIBLE"**

The Truth About Hell .....	23
The Significance of Sheol .....	41
Sheol in the Book of Job .....	69
Sheol in the Psalms .....	121
Sheol in the writings of Solomon .....	153
Sheol in the book of Isaiah .....	183
Sheol in the Prophecies .....	216

**EXPOSITION**

Why Jesus — Yahshua — is called the Lamb of God .....	60
God and His Spirit in Relation to the Universe .....	73
If He commit Iniquity .....	179
The Kingdom of God is Within You .....	256, 275
The Feasts of Yahweh .....	307
Three Schemes for World Management .....	324

**THE WORLD IN RELATION TO PROPHECY**

Murder in the Sky .....	29
Jews In the News .....	96
Papacy in Politics .....	138
Modern Babel .....	212
Return of Constantine .....	233
Crisis in Catholicism .....	252
All Nations Intoxicated .....	255
Irresponsible Journalism .....	281
Rome at the Epoch of Judgment .....	285
The Woman on the Beast .....	349

**WORLD SIGNS**

The Mighty Giant Awakes .....	56
There Shall Be Famines .....	86
Healing the Breach .....	115
Lybia With Them .....	157
A Troubled World .....	188
Androgyny .....	251
Murder Capital .....	251
At Flashpoint in the M.E. ....	261
Demands for Peace: A Sign of the Times .....	269
Religious Babylon's Unfaithfulness .....	319
The Turbulent Middle East .....	345
The Miracle of Modern Israel ...	371

**FROM THE WRITINGS OF OUR PIONEERS**

Within the Veil .....	172
Preparing a Place .....	222
The Gospel of the Kingdom, & the Baptists 300 Years Ago .....	229
The Object of Prophecy .....	375

**POEMS**

Faith's Refuge .....	26
Whom He Loveth He Chasteneth .....	55
Are You Ready? .....	78
The Night of Jacob's Trouble ...	156
To Know God .....	174
The Vision Tarrieth Not .....	211
The Rebuilding of Zion .....	236
Are You Ready? .....	270
The Shadow of His Wings .....	302
Lengthening Shadows .....	334
An Exhortation .....	366

**GENERAL ARTICLES**

The Book of Ecclesiastes .....	10
Paul's Boasting .....	14
God Manifestation in the Divine Name .....	37
When Confusion Will End .....	43
An Insoluble World Problem ...	46
Waiting .....	54
The Apocalypse .....	72
The Need For Today .....	77
The Latter Days .....	83
New Ecclesias .....	91
The Fear of Yahweh .....	95
The Word "Checed" — Mercy ..	104

# Volume Fifty

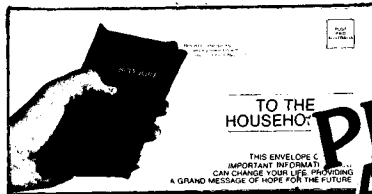
## LOGOS

God Manifestation in the Divine Family .....	105
The Hopelessness of Humanity Apart From Christ .....	130
Marriage: Its Spiritual Significance	131
Yours by Grace (Death of Bro. R. Abel) .....	147
Unifying Europe .....	155
Christ's Thief-like Coming .....	171
The Rainbowed Angel .....	192
The Name Christadelphian .....	197
The Perfect Man (Eph. 4:13) ....	224
Lemuel's Mother .....	237
Be of Good Cheer .....	265
The Significance of the Cross of Christ .....	266
Who were the Scribes? .....	301
We must apply Knowledge .....	310
Analysis of the Apocalypse .....	315
Separated from God's Goodness .	327
Jehoshaphat: A King of Vision ...	328
The Sacrifice for Sin .....	333
Why Christ Wept .....	344
The Guyana Bible School & Preaching Campaign .....	352
Jehu: The Half-Zealous Avenger .	358
A Prayer .....	362
On Active Service .....	363
The New Song (Rev. 14:1-3) ....	377
Prophecy Fulfilling .....	379
The Nurture Program for Brethren & Sisters .....	380

### COMMUNICATIONS

In Isolation — From Detention Camp — A Prayer — Mid-West Bible School — Why Was Israel and Not David punished? — Appreciation — Contending For the Faith — Correction — Back Issues of Logos — The Bible Companion .....	15
My Daily Creed — Aftercare — A Friendly Letter from outside — Anonymous — Nearly Forty years ago — The Art of Condensation — A New Walk in Christ — Family Control — Inner Strength — Herald of the Coming Age — Encouragement — The Truth in Esperanto .....	48
Opportunity — Time and Chance — Relief in Spite of Trouble — Making up Time — The Memorial Name — Perpetual Calendar .....	79
Background to the Truth — Communistic Discipline — Compensation — Accounting Systems — Appreciation — The World's Best Seller — Learning by Experience — The Catholic Church and	

Luther — God Manifest in the Flesh — Guide Book to the New Testament — Increase — Lee-Mansfield Debates — At 85 years .....	111
Greetings from Ghana — A Bond of Fellowship — Project Australia — Three Types of Labourers — The Lee-Mansfield Debates — Russian Invasion of Latvia — Expositor Required — Ezekiel's 430 Days — Payments for Canada and USA — Tyndale and the Truth — Midwest Bible School .....	143
Newspaper Cuttings — Christmas Keeping — The Love of God — Hands Across the World — Herald of the Coming Age — Depressed — New Subscriber — Eyes Failing — A Little Help — Thank You — Holocaust — The Herald in Esperanto — Father Show Me! .....	175
When Did Adam Sin? — From Tobago — World Events Encourage — Strange — The Young Lions — Hands Across the World — Expositor Still Published — Appreciation — Back Numbers Required — Converted — Ways of Providence — In Isolation — Lady Di — Death of Bro. R. Abel — Happy New Year .	207
Payment Received — Lee-Mansfield Debates — Expositor Wanted — Can You Help? — The Tyrant Time — Divorce and Remarriage — Desires to Visit "Our Country" — Greetings From Germany — Divine Names and Titles — Holy Spirit Gifts — Postal Delay — The Apocalypse — The Passing of a Loved One .....	239
Time Marches On — Co-operation — Generosity — 1984 Tour of Bible Lands — Logos in Canada — Expositor — Donation — Story of the Bible — Standards Required — When Should Memorial Meetings be held? .....	271
Marriage — Christmas Keeping — The Death Penalty and The Pope — Casting Bread Upon the Waters — Encouragement — Present Responsibilities .....	303
Christmas — Assistance — Prayer — Sisters' Class — Studies in Germany — Passover Sabbath — Reverence in Meetings — Contrasts — Wants to help — Reprint — Suggestion — Nearing Ninety — Grasping at Opportunities — From One Young in the Truth — Watching and Waiting .....	335
Pleasurable Labour — Appreciation — Back Numbers of Logos — Help for Others — Divorce and Remarriage Before Baptism — Conversion Indeed! A Timely Tribute — A Convert From the Russian Orthodox Church .....	367



# PROJECT AUSTRALIA

**... a campaign to witness to every household.**

A steady flow of answers are received from our Householder Distribution throughout country towns, and all are replied to within a week with a letter inviting further correspondence.

The Mildura area was covered with Householder budgets, and we are pleased to report that about 14 friends attended the Public Address given in a local hall by Bro. G. E. Mansfield.

The Mount Waverley Ecclesia is sponsoring the following country areas: Heyfield, Bruthen, Orbost, Ensay, Swifts Creek, Omeo, Benambra, Johnsonville, Swan Reach, Metung, Longwarry, Darnum, Yarragon, Neerim South, Noojee, and these budgets are currently being prepared for despatch.

In the Rockhampton area the following towns have been covered: Wowan, Sapphire, Rubyvale, Jambin, Stanwell, Bajool, Anakie, Marmon, Bluff.

Ecclesias are encouraged to select an area. We shall be happy to prepare the budgets and to include Reply Paid Card bearing the Ecclesia's address if desired.

Cost of budgets is \$250 per 1000. This includes envelope, circular, Herald, special letter etc., and mailing fee.

# Ecclesial Reports

Details must be forwarded by 5th of month.

## WELCOME TO THE HOUSEHOLD OF FAITH

We record further baptisms that have recently occurred. In an evil age, the power of the Truth is still effective to call some "good and honest hearts" to its service. They enter the Household at a very significant time, for the coming of the Lord draws nigh. Their service, therefore, should be intense, making most of the limited time available to us all.

Boolaroo: *Mr. Mick and Mrs. Janet Kanonczuk*, interested friends (9.8.83). *M/s Susan Fleming*, interested friend (12.8.83).

Hobart: *Miss Katrina Jill Spurr*, int. friend (10.8.83). *Mr. Nigel Strange and Mrs. Joan Ellen Strange*, int. friends (27.8.83), who attended the campaign in Hobart last January and were greatly encouraged thereby.

Enfield: *Mr. Jonathan Richards*, eldest son of Bro. & Sis. J. Richards (15.8.83).

Brighton: *Miss Grace Pamela Luke*, daughter of Bro. & Sis. Brian Luke (21.8.83).

Cabramatta: *Miss Shirley Latta*, youngest daughter of Bro. & Sis. W. Latta (22.8.83).

Punchbowl: *Miss Cynthia Wills*, daughter of Bro. & Sis. Colin Wills (22.8.83).

Riverwood: *Miss Sharon Brinkerhoff*, daughter of Bro. Forrest & Sis. Mary-anne Brinkerhoff (22.8.83).

Perth: *Mr. Geoffrey Smith*, int. friend (24.8.83).

Lismore: *Miss Leane Guiney*, int. friend (13.8.83). *Mr. Timothy Wassell*, S.S. scholar (24.8.83).

## ECCLESIAL TRANSFERS

The Hobart Ecclesia notify that they are sorry to lose the company and fellowship of *Bro. Bill & Sis. Mary Fleming* who are returning to New Zealand after 8 years service in Hobart, and are commended to the fellowship of the Hastings Ecclesia.

To Salisbury: *Sis. Lois Scott*, from Enfield.

To Perth: *Sis. Janet Barr*, from Salisbury.

To Launceston: *Bro. D. Smith*, from Perth.

To Port Macquarie: *Bro. & Sis. Gilbert Pogson*, from Ballina.

To Woodville: *Sis. Jacqueline Smith*, from Tea Tree Gully.

## FELLOWSHIP

The Coorparoo Ecclesia reports that *Bro. Len Archer* (formerly of Perth) was re-admitted into fellowship after an absence of 50 years. Bro. Archer was disfellowshipped through his marriage out of the truth. Since his family grew up and being deceased of his wife (he accepts the course taken so long ago as scriptural), his desire to return to fellowship and acceptance of the Statement of Faith has been his foremost thought.

## ENGAGEMENT CONGRATULATIONS

We extend congratulations and best wishes to couples who have entered upon a period of preparation for their future marriage. As they join in contract of engagement to marry, they commence plans for a united walk. Such a time also points to the days of spiritual espousal entered into by the faithful with the Lord Jesus Christ. As the days pass, and the marriage becomes imminent, so excitement and anticipation increase. As with the natural, so with the spiritual.

*Bro. Stephen Barrett and Sis. Robyn McKinlay*, (Yagoona) on 10th July.

## UNITED IN MARRIAGE

Our best wishes are extended to the following brethren and sisters who unite in marriage, and walk together towards the kingdom. The marriage state can bring many moments of joy, gladness, understanding and co-operation. It was designed of God to develop qualities that are pleasing to Him. And whilst, of course, the ideal marriage is that of His Son with the perfected Bride, never-the-less, the joining together of brother and sister in this present age is an aid to that end.

*Bro. Paul Mansfield* (Woodville), and *Sis. Jacqueline Smith* (T.T. Gully) on 17th Sept.

*Bro. Steven Jose and Sis. Glenys Dawson* (both of Wilston) on 8th Oct. in the Redcliffe Hall.

## FAMILY NEWS

We report with pleasure the following births which grace the lives of members. The goodness of the Creator in providing such joy must be rewarded by a diligent educa-

tion and training of young lives that they, in turn, might ultimately render praise and honour to the One who "giveth all".

To Bro. & Sis. Rodney Dawson (Wilston), a son, *Bradley Scott*, on 7th August.

To Bro. & Sis. Jim Cowie (Wilston), a daughter.

To Bro. & Sis. Brian Pollard (Townsville), a daughter, *Rose-Marie*, on 27th August.

To Bro. Francis and Sis. Alison Harries (Hobart), a son, *Jordan Simon*, on 8th August.

To Bro. Keith and Sis. Meredith McGeorge (Enfield), a son, *Samuel*.

To Bro. Maurice and Sis. Merrill Clarke (Canberra), a daughter, *Amelia Jane*, on 16th August.

To Bro. James and Sis. Jenny Venn (Coorparoo), a daughter, *Jessica*, on 15th August.

To Bro. Wayne and Sis. Elizabeth Jamieson (Salisbury), a daughter, *Abigail Ruth*, on 8th September.

To Mr. Greg and Sis. Angela Fennell (Kingston), a son, *Nathan Andrew*, on 17th August.

#### AWAITING THE RESURRECTION

Coorparoo Ecclesia advises the death on 18th August of *Sis. Betty Higgs*, wife of Bro. Jim Higgs, and daughter of Bro. & Sis. Wally Crew. *Sis. Betty's* death occurred as a result of injuries received in a motor accident. Brought up in the truth (she was in her early 40's) she maintained her faith until the end, and now awaits the resurrection morn. She leaves a family of 5, two of whom (*Rhonda* and *Vicki*) were also injured in the accident, but are now recovering from their injuries.

It is with a deep sense of sorrow that the Enfield Ecclesia advises of the passing away of *Sister Leah Kingsbury* at the tender age of 15 years. For 12 months *Leah* had struggled against a very serious illness to which she finally succumbed on Thursday 18th August whilst in hospital. *Leah* was baptised on 9th February 1983. It was indeed a very memorable occasion in the life of the Ecclesia. Her probation was short, but of sufficient length to be a tremendous example of faith, courage and endurance whilst battling against the odds of mortality. Her example to the Ecclesia and to our young people has been of tremendous value. It was with much sorrow that we laid *Leah* to rest in the Enfield General Cemetery. She is the eldest daughter of Brother and Sister *Shane Kingsbury* and granddaughter of Brother and Sister *Charles Hodges*.

Our consolation is the coming of Christ, the sound of the trumpet and the resurrection of the saints. We extend our sympathies to the Kingsbury family on this very sad occasion.

## Advertisements

*Readers wishing to advertise are welcome to use these columns without cost. All we ask is that a fresh listing be made each month, if desired, as we do not repeat adverts automatically.*

#### FOOD PROCESSOR FOR SALE

Bro. H. Watson wishes to dispose of a Sunbeam Food Processor for \$60. In new condition. Phone (08) 272 0302.

#### FOR SALE

As new, large, 2 bedroom Andre Jarret tent complete with ground sheet, home-made curtains and collapsible cupboard \$400 o.n.o. Tel: (08) 390 1572 or write: J. Lomman, P.O. Box 174, Summertown 5141.

#### GOSPEL WITNESS

We have included a new leaflet for letter-box distribution. Cost of this leaflet is \$5 per 100 copies or \$30 per 1000 copies to which should be added postage.

Any requests for literature will be attended to on application, and the nearest Ecclesia advised of this, or of further interest. We are living in the last days, and it is our duty and privilege to advertise the fact to the world about us. Paul declared that he was sent, not to baptise, but to preach the Word. His responsibility was to preach, awaiting the response from the taught. The humblest among us can distribute literature, and perhaps awaken some to their need.

Applications for this leaflet should be made to Logos Publications, 9 West Beach Rd., West Beach, Sth. Australia 5024.

#### LOGOS BOOK AGENTS

Qld.: Bro. R. Bailey, 31 Mourivan St., Mansfield 4122 (Tel: 07-3498562). • Tas.: Bro. R. Bracey, 58 Legana Beach Rd., Legana 7251 (Tel: 003-301326). • NSW: Bro. G. Alchin, 22 Venetia St., Sylvania Heights 2224 (Tel: 02-5220287). • Vic.: Bro. M. Islip, 27 Killara St., Box Hill North. 3129. (Tel: 03-889139). • SA: Bro. M. Goodwin, 37 Jetty St., Grange 5022 (Tel: 08-3560436). • WA: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154 (Tel: 09-3304199). • New Zealand: Bro. P. MacLachlan, Algemon Rd., R.D. 2, Hastings, New Zealand (Tel: 68281 Hastings). • General Enquiries: Logos Office: 9 West Beach Road, West Beach, S.A. 5024 (Tel: 08-3562278).

# Ecclesial Activities

During October, (God willing)

NOTE: To conserve space, "bro" and "sis" are largely omitted in these columns. Full details of meetings help to make each listing valuable. Study meetings for which individual titles are not advised may be grouped together. Please post news and information to this Office by 5th of each month.

## Queensland

### COORPAROO

School of Arts, cnr. Cavendish Rd. & Halstead St. (Rec: S. T. Arthur, 16 Park Lane, Yeerongpilly 4105. Tel: 07-484634) Sundays: 9.30 S.S. & E.I. Class; 11am Fellowship; 7pm Lecture.

- 2—Exh: C. Power. Lect: A. Ward, *Mary: Mother of Jesus, Not Mother of God.*  
5,19—10.30am Sisters' Class, home R. Stead.  
6,20—7.45pm Study class.  
9—Exh: R. Rock. Lect: J. McClure, *God's Promise in Eden, A Vital message for Today.*  
12,26—7.45pm Cottage meetings: *Parables of the Messiah.*  
16—Exh: D. Dodds. Lect: D. McGahey, *Why you must know and believe the Gospel Promised to Abraham.*  
23—Exh: R. Stead. Lect: R. Rock, *David was Promised One King For All Nations.*  
28—Young People's Evening.  
30—Exh: R. Bailey. Lect: J. Higgs, *Baptism is a Necessary Act for Salvation.*

### REDCLIFFE

6 Irene St. (Rec: R. A. Hill, 15 Marathon St., Aspley 4034 Tel: 07-599939) Sundays: 9.15 S.S.; 11am Fellowship; 7pm Lecture.

- 2—Exh: E. Townsend. Lect: S. Arthur, *The Amazing Jew: A Tragic History But A Glorious Future.*  
5,19—7.45pm Study: J. McClure, *The First Century Ecclesia.*  
8—Young Folks Bible Marking.  
9—Exh: G. Hagen. Lect: L. Crowther, *God's name: Its Importance and Significance.*  
12,26—7.45pm Scriptural Events in Relation to the River Jordan study: J. Carnes.  
15—Comb. Ecclesial Outing: Boat trip.  
16—Exh: M. Steele. Lect: R. Hermann, *The Antichrist Revealed by the Bible Is False Religion.*  
23—Exh: R. Evans. Lect: *Arabs and Jews Will Have Lasting Peace Only Under Jesus Christ.*  
30—Exh: P. Evans. Lect: T. Hazell, *The Bible: Its Origin and Purpose with Man.*

### TOWNSVILLE

Cnr. Hammett & Mooney St., Currajong

(Rec: J. Caltabiano, P.O. Box 434, Aitkenvale 4814). Sundays: 9.15am S.S. & Snr. Zechariah Class; 11am Memorial Mtg.; 7.30pm Lecture (1st Sunday in month).

Tuesday — 10am Sisters' class (every 2nd week). Wednesdays — 7.45pm Bible Class. Law of Moses, Ezekiel (alternatively).

- 2—Exh: S. Caltabiano. Lect: N. Steele.  
9—Exh: N. Steele.  
16—Exh: M. Caltabiano.  
23—Exh: B. Jones.  
30—Exh: R. duKamp.

### URANGAN

Home of P. Palmer, 19 Crescent St., Urgan. Ph: 289263. Sundays: 9.30am Memorial Mtg; 9.30am, S.S. 1pm.

- 2—Exh: Tape.  
6,20—E.I. Class.  
9—Exh: G. Palmer.  
13,27—Abraham Class.  
14 to 16—Judges study weekend: J. Cowie. Details this issue.  
22—Lect: R. Bailey, *Israel: God's Witness in the 20th Century.*  
23—Exh: R. Bailey (Coorparoo).  
30—Exh: P. Crew.

### WILSTON

The Community Hall, 2126 Gympie Rd., Bald Hills (Rec: S. C. Hagen, 144 Flockton St., Everton Pk. 4053. Tel: 07-3557057). Sundays: 9.30am S.S. & Eureka Class; 11am Fellowship; 7pm Lecture.

- 1,2—Coolool study weekend: *Romans ch. 9-11.*  
2—Exh: R. Evans. Lect: R. Hermann, *The U.N. A Failure: Only Christ Will Unite the Nations.*  
9—Exh/Lect: C. Venn, *The Antichrist and 666 Identified by the Bible.*  
13,27—7.45pm The Law Study Class: R. Thiele.  
15—2.30am Sports Afternoon and Boat Trip.  
16—Exh: N. Bullock. Lect: R. Thiele, *The rap-ture, a misunderstanding of Bible Truth.*  
18—7.45pm Romans study class: J. Cowie, in Windsor School of Arts.  
23—Exh: J. Cowie. Lect: R. Hill, *Jerusalem: Metropolis of the Future Age.*  
29—7.45pm Y.P. Class: B. Stokes, *Jonah. L. Lewis, Nahum*, home R. Stokes.  
30—Exh: T. Dawson. Lect: G. Hagen, *Indifference to Bible Truth: Fashionable but Fatal.*  
31—7.45pm Annual meeting of ecclesia.



# Victoria

## BORONIA

Progress Hall, Boronia Rd., (Rec: A. Wallace, All correspondence to P.O. Box 206). Sundays: S.S. & Snr. Study: 9.30am; Fellowship 11.15am; Lecture 7pm.

- 2—Exh: A. Brewer. Lect: P. Islip, *Hell is the Grave: Not A Place of Torment*.
- 5—E.I. Ch. 5 study: R. Hull, *How Faith Comes*.
- 9—Exh: T. Saxon. Lect: I. Wallace, *Communism, Catholicism or the Kingdom of God*.
- 12—James 4 study: I. Wallace.
- 16—Exh: D. Goodman. Lect: T. Shorter, *God's True Sabbath: When is it Kept?*
- 22 to Nov. 1—Bible Campaign: H. P. Mansfield. See details this issue.

## BURWOOD

Loyal Orange Hall, 335 Station St. (Nr. Riversdale Rd.) Boxhill Sth. (Rec: S. Finnin, 17 Wordsworth Ave., Clayton 3168. Tel: 03-5479853). Sundays: 9.30am S.S. and Snr. Study; 11am Mem. Mtg. 7pm Lect.

- 2—Exh: S. J. Mansfield. Lect: S. Finnin, *How Can God's Promises Relate to Today's World?*
- 5—Acts 23 study: H. Baum, *Escape to Caesarea*.
- 9—Exh: H. Saxon. Lect: W. Dodson, *Why God Permits War and Suffering*.
- 12—Hebrews study: P. Pickering.
- 14—M. I. Class: T. Simons, S. R. Mansfield, home R. Pudney.
- 16—Exh: A. Taylor. Lect: E. Fletcher, *Baptism: The Death that Leads to Life*.
- 19—Acts 24 study: D. Brewer, *Paul Before Governor Felix*.
- 23—November Campaign: Exh: H. P. Mansfield.
- 30—Lect: H. P. Mansfield.

## MILDURA

Christadelphian Hall, Deakln Ave, Koorlong. (Rec: J. Kershaw, "Hebron", 4 Mimosa Ave., Mildura 3500, Phone: 050-235256). Lect: Sat. 7.30pm; Sundays: 9am S.S.; 11am Mem. Mtg.

- 1—8pm Lect: P. Janssen, *Jesus Christ: The Way, the Truth and the Life*.
- 2—Exh: P. Janssen.
- 6—8pm Luke 1:46-55 study: B. van Bergen, *The Song of Mary*.
- 8,9—Glenlock, Mildura preaching w/end.
- 13,27—8pm Elpis Israel class.
- 15—8pm Lect: J. King.
- 16—Exh: J. King.
- 20—8pm Bible Class: *He Who Hears Shall Conquer in Pergamos: The Royal City*.
- 22—8pm Study: T. Pitcher.
- 23—Exh: T. Pitcher.
- 29—8pm Study: R. Hollamby.
- 30—Exh: R. Hollamby.

## MOE

Special School, Staff St., Moe (Rec: G. S. Howe, 6 Warringa Crt., Warragul 3820. Tel: 056-232596). Sundays: 1.30pm Fellowship 1st & 3rd in month.

- 2—Exh: L. Saxon.
- 7—8pm Scout Hall, Hourigan St., Morwell: P. McKinlay, *The Promise to David*.
- 14—8pm E.I. Class, home T. Hasthorpe, Tanjil South.
- 16—Exh: D. Galbraith.
- 21—7.30pm Ecclesiastes study: D. Glover, home P. McKinlay, 55 Charles St. Warragul.
- 28—8pm Special School, Staff St: H. P. Mansfield, *Conditions in the Millennium*.

## WARRAGUL

(Rec: P. McKinlay, 55 Charles St., Warragul 3820. Tel: 056-236211). Sundays: 11am Fellowship (1st and 3rd at Moe).

- 4—10.30am Home P. McKinlay, 55 Charles St. Tape: *The Sin Offering*.
- 9—Exh: D. Seaman, at 6 Warringa Court. 2pm Lect at Guide Hall, Bowen St., Jerusalem: *The Future World Capital*.
- 11—7.30pm Home G. Howe, 6 Warringa Court: Tape, *Thou shalt not curse the people*.
- 18—10.30am Home P. McKinlay: *The Sin Offering*.
- 23—Exh: R. Knox at 55 Charles St.
- 25—7.30pm Home P. McKinlay: Tape, *The People Shall Dwell Alone*.
- 28—2pm Home G. Howe: H. P. Mansfield, *Conditions in the Millennium*.

## JUDGES STUDY WEEKEND

Urangan — October 14th to 16th

Bro. J. Cowie will outline some of the dramatic incidents recorded in the book of Judges in the following studies:

- Friday 14th, 7.30pm: "Deborah and Barak: Leading Captivity Captive"
- Saturday 15th, 3pm: "Gideon: Confirming the Covenant Made Unto the Fathers." 7.30pm: "Jephthah: the Return of Israel's Rejected Deliverer".
- Sunday 16th, 9.30am exhort: "Ehud: Unifier of the True Seed."

# NewSthWls

## BALLINA

Masonic Hall, cnr Cherry & Swifts Sts. (Rec: E. Ritchie, P.O.Box 800, Lismore 2480. Tel: 066-884302). S.S. 9.30am; Memorial Mtg. 11am; Lect. 7.30pm 1st Sunday, Ballina.

2—Exh: D. Leadbeater. Lect: L. Cole, *The Bible Reveals: One Supreme God: Not A Trinity.*

4,11,18,25—11am Sisters' Class at Uralba Rd.

5—7.30pm Visible Hand of God Ch. 16 class at 32 Grant St: L. Cole, *At Mt. Sinai.*

9—Exh: J. Pogson. Lect: Support Lismore,

Upper Coopers Ck.

12,26—7.30pm Bible study on daily readings at 3 Bank St

16—Exh: Greg Pogson. Comb. Study at Lismore: *Prayer.*

19—7.30pm Visible Hand of God Ch. 17 class at 32 Grant St: T. Moss, *The Law of Moses.*

23—Exh: C. Leeson. Comb. M.I. Class at Lismore.

29—7.30pm Social and Study night at 3 Bank St: *"Come unto me all ye".*

30—Exh: V. Shane. Question night at 3 Bank St

## BOOLAROO

14 Fifth St, Boolaroo (Rec: G. Russell, Lot 2,

## AT THE FOOT OF THE CROSS NOVEMBER BIBLE CAMPAIGN

Victorian Ecclesias — 21st October to 1st November

Bro. H. P. Mansfield will co-operate with Boronia, Burwood and Mt. Waverley during his visit to Melbourne, and will speak at the following meetings:

Friday 21st — 7.30pm Junior Young Peoples Mt. Waverley Hall.  
8.00pm Youth Fellowship — "Outline of Proverbs" 97 Roslyn St. Burwood.

Saturday 22nd — 2.30pm Leaflet Distribution Mt. Waverley Hall.  
7.30pm 1st Study — "A Call for Mercy" Mt. Waverley Hall.

Sunday 23rd — 3.00pm Young Peoples Discussion 19 Kingston St., Mt. Waverley. (Bro. Mansfield to speak to the Sunday School & Exhort at Burwood and Lecture at Boronia) — "The Amazing Witness of Fulfilling Bible Prophecy."

Monday 24th — 2.00pm Daily Readings — Olivet.

Tuesday 25th — 10.30am Sisters' Class — Mt. Waverley Hall. 8.00pm 2nd Study — "A Message of Hope" Kingswood College Hall, Piedmont St., Box Hill.

Wednesday 26th — 8.00pm Public Lecture — "Israel's Revival & Survival — A Miracle of Bible Prophecy" Mechanics Institute Hall, Drummond St., Oakleigh.

Thursday 27th — 8.00pm 3rd Study — "A Resignation to Dedication" Progress Hall, Boronia Rd., Boronia.

Saturday 29th — 4.00pm 4th Study — "A Thirst For God". 6.00pm Fraternal Tea. 7.30pm Youth Aliyah Evening. Mt. Waverley High School, Beaufort St., Mt. Waverley.

Sunday 30th — 2.30pm Public Lecture — "Hope Beyond the Holocaust — The World When Christ Reigns on Earth". Waverley High School, Cnr. Waverley & Huntingdale Rds., Chadstone. Bro. Mansfield to speak to the Sunday School & Exhort at Mt. Waverley. (Waverley High School), Chadstone and Lecture at Burwood.

Tuesday 1st — 11.00am Picnic — Wandin East Reserve. 2.00pm Final Meeting of the Campaign.

The Ecclesial Calendar for October, 1983

ooranbong Rd, Wakefield 2301. Tel: 049-331333).

- 1 to 3—Ecclesial Oct. Camp Dooralong: P. Weller, *The Visions of Zechariah*.
- 2—Exh: P. Weller.
- 5—Ephesians study: T. Littler, *Praise for God's Purpose* (1:1-14). R. McRae, *The Inheritance of the Saints* (1:15-23).
- 7—Y.P.C.: R. Brooker, *Animals of the Bible*.
- 9—Exh: S. Evans. Lect: R. Whitehead, *The Bible Exposes why there are so many Religions*.
- 10—A.B. meeting.
- 12—Ezekiel 39 study: K. Whitehead, *It is come and it is done*.
- 16—Exh: F. Ryan. Lect: G. Darke, *Heaven going: Church Fable, not Bible Truth*.
- 19—Ephesians Study: P. Wiltshire, *The Exaltation of God's People* (2:1-10). J. Glachan, *The Unity of All Mankind in Christ* (Ch. 2:11-22).
- 21—Y.P.C.: Nehemiah Study: P. Eastham.
- 23—Exh: G. Russell. Lect: Dan. Pogson, *The Deception of Modern Pentecostalism*.
- 26—Psa. 119 study: J. Goddard, *The Significance of the Divine Alphabet*.
- 30—Exh/Lect: F. Olsen, *Europe's Future Revealed in the Bible*.

**CABRAMATTA**

- 101 Lime St., (Rec: W. E. Sawell, 3 Hemingway Cres., Fairfield 2165 Tel: 02-729765).  
Sundays: 9.30 S.S.; 11.15 Mem. mtg; 7pm Public Lect.
- 2—Exh: R. Hickey. Lect: G. Hatchell, *Present Day Signs Heraldng God's Kingdom on Earth*.
  - 3—8pm A. B. Meeting.
  - 4—10.30am Dorcas Class: Study: *Life of Christ*.
  - 5,19—8pm Job Bible Class: K. Cook.
  - 8—7.30pm Jnr. Bible Class: B. Gilham, *Sinai*. Interm. Bible Class: R. McClure.

Moses.

- 9—Exh: F. Brinkerhoff. Lect: P. Sawell, *The Holy Spirit Gifts of Healing Are Not Available Today*.
- 12,26—8pm E.I. Class.
- 14—8pm Workshop Class at 6 Lodge Place, Wetherill Park: *Paul and the Thessalonians*.
- 16—Exh: P. Sawell. Lect: G. Hindmarsh, *The Certainty of the Resurrection of Jesus*.
- 23—Exh: R. Whitehead. Lect: B. Gilham, *We Do Not Possess an Immortal Soul*. 3pm Gospel witness, Sydney domain.
- 28—Special Study Effort: K. Wassell, 8pm 1st study: *Moses, My Servant*.
- 29—3.30pm 2nd Study. 5.30pm Fraternal Tea. 7pm 3rd study.
- 30—Exh/Lect: K. Wassell, *Current Events in Bible Prophecy*.

**CAMPsie**

Cnr Beamish & Fletcher Sts., (Rec: J. Mansfield, R.M.B. 850 Mandalong Rd., Dooralong 2259 Tel: 043-551207).

- 2—Exh: C. Jamieson. Lect: T. Mansfield, *Face the Facts: Man Knows Nothing in Death*.
- 5—10.30am Sisters' Class: 8pm Abraham Class: C. Jamieson, *Destruction of Sodom and Lot's Escape*.
- 9—Exh: E. Baird. Lect: R. Mansfield, *"In the beginning was the Word" — Explained*.
- 12—Abraham Class: R. Mansfield, *Abraham Intercedes for Gentile*.
- 16—Exh: P. Sawell. Lect: C. Jamieson, *The Kingdom of God: What It Was and What It Will Be*.
- 19—Sisters' Class. Abraham Class: Jn. Mansfield, *The Birth and Offering of Isaac*.
- 23—Exh: J. Lawson. Lect: J. Rosser, *Suffering and Evil: Their Cause and Removal*.
- 26—Abraham Class: J. Mansfield, *Abraham's Covenant With Abimelech*.

**GLENLOCK/MILDURA PREACHING WEEKEND**

Mildura 7th to 10th October

This is an opportunity to assist the Riverland Ecclesia and to enjoy a fraternal activity together. Proposed times for activities are as follows:

Saturday 8th: 2pm assembly at ecclesial hall prior to doorknocking and visiting of contacts. 7.30pm Public lecture, High School: P. Cresswell, "Is the Bible Inspired and Infallible?"

Sunday 9th: 10.30am Memorial mtg: P. Cresswell. 3pm study: H. P. Mansfield, "The World When Christ Rules". 7.30pm public lecture, High School: P. Cresswell, "Do Twentieth Century Christians Really Possess the Holy Spirit."

Accommodation is provided on the Bible School site, and any intending to be present should contact Bro. J. Kershaw (050-23 5256) immediately, if they have not previously done so. It is hoped that with the divine blessing, this effort will bear results to His glory.

# West Aust

## GOSNELLS

Cannington Agricultural Hall, Albany Hwy. Cannington. (Rec: R. Hunter, 2 Biddenden St., Thornlie 6108. Tel: 09 459 3166).

- 2—Exh: W. Deadman. Lect: H. Carder, *The Meek Will Inherit the Earth, Not Heaven.*
- 5—Genesis Class: B. Hayles, home D. Hunter.
- 7—E.I. home classes.
- 9—Exh: S. Higgs. Lect: J. Carder jnr. *Britain's Future Allies: The Commonwealth, Not Europe.*
- 16—Exh: J. Longmire. Lect: W. Deadman, *Speaking in Tongues Today: Not Supported By the Bible.*
- 23—Exh: R. Hunter. Lect: D. Hum, *Archaeology Proves You Can Trust Your Bible.*
- 29—Pamphletting at Northam, at Gosnells Senior High School.
- 30—Exh: A. Lund. Lect: B. Jose, *The History and Destiny of Egypt Revealed in the Bible.*

## PERTH

62 Canning Hwy., Victoria Pk. (Rec: J. Ullman, 38 Doney St., Alfred Cove 6154. Tel: 09-3304199).

- 2—Exh: A. Hayles. Lect: B. Hayles, *World In Turmoil: Only God's Word Has The Answers.*

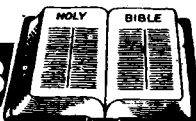
- 5—Amos Study Class: J. Ullman.
- 7—E. I. home classes.
- 8—Family and Youth Activity at Canning River. 7.30pm M.I.C.
- 9—Exh: J. Ullman. Lect: R. Taylor, *The Bible Reveals How and Where World War 3 Will Be Fought.*
- 12,26—Life of Christ study: A. Hayles.
- 15 to 23—Special effort: A. Newton.
- 28—Young Folks Class.
- 30—Exh: G. Hum. Lect: K. Subritzky, *Church Christening is Not Bible Baptism.*

## STIRLING

Cnr. Hector & Edwards Sts., Osborne Pk. (Rec: P. Duperouzel, 62 Sandgate St. Sth. Perth 6157. Tel: 09-3673408).

- 2—Exh: P. Duperouzel. Lect: G. Quartermaine, *God's Promise to Abraham: Eternal Inheritance Upon Earth.*
- 5,12,19,26—Thessalonians study.
- 7 to 10—Special study weekend: J. Knowles, *The Study of James.*
- 14,28—Jnr. E.I. Class.
- 16—Exh: A. Harrison. Lect: D. Moore, *Israel Will Be Humbled, But Never Destroyed.*
- 21—E.I. home classes.
- 23—Exh: A. Newton. Lect: G. Fergusson, *Why You Can Believe the Bible.*
- 24—G.E.S. meeting.
- 30—Exh: S. Fergusson. Lect: P. Duperouzel, *Why God Allows War and Suffering.*
- 31—A.B. Meeting.

# BibleSchoolNews

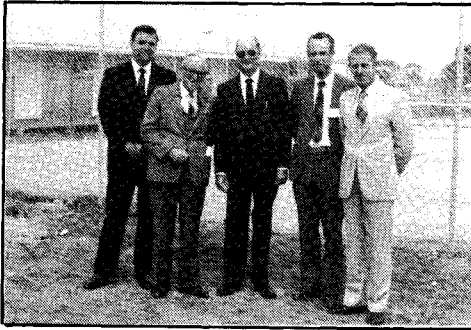


No Bible School will be conducted at Mildura in December, and the next School in that locality is scheduled for next MAY. Reservations can be forwarded to Bible School Committee, 9 West Beach Road, West Beach, S.A. 5024 for the May School.

A Bible School is being held at Rathmines, NSW, in December, and reservations can now be forwarded direct to Box 330, Wyong, NSW.

The photo below (taken by Bro. G. Hollamby) shows the brethren and sisters as-

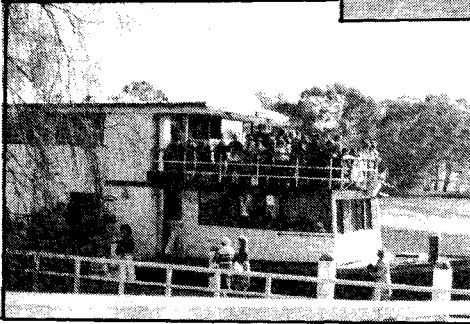




sembled at the Mildura Bible School in September, for the Memorial Meeting. A most enjoyable time was experienced around the Word of Truth, and the weather proved very pleasant. The whole school was held within the Bible School area, away from the noise and bustle of the busy cities. Illustrations depict the *Committee and Teachers* for the last school (in the background can be seen

the tennis court and accommodation huts): Brn. T. Graham (USA), H. P. Mansfield, J. Ullman, K. Risley, G. E. Mansfield.

*On the right:* Some of the participants gathered in front of the accommodation rooms on the hill-top. Brethren and sisters came from all states of Australia to enjoy the fraternal association and studies together.



*Left:* During the course of the School, a picnic was held, including a paddle-boat ride on the River Murray. The boat was especially hired for the occasion, and the photo shows the excited members (both young and older) embarking. The top section is nearly full with the young people, whilst the lower sections of the boat, enclosed by glass windows, was enjoyed by the rest!



## The Ecclesial Calendar for October, 1983

29—Young Peoples Class.

30—Exh: M. Bonner. Lect: Jn. Mansfield, *Baptism: The Death that Leads to Life*.

### CANBERRA

CWA Hall, cnr Moore St & Barry Dr (Rec: G. Jamieson, 8 Octans Close, Giralang 2617. Tel: 062-41 6367. Postal Address: P.O. Box 433, Canberra City 2601). Sundays: 11am Mem. Mtg.

2—Exh: L. Harden. 7pm Revelation tape study.

5—Acts study: I. Cole.

7—8pm Griffin Centre, Bunda St. Civic: Lect: G. Jamieson, *The Miracle of Israel* (illus.).

8—Thessalonians study: P. Sawell.

9—Exh: P. Sawell. 7pm Revelation tape study.

12—Acts study: R. Downs.

15—Study: K. Jamieson, *The Olivet Prophecy*.

16—Exh: K. Jamieson. 7pm Revelation tape study.

19—Acts study: R. Fong.

23—Exh: K. Adcock. 7pm Revelation tape study.

26—Acts study: L. Harden.

30—Exh: M. Clarke. 7pm Revelation tape study.

### LISMORE

Assembly Hall, Cnr Crown & Phyllis Sts. Sth. Lismore (Rec: A. Russell, Back Ck. Rd Bentley 2480. Tel: 066-635256). Sundays: 9.30 S.S.; 11am Fellowship; 7.30pm Lect (2nd & 3rd Sun).

1 to 3—Jerusalem Creek Ecclesial camp and study: P. Halpin, *Joseph*.

2—Exh: A. Russell. 7.30pm Lect. Ballina Masonic Hall.

3—8pm 2NCR FM Radio: E. Ritchie, *Face the Facts: Our World is in Chaos*.

5—7pm A.B. Meeting.

7.21—7.30pm Elisha study: M. Shaw.

9—Exh: J. Muir. Lect: C. York, *The Roman Catholic Church: More Roman than Christian*.

10—8pm Radio: C. York, *Face the Facts: You May Not Survive Armageddon*.

11.25—7.30pm Youth study group: C. Hermann, *Haggai*.

14—7.30pm E.I. pp. 321-328 study: R. Window.

16—Exh: M. Shaw. 7.30pm Comb. Ecclesial Study: *Prayer*.

17—8pm Radio: P. Halpin, *Face the Facts: Christ's Coming Will Change the World*.

23—Exh: R. Window. 7.30pm Comb. M.I.C.

24—8pm Radio: A. Russell, *Face the Facts: Death, Wages of Sin, Not Gateway to Glory*.

28—7.30pm E.I. pp. 328-337 study: C. Hermann.

30—Exh: G. Pogson.

31—8pm Radio: *Today in Prophecy*.

### PENNANT HILLS

Lower Hall, Community Centre, Yarrara Rd (Rec: R. Carr, 100 Essex St Epping 2121. Tel: 02-8698452). Sundays: 11.15am Fellowship, 7pm Lect.

2—Exh: M. Champion. Lect: P. Clifton, *The Lord's Prayer: Often Repeated, Seldom Understood*.

5.19—Proverbs study: L. Goodman.

9—Exh: J. Rosser. Lect: G. Steel, *The Bible Devil is No Supernatural Being*.

12.26—Jeremiah study: C. Byrnes.

16—Exh: F. Olsen. Lect: M. Champion, *Baptism: The Death that Leads to Life*.

23—Exh: R. Carr. Lect: A. Dennes, *The Bible Reveals One Supreme God and No Trinity*.

30—Exh/Lect: B. Shaw, *How and Where Life Began*.

### PUNCHBOWL

100 Highclere Ave (Rec: M. Gilmore, 118 Marine Dr Oatley 2223. Tel: 02-576986).

2—Exh: P. Stone. Lect: E. Mansfield, *The Bible Inspired and Infallible*.

3—A. B. Meeting.

4.11.18—Bible Class.

5.19—10.30am Sisters' class.

7.21—Comb. Y.P. Class, home B. McClure.

9—Exh: B. McClure. Lect: J. Ceiley, *Bible Truth: Resurrection the Only Hope for Life*.

14.28—Apocalypse class.

16—Exh: W. Wolstencroft. Lect: L. Goodman, *The Bible Reveals Russia's Future*.

23—Exh: G. Steel. Lect: R. O'Toole, *World War 3 will Precede God's Kingdom on Earth*.

25—M.I. Class.

30—Exh: J. Rosser. Lect: C. O'Connor, *How Christ's Coming Will Change the World*.

### RIVERWOOD

265 Bonds Rd (Rec: D. Gilmore, 3 Jordan Ave Beverly Hills 2209. Tel: 02-5331571).

2—Exh: C. Russell. Lect: W. Mannell, *Why Christadelphians Emphasize Bible Prophecy*.

5—Epistle of James Bible Class: G. Gilmore.

9—Exh: R. W. Sawell. Lect: S. Gilmore, *Christianity and Politics Don't Mix*.

12.19.26—Song of Solomon Bible Class: K. Jamieson.

16—Exh: D. Ledger. Lect: J. Lawson, *Sabbath Keeping is No Longer Binding*.

23—Exh: D. Wamer. Lect: J. Elton, *The Trinity is Unscriptural*.

30—Exh: G. Hindmarsh. Lect: D. Mansfield, *The Bible Solutions to Disease and Death*.

### SUTHERLAND

77 Acacia Rd (Rec: L. Brennan, 16 Linden Cres Lugarno 2210. Tel: 02-535608). Sundays: S.S. 9am; Mem. Mtg. 11am; Lect. 7pm. Study: Wed. 8pm.

- 2—Exh/Lect: E. Ritchie, *God's Hand in World Politics*.  
 9—Exh: J. Mansfield, Lect: B. Shaw, *The Bible: A Book of Values for a World With None*.  
 10—A.B. Meeting, 7.30pm  
 14,28—7.45pm Elpis Israel Class.  
 16—Exh: R. O'Connor. Lect: *A God of Love—Why So Much Suffering*.  
 23—Exh: S. Kirkwood. Lect: R. Sawell, *Will Europe Fall to Russia? The Bible Tells*.  
 30—Exh: B. Bowen. Lect: L. Brennan, *Baptism—A New Start to Life*.

### UPPER COOPERS CREEK

- Repentance Creek Hall (Rec: D. Rucker, Rosebank, via Lismore 2480. Tel: 066-882068). Sundays: 9.40am S.S.; 11am Mem. mtg; 7.30pm Lect. 2nd Sun each month.  
 1—Exh: D. Rucker.  
 8—Bible Class: Doug Leadbeater.  
 9—Exh: J. Hartley. Lect: R. Patch, *What your Bible can do for you*.  
 16—Exh: P. Leadbeater.  
 22—Bible Class: R. Hill.  
 23—Exh: R. Hill.  
 30—Exh: E. Patch.

### YAGOONA

- World St (Rec: K. Cook, 2 MacDonald St Auburn 2144. Tel: 02-6499483).  
 2—Exh: B. Shaw. Lect: F. Olsen, *The End of Crime and Corruption Foretold in the Bible*.  
 4—Rev. 6:12-17 study, at 28 Truro Pde, Padstow: D. Carroll, *The Sixth seal*.  
 9—Exh: E. Ritchie. Lect: J. Lawson, *Why Jesus said "Salvation is of the Jews"*.  
 12—Daniel 7:9-23 study: F. Olsen, *Confrontation of Saints and false prophet*.  
 14—Workshop training class: F. Barrett, *The Lamb's Wife, the Holy Jerusalem*. K. Walters, *The Spiritual Rock*. D. M. Carroll, *The Day of Temptation*.  
 16—Exh: B. McClure. Lect: D. Carroll, *Salvation is by faith and not by works*.  
 18—Revelation 7 Class, at 28 Truro Pde, Padstow: R. Pogson, *The Sealing of the 144,000*.  
 23—Exh: K. Cook. Special Lect. at Panania Senior Citizen's Centre, cnr. Anderson Ave and Pepper St. B. Stretton, *The Moral and Social Crisis: The Bible Answer*.  
 26—Daniel 18:1-14 study: F. Olsen, *Judgment on Eastern dominion*.

- 27—Special Lect: J. Rosser, *The Military and Economic Crisis: The Bible Answer*.  
 28—Workshop Training Class: A. Unwin, *The Kingdom of God: Its Establishment*. J. Pogson, *A Light to the Gentiles*. P. Wolstencroft, *Thine holy one*.  
 30—Exh: R. Pogson. Special Lect. at Panania Senior Citizen's Centre, B. Stretton, *The Religious Crisis: The Bible Answer*.

# Sth Aust

### ABERFOYLE PARK

- Cnr. Manning Rd. & Sunnymeade Drive, Aberfoyle Park (Rec: D. Palmer, 7 Ewers Ave., Coromandel Valley 5051. Tel: 08-2785237). Sundays: 10.30am Fellowship, 7pm Lecture.  
 2—Comb. weekend at Unley High School.  
 5,19—10.15am Dorcas Class. 7.45pm Hebrews Class.  
 9—Exh: Max Lund. Lect: N. Wigzell, *The Bible's Challenge to You: Believe it or Perish*.  
 12,26—7.45pm E.I. Class.  
 16—Exh: J. Luke. Lect: A. Hill, *Modern Society Threatens Family Unity: The Bible's Solution*.  
 23—Exh/Lect: C. Hollamby, *Man has no Right to Worship as he Pleases*.  
 30—Exh: D. Palmer. Lect: P. White, *Fulfilled Prophecies Prove the Bible is True*.

### BRIGHTON

- 390 Morphett Rd., Warradale (Rec: G. J. Kortman, 86 Birman Cres., Flagstaff Hill 5159. Tel: 08-2703807). Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.  
 1,2—Unley Fraternal Weekend: "Arise, O Yahweh, into Thy rest".  
 5—Luke 15:1-32 study: R. Pillion, *Three Parables of the Lost*.  
 9—Exh: B. Luke. Lect: R. Noble, *The Bible's Challenge to You: Believe it or Perish*.  
 12—Revelation 7:1-8 study: A. Archer, *The Sealing of the Servants of God*.  
 14,28—Youth Group Cumberland: P. Weller, *Life of Christ*.  
 15—Sub. Young Folks outing.  
 16—Exh: J. Knowles. Lect: K. Pearson, *The Future of the World Foretold by Daniel the Prophet*.  
 18—11am Sisters' Class, *Ways of Providence*.

## EPISTLE OF JAMES

### Salisbury Weekend — 7th to 10th October

An ecclesial camp is scheduled for this holiday weekend. Studies will be based upon the Epistle of James with all members contributing to the spiritual growth of each other. \* If any are able to assist by loaning caravans for this weekend, please contact Bro. R. Cowie on tel. 258 3799.

## The Ecclesial Calendar for October, 1983

- 19—Luke 16:1-18 study: R. Pillion, *Stewardship*.  
23—Exh: D. Evans. Lect: R. Mansfield, *Why the Bible's Greatest Characters Never Went to Heaven*.  
26—Rev. 7:9-17 study: A. Archer, *God shall Wipe Away All Tears from Their Eyes*.  
30—Exh: H. P. Mansfield. Lect: R. Pillion, *Materialism: Plague of a Godless Society*.

### CUMBERLAND

521 Goodwood Rd., Col. Light Gdns. (Rec: W. Gurd, 5 Alma St., Panorama 5041. Tel: 08-2765669) Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.

- 1,2—Comb. weekend at Unley High School: *Arise O Yahweh into Thy rest* (1 Chron. 15,16).  
5—8pm Zechariah 10,11 study: B. Gurd.  
6—11am Sisters' Tape Study. 1.45pm Sisters' Class. 7.45pm A.B. Meeting.  
9—Exh: N. Davies. Lect: B. Gurd, *The Bible's Challenge to You: Believe it or Perish*.  
10—Gospel Preaching at Strathalbyn country show with display trailer.  
12—8pm Acts 7 study: V. Jurevicius.  
14—8pm Youth Group: B. Kortman, J. Stevens, *Lessons from the Human Body*.  
16—Exh: A. Johns. Lect: M. Curtin, *Facing the Facts: No Hope without Christ*.  
19—8pm Acts 13 study: A. Johns.  
20—11am Sisters' Tape study. 1.45pm Sisters' Class.  
22—Sub. Young Peoples' Outing for the old people.  
23—Exh: B. Day. Lect: T. Gore, *Paradise: In*

*heaven or on earth?*

- 24—8pm Friends Class, home C. Beard, Pasadena: J. Berry, *Jesus Christ Never Pre-existed as God nor Died as a Substitute, Instead of You*.  
26—8pm Acts 13 study: A. Johns.  
28—8pm Youth Group: P. Weller, *Life of Christ*.  
29—8pm Sub. Young Folks at T.T. Gully: J. Martin, *The Two Principles*. Gospel display trailer at McLaren Flat.  
30—Exh: B. Luke. Lect: G. Beard, *Salvation: God Reveals the Terms*. Kindergarten Hall, Murray Bridge, Exh: D. Lund.

### ENFIELD

334 Hampstead Rd., Clearview (Rec: D. Horgan, 12 Pope Cres., Hope Valley 5090. Tel: 08-2631811). Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.

- 1,2—Combined weekend.  
5,19—8pm Jonah study Class: R. Gore.  
6—8pm M.I. class: G. Kemp, T. Mendolia.  
7,21—8pm Eureka Class: P. Cresswell. Northern Dist. E.I. Class: G. Wigzell.  
9—Exh: K. Martin. Lect: J. Luke, *The Bible's Challenge to You: Believe it or Perish*.  
12,26—8pm Ruth Study class: J. Mansfield.  
14—8pm Youth Group, Salisbury.  
16—Exh: J. Martin. Lect: R. Gore, *Who is the Antichrist? The Bible's Answer*.  
23—Exh: J. Luke. Lect: R. Edgcombe, *The Devil Exposed and Explained*.  
28—8pm Youth Group, T.T. Gully.  
30—Exh: J. Knowles. Lect: S. Kingsbury, *Events in Eden: The Foundation of Faith*.

## 19th TASMANIAN BIBLE CAMPAIGN AT LAUNCESTON

Monday 9th January to Monday 16th January, 1984

Come and participate in a week of study and gospel proclamation conducted by the Launceston Ecclesia.

### Study Leaders

Bro. John Siviour — Cumberland S.A.  
Bro. Gordon Russell — Boolaroo N.S.W.  
Bro. Shane Kingsbury — Enfield S.A.

### Studies

- "The Genesis Flood" under the theme of "As it was in the Days of Noah" — Bro. J. Siviour.  
"They Shall Call His Name Immanuel" A study of Mark's Gospel based on Isaiah chapter 9 — Bro. G. Russell.  
"Jewels From Phillippi" The people and principles — Bro. S. Kingsbury.

Cost: \$118.35 per adult (lower rates apply under 15 years of age).

Bookings and further details to Campaign Secretary:

Bro. John Case, 68 Panubra St., Kings Meadows, Launceston, Tas. 7250  
Tel: (003) 444430



## GLENLOCK

Via Morgan (Rec: B. G. Hollamby, 4 Andrew St., Walkerie 5330. Tel: 085-412352). Sundays: 9.30am S.S.; 11am Fellowship.

- 2—Exh: G. Mee.
- 4,11,18,25—E.I. Class, Renmark.
- 5,19—Zechariah class: G. Mee.
- 7,21—Y.P. Class: C. Hollamby.
- 8—Weekend at Mildura. Display stand at Barmera.
- 9—Exh: J. Hodges.
- 10—Display stand at Loxton show.
- 12,26—Romans class: J. Hodges.
- 13,20—Public Lecture at Loxton.
- 16—Exh: Max Lund.
- 18—Dorcas Class.
- 22—Display stand at Renmark Show.
- 23—Exh: D. Shaw.
- 27—Public Lecture at Berri.
- 30—Exh: C. Hollamby.

## KINGSTON

Guide Hall, Cooke St. (Rec: R. Eifenbein, 34 Cooke St., Kingston 5275. Tel: 672647). Sundays: 11am Memorial Meeting.

- 2,9,16,23—11am Memorial Meeting.
- 4,18—1.30pm Sisters' Class.
- 5,19—7.30pm Colossians Class.
- 12,26—7.30pm Elpis Israel Class.
- 14,21—7.30pm M.I. Class.
- 29—7.30pm Lect: N. Wigzell, "Born Again" Explained.
- 30—Exh: N. Wigzell.

## SALISBURY

Cnr. Tolmer Rd. & Main North Rd., Elizabeth Park (Rec: R. Edgecombe, 1161 Lower North East Rd., Highbury 5089. Tel: 08-2640023). Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.

- 4—7.45pm A.B. Meeting.
- 5,12,26—8pm Bible Class: R. Cowie, *The Apocalypse*.
- 7 to 10—Ecclesial Camp.
- 14,28—7.45pm Junior Principles Class.
- 16—Exh: J. Mansfield. Lect: M. Barr, *Noah's Flood: A Warning to a Corrupt Society*.
- 20—7.45pm Annual Business Meeting.
- 21—E.I. Study.
- 23—Exh: J. Martin. Lect: C. Williams, *Current Events in the Light of Bible Prophecy*.
- 30—Exh: C. Parry. Lect: B. Williams, *Does the Soul Live After Death? The Bible's Answer*.

## SPENCER GULF

CWA Hall, Elliott St., Whyalla; Willsden Guide Hall, Elizabeth Tce., Pt. Augusta, and private homes (Rec: K. McDermott, 4 McRitchie Cres., Whyalla Stuart 5608. Tel: (bus.) 086-457744. Pt. Augusta contact: Sis. A. Christophersen, 17 Davenport St. (Tel: 086-422919). Sundays: 11am Fellowship.

- 1—Whyalla Lect: A. C. Dangerfield.
- 2—Comb. Mtg. Whyalla: A. C. Dangerfield.
- 4,11,18,25—Pt. Augusta Bible Class.

- 5,12,19,26—Whyalla Bible Class.
- 9—Pt. Augusta Exh: Enfield M.I.C. Whyalla: B. Jones.
- 15—Pt. Augusta Lect: P. Mansfield.
- 16—Comb. Mtg. Pt. Augusta: P. Mansfield.
- 23—Pt. Augusta Exhort. Whyalla Exh: K. McDermott.
- 30—Visits to neighbouring ecclesias.

## TEA TREE GULLY

1184 Grand Junction Rd., Hope Valley (Rec: K. M. Hill, 8 Faehse St., Modbury 5092. Tel: 08-2646529). Sundays: 10.30am Fellowship, 3pm S.S., 7pm Lecture.

- 2—Comb. ecclesial weekend.
- 5,19—8pm Epistle to Colossians study: A. Wigzell.
- 6—7.30pm A.B. Meeting.
- 7,21—8pm Jnr. E.I. Class.
- 9—Exh: A. Wigzell. Lect: R. Smith, *The Bible's Challenge to You: Believe it or Perish*.
- 12,26—8pm Names and Titles of Deity Study: M. Pitt.
- 16—Exh: G. Wigzell. Lect: C. Parry, *Belief and Baptism Essential for Salvation*.
- 20—8pm A. G. M. Business.
- 23—Exh: H. P. Mansfield. Lect: J. Knowles, *The Devil and Satan Explained by the Bible*.
- 30—Exh: Mur. Lund. Lect: N. Lloyd, *The Bible Teaches that the Earth, Not Heaven, is the Reward of the Righteous*.

## WOODVILLE

Aberfeldy Ave. (Rec: G. E. Mansfield, 632 Burbridge Rd., West Beach 5024. Tel: 08-353 4866). Sundays: 11am Fellowship; 3pm S.S.; 7pm Lecture.

- 3—7.45pm A.B. Meeting.
- 4,18—10.30am Sisters' Class: H. P. Mansfield, *Psalms*, and daily readings.
- 5,12,19,26—7.45pm Study: H. P. Mansfield, *The Proverbs of Wisdom*.
- 9—Exh: P. J. Mansfield. Lect: G. Wigzell, *The Bible's Challenge to You: Believe it Or Perish*.
- 15—2.45pm Activity and distribution. Evening chairman: R. deVries.
- 16—Exh: G. E. Mansfield. Lect: J. Martin, *The Arms Race! Will Man Destroy Himself? The Bible's Answer*.
- 17—8pm Christadelphian Instructor study: G. E. Mansfield, home M. Goodwin, 37 Jetty St. Grange, *The Identity and Character of Angels*.
- 21—7.45pm M.I. Class.
- 23—Exh: B. Steele. Lect: E. Hubbard, *The Hand of God in Human Affairs*.
- 28—8pm E.I. Class: W. J. McAllister, *The Law of Inheritance* (p. 191). Home G. Armonis, 12 Bolingbroke Ave., Fulham Gdns.
- 30—Exh: K. Monterola. Lect: H. P. Mansfield, *The Bible Predicts the World's Greatest Earthquake in Israel*.

# Tasmania

## HOBART

142 Warwick St. (Rec: H. E. Taylor, 30 Hymettus St., Howrah 7018. Tel: 002-476637). Sundays: 9.30am S.S. & Snr. Study; 11am Fellowship; 6pm Lecture.

- 1—Fraternal gathering: J. Rosser (Riverwood), *Principles of Eternity*.
- 2—Exh: J. Rosser. 6pm 3rd study: *Principles of Eternity*.
- 4—Final study, *Principles of Eternity*.
- 8—Youth Aliyah Evening: H. Islip (Mt. Waverley).
- 9—Exh: H. Islip. Lect: J. Thiele, *Christ did not Pre-exist*.
- 10—A.B. Meeting.
- 11—10am Sisters' Class: Tape, *The Glory of the Temple*.
- 12—Acts 12:1-24 study: M. Scull, *Authorities Silenced*.
- 14—7.45pm Snr. CYC: F. Harries, *Animal Study: The Dove*. Jnr. CYC: *David and Goliath*.
- 16—Exh: B. Philp. Lect: H. Taylor, *Universal Salvation Will Not Happen*.
- 19—7.45pm Home Study: M. Scull, *Character study of Peter*. Home D. Day.
- 21—7.30pm M.I.C.: J. Thiele, *Effective Speaking, Citing Scriptural Cases*.
- 23—Exh: G. Scarr. Lect: S. Taylor, *Prophets of doom not wrong*.
- 25—Sisters class: Tape, *The Glory of the Ad Olahm*.
- 26—Acts study: J. Scull, *The First Journey*.

28—C.Y.C. Port Sorell preparation.  
30—Exh/Lect: F. Onley (L'ton).

## LAUNCESTON

69 Balfour St. (Rec: M. E. Coombe, 21 Prospect St., Launceston 7250. Tel: 003-442207). Sundays: 9.30am S.S. & Snr. Study; 11am Fellowship; 7pm Lecture.

- 2—Exh: F. Onley. Lect: M. Wright, *The Truth About Armageddon*.
- 4,18—10.30am Dorcas Group.
- 5—Bible Class: G. Case, B. Arnold, *Songs of degrees, Trust*.
- 7,21—Rev. study: *Philadelphia*.
- 8—Senior CYC: S. Ansell, *The Certainty of Judgment*.
- 9—Exh: K. Niejalko. Lect: G. Dangerfield, *Beyond Armageddon*.
- 11,25—10.45pm Sisters' Class.
- 12—Tuition Class: D. N. Kitto, *John the Beloved Disciple*. S. Ansell, *John, his times and writings*.
- 14,28—Elpis Israel home study.
- 15—Ecclesial family day: *Living the truth today*.
- 16—Exh: M. Wright. Lect: R. Herron, *Hell: Fantasy of Church Imagination*.
- 19—Bible Class: R. Burke, R. Arnold, *Songs of degrees, Blessing*.
- 22—Senior CYC: R. Bracey, *Introduction to Studies, Port Sorell*.
- 23—Exh/Lect: H. Taylor, *Resurrection: The Dying Christian's Hope*.
- 26—1 John 1 Bible Class: D. Case.
- 30—Exh: G. Dangerfield. Lect: C. Bennet, *Jesus Christ, Earth's Future King*.

## ETERNAL PRINCIPLES OF DEITY

Hobart — 30th September to 4th October

The annual fraternal and study weekend at Hobart will be conducted by Bro. J. J. Rosser, to the above theme, and following program:

Friday, 30th: 8pm special lecture: "The New World Order".

Saturday, 1st: 3pm study: "The Everlasting Covenant (Heb. 8)". 5pm Fraternal tea. 6pm study: "The Everlasting Name (Exod. 3)".

Sunday, 2nd: Exhortation: "The everlasting Priesthood (Heb. 5)." 6pm study: "Everlasting Life" (1 John 3).

Monday, 4th: 7.45pm study: "The Everlasting Victory (Psa. 8)."

## END OF THE YEAR STUDIES

Convened by the Adelaide Suburban Ecclesias  
Young People

From Friday December 23 to January 2

The purpose of these studies is to examine the whole Book of Proverbs, to seek a simple outline that will provide a key to opening it as a whole; to examine some of its prophecies; and finally to follow through its intriguing themes and dramatic parables. The design will be to provide such an outline as can form the basis for individual study so that its practical maxims may be impressed upon the mind.

Five study nights and one afternoon study have been arranged, supplemented by daily outings. Speaker for the occasion is Bro. H. P. Mansfield; and local accommodation is available on application to Bro. M. Curtin, Tel: 08-381 4709.

# ECCLESIAL CALENDAR EMPLOYMENT COLUMNS

In these times of increasing economic difficulty, assistance given to our members, where possible, is recommended. These advertisements are accepted by Logos without cost. It is expected that those who are employers likewise give preference to Christadelphians when engaging labour. In that regard, we are prepared to assist by advising of any need of employ. Perhaps any desiring employment could advise us accordingly.

## **AIR-CONDITIONING SERVICES**

Brn. Keith McGeorge and Fred Derecki offer members in Adelaide and surrounding districts expert attention in ducting Evaporative Air-Conditioning for business premises and private homes. Free quotes available — phone 08-263 7815.

## **AUTOMOTIVE REPAIRS & SERVICING**

Tune-ups, cylinder head reconditioning, engine recond./replacement, valve regrind, brake o/haul, gear box o/haul, clutch replacement. Contact: Bro. John Riddle (08) 277 2492.

## **BARBEQUE CHARCOAL**

This is available from Bro. David Scott, Second Street, Morgan, Tel: 085-402169 \$6.50 per 25kg bag. Supplies also available in the Adelaide area from Sis. H. Burney, 249 Lyons Rd., Demacourt. Telephone 337 9014.

## **BIBLE COVER REPAIRS**

For Bible Covers repaired, new zips or new Bible covers contact in Victoria: Bro. Ken Charles, Mt. Waverley Ecclesia in S.A.: Bro. B. Wigzell, 4 Stirling Ave., Sellicks Beach (085) 56 3368.

## **BOOK SALES**

ENCYCLOPAEDIA BRITANNICA — Bro. Tom van Letten has joined the staff of Encyclopaedia Britannica in S.A. Those interested in information should contact him on (08) 46 3636, or 381 2697 (a.h.).

## **CHIROPRACTOR**

Bro. Harry Hall, Pt. Adelaide Chiropractic Clinic, 117 Commercial Rd., Pt. Adelaide (47 6194)

## **ELECTRICAL SAFETY**

Bro. Mike Steele is currently specialising in the installation of Seimans Earth Leakage Circuit Breakers, safety switches fitted to the home to prevent electrocution and electrical fires. For more details phone: (08) 262 4095.

## **EMPLOYMENT SOUGHT**

Sis. D. Graham (Cabramatta) of 23 Elizabeth St., Camden NSW 2570 seeks employment for 25 hours. Her work life has included typing, switch-board and telex skills. Sis. Graham has been receiving the pension for the last few years, but prefers employment in office work or as a shop assistant.

Sis. Graham's son, Bruce, also seeks work. He desires something in the field of sales assistant, nursery work (has had some experience), or other activities.

Geoffrey Smith, Kingswood College, Hampden Rd., Nedlands, W.A. 6009 seeks employment in suitable area of administrative, clerical or simi-

lar position. Alternatively, any work of a general nature would be appreciated. He is engaged in library studies at the present time, and has qualification of Bachelor of Arts with Honours (Murdoch University, W.A.). Has casual 3 day work as nursing assistant in a home for the aged, but this involves weekend work, restricting attendance at meetings. Has been learning the truth for 18 months, and progressing towards baptism — thus hopes to obtain employment with Christadelphians.

#### **GARDENING**

Experienced Gardener prepared to do cleaning up, maintenance or general gardening at \$4.50 per hour. Telephone c/- 295 5322.

#### **HONEY SUPPLIES**

##### **Perth Area**

Brm. Graham Quartermaine and Allan Harrison (operating as Deborah Apiaries, employing only Christadelphians) can supply honey in a range of varieties and quantities at reduced prices to the Brotherhood. All areas in Perth can be supplied, and interstate orders welcomed. Also available are refined Beeswax and pollen granules (high protein supplement). Phone (09) 349 2017, 401 6652, 344 1880.

##### **Sydney Area**

Bro. Chris & Sis. Ruth Russell (operating as Engedi Apiaries) have ample supplies of a wide variety of selected honeys in 27kg tins or smaller quantities down to 1kg buckets at wholesale prices. Types available include Ironbark, Blue Gum, Spotted Gum, Grey Gum, Bloodwood, Mahogany, Leatherwood, Clover, and Western. Phone (02) 533 3796.

#### **LAWN MOWING**

For the regular cutting and edging of your lawns contact Bro. Jim John, 52 Bridgewater Cres., Karrinyup, WA 6018 — Tel: 446 4962. All areas in Perth covered.

#### **PAINTING AND DECORATING (Adelaide)**

Bro. K. Hornhardt provides first class work in the home and commercial painting area, and can be contacted: 57 Main St. Beverley, SA 5009 (268 3073).

#### **PLUMBING**

Bro. J. Spruyt, 21 Fletcher Rd., Henley Beach — Telephone 353 4425.

#### **PRINTING**

*The Christadelphian Press* is available for printing requirements, both general and ecclesial. It offers assistance in design, layout and production at the most reasonable rates. Only Christadelphians are employed, which means that your requirements are treated with understanding and enjoyment, and your support assists the work in which we are engaged. Write to us at 9 West Beach Road, West Beach 5024. (08) 356 2278, 353 4866.

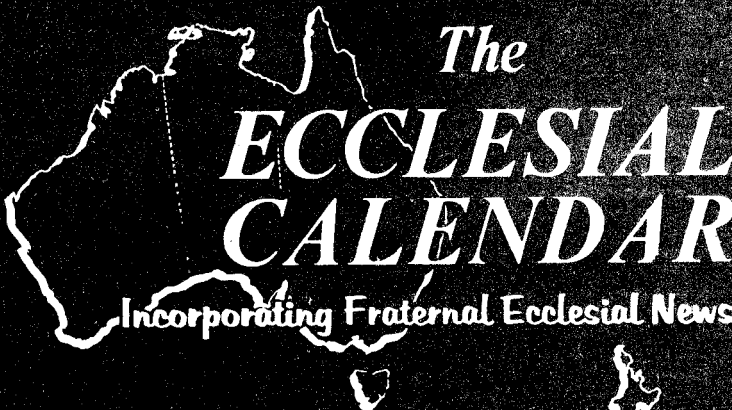
#### **WELDING AND RELATED WORK**

##### **Western Australia**

Repairs and Maintenance — Motor Vehicles, Farm machinery. All types of metal welding large or small; Steel farm sheds, garages, any form of steel fabrication: trailers, floats, gates. — K. H. & L. J. Digney, Lot 1, Seventh Ave., Armadale, W.A. — Tel: 399 6785.

##### **New South Wales**

1st class Welder, stick and M.I.G. Bro. R. Hickey, 53 Flinders Ave., South Camden, NSW 2570. Desires employment.



# The ECCLESIAL CALENDAR

Incorporating Fraternal Ecclesial News

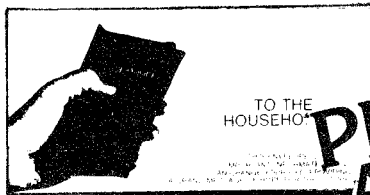
SUPPLEMENT to LOGOS



Information for publication must be received by 5th of the month

ISSUE NO. 209

NOVEMBER, 1983



## PROJECT AUSTRALIA

... a campaign to witness to every household.

### The Work Continues

85,998 budgets of literature have now been posted to householders within South Australia. Many additional thousands have gone interstate, thus bringing the Gospel message to the attention of a large number of people. These budgets are attractively presented, and provide an excellent means of interest and instruction — whilst being sent through the postal channels, we are able to penetrate into the home environment.

### Support Appreciated

The posting of these budgets is expensive, yet rewarding. The South Australian mailing cost alone has been \$21,499, donated by the generosity of brethren and sisters — and, in addition, there is the considerable labor effort in preparing the budgets, and following the applications for further literature and personal contact. The cost at present for 1000 posted budgets is \$250, and donations for this valuable work are helpful and deeply appreciated.

### Areas Now Covered

All outer suburban areas of Adelaide have now been covered, with the addition of the following country towns:  
Angaston, Blanchetown, Cambrai, Keyneton, Sedan, Ardrossan,

Pinepoint, Pt. Clinton, Price, Balaklava, Auburn, Bowmans, Halbury, Hoyleton, Lochiel, Pt. Wakefield, Barmera, Cobdogla, Loveday, Berri, Glossop, Monash, Winkie, Blyth, Bordertown, Mundulla, Wolseley, Brinkworthy, Georgetown, Gulnare, Koolunga, Yacka, Burra, Booborowie, Farrel Flat, Hallett, Mt. Bryan, Bute, Ceduna, Penong, Thevenard, Clare, Hilltown, Penwortham, Spalding, Watervale, Cleve, Arno Bay, Darke Peak, Rudall, Cowell, Crystal Brook, Cummins, Elliston, Eudunda, Bower, Hampden, Robertstown, Freeling, Kingscote, American River, Parnana, Penneshaw, Lobethal, Cudlee Creek, Kersbrook, Lenswood, Sandy Creek, Williamstown, Maitland, Arthurton, Point Pearce, Pt. Victoria, Sth. Kilkerran, Weetulta, Mt. Barker, Brukunga, Hahndorf, Kanmantoo, Littlehampton, Nairne, Wistow, Mt. Gambier, Allendale East, Moorak, Mt. Pleasant, Birdwood, Eden Valley, Gumeracha, Palmer, Pinnaroo, Parilla, Quorn, Wilmington, Two Wells, Dublin, Lower Light, Woodside, Balhannah, Charleston, Mount Torrens, Oakbank, Verdun, Andamooka.

### Can You Contact?

Many applications for literature have been received from the areas noted above, and if readers have friends or relatives therein, and would like a list of contacts in the area, we would be very pleased to forward names, and advise the follow-up that has taken place to date. We are presently progressing through the HOUSEHOLDER DELIVERY SERVICE BOOK issued by Australia Post, and anticipate completing all areas within South Australia shortly. If readers would like particular areas covered immediately, we will be happy to co-operate. Ecclesias, also, may care to sponsor an area, at the cost of \$250 per thousand.

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# Ecclesial Reports

Details must be forwarded by 5th of month.

## WELCOME TO THE HOUSEHOLD OF FAITH

We welcome the following newly baptised members to fellowship and companionship around the Word of Truth. We hope that the short time remaining before the Lord's appearing will prove spiritually satisfying to each one, as they apply themselves in the affairs of the Ecclesia. It is most encouraging to receive reports of the continuing power of the Truth in calling sons and daughters to the Divine Glory.

T. T. Gully: *Miss Katherine Whitehead*, second daughter of Bro. & Sis. Tony Whitehead (22.9.83). *Miss Mignon Plant*, daughter of Bro. & Sis. Reg Plant (27.9.83).

Aberfoyle Park: *Mr. Paul Richardson*, int. friend (23.9.83). *Mr. Greg Palmer*, son of Bro. & Sis. L. Palmer (6.10.83).

Glenlock: *Mr. Ross Pietsch*, Waikerie resident who has received *Heralds* over a period of many years (30.9.83).

Gosford: *Mr. & Mrs. Harvey*, int. friends (15.9.83).

Granville: *Mr. Shane Plumridge* (14.9.83).

Lismore: *Mr. Shane Shaw*, S. S. scholar (28.9.83).

Hobart: *Mr. Karl Korrelvink* whose interest was aroused by a newspaper advertisement, causing him to leave the SDA community for the Truth.

## ECCLESIAL TRANSFERS

We commend the following to their new ecclesial associations:

To Cumberland: *Sis. Lynette Seaman*, from Launceston.

To Aberfoyle Park: *Bro. & Sis. J. Glennie*, from Cumberland.

To Punchbowl: *Bro. & Sis. J. Mansfield snr., Bro. & Sis. J. Mansfield, Bro. P. Mansfield*, from Campsie.

To Boronia: *Bro. Wayne and Sis. Barbara Hayes*, from Melbourne.

To Woodville: *Sis. Cynthia Excell*, from Mullewa, W.A.

To Sutherland: *Bro. Adrian Stewart*, from Brighton.

To Wollongong: *Bro. & Sis. E. Green-shields*, from Canberra.

To Boronia: *Bro. Steven and Sis. Wendy Harrington*, from Hobart. Their support of activities in Hobart has been greatly appreciated.

### FELLOWSHIP

The Glenlock Ecclesia regrets to announce that because of continued absence from the Lord's table, it has withdrawn fellowship from *Bro. John Leasdale*.

It is with regret that the Cumberland Ecclesia has removed the names of *Bro. & Sis. J. Briggs* from membership owing to non attendance for a long period. Consistent endeavours to rectify the position have been unavailing, but it is the desire of the ecclesia that restoration may yet be achieved.

### ENGAGEMENT CONGRATULATIONS

We rejoice with the following young people as they announce their engagement to marry, and commence preparation for a united walk towards the Kingdom.

*Bro. Kevin Casey and Sis. Lorinda Gilmore* (both Riverwood).

### UNITED IN MARRIAGE

*Bro. Ken Jose and Sis. Sally Osborne* (Rockhampton Nth.) were married on 24th September. Our best wishes are extended to both as they have entered upon married life, and walk together towards Zion. May the experiences of life based upon the Truth provide the ingredients for a satisfying life now, and the association in immortality to come.

### FAMILY NEWS

Congratulations are extended to the following parents, who rejoice in the birth of a child. Into their hands, the great Creator has given a wondrous gift that they might develop a life to His honour and glory.

To *Bro. Isaac and Sis. Wendy Newton* (Stirling), a daughter. *Emma Ruth*, on 20th Sept.

To *Bro. Joe & Sis. Jenny Spruyt* (Woodville), a daughter, *Sarah Josephine*, on 14th October.

### AWAITING THE RESURRECTION

Such occasions remind us of the frailty of life, and the need to exercise constant diligence in the things of God, wherein alone is resident the things of eternity. Soon the Divine Physician will return to restore those of his disciples who have fallen into the article of death, to a life which knows no ill, pain or suffering. It is in this grand hope that we continue.

After a long illness *Sis. Myrtle Speirs* (Granville) fell asleep and now awaits that great day of resurrection.

### GENERAL NEWS

#### Hobart Effort

Held on the last weekend of September, the annual fraternal and study effort was a lovely occasion. *Bro. J. Rosser* spoke to the theme: "The eternal principles of Deity," in

## Advertisements

*Readers wishing to advertise are welcome to use these columns without cost. All we ask is that a fresh listing be made each month, if desired, as we do not repeat adverts automatically.*

### CARAVAN AVAILABLE IN DECEMBER

*Bro. H. Watson* (ph. 08-276 9327) has available a caravan on site at Victor Harbor Caravan Park, for 4 adults from December 15th. It contains a double bed, 2 bunks, and nice fittings. Victor Harbor is an ideal seaside holiday resort in South Australia, and details can be obtained from *Bro. Watson*.

### SYDNEY HOME AVAILABLE

A fully furnished 3 bedroom home is available for rent in the suburb of South Wentworthville for part or all of the period from Jan. 7th to March 31st, 1984. For further details write to *Bro. & Sis. Geoff Hatchell*, 74 Braeside Rd., South Wentworthville, NSW 2145 (or tel: 02-631 6537).

### POWER TOOLS FOR SALE

9 1/4" Makita Circular Saw, Planer Blade and Saw Bench in excellent condition. Ryobi (750) Hand Planer, plus new set blades and accessories. Router 1 H.P. cutter blades and bench. Ph. (08) 277 1680.

which principles concerning the Everlasting Covenant, Name, Priesthood, Life and Victory were emphasised. These matters confirmed the fundamental principles of the Faith.

#### Riverwood Anniversary Effort

Bro. J. Ullman led this special effort, based upon the book of Nehemiah, recently. The effort was designed to bring out the warning to the Brotherhood, as we seek to "Rise up and build." Through Yahweh's blessing, the ecclesia was inspired to examine its spiritual garments, repudiate associations with the world, and to have hearts

strengthened in the work before us.

#### Ecclesia Formed in Tasmania

The Launceston Ecclesia is pleased to inform the Brotherhood of the formation of a new ecclesia at Ulverstone, to be known as the North West Ecclesia (Tasmania). Bro. P. Kingston, of 126 Steel St., Devonport, is to act as secretary, and the following members have transferred to the new meeting: Bro. & Sis. J. Edwards, Bro. & Sis. P. Kingston, Bro. & Sis. P. Fryer, Bro. & Sis. R. Massey. It is hoped that the divine blessing will rest upon this venture, as the members undertake Yahweh's work in this new area.

(M.E.C.)

## Ecclesial Activities

During November, (God willing)

NOTE: To conserve space, "bro" and "sis" are largely omitted in these columns. Full details of meetings help to make each listing valuable. Study meetings for which individual titles are not advised may be grouped together. Please post news and information to this Office by 5th of each month.

### Victoria

#### BORONIA

Progress Hall, Boronia Rd., (Rec: A. Wallace, All correspondence to P.O. Box 206). Sundays: S.S. & Snr. Study: 9.30am; Fellowship 11.15am; Lecture 7pm.

- 2—James 5 study: I. Wallace.
- 6—Exh: I. Wallace. Lect: M. Clementson.
- 9,23—Elpis Israel ch. 6 study: R. Magennis.
- 13—Exh: E. Harrington. Lect: J. Hull jr. *Earth, not heaven, the reward of the righteous.*
- 16—Study: D. Wallace, *Paul's Epistle to Jude.*
- 20—Exh: D. Seamen. Lect: R. Hull, *The nuclear age: Will man survive?*
- 27—Exh: L. Saxon. Lect: T. Shorter, *God's teaching of marriage and morals.*
- 30—Study: M. Clementson, *The prophecy of Obadiah.*

#### BURWOOD

Loyal Orange Hall, 335 Station St. (Nr. Riversdale Rd.) Boxhill Sth. (Rec: S. Finin, 17 Wordsworth Ave., Clayton 3168. Tel: 03-5479853). Sundays: 9.30am S.S. and Snr. Study; 11am Mem. Mtg. 7pm Lect.

- 2—Acts 25 study: R. Galbraith, *Paul Before Festus.*
- 6—Exh: S. Finin. Lect: H. Baum.
- 9,23—Hebrews study: P. Pickering.
- 13—Exh: K. Pearson. Lect: A. Taylor, *Immortality Promised: Not Possessed.*
- 16—Acts 26 study: J. Finin, *Paul before Agrippa.*
- 20—Exh: G. Buckley. Lect: C. Gee, *Pentecos-*

*tals do not possess Spirit Gifts.*

- 26—M.I. Class, home J. Finin.
- 27—Exh: W. Dodson. Lect: P. Pickering, *Are Bible prophecies reliable?*
- 30—Acts 27 study: M. Islip, *Voyage to Rome and shipwreck.*

#### MILDURA

Christadelphian Hall, Deakin Ave, Koorlong. (Rec: J. Kershaw, "Hebron", 4 Mimosa Ave., Mildura 3500, Phone: 050-235256). Lect: Sat. 7.30pm; Sundays: 9am S.S.; 11am Mem. Mtg.

\* For location of mtgs, please tel: 235256; 233611, or 252387.

- 3—8pm Study: *The Song of Zacharias* (Luke 1:68-79).
- 5—8pm Lect: B. van Bergen, *The Judgment Seat of Christ.*
- 6—Exh: B. van Bergen.
- 10,24—Elpis Israel Class.
- 12—8pm Study: D. Shaw.
- 13—Exh: D. Shaw.
- 17—8pm study: P. Janssen, *Peter's Speech at Pentecost* (Acts 2:14-39).
- 19—8pm study: A. Archer.
- 20—Exh: A. Archer.
- 26—8pm study: D. Butler.
- 27—Exh: D. Butler.

#### MOE

Special School, Staff St., Moe (Rec: G. S. Howe, 6 Warringa Ct., Warragul 3820. Tel: 056-232596). Sundays: 1.30pm Fellowship 1st & 3rd in month.

- 4—8pm Credit Union Building, 20 Hazelwood Rd., Morwell: Film, *The Miracle of Modern Israel.*



- 6—Exh: S. Jones.
- 11—8pm Elpis Israel home T. Hasthorpe, Tanjil South.
- 18—7.30pm Ecclesiastes study: P. McKinlay, at 55 Charles St. Warragul.
- 20—Exh: P. McKinlay.
- 25—8pm Tape: *Our Heritage*, at Tanjil South.

## WARRAGUL

(Rec: P. McKinlay, 55 Charles St., Warragul 3820. Tel: 056-236211). Sundays: 11am Fellowship (1st and 3rd at Moe).

- 1—10.30am Home P. McKinlay, 55 Charles St. Tape, *The Trespass Offering*.
- 8—7.30pm Home E. White, 10 Ista St. Tape, *The Prophecies of Balaam: The Vision of the Mighty Ones*.
- 13—Exh: M. Clementson, home G. Howe, 6 Warringa Court.
- 15—10.30am at 55 Charles St. Tape, *The Clean and the Unclean*.
- 22—7.30pm at 6 Warringa Court. Tape, *The Prophecies of Balaam: The Covenant of an Everlasting Priesthood*.
- 27—Exh: J. Hull at 55 Charles St. 2.30pm Lect in Guide Hall, Bowen St: J. Hull, *Israel's Past and Future*.
- 30—10.30am at 55 Charles St. Tape, *The Purification of a Woman*.

# West Aust

## GOSNELLS

Cannington Agricultural Hall, Albany Hwy. Cannington. (Rec: R. Hunter, 2 Biddenden St., Thornlie 6108. Tel: 09 459 3166).

- 2—Genesis class: B. Hayles, home G. Wilson.
- 4,18—Elpis Israel home classes.
- 6—Exh: A. Newton. Lect. (at Gosnells Senior High School): S. Higgs, *Israel: Living Proof of a Living God*.
- 12—Family and youth activity at Sorrento.
- 13—Exh: P. Maddin. Lect: A. Jansen, *Hell is the grave, not a place of torment*.
- 16—Genesis class: B. Hayles, home N. Stagg.
- 20—Exh: G. Wilson. Lect: N. Stagg, *God's rights, not human rights, the key to world peace*.
- 26—Family and youth activity at Central Hall. Evening: K. Poole, "When I consider the heavens, the work of Thy fingers".
- 27—Exh: G. Hum. Lect: T. Stagg, *Nuclear Annihilation: Will God allow it?*
- 30—Genesis Class: B. Hayles, home J. Longmire.

## PERTH

62 Canning Hwy., Victoria Pk. (Rec: J. Ullman, 38 Doney St., Alfred Cove 6154. Tel: 09-3304199).

- 2,16,30—Amos Study: J. Ullman.
- 4,18—Elpis Israel home studies.
- 5—Mutual Improvement Class.

- 6—Exh: R. Davis. Lect: A. Hayles, *God Controls the Destiny of the Nations*.
- 8—11am Sisters' Class.
- 9,23—Life of Christ class: A. Hayles.
- 11,25—Young Folks Class.
- 12—Family & Youth activity at Sorrento.
- 13—Exh: B. Hayles. Lect: J. Ullman, *The Book of Genesis: Foundation for Divine Truth*.
- 19—1.30pm Kindergarten Sunday School Outing.
- 20—Exh: W. van der Meulen. Lect: A. Symington, *Christ will return to the earth: personally, visibly and bodily*.
- 26—Family & Youth Activity. Evening on *Heavenly Bodies*.
- 27—Exh: J. Ullman. Lect: A. Haustorfer, *Jesus Christ: Son of God and Son of Man*.

## STIRLING

Cnr. Hector & Edwards Sts., Osborne Pk. (Rec: P. Duperouzel, 62 Sandgate St. Sth. Perth 6157. Tel: 09-3673408).

- 2,9,16,23,30—Thessalonians study.
- 4,18—Elpis Israel home classes.
- 6—Exh: P. Schipper. Lect: D. LePoidavan, *Daniel the Prophet Reveals the World's Future*.
- 11,25—Jnr. Elpis Israel Class.
- 13—Exh: J. John. Lect: A. Harrison, *The Christadelphians: What do they Believe?*
- 20—Exh: G. King. Lect: P. Schifferli, *The Amazing Jew: Tragic History But A Glorious Future*.
- 21—G.E.S. Meeting.
- 27—Exh: B. Hayles. Lect: B. Jose, *The Devil is not a Supernatural Being, but Man's Lust*.
- 28—A.B. Meeting.

# NewSthWls

## BOOLAROO

14 Fifth St, Boolaroo (Rec: G. Russell, Lot 2, Cooranbong Rd, Wakefield 2301. Tel: 049-531333).

- 1,15,25—Sisters' Class: Phanerosis.
- 2—Ephesians 3 study: J. Whalan, *The Revelation of the Mystery*.
- 4,18—Y.P. class: P. Eastham, *Nehemiah*.
- 6—Exh: H. Ryan. Lect: J. Goddard, *Christ's Coming: The Only Answer to the World's Problems*.
- 7—A.B. meeting.
- 9—Psalm 119 study: J. Goddard, "Where-with shall a man cleanse his ways?"
- 13—Exh/Lect: B. Stretton, *The Devil Exposed and Explained*.
- 16—Ephesians 4:1-24 study: M. Glachan, *The Unity of the Life in Christ*. Ch. 4:25-5:5, R. Hunt, *The new life in practice*.
- 20—Exh: R. Whitehead. Lect: G. Russell, *God's Promise to David: Christ will Reign on Earth*.
- 23—Psalm 119 study: J. Goddard, "Thy hands have fashioned me".

## The Ecclesial Calendar for November, 1983

- 26—Y.P. Outing to Belmont.  
27—Exh/Lect: Jn. Mansfield, *Why God allows suffering and war*.  
30—Ephesians 5:6-23 study: L. Pillidge, *The Divine Discipline in Life*. Ch. 6: A. Cumpson, *The whole armour of God*.

### CABRAMATTA

101 Lime St., (Rec: W. E. Sawell, 3 Hemingway Cres., Fairfield 2165 Tel: 02-729765).  
Sundays: 9.30 S.S.; 11.15 Mem. mtg; 7pm Public Lect.

- 1—10.30am Dorcas Class. Study: *Life of Christ*.  
2—8pm Job 37,38 Bible Class: K. Cook.  
4—Special study effort: K. Wassell, *Moses, My servant*.  
5—3.30pm 2nd study. 5.30pm Fraternal tea. 7pm 3rd study.  
6—Exh/Lect: K. Wassell, *How Christ's Coming Will Change the World*.  
7—8pm A.B. Meeting.  
9,23—8pm Elpis Israel Bible Class.  
13—Exh: G. Gilham. Lect: R. Sawell, *The Gospel Preached to Abraham*.  
16—8pm Job 39,40 Bible Class: K. Cook.  
20—Exh: J. Porter. Lect: W. Mannell, *Does it matter what we believe?*  
27—Exh: M. Bonner. 3pm Gospel witness: Sydney Domain. Lect: W. Sawell, *Christ will defeat Catholic Communist Alliance*.  
30—8pm Job 41,42 Bible class: K. Cook.

### CAMPSIE

Cnr Beamish & Fletcher Sts., (Rec: J. Mansfield, R.M.B. 850 Mandalong Rd., Dooralong 2259 Tel: 043-551207).

- 2—10.30am Sisters' Class. Abraham class: R. Hodgkinson, *The offering of Isaac*.  
6—Exh: C. O'Connor. Lect: C. Fairweather, *Face the Facts: Sincerity without Truth cannot save*.  
9—Abraham class: T. Mansfield, *Faith Triumphant*.  
13—Exh: J. Gilmore. Lect: J. Elton, *The kingdom of this world is to become the kingdom of God*.  
16—Sisters' class. Abraham Class: K. Stone, *The death and burial of Sarah*.  
20—Exh: K. Stone. Lect: D. Baird, *Russia will invade the Middle East: Then Armageddon*.  
23—Abraham Class: D. Mansfield, *A wife for Isaac*.  
26—Young Peoples Class.  
27—Exh: R. Sawell. Lect: J. Mansfield, *Judaism, Hinduism, Buddhism, Christianity and Islam: Where is the truth?*  
30—Sisters' class. Abraham class: T. Mansfield, *Rebekah's beauty of appearance and character*.

### CANBERRA

CWA Hall, cnr Moore St & Barry Dr (Rec: G. Jamieson, 8 Octans Close, Girralang 2617. Tel: 062-41 6367. Postal Address: P.O. Box

433, Canberra City 2601). Sundays: 11am Mem. Mtg.

- 2—8pm Acts Study G. Jamieson.  
4—8pm Lect at Griffin Centre, Bunda St. Civic. G. Steele: *Will Civilisation Survive? — The Bible's Answer*.  
5—3pm & 7pm Ecclesiastes study. G. Steele.  
6—Exh: G. Steele. 7pm Revelation tape study.  
7—8pm Dorcas Sisters Meeting.  
9—8pm Acts Study. S. Jones.  
13—Exh: R. Downs. 7pm Revelation tape study.  
16—8pm Tape study.  
18—8pm Ezekiel study. R. O'Connor.  
19—8pm Lect: R. O'Connor, *Jerusalem: Centre of World Peace*.  
20—Exh: R. O'Connor. 7pm Revelation tape study.  
23—8pm Acts Study. F. White.  
27—Exh: G. Jamieson. 7.00pm Revelation tape study.  
30—8.00pm Acts study, K. Adcock.

### FIGTREE

Figtree Community Hall, Princes Hwy. (Rec: M. Bonner, 215 Kanahooka Rd., Dapto 2530. Tel: 042-613035) Sundays: 9am S.S.; 11am Fellowship; 7pm Lect.

- 2—Business meeting, home M. Bonner.  
5—Apocalypse class: M. Bonner, home F. Joseph.  
6—Exh/Lect: S. Gilmore, *True Bible teaching concerning demons and exorcism*.  
9—Galatians study: M. Bonner, home H. Wetzel.  
13—Exh: M. Bonner. Lect: K. Joseph, *Does it matter what Christians believe?*  
16—Ruth study: F. Joseph, home K. Joseph.  
20—Exh/Lect: B. McClure, C.Y.C. preaching weekend.  
23—Tape study: Home L. Daszkowski.  
27—Exh: R. Hickey. Lect: J. Green, *Message of Handel's Message Explained*.  
30—Sacrifice and offering class: G. Hindmarsh, home K. Joseph.

### GOSFORD

Public Hall, The Entrance Rd, Erina. (Rec: P. Finn, Lot 1, Wyeec St Wyeec 2259. Tel: 043-571425). S.S. 9.30am; Mem. Mtg. 11.15am.

- 2,16,30—8pm Revelation Class.  
6—Exh: M. Champion.  
8,22—Sisters' Class.  
10,24—8pm M.I. Class.  
13—Exh: R. McClure.  
20—Exh: K. Jamieson. Lect: *God will bury Russia in Israel*.  
27—Exh: A. J. Russell.

### GRANVILLE

26 The Avenue (Rec: H. Hadley, 204 Excelsior St Guildford 2161. Tel: 02-6327697).  
2—Thessalonians study: P. Sawell.

- 6—Exh/Lect: K. Whitehead, *Signs and times, Evidence that the end is near.*
- 8,22—Ecclesiastes study: G. Steel.
- 13—Exh: H. Hadley. Lect: O. Forsdike, *What must I do to be saved?*
- 16,30—Messianic Psalms study: B. Cook.
- 20—Exh: S. Gilmore. Lect: F. Olsen, *The ways of Christendom Opposed to Commandments of Christ.*
- 27—Exh/Lect: R. O'Connor, *Liberation theology (Christ the Revolutionary): Its dangers.*

### LISMORE

Assembly Hall, Cnr Crown & Phyllis Sts. Sth, Lismore (Rec: A. Russell, Back Ck. Rd Bentley 2480. Tel: 066-635256). Sundays: 9.30 S.S.; 11am Fellowship; 7.30pm Lect (2nd & 3rd Sun).

- 2—7pm A.B. Meeting.
- 4,18—7.30pm Elisha study: M. Shaw.
- 6—Exh: C. Hermann. 7.30pm Lect: Ballina.
- 7—8pm FM Radio: *No Nation can Destroy Israel.*
- 8,22,29—7.30pm Youth study group: *Haggai.*
- 11,25—7.30pm Elpis Israel Class.
- 13—Exh: C. York. Lect: C. Hermann, *Israel's Revival and Your Salvation.*
- 14—8pm Radio: M. Shaw, *The Truth About Demons, Witchcraft and the Devil.*
- 19—9.30am S.S. outing to Evans Head.
- 20—Exh: A. Roulstone. 7.30pm Comb. Study: *Prayer.*
- 21—8pm Radio: *God's Promise in Eden.*
- 27—Exh: K. Wassell. 7.30pm Comb. M.I.C.
- 28—Radio: *God's Promise to Abraham.*

### PENNANT HILLS

Lower Hall, Community Centre, Yarrara Rd (Rec: R. Carr, 100 Essex St Epping 2121. Tel: 02-8698452). Sundays: 11.15am Fellowship, 7pm Lect.

- 2,16—Proverbs study: L. Goodman.
- 6—Exh: W. Wolstencroft. Lect: R. O'Connor, *Why Israel Survives.*
- 9—Jeremiah study: C. Byrnes.

- 11 to 13—Philippians study weekend: R. Hermann (Coorparoo). See details this issue.
- 20—Exh: E. Mansfield. Lect: R. McClure, *When God will judge the world.*
- 23—Business meeting.
- 26—3.30pm Sunday School Prizegiving.
- 27—Exh: B. Stretton. Lect: M. Wolstencroft, *One Earthquake that will Change the World.*

### PUNCHBOWL

100 Highclere Ave (Rec: M. Gilmore, 118 Marine Dr Oatley 2223. Tel: 02-576986).

- 1,8,15,29—Bible Class.
- 2,16,30—10.30am Sisters' Class.
- 4,18—Comb. Y.P. Class, home B. McClure.
- 5—Y.P. Bible class.
- 6—Exh: M. Wolstencroft. Lect: R. Etherington, *God: His identity and purpose.*
- 7—A.B. Meeting.
- 11,25—Apocalypse class.
- 13—Exh: B. Bowen. Lect: B. Byrnes, *Astrology and the Bible.*
- 20—Exh: N. Olsen. Lect: P. Sawell, *Spiritualism: A fraud and a fantasy.*
- 22—M.I. class.
- 27—Exh: J. Ceiley. Lect: P. Stone, *The Gospel is the Power of God for Salvation.*

### RIVERWOOD

265 Bonds Rd (Rec: D. Gilmore, 3 Jordan Ave Beverly Hills 2209. Tel: 02-5331571).

- 2—Bible class: K. Jamieson, *Song of Solomon.*
- 6—Exh: F. Brinkerhoff. Lect: K. Jamieson, *Proof that Christ will return: Soon.*
- 9,16,23,30—Bible class: B. Shaw, *Epistle to the Ephesians.*
- 12—7pm Monthly class: G. Gilmore, *I Samuel.*
- 13—Exh: G. Steel. Lect: J. Rosser, *Bible teaching about Pre-destination.*
- 20—Exh: K. Dennes. Lect: A. Dennes, *Current Events Prove the Bible True*
- 27—Exh/Lect: G. Russell, *Why Jesus Christ had to die.*

## PENNANT HILLS SPECIAL STUDY WEEKEND 11th to 13th November

Bro. R. Hermann will lead this special effort upon themes in the Epistle to the Philippians. The general title of the study is the advice of Paul: "He which hath begun a good work in you, will perform it." The program is as follows —

Fri. 11 — 8pm study: "Stand fast, striving together for the faith of the Gospel".

Sat. 12 — 3.30pm study: "Let this mind be in you." 5.30pm Fraternal tea. 7pm study "That I may know him and the power of his resurrection."

Sun. 13 — Exh: "Be of the same mind in the Lord." 3.30pm public lecture, Assembly Hall, Belgrave St, Manley: "Israel's Revival and Survival."

## SUTHERLAND

77 Acacia Rd (Rec: L. Brennan, 16 Linden Cres Lugarno 2210. Tel: 02-535608). Sundays: S.S. 9am; Mem. Mtg. 11am; Lect. 7pm.

- 2,16,30—Hosea class: C. Lean.  
5—Ecclesial picnic at Bonnie Vale, 10.30am  
6—Exh: K. Dennes. Lect: W. Rosser, *Is the Holy Spirit Available Today?*  
9,23—Life of Christ class: R. Jerrow.  
11,25—Elpis Israel home studies, 7.45pm  
13—Exh: R. Pogson. Lect: J. Lawson, *The Devil destroyed by Christ.*  
20—Exh: R. Jerrow. Lect: E. Baird, *Is the Sabbath binding on Believers?*  
27—Exh: G. Steel. Lect: S. Kirkwood, *The Bible Promises You the World!*

## YAGOONA

Worland St (Rec: K. Cook, 2 MacDonald St Auburn 2144. Tel: 02-6499483).

- 1—Class at 28 Truro Pde, Padstow: R. Steel, *Haggai 1: Consider Your Ways.*  
6—Exh: K. Cook. Lect: B. Bates, *Powerful Reasons why you should believe in God.*  
9—Daniel 8:15-27 Bible Class: F. Olsen, *Interpretation of vision.*  
11—Workshop training class: D. M. Carroll, *The bride, the paradise of the Deity.* B. Madden, *The Throne of Grace.* S. Pogson, *A Testimony to be spoken after.*  
13—Exh: L. Goodman. Lect: C. O'Connor, *The Bible Definition of Antichrist.*  
15—Elpis Israel Class at 28 Truro Pde, Padstow: S. Pogson, *Haggai 2:1-9: Be strong and work.*  
20—Exh: D. McClure. Lect: R. Steel, *Why the church is not the Kingdom of God.*  
23—Daniel 9:1-19 Bible Class: F. Olsen, *Daniel the burden bearer.*  
25—Workshop training class: R. Wyszynski, *The saint's work in the kingdom.* D. McClure, *Strengthen hands and knees.* S. McKinlay, *To offer for the people and himself.*  
27—Exh: R. Steel. Lect: E. Mansfield, *Current events in prophecy.*  
29—Elpis Israel class at 28 Truro Pde, Padstow: S. McKinlay, *Haggai 2:10-23: Consider from this day.*

# Sth Aust

## ABERFOYLE PARK

Cnr. Manning Rd. & Sunnymead Drive, Aberfoyle Park (Rec: D. Palmer, 7 Ewers Ave., Coromandel Valley 5051. Tel: 08-2785237). Sundays: 10.30am Fellowship, 7pm Lecture.

- 2,16,30—10.15am Dorcas Class. 7.45pm Titus study: D. Evans (Enfield).  
6—Exh: D. Brumby. Lect: P. Dunn, *Hell is a Place of Rest: Not Torment.*

- 9—7.45pm Annual Business meeting.  
13—Exh: P. Beard. Lect: J. King, *The Identity of 666 and the beast revealed.*  
20—Exh: S. Lund. Lect: C. Story, *Christ's Personal Return: The World's Urgent Need.*  
23—7.45pm E.I. class.  
27—Exh: L. Hall. Lect: A. Archer, *The Bible Verified by Archaeology.*

## BRIGHTON

390 Morphett Rd., Warradale (Rec: G. J. Kortman, 86 Birman Cres., Flagstaff Hill 5159. Tel: 08-2703807). Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.

- 2—Bible Study. Luke 16:19-31 R. Pillion, *The Rich Man & Lazarus.*  
3—A.B. Mtg. home of R. Shaw.  
5—Ecclesial Outing to Myponga Beach.  
6—Exh: J. Luke. Lect: J. Siviour, *Why Did God Create Man?*  
9—Study Class. Rev. 8:1-6 B. Luke, *Opening of the 7th Seal.*  
11,25—Youth Group *Life of Christ.* P. Weller, Cumberland Hall.  
12—Sub. Young Folks Outing.  
13—Exh: M. Lund. Lect: P. Weller, *One Bible — Many Churches — Why?*  
15—11am Sisters' Class *Ways of Providence.*  
16—Study Class Luke 17:1-19. G. Kortman, *The Need for Forgiveness and the Power of Faith.*  
20—Exh: R. Mansfield. Lect: A. Archer, *Why Are Men's Hearts Falling Them For Fear?*  
23—Study Class. Rev. 8:7-9. B. Luke *1st and 2nd Trumpets.*  
27—Exh: R. Noble. Lect. *The Destiny of Europe Foretold in the Bible.*  
30—Study Class Luke 17:20-37. J. King, *Exhortations Concerning Christ's Second Coming.*

## CUMBERLAND

521 Goodwood Rd., Col. Light Gdns. (Rec: W. Gurd, 5 Alma St., Panorama 5041. Tel: 08-2765669) Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.

- 1—8pm M.I. Class night on Chairmanship and Lecturing.  
2—8pm Zechariah 12 study: B. Day.  
3—11am Sisters' tape study. 1.45pm Sisters' class. 7.45pm A.B. Meeting.  
5—Ecclesial outing at Loftia Park.  
6—Exh: A. Hill. Lect: H. P. Mansfield, *Communism, Catholicism or the Kingdom of God?*  
9—8pm Business meeting.  
11,25—8pm Youth Group: P. Weller, *Life of Christ.*  
12—Suburban Young Folks outing.  
13—Exh: N. Davies. Lect: R. Flint, *What is saved: The body or the soul?*  
16—8pm Zechariah 13 study: B. Day.  
17—11am Sisters' tape study. 1.45pm Sisters' class.

- 19—Gospel display trailer at Gouger St. Festival.
- 20—Exh: B. Gurd. Lect: A. Johns, *The days of Noah: The Warning of the Flood For Today*.
- 21—8pm Friends class home C. Beard, Pasadena: J. Berry, *Christ has conquered the devil and demons and will slay satan at his coming*.
- 23—8pm Acts 15 study.
- 26—8pm Sub. Young Folks: J. Martin, *The way of the tree of life*.
- 27—Exh: Max Lund. Lect: V. Jurevicius: *Hell is the grave, not a place of torment*.
- 30—8pm Zechariah 14 study: B. Day.

### ENFIELD

- 334 Hampstead Rd., Clearview (Rec: D. Horgan, 12 Pope Cres., Hope Valley 5090. Tel: 08-2631811). Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.
- 2—8pm Jonah Class. R. Gore.
- 4—8pm Eureka Class, P. Cresswell. North-em Dist. Elpis Israel Class, G. Wigzell.
- 5—Sunday School Outing.
- 6—Exh: P. Cresswell. Lect: D. Keynes, *The Bible What it is and How to Interpret it*.
- 9—8pm Ruth Class, J. Mansfield.
- 11—Youth Group at T.T.G.
- 13—Exh: G. Wigzell. Lect: J. Martin, *The Devil Exposed and Explained by the Bible*.
- 16—Jonah Class.
- 20—Exh: R. Edgecombe. Lect: R. LePoidevin, *The World in Turmoil, The Divine Solution*.
- 23—Ruth Class.
- 25—Youth Group. Special Night Enfield Hall.
- 27—Exh: B. Williams. Lect: P. Cresswell, *Mormon Teaching Contrasted with Bible Truth*.
- 30—Jonah Class.

### GLENLOCK

- Via Morgan (Rec: B. G. Hollamby, 4 Andrew St., Walkerie 5330. Tel: 085-412352). Sundays: 9.30am S.S.; 11am Fellowship.
- 2,16,30—Zechariah class: G. Mee.
- 4,18—Y.P. Class.
- 5—Family activities: S. S. Picnic.
- 6—Exh: B. Luke.
- 8,15,22,29—E.I. class, Renmark.
- 9,23—Romans class: J. Hodges.
- 13—Exh: R. McLean.
- 15—Dorcas Class.
- 17—A.B. Meeting.
- 20—Exh: R. Gore.
- 27—Exh: R. Healy.

### KINGSTON

- Guide Hall, Cooke St. (Rec: R. Elfenbein, 34 Cooke St., Kingston 5275. Tel: 672647). Sundays: 11am Memorial Meeting.
- 1,15,29—1.30pm Sisters' Class.
- 2,16,30—7.30pm Colossians Class.
- 4,11,18—7.30pm M.I. Class.
- 6,13,20—11am Memorial mtg.

- 9,23—7.30pm E.I. Class.
- 26—7.30pm Lect: N. Davies, *Handel's Messiah: The Gospel in Song*.
- 27—Exh: N. Davies.

### SALISBURY

- Cnr. Tolmer Rd. & Main North Rd., Elizabeth Park (Rec: R. Edgecombe, 1161 Lower North East Rd., Highbury 5089. Tel: 08-2640023). Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.
- 1—8pm G.A.O. Meeting.
- 2,9,16,23,30—8pm Bible class: G. Wigzell, *"When that which is perfect is come"*. (Commencing a series of nine studies to this title).
- 4,18—8pm Elpis Israel Class.
- 5—Family outing.
- 6—Exh: S. Smith. Lect: W. Jamieson, *The Bible's Solution to Middle East Problems*.
- 8—7.45pm A.B. meeting.
- 11,25—8pm Junior First Princ. Class.
- 12—2pm Distribution for lecture on Holy Spirit Gifts.
- 13—Exh: K. Risley. Lect: J. Knowles, *The Pa-pacy of Man: Not of God*.
- 20—Exh: P. Weller. Lect: G. Osborn, *The Church Teaching on Pre-existence: Fal-lacy not Fact*.
- 21—7.30pm Special Evening at Bethsalem Rest Home.
- 27—Exh: C. Parry. Special Lect to reinforce study on Spirit Gifts: J. Martin, *Pentecos-talism, an Emotional Deception*.

### SPENCER GULF

- CWA Hall, Elliott St., Whyalla; Willsden Guide Hall, Elizabeth Tce., Pt. Augusta, and private homes (Rec: K. McDermott, 4 McRitchie Cres., Whyalla Stuart 5608. Tel: (bus.) 086-457744. Pt. Augusta contact: Sis. A. Christophersen, 17 Davenport St. (Tel: 086-422919). Sundays: 11am Fellowship.
- 1,8,15,22,29—Pt. Augusta Bible class.
- 2,9,16,23,30—Whyalla Bible Class.
- 5—Whyalla Lect: D. Evans.
- 6—Comb. mtg. Whyalla: D. Evans.
- 13—Pt. Augusta Exh: Enfield M.I.C. Whyalla Exh: B. Jones.
- 20—Comb. Mtg. Pt. Augusta: C. Jeffress.
- 27—Pt. Augusta Exh. Whyalla Exh: K. McDermott.

### TEA TREE GULLY

- 1184 Grand Junction Rd., Hope Valley (Rec: K. M. Hill, 8 Faehse St., Modbury 5092. Tel: 08-2646529). Sundays: 10.30am Fellowship, 3pm S.S., 7pm Lecture.
- 2,16,30—8pm Colossians study: A. Wigzell.
- 4,18—8pm Junior E.I. Class.
- 6—Exh: W. Crew. Lect: A. Knowles, *The Bible reveals One Supreme God, not a Trinity*.
- 7—7.30pm A. B. meeting.
- 9,23—8pm Study: M. Pitt, *Names and Titles of Deity*.
- 11—8pm Youth Group.

## The Ecclesial Calendar for November, 1983

- 13—Exh: J. Luke. Lect: P. Cresswell, *God will bury Russia in Israel*.  
20—Exh: P. Cresswell. Lect: R. Cowie, *Jehovah's Witnesses astray from the Bible*.  
25—8pm Youth group at Enfield.  
27—Exh: B. Luke. Lect: R. Edgecombe, *Hell is the grave not a place of torment*.

### WOODVILLE

Aberfeldy Ave. (Rec: G. E. Mansfield, 632 Burbridge Rd., West Beach 5024. Tel: 08-353 4866). Sundays: 11am Fellowship; 3pm S.S.; 7pm Lecture.

- 1,29—10.30am Sisters' Class: H. P. Mansfield, *Psalms and Daily Readings*.  
2,9,16,23,30—7.45pm Study: H. P. Mansfield, *The Proverbs of Wisdom*.  
5—2.30pm S.S. Outing breakup.  
6—Exh: H. P. Mansfield. Lect: C. C. Wigzell, *Lucifer, the king of Babylon, not a fallen angel*.  
7—7.45pm A. B. meeting.  
11—7.45pm M. I. Class.  
13—Exh: A. R. Gray. Lect: B. Steele, *God has not rejected man, man has rejected God*.  
14—8pm Instructor study: G. E. Mansfield, home M. Goodwin, 37 Jetty St. Grange, *The Names and Purpose of the Angels* (Questions 24-29).  
18—8pm E.I. Class home G. Armonis, 12 Bolingbroke Ave. Fulham Gdns: W. J. McAllister, *God's Endorsement of Apostolic Teaching*. (P. 193).  
19—2.45pm Activity and distribution day. Evening chairman: M. Goodwin.  
20—Exh: P. J. Mansfield. Lect: W. J. McAllister, *Problems in the Middle East: The Divine Permanent Solution*.  
27—Exh: T. Wigzell. Lect: S. J. Mansfield, *Evolution: A False and Ungodly Theory*.  
28—8pm Bible Marking Class: B. Steele, home P. J. Mansfield, 17 Silver Cres., Grange, *Cities of Destiny*.

## Tasmania

### HOBART

142 Warwick St. (Rec: H. E. Taylor, 30 Hymettus St., Howrah 7018. Tel: 002-476637). Sundays: 9.30am S.S. & Snr. Study; 11am Fellowship; 6pm Lecture.

- 2—Study, home P. Clark. J. Scull, *Character study on Jezebel*.  
6—Exh/Lect: K. Niejalke (L'ton), *The heavens witness to God and His glory*.  
7—A.B. mtg. home J. Thiele.  
8—Sisters' class: *Women of the Bible: Ezekiel's wife*.  
9,23—Study: J. Scull, *Paul's First Journey*.  
11—Snr. CYC: J. Thiele, *The Plagues of Egypt*. Jr. CYC: *David as king*.  
13—Exh/Lect: R. Yeomans, *Try the politics of God — for life!*

16,30—Home study: H. Taylor, *Character study of Hezekiah*.

- 18—MIC Bible studies: A. Ross, W. Scull.  
20—Exh: W. Scull. Lect: D. Day, *The Arab/Israel conflict, What does it mean?*  
22—Sisters' Class: *Women of the Bible: Anna*.  
25—CYC Statement of Faith Clauses 15-18: G. Scarr, *Gospel of Salvation*.  
27—Exh: M. Scull. Lect: G. Mellor, *God the Father, God the Son, God the Holy Ghost: Not in the Bible*.

### LAUNCESTON

69 Balfour St. (Rec: M. E. Coombe, 21 Prospect St., Launceston 7250. Tel: 003-442207). Sundays: 9.30am S.S. & Snr. Study; 11am Fellowship; 7pm Lecture.

- 1,22—10.30am Dorcas Group.  
2,16—Bible class: C. Blanch, *Passover Psalms*.  
5—C.Y.C. Study weekend.  
6—Exh: S. Taylor. Lect: G. Crewes, *Man does not go to heaven*.  
8,15—10.45am Sisters' class: Tape, *Hebrew wedding customs: The Bride* (Gen. 24:15).  
9—Bible class: M. Wright, *Newswatch. D. Kitto, 1 John 2*.  
11,25—Elpis Israel home study.  
13—Exh: R. Herron. Lect: F. Onley, *What did Martin Luther achieve?*  
18—Revelation Class: *Laodicea*.  
19—Senior C.Y.C. G. Case, *The nature of apostasy* (2 Pet. 2).  
20—Exh: A. Ansell. Lect: K. Niejalke, *Christian protest and the bomb*.  
23—1 John 3 Bible Class: P. Kingston.  
26—Family evening.  
27—Exh: D. Case. Lect: M. Wright, *What future is there for Israel? The Arabs?*  
29—10.45am Sisters' Class: Tape, *Hebrew wedding customs: The Groom* (Eph. 5).  
30—Tuition Class: G. Dangerfield, *G.E.C. training*.

## Queensland

### COORPAROO

School of Arts, cnr. Cavendish Rd. & Halstead St. (Rec: S. T. Arthur, 16 Park Lane, Yeerongpilly 4105. Tel: 07-484634) Sundays: 9.30 S.S. & E.I. Class; 11am Fellowship; 7pm Lecture.

- 2,16—10.30am Sisters' Class, home R. Stead.  
3,17—7.45pm Gen. 1-6 study class: L. Crowther.  
6—Exh: R. Hermann. Lect: R. Stead, *The Earth Will Never Be Destroyed: Only Cleansed*.  
9,23—Cottage Meeting: *Parables of the Messiah*.  
13—Exh: J. Higgs. Lect: A. McGrath, *Immor-*

tality: *A Bible Promise, not a Present Possession.*

- 20—Exh: W. Joseph. Lect: R. Thiele, *Re-incarnation: A Fallacy, not a Fact.*  
 25—Young Peoples evening.  
 27—Exh: J. McClure. Lect: R. Rock, *What was the paradise Jesus Promised the Dying Thief?*

### REDCLIFFE

6 Irene St. (Rec: R. A. Hill, 15 Marathon St., Aspley 4034 Tel: 07-599939) Sundays: 9.15 S.S.; 11am Fellowship; 7pm Lecture.

- 2,16,30—7.45pm Study: J. McClure, *First Century Ecclesia.*  
 5—Young Folks Bible marking at Townsend's.  
 6—Exh: T. Dawson. Lect: D. Dodd, *Who are the Chrjstadelphians and what do they believe?*  
 9,23—7.45pm Study: J. Carnes, *Incidents in relation to the River Jordan.*  
 13—Exh: W. Joseph. Lect: E. Townsend, *Sin and death: Its origin and its ultimate reward.*  
 19—6pm Sunday School prize night.  
 20—Exh: V. Shane. Lect: D. McGahey, *Why you must know and believe the Gospel promised to Abraham.*  
 27—Exh: L. Rucker. Lect: P. Evans, *The Bible shows hell is a place of rest.*

### ROCKHAMPTON NORTH

CWA Hall, Poinciana St., off Rockonia Rd. (Rec: G. F. Hill, 1 Livermore St., Rockhampton 4700. Tel: 079-271452). Sundays 9.30am S.S.; 11am Fellowship; 7pm Lect. (1st and 3rd Sundays in month).

- 2,9—7.30pm "Opening up Isaiah" study at 1 Livermore St. Rockhampton.  
 5,12,19,26—7.30pm Tape night at 31 William St. Ernu Park.  
 6—Exh/Lect: G. Hill, *Middle East Turmoil: Armageddon is Near.*  
 13—Exh: G. Bundesen.  
 16,23—Opening up Isaiah study at 187 Rush St.  
 20—Exh: P. Osborne. Lect: W. White, *What will you say to Christ the judge?*  
 27—Exh: W. Jones.

### TOWNSVILLE

Cnr. Hammett & Mooney St., Currajong (Rec: J. Caltabiano, P.O. Box 434, Aitkenvale 4814). Sundays: 9.15am S.S. & Snr. Zechariah Class; 11am Memorial Mtg.; 7.30pm Lecture (1st Sunday in month).

Tuesday — 10am Sisters' class (every 2nd week). Wednesdays — 7.45pm Bible Class. Law of Moses, Ezekiel (alternatively).

- 6—Exh: R. duKamp. Lect: B. Pollard.  
 13—Exh: M. Caltabiano.  
 20—Exh: G. Caltabiano.  
 27—Exh: B. Pollard.

### URANGAN

Home of P. Palmer, 19 Crescent St., Urgan.

gan. Ph: 289263. Sundays: 9.30am Memorial Mtg: 9.30am, S.S. 1pm.

- 3,17,24—Abraham study class.  
 6—Exh: K. McGeorge.  
 10—Elpis Israel Class.  
 13—Exh: P. Palmer.  
 19—Lect: R. Hermann, *The Bible, the only hope for Today.*  
 20—Exh: R. Hermann (Cooparoo).  
 27—Exh: Tape.

### WILSTON

The Community Hall, 2126 Gympie Rd., Bald Hills (Rec: S. C. Hagen, 144 Flockton St., Everton Pk. 4053. Tel: 07-3557057). Sundays: 9.30am S.S. & Eureka Class; 11am Fellowship; 7pm Lecture.

- 1,15,29—7.45pm in Windsor School of Arts: Romans class, J. Cowie.  
 4—7.30pm Y.P. Elpis Israel Class, home R. Dawson.  
 6—Exh: R. Kilgus. Lect: N. Bullock, *The Bible definition of a "born again Christian".*  
 10—7.45pm Law of Moses class: R. Thiele, *The Land.*  
 13—Exh: R. Rock. Lect: J. Cowie, *World destiny foretold by the prophet Daniel.*  
 19—Young Peoples outing.  
 20—Exh: K. Papowski. Lect: T. Dawson, *The Plain Truth: Britain and U.S.A. are not Israel.*  
 24—7.45pm Law of Moses class: R. Thiele, *Clean and Unclean.*  
 25—7.45pm Young Peoples class home D. MacKinnon; J. Daniels, S. Jose, *Habakkuk.*  
 26—6.30pm Sunday School Prizegiving.  
 27—Exh: J. McClure. Lect: R. Bailey, *Will Britain remain in the E.E.C.?*

### ASSIST YOUR LECTURES Leaflet & Booklet for December

Logos is preparing a special distribution leaflet to highlight the booklet GOSPEL IN SONG, highly recommended for lecture work in December, to capitalize on the general rendition of *Handel's Messiah*. The booklets are already available at cost of 25¢, and are attractively presented in purple and gold cover. We anticipate leaflets will be available late November. Inquiries can now be made for supplies.



# BibleSchoolNews



Reservations are open for a Bible School to be held at Rathmines, NSW from Saturday 23rd December to Sunday 1st January. These should be directed to the Secretary: Box 330, Wyong, N.S.W.

## Bible School — December, 1983

Please find enclosed the sum of \$..... representing deposit for the Bible School on behalf of ..... representing deposit for

Name .....

Address .....

..... Postcode.....



## New Zealand Activities

### EFFORT AT NEW LYNN ECCLESIA

Proposals are in hand for the 1984 New Lynn Special Effort to be conducted from Saturday, 25th February to Sunday 4th March, under the leadership of Bro. J. Luke. The themes will be based upon 1st Peter, and activities will include Gospel proclamation work, fraternal opportunities, and special children's activities. Accommodation can be arranged by writing to Bro. D. B. Archer, P.O. Box 15-457, Auckland 7, New Zealand (Ph. 677 277).

### COMBINED WEEKEND IN ADELAIDE — OCTOBER 1983

Seven Adelaide suburban ecclesias and the Glenlock ecclesia combined for a fraternal weekend and gospel proclamation activity. A lecture in the Adelaide Town Hall on Wednesday 28th September was given by Bro. J. Knowles on the subject "The Key to Understanding the Bible." A special *Herald* was prepared in conjunction with the lecture and it was encouraging to have sixty visitors to the lecture. A further lecture was held in the Unley High School to the title "The Bible's Clear Signposts — Christ's Return is Near." Bro. J. King presented this lecture. Applications for tapes of the lectures were received from visitors on both occasions. The lectures were vigorously presented and supported with appealing background charts and overhead displays.

On Saturday 1st, the fraternal tea was held in the George Cresswell Hall at Unley High School. A well prepared meal was enjoyed by brethren



and sisters and their families. They had gathered from all over Adelaide and the country areas with some visitors from interstate and overseas as well. The theme for the fraternal weekend was "Arise, O Yahweh, into thy Rest" taken from Psalm 132. Bro. B. Luke spoke to the theme on Saturday evening and drew many exhortations from the taking up of the Ark to Zion from 1 Chronicles 15. The evening was supported by choral items by the young people and a combined ecclesial group. This theme was continued on Sunday morning when Bro. J. Martin exhorted from 1 Chronicles 16 — "Save Us, O God of our Salvation". About 820 members joined in fellowship for the memorial meeting.

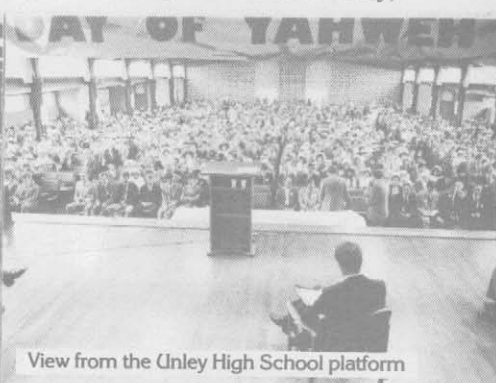
The Sunday Schools from the suburban and Glenlock ecclesias presented a series of short plays on Sunday afternoon to the scholars and their parents. Scenes were depicted from the Sunday School lessons of the past 12 months and provided instruction to the children in a very effective manner.

Altogether the weekend was refreshing and spiritually profitable for the ecclesias in this part of the brotherhood and enabled us, despite all our difficulties, to contemplate, together, the entry of the Ark of Yahweh into its Rest.

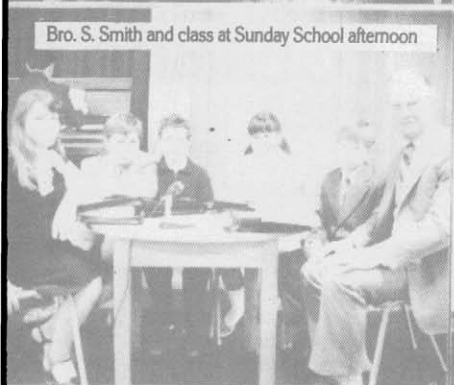
— R. Edgecombe (Secretary)



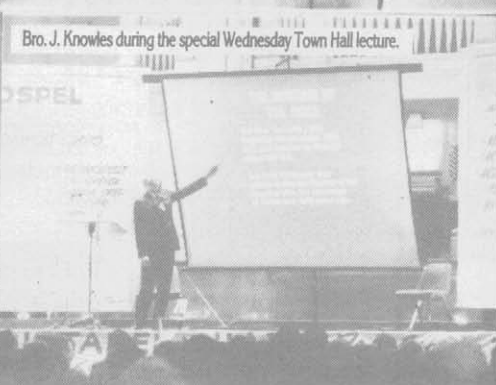
A large company gather for Fraternal Meal



View from the Unley High School platform



Bro. S. Smith and class at Sunday School afternoon



Bro. J. Knowles during the special Wednesday Town Hall lecture.

The Ecclesial Calendar for November, 1983

### THE WORLD'S BEST SELLER

We have enclosed our latest circular advertising our latest issue of *Herald of the Coming Age* entitled: *Key to Understanding The Bible*.

A great amount of thought and expense has gone into producing this full-color leaflet, the aim being to advertise the Truth in the best and most attractive manner.

With the co-operation of *Eureka Press* we are able to offer this leaflet at a cost of \$30 per 1000 or \$5 per hundred for less than one thousand, to which should be added postage.

Though no space is allowed for a public lecture advertisement, a simple one colour advertisement on a separate sheet inserted in this leaflet should be adequate, and arrangements can be made for this to be done.

If Ecclesias prefer their local mail address, the leaflet could be stamped accordingly. If we receive applications for literature, we will process them on a monthly literature basis, and advise the local Ecclesia of this. Then if it desires to take over, we will remove such applicants from our list.

Stocks of this leaflet are limited, and because of the complications of printing a multi-coloured leaflet of this kind, reprinting would have to be in bulk.

Logos Publications,  
9 West Beach Rd.,  
West Beach,  
South Australia 5024.

Order Form

Please forward ..... copies of Leaflet: *The World's Best Seller* for which I enclose the sum of \$.....

Name .....

Address .....

..... Postcode.....

## ECCLESIAL CALENDAR EMPLOYMENT COLUMNS

In these times of increasing economic difficulty, assistance given to our members, where possible, is recommended. These advertisements are accepted by Logos without cost. It is expected that those who are employers likewise give preference to Christadelphians when engaging labour. In that regard, we are prepared to assist by advising of any need of employ. Perhaps any desiring employment could advise us accordingly.

### CHARGE NURSE

Applications are invited from brethren and sisters who are Registered Nurses for the above day shift position in the 30 bed Nursing Home ward at "Olivet". Applications should be experienced nurses and preferably have post graduate qualifications or experience in geriatric nursing and ward management. Hours of duty will initially be 35 hours per week, in-

creasing to 38 hours. The successful appointee will be expected to work on occasional weekends.

Further information can be obtained from the Director of Nursing to whom written applications are to be forwarded by 30th November, 1983.

Sis. Margaret Pearson,  
Director of Nursing,  
Olivet Home for the Aged,  
7-9 Rupert Street,  
Ringwood, 3134.

#### **AIR-CONDITIONING SERVICES**

Brn. Keith McGeorge and Fred Derecki offer members in Adelaide and surrounding districts expert attention in ducting Evaporative Air-Conditioning for business premises and private homes. Free quotes available — phone 08-263 7815.

#### **AUTOMOTIVE REPAIRS & SERVICING**

Tune-ups, cylinder head reconditioning, engine recond./replacement, valve regrind, brake o/haul, gear box o/haul, clutch replacement. Contact: Bro. John Riddle (08) 277 2492.

#### **BARBEQUE CHARCOAL**

This is available from Bro. David Scott, Second Street, Morgan, Tel: 085-402169 \$6.50 per 25kg bag. Supplies also available in the Adelaide area from Sis. H. Burney, 249 Lyons Rd., Dernacourt. Telephone 337 9014.

#### **BIBLE COVER REPAIRS**

For Bible Covers repaired, new zips or new Bible covers contact in Victoria: Bro. Ken Charles, Mt. Waverley Ecclesia in S.A.: Bro. B. Wigzell, 4 Stirling Ave., Sellicks Beach (085) 56 3368.

#### **BOOK SALES**

ENCYCLOPAEDIA BRITANNICA — Bro. Tom van Letten has joined the staff of Encyclopaedia Britannica in S.A. Those interested in information should contact him on (08) 46 3636, or 381 2697 (a.h.).

#### **CHIROPRACTOR**

Bro. Harry Hall, Pt. Adelaide Chiropractic Clinic, 117 Commercial Rd., Pt. Adelaide (47 6194)

#### **ELECTRICAL SAFETY**

Bro. Mike Steele is currently specialising in the installation of Seimans Earth Leakage Circuit Breakers, safety switches fitted to the home to prevent electrocution and electrical fires. For more details phone: (08) 262 4095.

#### **EMPLOYMENT SOUGHT**

Sis. D. Graham (Cabramatta) of 23 Elizabeth St., Camden NSW 2570 seeks employment for 25 hours. Her work life has included typing, switch-board and telex skills. Sis. Graham has been receiving the pension for the last few years, but prefers employment in office work or as a shop assistant.

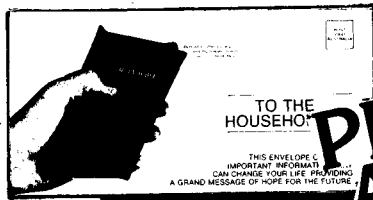
Sis. Graham's son, Bruce, also seeks work. He desires something in the field of sales assistant, nursery work (has had some experience), or other activities.

Geoffrey Smith, Kingswood College, Hampden Rd., Nedlands, W.A. 6009 seeks employment in suitable area of administrative, clerical or simi-



ISSUE NO. 210

DECEMBER, 1983



# PROJECT AUSTRALIA

... a campaign to witness to every household.

The Master gave an explicit command to his disciples: "Hide not your light under a bushel!" (Matt. 5:15). This was part of his early policy speech, and therefore constitutes an important duty for all disciples. It is none the less so today, and we need to seek every opportunity to manifest the Truth we have to others. As a result we may save lives for the future, and bring glory and honor to the Name we bear.

This project is designed to help in this cause, and to provide the means whereby our readers can co-operate together. We therefore invite the financial and prayerful support of *Project Australia*.

369 homes in Pinnaroo, S.A. received our parcels of literature in recent weeks, and to date five responses have been obtained. Another five inquiries have come from Melbourne.

Literature has also been forwarded during the past month to the following areas: *Currency Creek, Hamley Bridge, Alma, Stockport, Tarlee, Hawker, Jamestown, Caltowie*. In addition, the Tea Tree Gully Ecclesia has sponsored posting Householder literature to: *Marnum, Black Hill, Bow Hill, Nildottie, Swanreach, Walker Flat*.

The Committee deeply appreciates the support of those who have assisted in this valuable work, and together with the Father's Blessing, we anticipate encouraging results therefrom.

# Ecclesial Reports

Details must be forwarded by 5th of month.

## WELCOME TO THE HOUSEHOLD OF FAITH

Baptism is a symbol of total commitment to the ways of God. It is the first step upon the pathway to the Kingdom, and constitutes a very important occasion in the life of a believer. But the principles of baptism continue throughout life, as we endeavour to destroy the work of flesh, replacing them with the "fruits of the spirit." The following have embarked upon that pathway in recent weeks, and we welcome them into the company of the faithful.

Lismore: *Miss Sherelle Leadbeatter* (5.10.83). *Mrs. Jacqie Wojcicki*, int. friend baptised at Urbenville (8.10.83).

Wilston: *Mr. Richard Dodd*, son of Bro. & Sis. Des Dodd (20.10.83) after a good confession of faith.

Stirling: *Miss Lisa John*, granddaughter of Sis. H. John; *Miss Esther Moore*, daughter of Bro. & Sis. D. Moore (8.10.83).

Punchbowl: *Mr. Ken Pogson*, son of Bro. & Sis. John Pogson of Ballina (29.10.83).

Tea Tree Gully: *Mr. Joseph Kotish*, int. friend (31.10.83).

Perth: *Mr. Tony Maddin*, son of Bro. T. Maddin. *Miss Sally Higgs*, daughter of Bro. & Sis. P. Higgs (22.10.83).

Salisbury: *Mrs. P. Sainsbury*, mother of Sis. S. Seymour and G. Mutch (18.10.83).

Hobart: *Mrs. Emilia Helfen* (26.10.83). Hobart has enjoyed 6 baptisms — all from outside Christadelphian background, during the past 3 months.

Woodville: *Mrs. Josephine Rogers*, mother of Bro. R. and Bro. C. Rogers of Kingston (26/10/83). *Miss Wendy Ann Goodwin*, daughter of Bro. & Sis. Max Goodwin (4/11/83).

Cumberland: *Mr. Peter Philip* and *Mrs. Bubsie Lawrence*; *Mr. Peter John Boyle*, interested friends (13/11/83).

Brighton: *Miss Linda Noble*, daughter of Bro. & Sis. R. Noble (30/10/83); *Mr. David Moorhouse*, son of Sis. V. Moorhouse Nov. 4.

## ECCLESIAL TRANSFERS

The following brethren and sisters have transferred their ecclesial associations as indicated below.

To Adelaide: *Bro. Reg. Sis. Dorothy* and

*Sis. Jenny Brine*, from Enfield.

To Campsie: *Bro. Geoff Henstock*, from Riverwood.

To Aberfoyle Pk: *Bro. & Sis. R. Billing*, from Victor Harbor. *Bro. & Sis. B. Wigzell* and *Bro. Paul Wigzell*, from Woodville. *Bro. & Sis D. McCallum*, from Cumberland.

To Cumberland: *Bro. James* and *Sis. Lorale Cole*, from Birmingham West.

To Woodville: *Bro. Adrian Maycock*, from Perth.

## FELLOWSHIP

The Hobart Ecclesia reports: With sorrow we have withdrawn fellowship from *Sis. Margaret Scott* (formerly *Sis. Margaret Crocker*). It is our prayer that our sister may be encouraged to seek repentance and reconciliation.

## UNITED IN MARRIAGE

Our greetings and best wishes are extended to the following young people who unite in marriage. They enter into a Divinely-instituted ordinance, which can provide a wonderful experience of co-operation and mutual interests. Marriage is designed to provide opportunities for the development of Godly qualities of understanding, helpfulness and encouragement in the pathway of life. It is a token of that relationship anticipated by all the faithful, who eagerly await the approach of the Heavenly Bridegroom. May the present friendship in the Truth soon be perpetuated in immortality!

*Bro. David Glover* (Boronia) to *Sis. Yvonne Brewer* on 5th November.

On Sat. 24th Dec. *Bro. Mark Caltabiano* (second eldest son of Bro. & Sis. J. Caltabiano) will be married to *Sis. Deborah Hatchell* of Cabramatta (eldest daughter of Bro. & Sis. G. Hatchell) and will be meeting at Townsville.

*Bro. Mark Atkins* (Brighton) to *Sis. Judy Berry* (Cumberland) on 24th Dec. at 11 am.

On Dec. 3rd *Bro. Geoffrey Smith* and *Sis. Jennifer Hawkins* (Perth).

## FAMILY NEWS

Congratulations are extended to the following parents who rejoice in the Divine Blessing of a new birth. To such is delivered

bundles of joy and pleasure, as well as the privilege of developing young characters for the Divine Glory.

To Bro. Roger and Sis. Margaret Eifenbein (Kingston), a son, *Roger Luke* on 22.10.83.

To Bro. & Sis. Roger Lund (Aberfoyle Pk), a son, *Jonathan Roger*, on 28.10.83.

To Bro. & Sis. M. Islip (Burwood), a daughter *Tirzah Elisabeth*, on 21.10.83.

To Bro. & Sis. Keith Walters (*Yagoona*), a son, *Matthew James*, on 20.10.83

To Bro. Sam & Sis. Sharon Pogson (Boolaroo), a son *Jared Luke*, on 27.10.83.

To Bro. & Sis. Frank Smith (Perth), a daughter, *Mesha Jessica*, on 13.9.83.

To Bro. & Sis. Lindsey Kersting (Perth), a daughter, *Cherie Joy*, on 13.9.83.

To Bro. Gordon & Sis. Jenny Jamieson (Canberra), a daughter *Alison Grace*, on 18.9.83.

To Bro. Bradley & Sis. Pam Platten (Cumberland), a daughter, *Rebekah Pamela*, on 8.11.83.

To Bro. & Sis. Colin Evans (Cumberland), a son *Nathan Benjamin*, on 16th November.

To Bro. & Sis. S. Steele (Brighton), a son, *Luke Edward*, on 28th October.

To Bro. & Sis. G. Churches (Mildura), a son *Quentin Isaac*, on 29th October.

### AWAITING THE RESURRECTION

The Stirling Ecclesia advises the death of Bro. *Clem Ricca*, who came in contact with the truth in 1947 and until his death maintained his faith. He was a brother known for the simplicity of a life uncluttered with the material things of this world, and as such, was a great example to those who knew him. He now awaits the resurrection, and the award of a treasure far greater than this life can ever offer.

### GENERAL NEWS

#### North West Tasmanian Ecclesia

We are very pleased to advise of the formation of a new ecclesia at Ulverstone, Tasmania, from October 2nd of this year.

The ecclesia meets on the basis of:

1. the B.A.S.F. (positive and negative clauses and the Commandments of Christ);
2. the Carter-Cooper Addendum re clauses 5 and 12;
3. the Unity Booklet (A.C.C.S.C. 1963) basis of fellowship, as outlined on pages 13-16.

Our ecclesia comprises 8 brethren and sisters and 9 Sunday School scholars. We

meet at the Family Rest Centre, Ulverstone (off King Edward Street). Sunday School commences at 12 noon and the Memorial Meeting at 1.15 p.m. Gospel proclamation is scheduled for fortnightly intervals at 3.30 p.m. Please note that no meetings are to be held on the fifth Sunday of any month.

Being a small ecclesia, we would especially value the company of brethren and sisters (visitors) who are able to schedule holidays or business visits to North West Tasmania. Visiting brothers who would be prepared to assist in speaking appointments are especially welcome also, and forward advice of availability would be appreciated to assist in planning.

We would also be very pleased to learn if you have a library of selected taped exhortations from which we could purchase or borrow as needed.

Philip Kingston, Secretary  
P.O. Box 808  
Devonport, Tas. 7310

#### Senior Outing (Adelaide)

Bro. A. McDonald, of Cumberland Ecclesia, reports on the enjoyment of a recent outing, conducted by the Suburban Young Peoples group in Adelaide. He expresses appreciation of the wonderful way in which all co-operated to make such a lovely occasion possible. The outing took in some scenic areas of the surrounding hills of Adelaide, and provided some lovely views of the orchards in blossom. Bro. McDonald comments on the spiritual lessons which are prompted by such occasions: "They shall be as a tree planted by the water, that spreadeth out their roots by the river..." (Jer. 17:8). All the lessons of nature can teach valuable truths in our spiritual walk towards the kingdom.

#### November Bible Campaign in Melbourne

One of the highlights of the ecclesial calendar of brethren and sisters of the Boronia, Burwood and Mount Waverley Ecclesias is the Annual November Bible Campaign. This year it has been our privilege to have Bro. H. P. Mansfield (Woodville) as our speaker. Bro. Mansfield, who was accompanied by Sis. Mansfield, gave freely of his time. The theme of the study was "At the foot of the Cross". Four studies were given during which the seven last sayings of our Lord Jesus Christ were considered. These were supplemented by public addresses, fraternal gatherings and other meetings. All who attended were encouraged by the exposition and many exhortations which were clearly set before us.

## The Ecclesial Calendar for December, 1983

15,000 leaflets were distributed in the Oakleigh & Mount Waverley area, which advertised Bro. Mansfield's two combined Public Lectures: (1) *Israel's Revival and Survival — A Miracle of Bible Prophecy*; (2) *Hope Beyond the Holocaust — the World When Christ Rules*. We were pleased by the attendance of many visitors, whilst so far, there has been a good response to the offer on the leaflet for a free copy of Bro. Brian Day's 200 page book, *Hope Beyond The Holocaust*.

Bro. Mansfield brought with him his valuable collection of Israeli postage stamps, for display prior to the Annual Youth Aliyah Appeal Evening, held after a Fraternal Tea. Once more Bro. Mansfield gave of his services — with two addresses entitled: *Israel — Past, Present and Future*. We were also uplifted by the items prepared by members of the three ecclesias, lovingly rendered to us, at both the first study and the Youth Aliyah Appeal Evening. The S.S. children sang an item to us prior to the last study, *Christ the King is coming to set up His Throne*.

In the course of the week, the children attended project work during the Studies and Youth Aliyah Appeal Evening. The two younger groups considered the Life of Christ, whilst the seniors were led by Bro. Peter Islip to consider "The Antichrist". At the end, prizes were given to all children by "Uncle Perce" and "Auntie Doris" — an occasion they will long remember and talk about. "Uncle Perce" invited the children to write to him and guaranteed a reply! We consider it most important to involve our children in the activities of the Campaign — to encourage them in the things of the Truth.

Bro. Mansfield attended to various ecclesial duties on the two Sundays he was in Melbourne — a further encouragement to our three Ecclesias and Sunday Schools. As has been our custom, the Campaign concluded with our picnic on November 1st being the Cup Day holiday. Wandin East was blessed with fine mild weather, and after lunch Bro. Mansfield exhorted us in his closing address *Faith, the motivating force of the ages*; encouraging us "to run with patience the race that is set before us", being compassed about with the great cloud of witnesses of Hebrews 11.

Cassette recordings of Bro. Mansfield's addresses have been made — these are available from Bro. K. Davies, P.O. Box 417, Glen Waverley, Vic. 3150. The members of the three ecclesias express their heartfelt thanks to Bro. Mansfield for his stirring

work and to Sis. Mansfield for her encouragement during the time they spent with us, so making the Campaign a true period of "refreshing from the Lord". Note is also made of their short visit to the Gippsland Ecclesias (Moe and Warragul) and the evening spent with the Melbourne Ecclesia. God Willing, our speaker at the 1984 Campaign will be Bro. S. Hill.

(M.C.)

### Stirling Effort

Held during October, with the visit of Bro. J. Knowles, studies were enjoyed upon the epistle of James. This effort was greatly appreciated by the ecclesia.

### The Christadelphian Magazine on Microfishe (Microfilm)

It is proposed to produce "The Christadelphian Magazine" (1864-1920) on Microfishe, to enable ready access to these volumes, which are almost impossible to procure. Depending on the degree of interest, the cost is expected to be approx. \$A2 to \$A3 per volume (i.e. one year) plus postage. The production of the microfishe will be carried out professionally and there will be 6 microfishe per volume packed in separate poly envelopes. The Christadelphian Committee has kindly granted permission to allow reproduction of these volumes on microfishe and a copy will be held in their archives. Depending on the degree of interest in this project it is proposed to look at other 'out of print' publications. Access to a microfishe reader will be necessary (Library standard 24 x). Whilst these are available new from \$A200 they can often be obtained second hand very cheaply. If Ecclesias or individual members are interested in purchasing the microfishe, please write to the address below as soon as possible indicating which volume-years desired.

**Bro. Keith Pearson, 19 Kingston Street, MT. WAVERLEY, Victoria 3149, Australia.**

### LOGOS BOOK AGENTS

**Qld.:** Bro. R. Bailey, 31 Mourilvan St., Mansfield 4122 (Tel: 07-3498562). • **Tas.:** Bro. R. Bracey, 58 Legana Beach Rd., Legana 7251 (Tel: 003-301326). • **NSW:** Bro. G. Alchin, 22 Venetia St., Sylvania Heights 2224 (Tel: 02-5220287). • **Vic.:** Bro. M. Islip, 27 Killara St., Box Hill North. 3129. (Tel: 03-889139). • **SA:** Bro. M. Goodwin, 37 Jetty St., Grange 5022 (Tel: 08-3560436). • **WA:** Bro. J. Ullman, 38 Doney St., Alfred Cove 6154 (Tel: 09-3304199). • **New Zealand:** Bro. P. MacLachlan, Algemon Rd., R.D. 2, Hastings, New Zealand (Tel: 68281 Hastings). • **General Enquiries:** Logos Office: 9 West Beach Road, West Beach, S.A. 5024 (Tel: 08-3562278).



# Ecclesial Activities

During December, (God willing)

NOTE: To conserve space, "bro" and "sis" are largely omitted in these columns. Full details of meetings help to make each listing valuable. Study meetings for which individual titles are not advised may be grouped together. Please post news and information to this Office by 5th of each month.

## West Aust

### GOSNELLS

Cannington Agricultural Hall, Albany Hwy. Cannington. (Rec: R. Hunter, 2 Biddenden St., Thornlie 6108. Tel: 09 459 3166).

- 2,16—Elpis Israel home classes.
- 3—S.S. prizegiving held in Perth Central Hall.
- 4—Exh: W. Deadman. Lect: B. Hayles, *A Jewish Messiah Will Rule All Nations from Jerusalem*.
- 11—Exh: J. Carder jnr. Lect: R. Hunter, *Old Testament Promises: Vital to New Testament Faith*.
- 14—Genesis Class: B. Hayles, home J. Spina.
- 17—S.S. break-up 7pm Gosnells Senior High School.
- 18—Exh: A. Lund. Lect: W. Deadman, *First Century Christianity: A Challenge to Today's Churches*.
- 24—Tennis evening, Kenwich Tennis Courts.
- 25—Exh: Lect: J. Carder jnr, *Christ's teaching: The Solution to the Family Crisis*.
- 26—Picnic, Matilda Bay, Crawley.

### PERTH

62 Canning Hwy., Victoria Pk. (Rec: J. Ullman, 38 Doney St., Alfred Cove 6154. Tel: 09-3304199).

- 2,16—Elpis Israel home classes.
- 4—Exh: P. Gill. Lect: B. Hum, *A True Christian Must be Separate from the World*.
- 6—11am Sisters' class.
- 7,21—Life of Christ class: A. Hayles.
- 9—S.S. Prizegiving night
- 11—Exh: D. Hum. Lect: B. Hayles, *Immortality: Promised in the Bible, but not yet Possessed*.
- 14—Amos Study: J. Ullman.
- 17—9am G.E.S. pamphlet distribution.
- 18—Exh: A. Hayles. Lect: R. Davis, *God will humble Israel and all nations*.
- 25—Exh: K. Poole. Lect: D. Hum, *Jerusalem: Centre of World Government*.

### STIRLING

Cnr. Hector & Edwards Sts., Osborne Pk. (Rec: P. Duperouzel, 62 Sandgate St. Sth. Perth 6157. Tel: 09-3673408).

- 2—Elpis Israel class.
- 4—Exh: P. Duperouzel. Lect: A. Newton, *Christmas is a Pagan Festival*.
- 7—Thessalonians study.
- 10—S.S. Activity.
- 11—Exh: A. Newton. Lect: G. Quartermaine,

*The Righteous shall Never Be Removed From the Earth.*

- 18—Exh: A. Harrison. Lect: P. Duperouzel, *1983 and the future in Bible prophecy*.
- 25—Exh: P. Gill. Lect: T. Moore, *Christ taught that the Trinity is False*.

## NewSthWls

### BALLINA

Masonic Hall, cnr Cherry & Swifts Sts. (Rec: E. Ritchie, P.O.Box 800, Lismore 2480. Tel: 066-884302). S.S. 9.30am; Memorial Mtg. 11am; Lect. 7.30pm 1st Sunday, Ballina.

- 4—Exh/Lect: J. McClure, *The Importance of Understanding Bible Prophecy*.
- 6,13—11am Sisters' class, Uralba Rd.
- 7,21—7.30pm Bible Class, 3 Bank St.
- 10—7.30pm A.B. & G.E.S. meeting, 3 Bank St.
- 11—Exh: C. York. Support Lismore, Upper Coopers Ck. Lectures.
- 14—7.30pm Visible Hand of God ch. 20 class at 32 Grant St: E. Ritchie, *Moses' parting Gift*.
- 18—Exh: A. Roulstone. 7.30pm Comb. Study at Lismore.
- 25—Exh: L. Cole. Comb. M.I.C. at Lismore.
- 28—7.30pm Visible Hand of God ch. 21 class; at 32 Grant St: L. Cole, *Israel's Invasion under Joshua*.

### BOOLAROO

14 Fifth St, Boolaroo (Rec: G. Russell, Lot 2, Cooranbong Rd, Wakefield 2301. Tel: 049-531333).

- 4—Exh: E. Witton. Lect: K. Whitehead, *The Real Reason Why Christ Died*.
- 7—Psalm 119 study: J. Goddard, *"Thy word is a lamp unto my path"*.
- 11—Exh: G. Alchin. Lect: F. Ryan, *The Arabs and Israel in Bible Prophecy*.
- 14—Philemon Study: N. Smith, *Salutation, Introduction (vv. 1-9)*. R. Davis, *Beseeching for Onesimus (vv. 10-25)*.
- 18—Exh/Lect: L. Goodman, *Nuclear Extinction? God Will Intervene*.
- 21—Psalm 119 study: J. Goddard, *"Let my cry come before thee, O Yahweh"*.
- 25—Exh: S. Lake. Lect: Dan. Pogson, *Armageddon: Russia's end, Christ's reign begins*.

### CABRAMATTA

101 Lime St., (Rec: W. E. Sowell, 3 Hemingway Cres., Fairfield 2165 Tel: 02-729765).

## The Ecclesial Calendar for December, 1983

**Sundays: 9.30 S.S.; 11.15 Mem. mtg; 7pm Public Lect.**

- 3—7.30pm C.Y.C. Games night.
- 4—Exh: J. Lawson. Lect: F. Brinkerhoff, *God's Promises: The Hope of Mankind.*
- 5—8pm A.B. Meeting.
- 6—10.30am Dorcas Class study.
- 7.21—8pm Elpis Israel class.
- 9—8pm Workshop class, 6 Lodge Pl. Wetherill Pk.
- 11—Exh/Lect: K. Whithead, *Why Israel Survived the Holocaust.*
- 14,28—8pm Bible class, special subject.
- 16—7.45pm S.S. prize night.
- 18—Exh: G. Hatchell. Lect: B. Shaw, *World disarmament: A Bible prophecy.*
- 25—Exh: P. Sawell. Lect: R. McClure, *How Christ's Coming Will Change the World.*

### CAMPSIE

Cnr Beamish & Fletcher Sts., (Rec: J. Mansfield, R.M.B. 850 Mandalong Rd., Dooralong 2259 Tel: 043-551207).

- 4—Exh: J. Elton. Lect: D. Mansfield, *Face the Facts: Saturday is not the Christian sabbath.*
- 7—Abraham class: Jn. Mansfield, *Rebekah's Relations are Impressed.*
- 11—Exh/Lect: K. Cook, *Noah's Flood: A Warning for Mankind.*
- 14—10.30am Sisters' Class. Abraham class: C. Jamieson, *Eliezer's Anxiety to Return.*
- 15—S.S. Prizegiving evening.
- 18—Exh: B. McClure. Lect: R. Hodgkinson, *The Nuclear Threat: How To Survive.*
- 21—Abraham class: R. Hodgkinson, *The Death of Abraham.*
- 25—Exh/Lect.

### CANBERRA

CWA Hall, cnr Moore St & Barry Dr (Rec: G. Jamieson, 8 Octans Close, Girralong 2617. Tel: 062-41 6367. Postal Address: P.O. Box 433, Canberra City 2601). Sundays: 11am Mem. Mtg.

- 2—Lect: M. Bonner, *God's impending Judgment on the World.*
- 3—Special studies: M. Bonner, *The Sermon on the Mount.*
- 4—Exh: M. Bonner. 7pm Revelation tape study.
- 5—8pm Dorcas Sisters' class.
- 7—Acts study: M. Clarke.
- 11—Exh: M. Clarke. 7pm Revelation tape study.
- 14—Acts study: I. Cole.
- 18—Exh: F. White. 7pm Revelation tape study.
- 21—Acts study: R. Downs.
- 25—Exh: K. Adcock.

### GRANVILLE

26 The Avenue (Rec: H. Hadley, 204 Excelstor St Guildford 2161. Tel: 02-6327697).

- 4—Exh: R. Pogson. Lect: J. Ceiley, *Sects, Cults and Churches: How to find the Truth.*

6,20—Ecclesiastes study: G. Steel.

9,23—E.I. Class, home R. Harden.

- 11—Exh: L. Goodman. Lect: R. Harden, *Peace on Earth: Man's Failure, God to Intervene.*
- 14—Messianic Psalms study: B. Cook.
- 18—Exh/Lect: J. Russell, *Charismatic Movement: Unscriptural.*

### LISMORE

Assembly Hall, Cnr Crown & Phyllis Sts. Sth, Lismore (Rec: A. Russell, Back Ck. Rd Bentley 2480. Tel: 066-635256). Sundays: 9.30 S.S.; 11am Fellowship; 7.30pm Lect (2nd & 3rd Sun).

- 2—7.30pm Elisha study: M. Shaw.
- 4—Exh: P. Halpin. 7.30pm Ballina Lect: *The importance of understanding the Bible Prophecy.*
- 5—8pm 2NCR-FM Radio: K. Wassell, *God's Promise to David: Jesus a king to reign on earth.*
- 9—7.30pm Elpis Israel pp. 337-350 study: P. Halpin, *Of the saints and the two Witnesses.*
- 11—9.30am S.S. prizegiving. Exh: J. Corby. Lect: K. Wassell, *Christ's Reign of Peace to Replace Man's Reign of Terror.*
- 12—8pm Radio: A. Russell, *God's Three Great Promises: Your Key to Salvation.*
- 13—7.30pm Haggai study: C. Hermann.
- 16—7.30pm Youth study group end of year preparation: *The Drama of Haggai.*
- 18—Exh: R. Window. 7.30pm Prayer Study: E. Ritchie, *The Lord's Prayer.*
- 19—8pm Radio: P. Halpin, *Suffering and Evil: Its Cause, Purpose and Removal.*
- 23—7.30pm Discussion Night.
- 25—Exh: J. Muir.
- 26—8pm Radio: C. Hermann, *The Bible Reveals Russia's Moves for World Conquest.*
- 30—7.30pm Discussion group.

### PENNANT HILLS

Lower Hall, Community Centre, Yarrara Rd (Rec: R. Carr, 100 Essex St Epping 2121. Tel: 02-8698452). Sundays: 11.15am Fellowship, 7pm Lect.

- 4—Exh/Lect: R. Etherington, *Armageddon and its Aftermath.*
- 7—Jeremiah study: C. Byrnes.
- 11—Exh: B. Bates. Lect: R. Carr, *Fulfilled Prophecy Demonstrates Bible Truth.*
- 14,21—Proverbs study: L. Goodman.
- 18—Exh: A. Russell. Lect: N. Creighton, *It does matter what you believe.*
- 25—Exh: J. Green.

### PUNCHBOWL

100 Highclere Ave (Rec: M. Gilmore, 118 Marine Dr Oatley 2223. Tel: 02-576986).

- 2,16—Comb. Y.P. Class, home B. McClure.
- 3—Y.P. Class.
- 4—Exh: Barry McClure. Lect: B. McClure, *Why I am a Christadelphian.*
- 5—A.B. Meeting.

- 6,13—Bible class.
- 9—S.S. Prizegiving.
- 11—Exh: P. Coad. Lect: B. Stretton, *Jesus Christ: Who he was and what he achieved.*
- 14—10.30am Sisters' class.
- 18—Exh: P. Shead. Lect: G. Mason, *God's Promise to Abraham will Change the World.*
- 20—M.I. Class.
- 25—Exh: G. Denford. Lect: C. Wills, *God's Promises to David Will Revolutionise Government.*

### RIVERWOOD

- 265 Bonds Rd (Rec: D. Gilmore, 3 Jordan Ave Beverly Hills 2209. Tel: 02-5331571).
- 4—Exh: B. Shaw. Lect: G. Gilmore, *Middle East Problems: God's Solution.*
- 7—Bible class: M. Bonner, *Exhortation. G. Axsentieff, Lecture, God's Way of Salvation.*
- 11—Exh: J. Elton. Lect: D. Warner, *Popular Christianity Unscriptural.*
- 14—Quarterly Business meeting.
- 18—Exh: B. Bowen. Lect: D. Ledger, *Bible teaching about Marriage.*
- 21—Bible Class: G. Henstock, *Private study.*
- 25—Exh: J. Elton. Lect: F. Brinkerhoff, *Speaking in Tongues Refuted by the Bible.*
- 28—Bible Class: *Daily Bible Readings and Discussion.*

### SUTHERLAND

- 77 Acacia Rd (Rec: L. Brennan, 16 Linden Cres Lugarno 2210. Tel: 02-535608). Sundays: S.S. 9am; Mem. Mtg. 11am; Lect. 7pm.
- 4—Exh/Lect: F. Ryan, *The Hope of Israel.*
- 5—A.B. Mtg. 7.30pm.
- 7—Life of Christ class.
- 9—7.45pm Elpis Israel Class.
- 10—S.S. prizegiving 3.30pm, followed by Tea.
- 11—Exh: C. Lean. Lect: F. Olsen, *The Messiah: The Gospel in Song.*
- 14—Hosea Class: C. Lean.
- 18—Exh: C. Penrose. Lect: C. Lean, *Christ is coming. Why go to heaven?*
- 25—Exh: R. Steel. Lect: K. Gibbs *World War 3: Your way of Escape.*

### UPPER COOPERS CREEK

- Repentance Creek Hall (Rec: D. Rucker, Rosebank, via Lismore 2480. Tel: 066-882068). Sundays: 9.40am S.S.; 11am Mem. mtg; 7.30pm Lect. 2nd Sun each month.
- 4—Exh: D. Rucker.
- 10—Bible Class: D. Leadbeater.
- 11—Exh: J. Pogson. Lect: R. Cheek, *God's purpose with the Earth.*
- 18—Exh: E. Patch.
- 25—Exh: P. Leadbeater.

### YAGOONA

Worland St (Rec: K. Cook, 2 MacDonald St

Auburn 2144. Tel: 02-6499483).

- 4—Exh: K. Cook. Lect: D. McClure, *Universal Salvation a Myth.*
- 7—The Book of Daniel ch. 9 class: F. Olsen, *The Seventy Weeks Prophecy.*
- 9—Workshop training class: K. Cook, *Review of Progress etc.*
- 11—Exh: E. Mansfield. Lect: B. Gilham, *The Bible Challenges the Atheist.*
- 13—Elpis Israel class at 28 Truro Pde, Padstow: P. Wassell, *Malachi 4: The Great and Dreadful Day of Yahweh.*
- 18—Exh: R. Pogson. Lect: K. Jamieson, *The Visible Hand of God in the affairs of Men.*
- 21—The Book of Daniel 10:1-10 class: F. Olsen, *Vision of God's glory.*
- 25—Exh: D. Carroll. Lect: S. Pogson, *Current events in Prophecy.*

# Sth Aust

### ABERFOYLE PARK

- Cnr. Manning Rd. & Sunnymeade Drive, Aberfoyle Park (Rec: D. Palmer, 7 Ewers Ave., Coromandel Valley 5051. Tel: 08-2785237). Sundays: 10.30am Fellowship, 7pm Lecture.
- 4—Exh: G. Lines. Lect: *The Saints of God are not in Heaven: They Will Reign on Earth.*
- 7—7.45pm Study: P. White, *Current Events in the Light of Christ's Coming.*
- 11—Exh: A. Hill. Lect: R. Galbraith, *Israel: Today's Witness to a Living God.*
- 14—10.15am Dorcas break up. 7.45pm Titus study: D. Evans.
- 18—Exh: P. White. Lect: A. Johnson, *How Pagan festivals became Holy Days.*
- 25—Exh: A. Farren. Lect: Max Lund, *Christ was Born to be King of the Jews: When will this be?*

### BRIGHTON

- 390 Morphett Rd., Warradale (Rec: G. J. Kortman, 86 Birman Cres., Flagstaff Hill 5159. Tel: 08-2703807). Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.
- 1—A.B. mtg. home J. King.
- 4—Exh: D. Shaw. Lect: A. Archer, *Immortality, A Bible Promise, but Not a Present Possession.*
- 7—Study: A. Archer, *God Shall Wipe Away All Tears from Eyes (Rev. 7:9-17).*
- 9—Youth group: J. Siviour, *Current Events: "But who may abide the day of his coming?"*
- 10—S.S. Prizegiving.
- 11—Exh: R. Pillion. Lect: A. Crawford, *Why no Nation Can Destroy Israel.*
- 14—Study: P. Hosier/J. King, *Two Parables About Prayer and the Rich Young Ruler (Luke 18:1-30).*
- 16—Snr. S.S. breakup.
- 18—Exh: R. Shaw. Lect: D. Hum (WA), *The*

## The Ecclesial Calendar for December, 1983

*Bible Predicts the Next World Empire.*

- 19—Junior S.S. breakup.  
25—Exh: P. Weller. Lect: G. Harding (UK), *The Challenge of Christ's Coming: Are you Prepared?*

### CUMBERLAND

521 Goodwood Rd., Col. Light Gdns. (Rec: W. Gurd, 5 Alma St., Panorama 5041. Tel: 08-2765669) Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.

- 1—11am Sisters' Tape study. 1.45pm Sisters' Class. 7.45pm A.B. meeting.  
3—7.30pm S.S. prize-giving.  
4—Exh: A. Johns. Lect: D. Lund, *Christ the Saviour Promised in Eden.*  
7—8pm Acts Study: M. Curtin.  
9—8pm Youth Group: J. Siviour, *Current Events: "But who may abide the day of his coming"*.  
11—Exh: H. P. Mansfield. Lect: Max Lund, *Facing the Facts: Jesus Christ Born to be King of the Earth.*  
13—6.30pm Kindergarten break-up party.  
18—Exh: G. Harding (U.K.). Lect: J. Luke, *Why Jerusalem is the Holy City.*  
25—Exh: D. Hum. Lect: Mur. Lund, *Peace on earth, goodwill among men: When?*

### ENFIELD

334 Hampstead Rd., Clearview (Rec: D. Horgan, 12 Pope Cres., Hope Valley 5090. Tel: 08-2631811). Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.

- 4—Exh: G. Harding. Lect: C. Jeffress, *The Error of Popular Belief in Heaven and Hell Contrasted with Bible Truth.*  
7—8pm Final Ruth study class for 1983: J. Mansfield.  
9—Final youth Group at T.T. Gully Hall: *"How hast thou spent thy time?"*  
10—7.30pm S.S. prize giving.  
11—Exh: R. Gore. Lect: B. Linke, *Jesus Christ The Future King of the World.*  
14—8pm Final Class night: J. Martin, *How thou oughtest to behave thyself in the Ecclesia.*

18—Exh: D. Hum. Lect: D. Evans, *What was the Gospel as taught by Christ and the Apostles.*

- 25—Exh: S. Kingsbury. Lect: R. Edgecombe, *"Peace on earth, Goodwill to men" — When?*

### GLENLOCK

Via Morgan (Rec: B. G. Hollamby, 4 Andrew St., Walkerie 5330. Tel: 085-412352). Sundays: 9.30am S.S.; 11am Fellowship.

- 2,16—Y.P. Class: C. Hollamby.  
3—Prizegiving night: Fraternal tea.  
4—Exh: J. Lunn.  
6,13—E.I. Class.  
7—Romans Class.  
11—Exh: R. Hollamby.  
13—Dorcas Class.  
14—Zechariah class: G. Mee.  
15—A.B. Meeting.  
18—Exh: G. Wigzell.  
25—Exh: I. McLean.

### KINGSTON

Guide Hall, Cooke St. (Rec: R. Elfenbein, 34 Cooke St., Kingston 5275. Tel: 672647).

Sundays: 11am Memorial Meeting.

- 2,9,16,23—7.30pm M.I. Class.  
4,11,18,25—11am Mem. meeting.  
7,21—7.30pm Elpis Israel Class.  
13—1.30pm Sisters' class.  
14,28—7.30pm Tape study class.

### SALISBURY

Cnr. Tolmer Rd. & Main North Rd., Elizabeth Park (Rec: R. Edgecombe, 1161 Lower North East Rd., Highbury 5089. Tel: 08-2640023). Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.

- 2—8pm E.I. Class.  
3—7pm Prizegiving evening.  
4—Exh: R. Cowie. Lect: P. Clark, *The World's Future Predicted by Daniel the Prophet.*  
6—8pm G.A.O. at hall.  
7,14,21,28—8pm Bible Class: G. Wigzell, *When that which is Perfect is Come.*  
11—Exh: B. Luke. Lect: Ern. Tonna, *Israel,*

## LESSONS FROM NATURE

### Kingston Study Weekend — 28th to 30th January

Bro. G. Wigzell is to present an interesting series of talks on the natural creation during the course of this weekend. All studies will be held in the Kingston District Hall Supper Rooms, and further information can be obtained from Bro. R. Elfenbein (087) 67 2647.

Sat. 28th Jan. — 3pm study 1: "Lessons from the Butterfly . . . Be ye transformed" (Rom. 12:2). 5.30 pm Fraternal Tea. 7.30pm Study 2 "Go to the Ant. Consider her ways, and be wise" (Prov. 6:6).

Sun. 29th Jan. — 11am exhort: "Wash me and I shall be whiter than snow" (Psa. 51:7). 8pm Lecture.

Mon. 30th Jan. — 10.30am study: "The righteous shall flourish as a leaf" (Prov. 11:28).

*Nucleus of Present Trouble and Future Peace.*

- 18—Exh: G. Wiggell. Lect: C. Wright, *Will Russia Rule the World? The Bible's Answer.*  
 25—Exh: B. Williams. Lect: R. Gore, *God's Kingdom on Earth: The Solution to World Problems.*

### SPENCER GULF

CWA Hall, Elliott St., Whyalla; Willsden Guide Hall, Elizabeth Tce., Pt. Augusta, and private homes (Rec: K. McDermott, 4 McRitchie Cres., Whyalla Stuart 5608. Tel: (bus.) 086-457744. Pt. Augusta contact: Sis. A. Christophersen, 17 Davenport St. (Tel: 086-422919). Sundays: 11am Fellowship.

- 4—Pt. Augusta: Exhort Whyalla Exh: K. McKermott.  
 6,13,20,27—Pt. Augusta Bible Class.  
 7,14,21,28—Whyalla Bible Class.  
 11—Pt. Augusta Exh: Enfield M.I.C. Whyalla Exh: J. Klein.  
 17—Pt. Augusta Lect: C. Parry.  
 18—Pt. Augusta comb. meeting Exh: C. Parry.  
 25—Pt. Augusta: Exhort.  
 Whyalla Exh: K. McDermott.  
 31—New Years eve gathering.

### TEA TREE GULLY

1184 Grand Junction Rd., Hope Valley (Rec: K. M. Hill, 8 Faehse St., Modbury 5092. Tel: 08-2646529). Sundays: 10.30am Fellowship, 3pm S.S., 7pm Lecture.

- 1—7.30pm A. B. Meeting.  
 2—8pm Junior Elpis Israel class home Bro. Boon.  
 3—7pm S.S. prizegiving.  
 4—Exh: B. Williams. Lect: A. Wiggell, *The Kingdom of God Soon to Be Set Up on Earth.*  
 7,14—Study: M. Pitt, *Names and Titles of Deity.*  
 11—Exh/Lect: G. Harding (Bourville, U.K.), *The Only Answer to Suffering.*  
 17—2.15pm S.S. Games afternoon at Hall.  
 18—Exh: S. Hornhardt. Lect: R. Gore, *The Indestructible Jew: A Witness to Bible Truth.*  
 21—Song and Praise Evening based upon the theme of: *The Names and Titles of Deity.*  
 25—Exh: A. Hill. Lect: M. Pitt, *Jesus the Messiah will Return from Heaven and Reign on Earth.*

### WOODVILLE

Aberfeldy Ave. (Rec: G. E. Mansfield, 632 Burbridge Rd., West Beach 5024. Tel: 08-353 4866). Sundays: 11am Fellowship; 3pm S.S.; 7pm Lecture.

- 2—7.45pm M.I. Class.  
 4—Exh: R. McAllister. Lect: J. Knowles, *Where Christendom is Astray from the Bible.*  
 7—7.45pm Study: H. P. Mansfield, *Proverbs of Wisdom.*  
 9—8pm E.I. Class home G. Armonis, 12

Bolingbroke Ave., Fulham Gdns.: W. J. McAllister, *Jesus and the Throne of David*, p. 195.

- 11—Exh: W. Derecki. Lect: P. J. Mansfield, *Bible knowledge and baptism, Essential for Salvation.*  
 12—8pm Instructor study: G. E. Mansfield, home M. Goodwin, 37 Jetty St. Grange, *The Names and Titles of the Angels (Q. 24-29).*  
 17—7.30pm S.S. prizegiving evening.  
 18—Exh: B. Steele. Lect: R. McAllister, *Have you prepared yourself for Christ's Return?*  
 25—Exh: J. Martin. Lect: G. E. Mansfield, *The Messiah and His Message.*

# Tasmania

## HOBART

142 Warwick St. (Rec: H. E. Taylor, 30 Hymettus St., Howrah 7018. Tel: 002-476637). Sundays: 9.30am S.S. & Snr. Study; 11am Fellowship; 6pm Lecture.

- 4—Exh/Lect: D. Case (L'ton), *Mary, mother of God: A lie of the Church.*  
 5—7pm A.B. Meeting, home H. Taylor.  
 6—10am Sisters' class: *Women of the Bible: Phoebe.*  
 7,21—7.45pm Acts 12:25-14:28 study: *The first journey.*  
 9—7.30pm Snr. C.Y.C.: W. Scull, *Parable: Rich man and Lazarus.* Jnr. C.Y.C.: *Solomon's Temple.*  
 11—Exh: H. Taylor. Lect: P. Howell, *The Sabbath: Not Binding in These Days*  
 14—Home Character study: J. Thiele, *Joseph: Mary's husband*, home J. Scull.  
 16—7.30pm M.I.C.: Special addresses, H. Ceiley, B. Philp.  
 17—S.S. Prizegiving.  
 18—Exh: S. Taylor. Lect: B. Philp, *High technology, but no peace: Why?*  
 25—Exh: J. Thiele. Lect: J. Scull, *World History Revealed by Daniel the Prophet.*

## LAUNCESTON

69 Balfour St. (Rec: M. E. Coombe, 21 Prospect St., Launceston 7250. Tel: 003-442207). Sundays: 9.30am S.S. & Snr. Study; 11am Fellowship; 7pm Lecture.

- 2,16—8pm Revelation Class: *Laodicea.*  
 3—Senior C.Y.C.: P. Niejalke, *The Lord is Longsuffering to us (2 Pet. 3:1-11).*  
 4—Exh: G. Crewes. Lect: R. Herron, *The Earth will Abide Forever.*  
 6—10.45am Sisters' Class: Tape, *The Bethrothal (Song 2).*  
 7—Bible class: K. Niejalke, *Newswatch.* R. Bracey, *1 John 4.*  
 9—8pm Elpis Israel Class.  
 11—Exh: R. Bracey. Lect: C. Blanch, *Why Be Baptised?*

## The Ecclesial Calendar for December, 1983

- 13—10.30am Dorcas group.
- 14—Bible Class: C. Bennet, *1 John 5*.
- 17—Senior C.Y.C.: D. Kitto, *What manner of Persons Ought You To Be* (2 Pet. 3:11-18).
- 18—Exh: D. Kitto. Lect: M. Wright, *The Glorious Theme of Messiah*.
- 21—Bible Class: F. Onley, *The Fellowship of Prayer*. G. Crewes, *To Pray and Not To Faint*.
- 25—Exh: C. Blanch. Lect: C. Bennet, *Did Jesus Really Die?*

# Queensland

## COORPAROO

School of Arts, cnr. Cavendish Rd. & Halstead St. (Rec: S. T. Arthur, 16 Park Lane, Yeerongpilly 4105. Tel: 07-484634) Sundays: 9.30 S.S. & E.I. Class; 11am Fellowship; 7pm Lecture.

- 1—Genesis 1-6 study: L. Crowther.
- 4—Exh: D. McGahey. Lect: T. Hazell, *Sabbath Keeping Today is not Necessary*.
- 7—Cottage Meetings: *Parables of the Messiah*.
- 10—S. S. Prize distribution.
- 11—Exh: C. Power. Lect: R. Bailey, *The Jewish Messiah destined to rule the World*.
- 15—Study class.
- 18—Exh: N. Bullock. Lect: D. McGahey, *Jesus' Resurrection, an Example of Mary to Come*.
- 25—Exh: R. Rock. Lect: J. McClure, *Satan never was a Fallen Angel*.

## REDCLIFFE

6 Irene St. (Rec: R. A. Hill, 15 Marathon St., Aspley 4034 Tel: 07-599939) Sundays: 9.15 S.S.; 11am Fellowship; 7pm Lecture.

- 4—Exh: A. Payton. Lect: N. Bullock, *The Bible Definition of a "Born Again Christian"*.
- 7,21—Scriptural events surrounding River Jordan study: J. Carnes.
- 11—Exh: R. Stokes. Lect: M. Steele, *The Gospel is the Power of God Unto Salvation*.
- 14—7.45pm First Century Ecclesia study: J. McClure.
- 17—Young Folks/Family activities break-up.
- 18—Exh: R. Hermann. Lect: R. A. Hill, *A True*

*Appreciation of Handel's Oratorio: The Messiah.*

- 25—Exh: E. Townsend. Lect: P. Evans, *God's Countdown to Armageddon*.

## TOWNSVILLE

Cnr. Hammett & Mooney St., Currajong (Rec: J. Caltabiano, P.O. Box 434, Aitkenvale 4814). Sundays: 9.15am S.S. & Snr. Zechariah Class; 11am Memorial Mtg.; 7.30pm Lecture (1st Sunday in month).

Tuesday — 10am Sisters' class (every 2nd week). Wednesdays — 7.45pm Bible Class. Law of Moses, Ezekiel (alternatively).

- 4—Exh: J. Caltabiano. Lect: R. duKamp.
- 11—Exh: S. Caltabiano.
- 18—Exh: N. Steele.
- 25—Exh: B. Jones.

## URANGAN

Home of P. Palmer, 19 Crescent St., Urgan. Ph: 289263. Sundays: 9.30am Memorial Mtg: 9.30am, S.S. 1pm.

- 1,8,15,22,29—Elpis Israel Class.
- 4—Exh: G. Palmer.
- 11,18—Exh: Tape.
- 25—Exh: P. Crew.

## WILSTON

The Community Hall, 2126 Gympie Rd., Bald Hills (Rec: S. C. Hagen, 144 Flockton St., Everton Pk. 4053. Tel: 07-3557057). Sundays: 9.30am S.S. & Eureka Class; 11am Fellowship; 7pm Lecture.

- 4—Exh: A. Payton. Lect: R. Dawson, *Immortality of the Soul Refuted by the Bible*.
- 8—7.45pm Law of Moses Bible Class: R. Thiele, *Life and Death*.
- 11—Exh: L. Rucker. Lect: J. Cowie, *Will the World Be Destroyed by Nuclear War?*
- 13—7.45pm Romans Class: J. Cowie, in Windsor School of Arts.
- 17—2pm Young Peoples Break-up in Samsonville District Hall.
- 18—Exh: R. Stokes. Lect: R. Rock, *France's Key Role as Catalyst to Armageddon*.
- 25—Exh: R. Thiele. Lect: G. Hagen, *Why did God Require Christ's Death by Crucifixion?*

## Bible Marking Pens

We have supplies of first grade pens at bargain prices. See advertisement on p. 12.

The Coorparoo, Redcliffe and Wilston Ecclesias will be sponsoring their annual Mt. Warning Study Camp over the weekend 28th to 30th January, 1984,

Bro. Garnet Alchin of the Boolaroo Ecclesia will be leading the studies to the theme: *Patience in Waiting for Christ* based on Paul's 2nd epistle to the Thessalonians.

All enquiries to the Secretary, P.O. Box 158, Everton Park, Brisbane, Qld. 4053.

# Victoria

## BORONIA

Progress Hall, Boronia Rd., (Rec: A. Wallace, All correspondence to P.O. Box 206). Sundays: S.S. & Snr. Study: 9.30am; Fellowship 11.15am; Lecture 7pm.

- 4—Exh: S. Morgan. Lect: K. Fotheringham, *War with Russia is Inevitable.*
- 7—Quarterly Business Meeting.
- 11—Exh: K. Charles. Lect: M. Edwards, *Speaking in Tongues as Taught in the Bible.*
- 14—Elpis Israel ch. 6 study: N. Wilson, *Dissemination on the Elohim.*
- 18—Exh: C. Wallace. Lect: A. Wallace, *Why are the Promises to Abraham so Important to You.*
- 21—Family Night.
- 25—Exh: G. Beekman. Lect: N. Wilson, *Peace on Earth: Will it ever Occur?*
- 28—Elpis Israel ch. 6 study: N. Wilson, *Perfecting of the Sons of God.*

## BURWOOD

Loyal Orange Hall, 335 Station St. (Nr. Riversdale Rd.) Boxhill Sth. (Rec: S. Finnin, 19 Morcor Ave., Ringwood East 3134. Tel: 03-8703796). Sundays: 9.30am S.S. and Snr. Study; 11am Mem. Mtg. 7pm Lect.

- 4—Exh: A. Wallace. Lect: S. Finnin, *Why the Traditional Family Unit is Disintegrating.*
- 7—Hebrews study: P. Pickering.
- 11—Exh: G. Buckley. Lect: N. Wilson, *World Government Doomed: A New Age to Dawn.*
- 14—Acts Study: A. Taylor, *Miracles at Malta: Imprisoned at Rome* (ch. 28).
- 18—Exh: M. Islip. Lect: T. Simons, *Sincerity without Truth Cannot Save.*
- 25—Exh: S. L. Mansfield. Lect: *Eternal Peace on Earth: A Divine Certainty.*

## MILDURA

Christadelphian Hall, Deakin Ave, Koorlong. (Rec: J. Kershaw, "Hebron", 4 Mimosa Ave., Mildura 3500, Phone: 050-235256). Lect: Sat. 7.30pm; Sundays: 9am S.S.; 11am Mem. Mtg.

\* For location of mtgs, please tel: 235256; 23611, or 252387.

- 1,8—Study: G. Watson, *Peter's Speech* (Acts 3).
- 3—8pm Lect: G. Churches, *A More Sure Word of Prophecy.*
- 4—11am Exhort: G. Churches.
- 8—8pm study: G. Churches, *Daniel ch. 3.*
- 10—Lect: P. Janssen, *Noah's Flood: A Warning for Today.*
- 11—Exh: P. Janssen.
- 15—Study: B. van Bergen, *Stephen's Defence* (Acts 7).
- 17—Lect: J. Kershaw, *The Christian and the State.*

- 18—Exh: J. Kershaw.
- 22—Study: G. Churches, *Daniel 2:31-45; Ch. 7.*
- 24—Lect: B. van Bergen, *The Place of War in the Purpose of God.*
- 25—Exh: B. van Bergen.
- 29—Study: R. Janssen, *Paul's Speech on Mars Hill* (Acts 17).
- 31—Lect: P. Janssen, *AD 70: A Warning for Today.*
- Jan. 1—Exh: P. Janssen.

## MOE

Special School, Staff St., Moe (Rec: G. S. Howe, 6 Warringa Crt., Warragul 3820. Tel: 056-232596). Sundays: 1.30pm Fellowship 1st & 3rd in month.

- 2—8pm Scout Hall, Hourigan Rd. Morwell: P. McKinlay, *Our Permissive Society.*
- 4—Exh: A. Brewer.
- 5—8pm A.B. Meeting at Tanjil South.
- 9—8pm Elpis Israel at Tanjil South.
- 16—7.30pm Ecclesiastes study: P. McKinlay, at 55 Charles St. Warragul.
- 18—Exh: D. Smith.
- 23—8pm Tape at Tanjil South: *Moses Called to Deliver Israel.*

## WARRAGUL

(Rec: P. McKinlay, 55 Charles St., Warragul 3820. Tel: 056-236211). Sundays: 11am Fellowship (1st and 3rd at Moe).

- 6—7.30pm Tape: *Israel's Revival and Survival: A Miracle of Bible Prophecy*, at 55 Charles St.
- 11—Exh: S. Snow, at 10 1sta St. 2pm Lect. at Guide Hall, Bowen St. S. Snow, *Armageddon and the Aftermath.*
- 13—10.30am Tape: *The Law of Leprosy*, at 55 Charles St.
- 20—7.30pm at 10 1sta St.: *Palestine Promised to Israel for Ever.*
- 25—Exhort at home G. Howe, 6 Warringa Court.

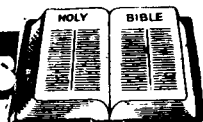
### CARAVAN AVAILABLE IN DECEMBER

A caravan is available at Victor Harbor for four adults. It has double bed and two bunks, with annexe. All crockery, cutlery and cooking utensils provided. Available from Dec. 15 to Jan. 1st, and from 21st onwards. Please phone (08) 272 0302 before Dec. 15th, or (08) 276 9327 afterwards.

### SYDNEY HOME AVAILABLE

A fully furnished 3 bedroom home is available for rent in the suburb of South Wentworthville for all or part of the period from Jan. 7th to March 31st 1984. Details available from Bro. G. Hatchell, 74 Braeside Rd, Sth. Wentworthville, NSW 2145 (tel: 02-631 6537).

# Bible School News



Arrangements are in hand for the conduct of the Rathmines Bible School from Saturday 24th December until Sunday 1st January. Main sessions are as follows:

## Adult Studies

Bro. P. Weller (Cumberland): THE EIGHT SIGNS OF JOHN

Bro. G. Alchin (Boolaroo): "OUT OF EGYPT HAVE I CALLED MY SON".

Bro. J. Ullman (Perth): "TO THIS MAN WILL I LOOK"

Bro. B. Stretton (Punchbowl): "WE ARE OF GOD".

## Teenage Studies

Bro. J. Ullman: DAVID, JOAB AND ABNER

Bro. B. Stretton: HOLY SPIRIT GIFTS

Bro. P. Weller: BIBLE MARKING PROJECT.

## Intermediate and Junior Section

"A Trip to Israel — Highlights from God's Land."

Reservations should be directed to The Secretary, Box 330, Wyong, NSW.

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## GOSPEL PROCLAMATION ACTIVITIES

The leaflet enclosed with this issue of Ecclesial Calendar is available \$30 per 1000; \$17 per 500 or \$2 per hundred plus postage. It capitalises upon the rendition of Handel's Oratorio *The Messiah*, and where it has been used has obtained very good results. Applicants for the booklet advertised are sent the book, together with an introductory letter, and are included on our special mailing list, receiving further free literature on a monthly basis for 6 months. At the inception of the application, the nearest Ecclesia is advised of the interest shown, so that personal contact can be made if desirable. Or, perhaps, they may prefer to take over the mailing of literature, in which case we are prepared to withdraw.

You can profitably engage in Gospel extension work by obtaining supplies for distribution, and placing them in letter boxes adjacent to your home, handing them to friends, or leaving them in public places where permitted.

Supplies can be ordered by mail or telephone to (08) 356 2278.

Other leaflets currently available:

THE WORLD'S BEST SELLER

PEACE ON EARTH: GOODWILL TOWARDS MEN

DO YOU REALLY UNDERSTAND THE LORD'S PRAYER?

These are full-colour, high-quality leaflets setting forth the Truth in a dignified manner well qualified to attract attention.

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# BOOKS IN SUPPLY

**ATLAS OF THE BIBLICAL WORLD** — This book combines beauty with usefulness. It is profusely illustrated in colour, and its maps, charts, and drawings are very helpful. It is not limited to geographical details, but aims to give complete outlines of the historic, social and economic developments of Bible lands. There are over 50 maps and 250 photographs, most of them in full colour. Cost is \$23.00 plus postage.

- Apocalypse and History ..... \$5.45
- The Bible Today and You ..... \$2.50
- The Visible Hand of God ..... \$3.50
- Christendom Astray from the Bible (Complete) ..... \$3.50
- Colossians ..... \$5.20
- Diary of a Second Voyage ..... \$3.50
- Our Visit to Israel ..... \$6.00
- The Two Babylons ..... \$6.75

**THE GRAND STRUCTURE OF THE APOCALYPSE** — A splendid basis for the study of the Book of Revelation, with a number of helpful charts in colour and original drawings. Price \$3.00

**PERPETUAL CALENDAR** — This desk-set calendar is attractively produced on a cedar base, with a section of the Commandments of Christ for each day. Complete with a ball-point pen, it makes a useful and attractive addition to the home or gift for a friend. Price \$5.

**HYMNS FOR YOUNG PEOPLE** — Nicely bound in hard covers, and attractively produced throughout, these hymn books are ideal for Sunday Schools or Youth activities. The hymns are with Music. Price \$4

- Josephus ..... \$12
- Interlinear Hebrew/English Bible .... \$24 (very helpful for the student).
- Strong's Exhaustive Concordance ..... \$17
- Vine's Expository Dictionary of N.T. Words ..... \$11
- John Thomas & His Rediscovery of Bible Truth ..... 50¢
- Dr. Thomas: His Family and the Background of His Times ..... \$1.50

## Mars Staedtler Bible Marking Pens

We have received further supplies of the above pens, which are available at reduced prices. Both the Mars and Marsamatic pens are available in a range of sizes, from very fine to thick.

Sizes 0.7 to 2.0 are offered at \$2.00 each. These are excellent for diagrams and underlining, maps or project work. They would be ideal for Sunday School prizes or gifts.

The finer nib sizes, from .18 to 0.5, which normally sell for about \$10.00 are available for \$5.00 or the Marsamatics for \$7.00. These are excellent for Bible marking, and, again, would make ideal prizes for older students.

## END OF THE YEAR STUDIES

Convened by the Adelaide Suburban Ecclesias  
Young People  
From Friday December 23 to January 2

### THE BOOK OF PROVERBS: PRUDENCE THROUGH PRECEPT

Solomon was not only granted outstanding wisdom with which to rule his people, but was also a man of deep understanding in many other realms of knowledge. He was a scientist and wrote on natural history; He was an author of philosophy and prophecy; he was a composer of poetry and songs, and, of course, the collector and expounder of Proverbs. He cultivated the company of the wise of his age, and collated some of their teaching (1 Kings 4:30-34; Prov. 22:17; 24:23). In these fields of wisdom he excelled, ranking second only to the Lord Jesus Christ, himself.

The word "Proverbs" is from the same Hebrew word as is rendered "Parables" (Psalm 49:4; 78:2), which characterised the teaching of the Lord. The Book of Proverbs, therefore, should be studied with that in mind. It contains over 18 direct prophecies; a description of Christ as King; Parables on various subjects that flow through the book; maxims for everyday living; wise sayings of practical application that Solomon learned from his father, or culled from the sayings of wise men who assisted him in his Court, as well as those which he derived from the special ability endowed him at his request (1 Kings 3:7-9).

A proverb is a wise saying in which a few words are chosen instead of many, with a design to condense wisdom into a brief form both to aid memory and stimulate study. Hence proverbs are not only "wise sayings", but "dark sayings" — parables, in which wisdom is disguised in a figurative or enigmatic form like a deep well, from which instruction is to be drawn, or a rich mine, from which it is to be dug. Only profound meditation will reveal what is hidden in these moral and spiritual maxims.

The purpose of these *End of Year Studies* is to examine the whole Book of Proverbs, to seek a simple outline that will provide a key to opening it as a whole; to examine some of its prophecies; and finally to follow through its intriguing themes and dramatic parables. The design will be to provide such an outline as can form the basis for individual study so that its practical maxims may be impressed upon the mind.

Studies are scheduled as follows:

Friday 23rd — 8pm; Saturday 24th (Outing) — 8pm; Sunday 25th — 2.30pm; Tuesday 27th (Outing); Wednesday 28th — Study 8pm; Thursday 29th 8pm; Friday 30th — 8pm; Saturday 31st (outing); Monday 2nd Jan. (all-day picnic, Williamstown).

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# ECCLESIAL CALENDAR EMPLOYMENT COLUMNS

In these times of increasing economic difficulty, assistance given to our members, where possible, is recommended. These advertisements are accepted by Logos without cost. It is expected that those who are employers likewise give preference to Christadelphians when engaging labour. In that regard, we are prepared to assist by advising of any need of employ. Perhaps any desiring employment could advise us accordingly.

## AIR-CONDITIONING SERVICES

Brn. Keith McGeorge and Fred Derecki offer members in Adelaide and surrounding districts expert attention in ducting Evaporative Air-Conditioning for business premises and private homes. Free quotes available — phone 08-263 7815.

## AUTOMOTIVE REPAIRS & SERVICING

Tune-ups, cylinder head reconditioning, engine recond./replacement, valve re-grind, brake o/haul, gear box o/haul, clutch replacement. Contact: Bro. John Riddle, 6 Naomi Tce., Pasadena (08) 277 2492.

## BARBEQUE CHARCOAL

This is available from Bro. David Scott, Second Street, Morgan, Tel: 085-402169 \$6.50 per 25kg bag. Supplies also available in the Adelaide area from Sis. H. Burney, 249 Lyons Rd., Demacourt. Telephone 337 9014.

## BATTERIES

Bro. A. Tomlin, 557 Merrylands Rd., Merrylands West 2160 has a supply of Ni-Cd Batteries — a high quality, re-chargeable, nickel-cadmium battery suitable for use in cassette recorders, camera flashguns, torches, toys, radio control gear, etc. They are of guaranteed outstanding quality, as normally used by professionals. A price list will be sent on application with stamped addressed envelope (or telephone 02-636 1592).

## BIBLE COVER REPAIRS

For Bible Covers repaired, new zips or new Bible covers contact in Victoria: Bro. Ken Charles, Mt. Waverley Ecclesia in S.A.: Bro. B. Wigzell, 4 Stirling Ave., Sellicks Beach (085) 56 3368.

## BOOK SALES

ENCYCLOPAEDIA BRITANNICA — Bro. Tom van Zetten has joined the staff of Encyclopaedia Britannica in S.A. Those interested in information should contact him on (08) 46 3636, or 381 2697 (a.h.).

## CHARGE NURSE

Applications are invited from brethren and sisters who are Registered Nurses for the above day shift position in the 30 bed Nursing Home ward at "Olivet". Applications should be experienced nurses and preferably have post graduate qualifications or experience in geriatric nursing and ward management. Hours of duty will initially be 35 hours per week, increasing to 38 hours. The successful appointee will be expected to work on occasional weekends.

Further information can be obtained from the Director of Nursing to whom written applications are to be forwarded by 30th November, 1983.

Sis. Margaret Pearson,  
Director of Nursing,  
Olivet Home for the Aged,  
7-9 Rupert Street,  
Ringwood, 3134.

## CHIROPRACTOR

Bro. Harry Hall, Pt. Adelaide Chiropractic Clinic, 117 Commercial Rd., Pt. Adelaide (47 6194)

### **ELECTRICAL SAFETY**

Bro. Mike Steele is currently specialising in the installation of Seimans Earth Leakage Circuit Breakers, safety switches fitted to the home to prevent electrocution and electrical fires. For more details phone: (08) 262 4095.

### **EMPLOYMENT SOUGHT**

Sis. D. Graham (Cabramatta) of 23 Elizabeth St., Camden NSW 2570 seeks employment for 25 hours. Her work life has included typing, switchboard and telex skills. Sis. Graham has been receiving the pension for the last few years, but prefers employment in office work or as a shop assistant.

Sis. Graham's son, Bruce, also seeks work. He desires something in the field of sales assistant, nursery work (has had some experience), or other activities.

Geoffrey Smith, Kingswood College, Hampden Rd., Nedlands, W.A. 6009 seeks employment in suitable area of administrative, clerical or similar position. Alternatively, any work of a general nature would be appreciated. He is engaged in library studies at the present time, and has qualification of Bachelor of Arts with Honours (Murdoch University, W.A.). Has casual 3 day work as nursing assistant in a home for the aged, but this involves weekend work, restricting attendance at meetings. Has been learning the truth for 18 months, and progressing towards baptism — thus hopes to obtain employment with Christadelphians.

### **HONEY SUPPLIES**

#### **Perth Area**

Brn. Graham Quartermaine and Allan Harrison (operating as Deborah Apiaries, employing only Christadelphians) can supply honey in a range of varieties and quantities at reduced prices to the Brotherhood. All areas in Perth can be supplied, and interstate orders welcomed. Also available are refined Beeswax and pollen granules (high protein supplement). Phone (09) 349 2017, 401 6652, 344 1880.

#### **Sydney Area**

Bro. Chris & Sis. Ruth Russell (operating as Engedi Apiaries) have ample supplies of a wide variety of selected honeys in 27kg tins or smaller quantities down to 1kg buckets at wholesale prices. Types available include Ironbark, Blue Gum, Spotted Gum, Grey Gum, Bloodwood, Mahogany, Leatherwood, Clover, and Western. Phone (02) 533 3796.

### **LAWN MOWING**

For the regular cutting and edging of your lawns contact Bro. Jim John, 52 Bridgewater Cres., Kaminyp, WA 6018 — Tel: 446 4962. All areas in Perth covered.

### **PAINTING AND DECORATING (Adelaide)**

Bro. K. Hornhardt provides first class work in the home and commercial painting area, and can be contacted: 57 Main St. Beverley, SA 5009 (268 3073).

### **PLUMBING**

Bro. J. Spruyt, 21 Fletcher Rd., Henley Beach — Telephone 353 4425.

### **PRINTING**

*The Christadelphian Press* is available for printing requirements, both general and ecclesial. It offers assistance in design, layout and production at the most reasonable rates. Only Christadelphians are employed, which means that your requirements are treated with understanding and enjoyment, and your support assists the work in which we are engaged. Write to us at 9 West Beach Road, West Beach 5024. (08) 356 2278, 353 4866.

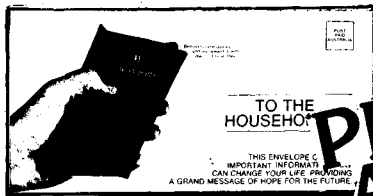
### **WELDING AND RELATED WORK**

#### **Western Australia**

Repairs and Maintenance — Motor Vehicles, Farm machinery. All types of metal welding large or small; Steel farm sheds, garages, any form of steel fabrication: trailers, floats, gates. — K. H. & L. J. Digney, Lot 1, Seventh Ave., Armadale, W.A. — Tel: 399 6785.

#### **New South Wales**

1st class Welder, stick and M.I.G. Bro. R. Hickey, 53 Flinders Ave., South Camden, NSW 2570. Desires employment.



# PROJECT AUSTRALIA

... a campaign to witness to every household.

## 132,000 Householder Budgets Mailed

Since we commenced this service, some 132,000 Householder Budgets have been mailed to country districts of Australia. Every State has participated in this mailing. Both Ecclesias and individuals have assisted financially to meet the cost of booklets, envelopes, letters, brochures and mailing. Those readers who have contributed to this (whether by small or large amounts) can appreciate the bulk results to which their donations have contributed.

There still remains some 3,000,000 homes to contact. An ambitious project, but gradually the number of towns covered is increasing. The extent of the project may appear daunting, but if it is a work of God it will prosper, and the hands of the feeble can be strengthened to accomplish that upon which He gives His blessing.

The following towns were covered with this literature last month: Goolwa, Alford, Paskeville, Kalan Gadoo, Hamilton and Kardonda.

This month, God willing, we plan to cover Kapunda, which will involve nearly 1000 more budgets. We are prepared to cover any town in Australia not served by an Ecclesia. Brethren and sisters donating money for this purpose may care to nominate the town they wished covered.

Further, any on holidays are welcome to enquire as to the location of

The Ecclesial Calendar for January, 1984

those who have shown interest, with the object of calling on them to further the influence of the written word.

In contributing, please remember that the smallest amount can assist in the furtherance of this scheme. Donations should be directed to: Project Australia, Logos Publications, 9 West Beach Rd., West Beach, Sth. Aust. 5024.

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# Ecclesial Reports

Details must be forwarded by 5th of month.

## WELCOME TO THE HOUSEHOLD OF FAITH

A new year commences, and with 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 1984 (God willing).

Stirling: *Miss Judith Clothier*, daughter of Bro. & Sis. K. Clothier of Enfield on 16th November.

Woodville: *Mr. Guiseppi Vozzo*, father of Bro. I. Vozzo on 30th November.

Ballina: *Mr. Ken Pogson*, son of Bro. & Sis. John Pogson on 29th October.

## ECCLESIAL TRANSFERS

The following members have taken up new ecclesial associations.

To Cumberland: *Sis. Sue Grose* from Brighton.

To Aberfoyle Park: *Bro. & Sis. R. Flint* from Cumberland; *Bro. & Sis. S. Hill* from Mt. Waverley.

To Warragul: *Bro. & Sis. Robert Knox* from Mt. Waverley.

To Launceston: *Sis. Kylie Arnold* from Enfield.

To Punchbowl: *Bro. P. Clifton* from Penant Hills.

To Townsville: *Sis. D. Caltabiano* (nee Hatchell) from Cabramatta.

## ENGAGEMENT CONGRATULATIONS

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 over-

shadow all activities to His glory.

*Bro. Stephen Dawe* (son of Sis. Mary & late Bro. Vic. — Riverwood), and *Sis. Suzannah Eyre* (daughter of Bro. & Sis. Alan Eyre — Jamaica).

*Bro. Mark Horgan* and *Sis. Sue Temple* plan to marry on March 1984.

## UNITED IN MARRIAGE

The pleasure of companionship and support in life's joys and trials is anticipated 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. Leon Gordon* and *Sis. Kim Medlik* (both of Coorparoo) on 27th December.

## 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 precepts.

To Bro. & Sis. M. Tregenza (Cumberland), a daughter *Beth Nada* on 3/12/83.

To Bro. & Sis. R. Bobyk (Cumberland), a son, *David Michael* on 9/12/83.

To Bro. Ken & Sis. Jill Sweatman (Redcliffe), a daughter, *Abigail Elisabeth* on 24/11/83.

To Bro. & Sis. Alex Williams (Gosnells), a son, *Jonathon Daniel* on 18/11/83.

To Bro. & Sis. S. Hauser (Salisbury), a daughter, *Sarah Grace* on 22/11/83.

To Bro. & Sis. M. Schalcher (Coorparoo), a daughter *Rachel* on 25/11/83.

To Bro. & Sis. T. Wolstencroft (Yagoona), a son, *uke Thomas* on 30/11/83.

To Bro. & Sis. G. Dowe (Launceston), a daughter *Josephine*.

### AWAITING THE RESURRECTION

Once again, the hand of Death has been among us, a grim warning of the brevity of life, yet also a reminder of the grand privilege that we have in being able to look beyond the frailty of this life, to the glorious coming of the Lord who has the keys of both the grave and of death. Meanwhile, we need to number our days, that we may apply our hearts unto wisdom" (Psa. 90:12).

The Glenlock Ecclesia reports that they laid to rest their dear *Sis. Erna Johns* aged 83 years. She was baptised in 1974, and now sleeps awaiting the resurrection.

The Punchbowl Ecclesia records the death of *Sis. Betty Forster* (daughter of *Sis. Edna Tomlin*). She died in hospital on 7th Nov., after a prolonged illness. She accepted the Gospel call just 12 months ago as a result of a preaching effort in Drummondryne. Though her pilgrimage was short, she manifested great enthusiasm in her new found hope, and although quite ill at the time, supported the Truth with joy as much as possible. Loving sympathy is extended to her mother, and those who sorrow. Meanwhile Sister Betty sleeps awaiting the resurrection morn.

We report the passing of *Sister Marjorie Wauchope* of the Adelaide Ecclesia during the past month. Sister Marjorie had an extended pilgrimage (as we count time) for some sixty-five years in the Truth. She was the remaining member of the family of our late Brother C. P. Wauchope whose work in the Truth was well known throughout Australia and overseas, and sister to the late Brethren Malcolm and Gordon Wauchope.

In the parting of those of like precious faith, we sorrow not as those who have no hope. We have a glorious hope, and with the signs indicating the prospects of the near return of the Lord, we can lift our heads in anticipation of our redemption drawing nigh. Even so, come, Lord Jesus.

### DEATH OF BRO. R. ABEL

It is with sorrow that we report the sudden and unexpected death of Bro Ron Abel of Canada. Bro Ron was well known to brethren and sisters through-

out Australia and New Zealand, as well as many other parts of the ecclesial world, for his boundless enthusiasm in the proclamation of the Word and his faithful endeavors to further it wherever possible. He specialized in the field of preaching, particularly in outdoor work, and stimulated many others to a like endeavor. He was active among the Bible Schools of the American continent, and was partly responsible for the commencement of the Manitoulin Bible School in Canada. He visited Australia and New Zealand to speak at their Bible Schools.

Bro Ron was a young man in his early forties, and leaves a family of five children. The circumstances of his death, we understand, took place at a Winter Camp for Christadelphian young people. With the enthusiasm for which he was noted, Bro Ron engaged in strenuous sports activities which were evidently too much for him, and resulted in his death.

Our deepest sympathies are extended to his sister wife and his relatives, and we pray that Yahweh Who caused His servant to proclaim, "Comfort ye, comfort ye My people", shall enfold them in His comforting arms and sustain them in their difficult trial. Above all else we pray for the coming of the Lord Jesus Christ, whose presence will restore that which is temporarily lost. We sorrow not as those without hope; we have hope, and rejoice in the great privilege of that hope. Meanwhile, circumstances such as this remind us of the exhortatory words of Moses: "So teach us to number our days, that we may apply our hearts unto wisdom" (Psa. 90:12).

### ECCLESIAL FELLOWSHIP

The Redcliffe Ecclesia sadly advises the withdrawal of fellowship from *Sis. Kay Bates* for continued absence at the meetings of the Ecclesia, notwithstanding constant endeavours to encourage her to renewal of service in that regard.

### BOOK REQUIRED

Bro. Edwin J. Smith would like to procure a copy of "Thirteen Lectures on the Apocalypse" the 1964, seventh edition. He particularly requires this edition, either a new or second-hand copy. If you can assist with this book, it could be forwarded direct to Brother Smith at 21 Tobruk St., Port Lincoln, S.A. 5606. Brother Smith is prepared to meet all costs involved.

# Ecclesial Activities

During January, (God willing)

NOTE: To conserve space, "bro" and "sis" are largely omitted in these columns. Full details of meetings help to make each listing valuable. Study meetings for which individual titles are not advised may be grouped together. Please post news and information to this Office by 5th of each month.

## NewSthWls

### BALLINA

Masonic Hall, cnr Cherry & Swifts Sts. (Rec: E. Ritchie, P.O.Box 800, Lismore 2480. Tel: 066-884302). S.S. 9.30am; Memorial Mtg. 11am; Lect. 7.30pm 1st Sunday, Ballina.

- 1—Exh: R. Window. Lect: E. Ritchie, *Christendom Astray*.
- 4,11—7.30pm Theme from the Daily Readings. 3 Bank St.
- 8—Exh: L. Cole. Support Lecture at Lismore.
- 15—Exh: P. Halpin. Combined Ecclesial Study night at Lismore.
- 18—7.30pm Visible Hand of God Class Ch. 23. 102 Crane St.
- 22—Exh: C. Hermann. Support Upper Cooper's Ck. Lecture.
- 25—7.30pm Theme from the Daily Readings 3 Bank St.
- 28—7.30pm Social & Study Night. 3 Bank St.
- 29—Exh: L. Steele. Comb. M.I.C. at Lismore.

### BOOLAROO

14 Fifth St, Boolaroo (Rec: G. Russell, Lot 2, Cooranbong Rd, Wakefield 2301. Tel: 049-531333).

- 1—Exh: G. Darke. Lect: J. Ullman, *Hope Beyond the Holocaust*.
- 4—E. Witton, *The Prophecy of Habakkuk*.
- 8—Exh: S. Evans. Lect: F. Ryan, *When will Christ Return to the Earth?*
- 10,17,31—1st Principles Class.
- 11—Study, Psalm 8: R. Brooker.
- 15—Exh: Dan. Pogson. Lect: H. Ryan, *The Bible Declares Man's Soul is Mortal*.
- 18—Study S. Evans, *Jesus Visits Samaria* John 4:1-43.
- 22—Exh: B. McClure. Lect: B. McClure, *The Evidence that God Exists*.
- 25—Study: *The Multitudinous Man* R.Whitehead.
- 29—Exh: J. Goddard. Lect: Dan. Pogson, *Jesus Christ, Not Co-Existent, Nor Co-Eternal with the Father*.

### CABRAMATTA

101 Lime St., (Rec: W. E. Sawell, 3 Hemingway Cres., Fairfield 2165 Tel: 02-729765). Sundays: 9.30 S.S.; 11.15 Mem. mtg; 7pm Public Lect.

- 1—Exh: D. Baird. Lect: B. Bates, *God's Purpose in Creation*.

- 4,11—8pm Special Bible Class.
- 8—Exh: R. Hickey. Lect: B. Shaw, *Christadelphians — What Do They Believe*.
- 15—Exh: J. Elton. Lect: E. Baird, *Prophecy Proves the Bible True*.
- 18—8pm Bible Class *Elpis Israel*.
- 22—Exh: R. Sawell. Lect: D. Ledger, *World Chaos — Divine Solution*.
- 25—8pm Life of Paul Class G. Steel.
- 29—Exh: B. Bates. Lect: D. Baird, *God's Promises to Man*.

### CAMPSIE

Cnr Beamish & Fletcher Sts., (Rec: J. Mansfield, R.M.B. 850 Mandalong Rd., Dooralong 2259 Tel: 043-551207).

- 1—Exh/Lect.
- 4,11,18,25—Bible Class.
- 8—Exh: D. Mansfield. Lect: F. Olsen, *War with Russia is Inevitable*.
- 15—Exh: R. Sawell. Lect: R. Hogkinson, *What the Churches Should Teach*.
- 22—Exh: Jn. Mansfield. Lect: T. Mansfield, *Jerusalem Its Tragic Past and Triumphant Future*.
- 28—Young People's Class.
- 29—Exh: C. Jamieson. Lect: G. Henstock, *Europe's Future Revealed in the Bible*.

### LISMORE

Assembly Hall, Cnr Crown & Phyllis Sts. Sth, Lismore (Rec: A. Russell, Back Ck. Rd Bentley 2480. Tel: 066-635256). Sundays: 9.30 S.S.; 11am Fellowship; 7.30pm Lect (2nd & 3rd Sun).

- 1—Exh: P. Buckley. 7.30pm Lect. at Masonic Hall Ballina.
- 2—8pm Radio 2NCRFM *Signs of Christ's Second Coming* M. Shaw.
- 8—Exh: G. Pogson. 7.30pm Lect: C. York, *The Divine Solution To World Chaos — Christ's Coming*.
- 9—8pm Radio 2NCRFM *Jews — Still the Chosen People* E.Ritchie.
- 13,20,27—Group Reading & Discussion.
- 15—Exh: A. Russell. 7.30pm Combined Study, *Providence — Time & Chance* M.Shaw.
- 16—8pm Radio, *The Bible is Infallible* C. York.
- 22—Exh: A. Roulstone. 7.30pm Combined M.I.C.
- 23—8pm Radio *God's Unfolding Purpose in Today's Troubled World* P.Halpin.
- 29—Exh: M.Shaw.
- 30—8pm Radio *The Middle East Crisis — The Divine Solution* K.Wassell.



## PUNCHBOWL

100 Highclere Ave (Rec: M. Gilmore, 118 Marine Dr Oatley 2223. Tel: 02-576986).

- 1—Exh: G. Denford. Lect: F. Olsen, *Will World Peace Movements Succeed in 1984.*
- 8—Exh: B. Stretton. Lect: C. Wills, *Resurrection Man's Only Hope for Salvation.*
- 13,27—Comb. Y.P. Class home B. McClure. 10,24,31—Bible Class.
- 15—Exh: J. Gilmore. Lect: P. Shead, *The Bible — Wholly Inspired.*
- 17—M.I. Class.
- 20—Apocalypse Class.
- 22—Exh: L. Goodman. Lect: P. Stone, *Prepare Now For God's Coming Kingdom.*
- 29—Exh: W. Wolstencroft. Lect: E. Mansfield, *Why God Allows War and Suffering.*

## RIVERWOOD

265 Bonds Rd (Rec: D. Gilmore, 3 Jordan Ave Beverly Hills 2209. Tel: 02-5331571).

- 1—Exh: J. Lawson. Lect: B. Shaw, *Living Proof of a Living God.*
- 4—Daily Bible Readings & Discussion.
- 8—Exh: K. Jamieson. Lect: C. Russell, *Pentecostals Do Not Possess Spirit Gifts.*
- 11—Bible Class. W. Mannell.
- 15—Exh: W. Mannell. Lect: R.O'Connor, *Church Christening is not True Baptism.*
- 18—Bible Class. M. Dennes.
- 22—Exh: J. Rosser. Lect: M. Dennes, *Reincarnation — A Fallacy not a Fact.*
- 25—Bible Class: S. Gilmore, *Ephesus — The City and the Ecclesia.*
- 29—Exh: A. Dennes. Lect: K. D. ..., *Russian Expansion — Foretold in the Bible.*

## YAGOONA

Worland St (Rec: K. Cook, 2 MacDonald St Auburn 2144. Tel: 02-6499483).

- 1—Exh: D. McClure. Lect: R. Pogson, *Papal Infallibility — A Dangerous Myth.*
- 8—Exh: B. McClure. Lect: K. Cook, *God Allows Suffering and War — Why?*
- 15—Exh: J. Ceiley. Lect: P.B. Sawell.
- 20—Workshop and Training Class — Speakers: B. Madden, T. Wolstencroft, P. Wasell, *Heir of the World* Rom. 4:13.
- 22—Exh: K. Cook. Lect: K. Walters.
- 24—Study at 28 Truro Pde, Padstow, R. Pogson, *Temple of Ezekiel's Prophecy* Ezek. 40:1-4 Introduction.
- 29—Exh: R. O'Connor. Lect: G. Gilmore.

# Sth Aust

## ABERFOYLE PARK

Cnr. Manning Rd. & Sunnymead Drive, Aberfoyle Park (Rec: D. Palmer, 7 Ewers Ave., Coromandel Valley 5051. Tel: 08-2785237). Sundays: 10.30am Fellowship, 7pm Lecture.

- 1—Exh: M. Brumby. Lect: P. Flint, *1984 And*

## Bible Prophecy.

- 8—Exh: J. King. Lect: P. Dunn, *Resurrection and Judgment Explained By The Bible.*
- 15—Exh: R. Billing. Lect: A. Johnson, *Bible Teaching Regarding The Antichrist.*
- 22—Exh: S. Lund. Lect: P. Beard, *Bible Teaching Regarding the Devil & Satan.*
- 29—Exh/Lect: P. White, *Baby Sprinkling Not A Scriptural Teaching.*

## BRIGHTON

390 Morphett Rd., Warradale (Rec: G. J. Kortman, 86 Birman Cres., Flagstaff Hill 5159. Tel: 08-2703807). Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.

- 1—Exh: P. Cresswell. Lect: D. Beale, *1983 — In Retrospect — Clear Evidence that God Guides the Destiny of the Nations.*
- 8—Exh: D. Evans. Lect: A. Crawford, *The Lord's Prayer — Prophecy & Promise.*
- 15—Exh: C. Hollamby. Lect: B. Day, *Middle East Crisis — The Bible's Plan for Peace.*
- 22—Exh: A. Johns. Lect: B. Gurd, *Economic Chaos — Sign of the End of This Age.*
- 29—Exh: S. Lund. Lect: J. King, *The Bible Predicts the Next World Empire.*

## CUMBERLAND

521 Goodwood Rd., Col. Light Gdns. (Rec: W. Gurd, 5 Alma St., Panorama 5041. Tel: 08-2765669) Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.

- 1—Exh: C. Hollamby. Lect: T. Stagg, *The Rise of Russia Prelude to Armageddon.*
- 5—7.45pm A.B. Meeting.
- 8—Exh: B. Day. Lect: G. Harding, *Tomorrow's Headlines in the Bible Today.*
- 15—Exh: J. Martin. Lect: M. Curtin, *The Bible — Believe It or Perish.*
- 22—Exh: P. Cresswell. Lect: N. Davies, *Why the Holy Spirit Gifts Are Not Available Today.*
- 29—Exh: J. Siviour. Lect: E. Wigzell, *Baptism, the Death that Leads to Eternal Life.*
- 30—Sunday School Picnic.

## ENFIELD

334 Hampstead Rd., Clearview (Rec: D. Horgan, 12 Pope Cres., Hope Valley 5090. Tel: 08-2631811). Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.

- 1—Exh: R. LePoidevin. Lect: J. Luke, *The Bible Reveals Why Russia Will Not Dominate The World.*
- 8—Exh: B. Luke. Lect: R. Gore, *Jesus Christ Did Not Pre-Exist.*
- 15—Exh: J. Mansfield. Lect: F. Derecki, *Why you can Trust the Bible.*
- 22—Exh: Max Lund. Lect: S. Hornhardt, *Why the Sabbath Law is not Binding Today.*
- 29—Exh: K. Martin. Lect: P. Weller, *The Bible — What it is and How to Interpret it.*

## GLENLOCK

Via Morgan (Rec: B. G. Hollamby, 4 Andrew

## The Ecclesial Calendar for January, 1984

**St., Walkerie 5330. Tel: 085-412352). Sundays: 9.30am S.S.; 11am Fellowship.**

- 1—Exh: V. Pickford.
- 8—Exh: E. Pickering.
- 12—A.B. Meeting.
- 15—Exh: B.Steele.
- 22—Exh: B. G. Hollamby.
- 29—Exh: M.S. Lunn.

### SALISBURY

**Cnr. Tolmer Rd. & Main North Rd., Elizabeth Park (Rec: R. Edgecombe, 1161 Lower North East Rd., Highbury 5089. Tel: 08-2640023). Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.**

- 1—Exh: M. Barr. Lect: S. Essex, *1984 W!!! It See the Return of Christ*.
- 8—Exh: G. Harding. Lect: R. Cowie, *The Real Reason Christ Died*.
- 15—Exh: D. Butler. Lect: D. Evans, *The Problem of War & Suffering Explained*.
- 22—Exh: R. Cowie. Lect: I. Gore, *God's Coming Kingdom — This World's Only Hope*.
- 29—Exh: P. Dodson. Lect: R. Ginn, *Mormon Teaching Tested by Bible Truth*.

### SPENCER GULF

**CWA Hall, Elliott St., Whyalla; Willsden Guide Hall, Elizabeth Tce., Pt. Augusta, and private homes (Rec: K. McDermott, 4 McRitchie Cres., Whyalla Stuart 5608. Tel: (bus.) 086-457744. Pt. Augusta contact: Sis. A. Christophersen, 17 Davenport St. (Tel: 086-422919). Sundays: 11am Fellowship.**

- 1—Comb. Mtg. Whyalla. Exh: J. Johnston.
- 8—Pt. Augusta Exh: Enfield MIC. Whyalla: Exh: B. Jones.
- 14—Pt. Augusta Lect: B. Williams.
- 15—Comb. mtg. Pt. Augusta: B. Williams.
- 22—Pt. Augusta Exh. Whyalla Exh: K.McDermott.
- 29—visits to neighbouring ecclesias.

### WOODVILLE

**Aberfeldy Ave. (Rec: G. E. Mansfield, 632 Burbridge Rd., West Beach 5024. Tel: 08-353 4866). Sundays: 11am Fellowship; 3pm S.S.; 7pm Lecture.**

- 1—Exh/Lect: G. Harding, *The Bible — A Guide for Today — A Revelation of Tomorrow*.
- 8—Exh: K. Monterola. Lect: E. Hubbard, *World Tension — 3 Essential Steps for Survival*.
- 9—A.B. Meeting.
- 15—Exh: H. P. Mansfield. Lect: G. E. Mansfield, *Christ the Divine Statesman About To Appear on Earth*.

- 22—Exh: B. Steele. Lect: W. McAllister, *Are the Jews God's Chosen Nation*.
- 23—Bible Marking Class, home P.J. Mansfield: B. Steele, *Nations & Cities of Scripture*.
- 29—Exh/Lect: E. Mansfield, *Christ's Death and Your Salvation. How Are They Related*.
- 30—Ecclesial Picnic.

## Tasmania

### HOBART

**142 Warwick St. (Rec: H. E. Taylor, 30 Hymettus St., Howrah 7018. Tel: 002-476637). Sundays: 9.30am S.S. & Snr. Study; 11am Fellowship; 6pm Lecture.**

- 1—Exh: D. H. Day. Lect: M.A. Scull, *The Importance of Reading our Bible*.
- 8—Exh/Lect: G. Russell (Boolaroo), *Israel and Lebanon in Bible Prophecy*.
- 15—Exh/Lect: H. Ceiley, *Baptism — What Is It And Why?*
- 20—Snr. CYC Character Study of David. Home F. Harries.
- 22—Exh/Lect: R. J. Herron (L'ton), *The Pope Cannot Save Mankind*.
- 25—Bible Study Home P. Howell, *Character Study, Dorcas, Priscilla, S. Taylor, P. Howell*.
- 29—Exh: P. Howell. Lect: J. Thiele, *Will this Year Herald the Return of Jesus Christ*.

### LAUNCESTON

**69 Balfour St. (Rec: M. E. Coombe, 21 Prospect St., Launceston 7250. Tel: 003-442207). Sundays: 9.30am S.S. & Snr. Study; 11am Fellowship; 7pm Lecture.**

- 1—Exh: F. Onley. Lect: G. Dangerfield, *A New Year's Message — Christ is Coming*.
- 8—Exh/Lect: S. Kingsbury, *Soviet Threat Will Be Met by Christ*.
- 9-15—Bible Campaign.
- 15—Exh: W. Gurd. Lect: J. Siviour, *Aftermath of Armageddon — One World Government*.
- 18—Bible Class.
- 22—Exh: C. Bennet. Lect: G. Crews, *Bible Answer to Middle East Strife*.
- 25—Bible Class: A. Ansell, *Sacrifice and Offering*.
- 29—Exh: D. Case. Lect: A. King, *Miracle of Human Embryo Explodes Evolution Theory*.

## THE EPISTLE OF JAMES Aberfoyle Park — March 10th-18th

The Epistle of James will be considered during the effort by Bro. J. Martin (Enfield).

# Queensland

## COORPAROO

School of Arts, cnr. Cavendish Rd. & Halstead St. (Rec: R.A. Hermann, 15 Conway St. Geebung 4034. Tel: 07-2655825) Sundays: 9.30 S.S. & E.I. Class; 11am Fellowship; 7pm Lecture.

- 1—Exh: R. Stead. Lect: R. Hermann, *Gog the Head of the Russian Confederacy.*
- 8—Exh: J. McClure. Lect: A. Ward, *Man Has No Right to Worship As He Pleases.*
- 15—Exh: R. Hermann. Lect: J. Higgs, *Christ is Coming to Bring Peace To The Earth.*
- 22—Exh: W. Joseph. Lect: R. Rock, *God will not Tolerate A Permissive Society.*
- 29—Exh: J. McClure. Lect: R. Stead, *Noah's World and Our World—A Flood of Parallels.*

## REDCLIFFE

6 Irene St. (Rec: R. A. Hill, "Bezaleel", 15 Marathon St., Aspley 4034 Tel: 07-3599939) Sundays: 9.15 S.S.; 11am Fellowship; 7pm Lecture.

- 1—Exh: M. Steele. Lect: K. Sweatman, *The Bible — Tomorrow's News Today.*
- 4,11,18,25—7.45pm Mid-week class.
- 8—Exh: R. Thiele. Lect: R. Rock, *God Will Not Tolerate A Permissive Society.*
- 14—Young Folks Bible Marking.
- 15—Exh: P. Evans. Lect: R. Kilgus, *The Holy Spirit God's Power Not a Person.*
- 22—Exh: C. Venn. Lect: J. Cames, *Are You Dying to Live?*
- 29—Exh/Lect.

## ROCKHAMPTON NORTH

CWA Hall, Poindiana St., off Rocktonia Rd. (Rec: G. F. Hill, 1 Lvermore St., Rockhampton 4700. Tel: 079-271452). Sundays 9.30am S.S.; 11am Fellowship; 7pm Lect. (1st and 3rd Sundays in month).

- 1—Exh: L. Osborne.
- 8—Exh: M. Bundesen.
- 15—Exh: W. Jones. Lect: L. Osborne, *Will 1984 Bring the Return of the Lord Jesus Christ?*
- 22—Exh: W. White.
- 25—Bible Class 7.30pm.
- 28—Tape Night 7.30pm, Cnr. Hill & Emu Streets, Emu Park.
- 29—Exh: G. Bundesen.

## TOWNSVILLE

Cnr. Hammett & Mooney St., Currajong (Rec: J. Caltabiano, P.O. Box 434, Aitkenvale 4814). Sundays: 9.15am S.S. & Snr. Zechariah Class; 11am Memorial Mtg.; 7.30pm Lecture (1st Sunday in month).

Tuesday — 10am Sisters' class (every 2nd week), Wednesdays — 7.45pm Bible Class. Isaiah, Ezekiel (alternatively).

- 1—Exh: R. DuKamp.
- 8—Exh: G. Caltabiano.
- 15—Exh: M. Caltabiano.
- 22—Exh: J. Caltabiano.
- 29—Exh: B. Pollard.

## URANGAN

Home of P. Palmer, 19 Crescent St., Urangan. Ph: 289263. Sundays: 9.30am Memorial Mtg; 9.30am, S.S. 1pm.

- 1,22,29—Exh: Tape.
- 5,12,19,26—Elpis Israel Class.
- 8—Exh: P. Palmer.
- 15—Exh: P. Evans (Redcliffe).

## WILSTON

The Community Hall, 2126 Gympie Rd., Bald Hills (Rec: S. C. Hagen, 144 Flockton St., Everton Pk. 4053. Tel: 07-3557057). Sundays: 9.30am S.S. & Eureka Class; 11am Fellowship; 7pm Lecture.

- 1—Exh: N. Bullock. Lect: C. Venn, *In My Father's House Are Many Mansions.*
- 8—Exh: C. Venn. Lect: J. McClure, *Have You Considered Your Death — What is Your Future?*
- 15—Exh: J. Cowie. Lect: K. Papowski, *Fallacy of Demons & Exorcism Exposed by the Bible.*
- 22—Exh: R. Hermann. Lect: R. Thiele, *Reincarnation — A Fallacy Not A Fact.*
- 29—Exh: L. Rucker. Lect: A. Payton, *God's Promise in Eden — A Sure Hope for Mankind.*

# Victoria

## BURWOOD

Loyal Orange Hall, 335 Station St. (Nr. Riversdale Rd.) Boxhill Sth. (Rec: S. Finlin, 19 Morcom Ave., Ringwood East 3135. Tel: 03-8703796). Sundays: 9.30am S.S. and Snr. Study; 11am Mem. Mtg. 7pm Lect.

- 1—Exh/Lect.

## FROM SINAI TO THE SANCTUARY

### Enfield Annual Special Effort

Bro. J. Cowie (Wilston Ecclesia) is to present an interesting series of talks commencing from Saturday 25th February to Sunday 4th March on the Events subsequent to Christ's Return.

## The Ecclesial Calendar for January, 1984

- 8—Exh: M. Islip. Lect: P. Pickering, *God's Promise to Abraham and You*.  
15—Exh: J. Finnin. Lect: G. Buckley, *The Bible — Its Message of Hope for a Hopeless World*.  
22—Exh: G. Buckley. Lect: J. Brewer, *Genesis — Foundation of Truth*.  
29—Exh: P. Pickering. Lect: J. Finnin, *World History as Outlined by Daniel the Prophet*.

### MILDURA

Christadelphian Hall, Deakin Ave, Koorlong. (Rec: J. Kershaw, "Hebron", 4 Mimosa Ave., Mildura 3500, Phone: 050-235256). Lect: Sat. 7.30pm; Sundays: 9am S.S.; 11am Mem. Mtg.

\* For location of mtgs, please tel: 235256; 233611, or 252387.

- 1—Exh: G. Churches.  
5—8pm Study: *He who Hears Shall Conquer in Sardis City of Death* J.Kershaw.  
7—8pm Lect: P. Janssen, *The Bible, the Jew and the Purpose of God*.  
11—Exh: P.Janssen.  
12—8pm Study: G.Churches, Daniel Study 5.  
14—8pm Lect: J. Kershaw, *God the Saviour of All Men — Will All Men Be Saved*.  
15—Exh: J. Kershaw.  
19—8pm Study: P.Janssen, *Israel — A Geographic Study*.  
21—8pm Lect: B.vanBergen, *Russia, Israel, Christ & You*.  
22—Exh: B.vanBergen.  
26—8pm Study: G. Churches, Daniel Study 6.  
28—8pm Study: J.Luke.  
19—Exh: J.Luke.

### MOE

Special School, Staff St., Moe (Rec: G. S. Howe, 6 Warringa Cr., Warragul 3820. Tel: 056-232596). Sundays: 1.30pm Fellowship 1st & 3rd in month.

- 1—Exh: R. Knox.  
13—8pm Elpis Israel Class home T. Has-thorpe, Tanjil South.  
15—Exh: P. Taylor.  
20—7.30pm Study, R. Knox: *Song of Solomon* at 55 Charles St.  
27—8pm *Moses & Aaron before Pharaoh* at Tanjil South.

### WARRAGUL

(Rec: P. McKinlay, 55 Charles St., Warragul 3820. Tel: 056-236211). Sundays: 11am Fellowship (1st and 3rd at Moe).

- 8—11am Exh. at home R. Knox, 11 Edinburgh St. Warragul.  
10—7.30pm First Principles Class at home G. Howe, 6 Warringa Court, Warragul.  
17—7.30pm at 6 Warringa Court. *At the Foot of the Cross — The Call For Mercy*.  
22—Exh. at home P. McKinlay, 55 Charles St. Warragul.  
24—10.30am *The Law of Leprosy* at 55

- Charles St. 7.30pm First Principles Class at 6 Warringa Court.  
28-30—Comb. with Boronia at Glen Cromie.  
31—7.30pm at 11 Edinburgh St. *At the Foot of the Cross — A Message of Hope*

# West Aust

### GOSNELLS

Cannington Agricultural Hall, Albany Hwy. Cannington. (Rec: R. Hunter, 2 Biddenden St., Thomlie 6108. Tel: 09 459 3166).

- 1—Exh: N. Stagg. Lect: B. Jose, *Christ's Coming Will Establish a New World Order*.  
2,14,30—Family and Youth Activity at Cannington Senior High School.  
4,11,18,25—Study: "Strong men of David".  
7—Family & Youth Activity at Kwinana Beach.  
8—Exh: S. Higgs. Lect: A. Hayles, *The Significance of Israel's National Revival*.  
15—Exh: R. Hunter. Lect: N. Stagg, *The Bible's Answer to Our Society's Problems*.  
21—Family & Youth Activity — Tennis Evening.  
22—Exh: B. Hayles. Lect: S. Higgs, *Three Essentials for Salvation, Belief, Baptism and Obedience*.  
29—Exh: P. Maddin. Lect: J. Carder, *Is True Peace Possible in the Middle East*.

### PERTH

62 Canning Hwy., Victoria Pk. (Rec: J. Ullman, 38 Doney St., Alfred Cove 6154. Tel: 09-3304199).

- 1—Exh: R.Davis. Lect: A. Hayles, *The Bible: A True Guide to Future Events*.  
2—Family & Youth Activity at Cannington.  
4,18—Study at Central Hall, *Strong Men of David*.  
7—Family & Youth Activity outing at Kwinana.  
8—Exh. Lect: B.Hayles, *Man — The Source of Sin — Not Satan*.  
11,25—Special Study at Stirling Hall, *Strong men of David*.  
14—Family & Youth Activity at Cannington.  
15—Exh: A. Haustorfer. Lect: *God is One — Not Three Persons*.  
21—Tennis evening — Family & Youth Activity.  
22—Exh: A. Hayles. Lect: J. Ullman, *Christ Invites Candidates for World Rulership*.  
29—Exh. Lect: *Don't confuse Modern Faith Healers with Bible Miracles*.  
30—Day picnic at Cannington — Family & Youth Activity.

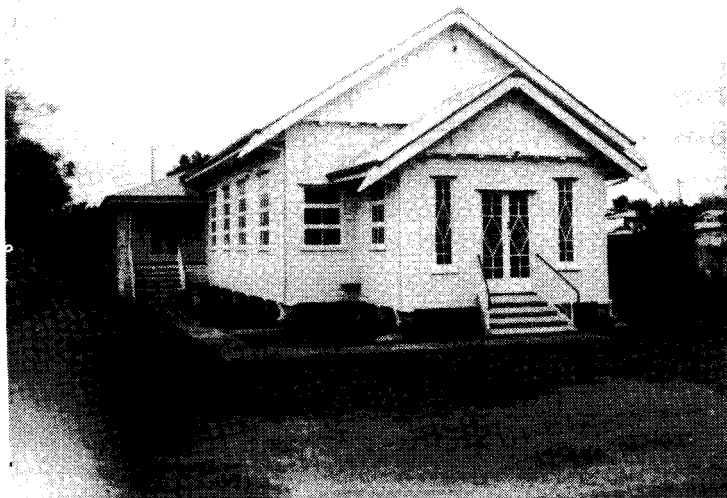
### STIRLING

Cnr. Hector & Edwards Sts., Osborne Pk. (Rec: P. Duperouzel, 62 Sandgate St. Sth. Perth 6157. Tel: 09-3673408).

The Ecclesial Calendar for January, 1984

- 1—Exh: J. John. Lect: G. Quartermaine, *The Bible Reveals Russia's Policy in the Middle East.*  
4,11,18,25—Bible Class. *The Mighty Men of David.*  
8—Exh: G. Hawkins. Lect: D. LePoidevin, *God Permits Sin & Suffering — Why?*  
15—Exh: P. Duprouzel, Lect: A. Harrison,

- One Bible — Why So Many Religions?*  
22—Exh: A. Haustorfer. Lect: G. Fergusson, *A World Wide Earthquake will Herald the Return of Christ.*  
23—G.E.S. Meeting.  
29—Exh: W. Deadman. Lect: S. Higgs, *Baptism — The Burial that Leads to Life:*  
30—A.B. Meeting.



## Rockhampton North Building Appeal

The Rockhampton North Ecclesia seeks your assistance in providing a home for the Truth in North Rockhampton.

The Ecclesia came into existence on the 28th November, 1971 when 8 Brethren and Sisters met in the home of one of the members for its first Memorial Meeting. Our meetings continued in this home for some time until a C.W.A. Hall was found at Koongal, North Rockhampton, and the Ecclesia met in these premises for about 8 years.

Since the Ecclesia came into existence it has grown from 8 members to 21 members. There are 7 Sunday School Scholars and 4 children who are of pre Sunday School age.

The C.W.A. Hall we are currently renting is not satisfactory for a number of points of view. Firstly it is not in a built up residential area. Secondly it is in a location which is difficult for visitors to public lectures to find. Thirdly, the Hall is small and the adult class which is run in conjunction with the Sunday School has to be held out of doors. Fourthly, the environment is not always satisfactory for the memorial meeting if there has been a party in the Hall the night before.

For some considerable time we have been endeavouring to procure our

The Ecclesial Calendar for January, 1984

own hall, and we have investigated a number of ideas for building and have tendered for other buildings which we thought might have been suitable for our purposes, without success. However about a month ago we became aware that a Churches of Christ property was on the market and we have negotiated a price and signed a contract to purchase.

The property is admirably suited to our needs. The building is divided into 2 separate areas. The front area has seating for 72 people while the rear hall is ideal for Sunday School classes and Bible Marking which is a regular feature of our mid-week Ecclesial activities.

The property is situated just off a main thoroughfare (Elphinstone Street) and is in the heart of the residential area of North Rockhampton. It is in a location which is easy to find. As the picture indicates the building is not "churchy" in appearance. The hall is in a very good state of repair and is well built and structurally sound. It does need painting externally. The purchase price is \$55,000, and this is considered very reasonable for the land (worth about \$20,000) and a building measuring approximately 96 feet x 30 feet.

God willing, by settlement date (23rd January, 1984) the Ecclesia will have \$20,000 towards the project. The balance of the funds will be provided by way of interest free loans, or donations made available by members, which will enable us to complete purchase without resort to external financing. We therefore make this appeal to ease the repayment burden on our members.

Our earnest desire is that the Lord's return might interrupt this endeavour and usher in the day when all such efforts will be rendered unnecessary.

On behalf of the brethren and sisters of the Rockhampton North Ecclesia,  
Graham Hill (Recorder).

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All amounts received will be acknowledged personally. Please fill in this form and return with your donation to:

Bro. Glen Bundesen,  
Finance Brother,  
Rockhampton North Christadelphian Ecclesia,  
P.O. Box 725,  
Rockhampton 4700.

Dear Bro. Bundesen,

Please find enclosed the sum of \$ \_\_\_\_\_ as a donation towards the purchase of your Ecclesial Hall.

Name .....

Address .....

..... Postcode.....



# BOOKS IN SUPPLY

Among the many books currently available, we mention the following:

**ENCYCLOPAEDIA JUDAICA: DECENNIAL BOOK** — This is a Decennial book; that records events that have occurred during the decade 1973-1982. This large book of over 700 pages, features articles on the Yom Kippur War, the Peace Negotiations with Egypt, and year by year events that have taken place in Israel, or have influenced the nation in any way. It brings the reader up to date with history in the land, and enables him to see how completely Bible prophecy is being fulfilled therein. The book is profusely illustrated. Cost is \$50 plus postage.

**UNGERS BIBLE DICTIONARY** — This is a most helpful Bible Dictionary. It is up to date as far as archaeological and geographical research is concerned (the main purpose of a Bible Dictionary for a Christadelphian). Price: paper back \$10; cloth bound \$26.

**LIFE OF ROBERT ROBERTS** — This provides a year by year examination of the development and labours of Bro. Roberts. It is well illustrated with interesting photographs. Price \$3.50

**THE GRAND STRUCTURE OF THE APOCALYPSE** — A helpful outline of *The Apocalypse* illustrated in colour. Price \$3.50

**A DICTIONARY OF SCRIPTURE PROPER NAMES** — It lists every proper name in the Bible, and provides the English significance. Price \$2.50

**THE TRIAL** — by Bro. Robert Roberts — A splendid refutation of the Evolutionary theory. Price \$3.

**THE THEOLOGICAL WORD BOOK OF THE OLD TESTAMENT** — This splendid work is in two volumes, and is a grand help to the student of the Bible. It is coded to match Strong's Concordance, but it provides a far more detailed exposition of each word than it is possible to obtain from Strong's Concordance. Moreover, the explanations are given in easily understood language. Price is \$42.

All works published by *The Christadelphian Office*, as well as other books are available.

## Booklets Available

The following titles are available in *Herald of the Coming Age*:

THE ARABS IN BIBLE PROPHECY

THE MAN PROMISED THE WORLD

RUSSIA'S BID FOR WORLD DOMINATION — SURE SIGN OF CHRIST'S COMING

THE NEW WORLD ORDER

INTRODUCING THE CHRISTADELPHIANS

JEHOVAH'S WITNESSES REFUTED BY THE BIBLE

WHAT YOUR DECISION FOR CHRIST DEMANDS

BAPTISM: ESSENTIAL TO SALVATION

The Ecclesial Calendar for January, 1984

ETERNAL LIFE: ON EARTH NOT IN HEAVEN  
SPEAKING IN TONGUES — AS TAUGHT IN THE BIBLE  
THE RETURN OF CHRIST: THE WORLD'S ONLY HOPE  
WHAT THE BIBLE TEACHES ABOUT CHRIST'S SECOND COMING  
KEY TO UNDERSTANDING THE BIBLE.

THY KINGDOM COME: THE LORD'S PRAYER AS PRECEPT AND PROPHECY

HOW CHRIST'S COMING WILL CHANGE THE WORLD  
WILL THE RAPTURE EVER OCCUR?

ISRAEL'S REVIVAL: SURE SIGN OF CHRIST'S COMING

YOUR DEADLY ENEMY: THE BIBLE DEVIL DEFINED.

The above titles are available at \$50 per 1000 or \$10 per 100 plus postage.

### LOGOS LEAFLETS

We have on hand a series of full colour leaflets designed for house to house distribution, or in conjunction with Ecclesial public addresses. Cost is \$30 per 1000; \$17 for 500; or \$4 per 100 plus postage.

The leaflets are entitled:

PEACE ON EARTH, GOODWILL TOWARD MEN — Advertising *Hope Beyond the Holocaust*.

THE MESSIAH: THE WORLD'S BEST & MOST LOVED ORATORIO — Advertising *The Gospel in Song*.

DO YOU REALLY UNDERSTAND THE LORD'S PRAYER — Advertising the Herald *Thy Kingdom Come*.

WHY DOES ISRAEL REALLY SURVIVE? — Advertising the Herald: *Israel's Revival: Sure Sign of Christ's Coming*.

### BOOKS AVAILABLE IN NEW ZEALAND

Supplies of books are available from Bro. P. MacLachlan, Algernon Road, R.D. 2, Hastings, New Zealand. Tel: 68281 Hastings.

*Herald of the Coming Age* booklets. The following titles are available:

How Christ's Coming Will Change The World.

Will the Rapture Ever Occur?

Blood Transfusion Does Not Violate Bible Teaching.

Jehovah's Witnesses Refuted by The Bible.

Creation or Chance?

The Kingdom of God: Past, Present & Future.

The Devil and Satan Defined.

Facts Concerning Christ's Second Coming.

How and When the Sabbath Should Be Kept.

What On Earth is Wrong with the World.

The Uprise of Antichrist and the Battle of Armageddon.

God is One Not Three.

The Gospel Explained and Expounded.

How To Combat Your Deadly Enemy: The Bible Devil Defined.

A United World — Where U.N.O. Fails Christ Will Succeed.

Israel, Egypt, Russia and Christ's Coming.

Solution to Sorrow and Suffering.



The Ecclesial Calendar for January, 1984

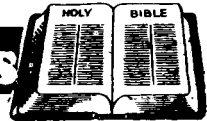
- The Arabs in Bible Prophecy.
- Israel's Revival.
- Mormonism of God or Men?
- Prophecy Its Purpose and Promise.
- Speaking in Tongues as Taught in the Bible
- The Coming New World Order.
- Russia's Bid for World Domination — Sure Sign of Christ's Coming
- Facts Concerning Christ's Coming.
- The Man Who was Promised the World.
- Key to Understand the Bible.
- Baptism: Essential to Salvation

- Key to the Understanding of the Scriptures (150pp) ..... \$2.50
- From James to Jude ..... \$8.50
- Making Prayer Powerful ..... \$6.50
- Mystery of the Covenant of the Holy Land Explained ..... \$1.50
- The Book of Revelation ..... \$8.50
- Guidebook to the New Testament ..... \$8.00
- Contending for the Faith .... \$2.50
- Selah ..... \$7.00
- Story of the Bible Vol. 1 ..... \$9.00
- Visible Hand of God ..... \$5.00
- Is The Bible True? ..... \$7.00
- Is There A God? ..... \$7.00
- Phanerosis ..... \$2.00
- Bound Logos Vol. 49 ..... \$2.50
- Which Bible ..... \$8.50
- Eureka Vol. 2 ..... \$12.00
- Instructor ..... 90¢
- The Book of Ruth ..... \$6.00
- Romance For Eternity ..... \$2.00
- Bible Marking Pens (Mars 700): sizes .18 to 1.4 from \$2.75-\$7.00
- Other books are held in stock by Bro. MacPherson.

**BOOKS AVAILABLE  
IN NEW ZEALAND**

- The Declaration ..... \$1.00
- Divine Worship in the Age to Come ..... \$2.00
- Eight Signs of John ..... \$5.50

**Bible School News**



Arrangements are in hand for the conduct of the Rathmines Bible School during the School Holidays in May, God willing. However, speaking appointments have not been firmed at present. These will be announced later.

Reservations should be directed to The Secretary, Box 330, Wyong, NSW.

God willing, a further School will be held at Mildura during the May School holidays. Further details will be announced in our next budget.

**FORTHCOMING EVENTS** (God willing) — to help plan your holidays so that you can support these efforts. . .

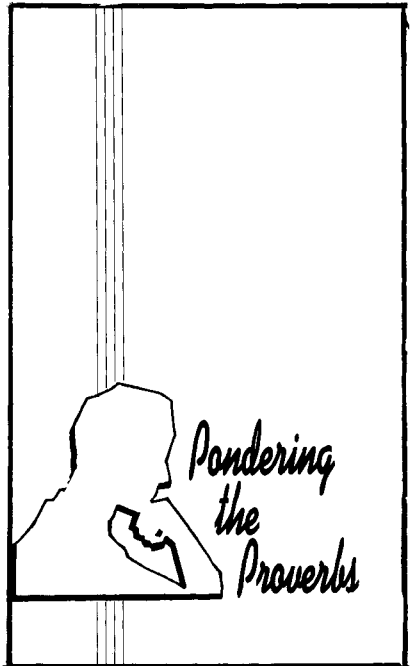
- JUNE 9-11:** Burwood Study Weekend, to be led by Bro. J. Martin.
- MARCH 10-12:** Stawell-Burwood-Boronia study weekend at Stawell, Vict. Studies: D. Brewer, *The Philistines*. Special lecture and Gospel proclamation in the area.
- JAN. 28-30:** Study weekend at Mt. Warning, Qld. Camp sponsored by Coorparoo, Redcliffe and Wilston Ecclesias. Bro. G. Alchin to speak on *Thessalonians*.
- MARCH 10-11:** Annual Effort at Aberfoyle Park: Bro. J. Martin, *Epistle of James*.
- AUGUST 11-12:** Annual effort at Woodville, S.A.

## NEW BOOKS

# Pondering The Proverbs

This book provides an introduction to the *Book of Proverbs*. It outlines its importance in the Bible, provides a background to its teaching, divides it up into its several parts, sets forth an analysis of its contents, and concludes with a series of short, pithy expositions of individual proverbs by Bro. R. Roberts not available elsewhere. It is attractively produced in clear, readable type. Send to Logos Publications, 9 West Beach Rd., West Beach

5024 or Bro. P. MacLachlan, Algernon Road, R.D. 2, Hastings, N.Z. Tel: 69281. Price: \$1.50 Aust.; \$2.00 N.Z.



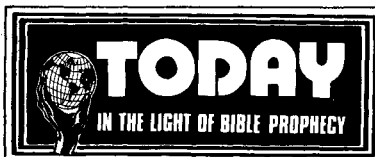
# Atlas Of The Biblical World

This is a beautifully produced Atlas, profusely illustrated in colour, and packed with interesting and informative explanations of places and incidents associated with the Bible. In addition it epitomises the main trends of history relating to the four major world powers, and also shows the impact of the Jews in dispersion and the growth of Christianity so-called throughout the world. This can be a most useful tool in Bible study when used with discretion. Price \$23.00 plus postage.

### BOOKS ON HAND

Apocalypse & History ..... \$5.45  
Bible Today and You ..... \$2.50  
Blood of Christ ..... 65¢

Christendom Astray (bound) .... \$5.20  
Christendom Astray (paper) ..... \$3.50  
Colossians ..... \$5.20  
Commandments of Christ ..... 45¢



ISSUE NO. 22 — November, 1983 — A Christadelphian newspaper edited by J. Ullman  
38 Doney St., Alfred Cove, W. A. 6154  
Published by Logos Publications, 9 West Beach Road, West Beach, South Australia 5024  
Should you desire to receive *Today* post free and without charge, as each issue is published, or further  
free literature expounding Bible prophecy and teaching please write or phone to any of the following:  
Sth. AUST.: Logos Publications, 9 West Beach Rd., West Beach, SA 5024 (Ph: 08-3562788)  
WEST AUST.: "Today" c/- P.O. Box 44, Sth. Perth, WA 6151 (Ph: 09-3304199)  
QLD.: "Today" c/- P.O. Box 37, Hamilton Central, Qld. 4007 (Ph: 07-2692149)  
VICTORIA: "Today" c/- P.O. Box 127, Mt. Waverley, Vic. 3149 (Ph: 03-2882960)  
TASMANIA: H. Taylor, P.O. Box 169, Glenorchy, Tas. 7010 (Ph: 002-728896)  
NSW: "Today" c/- 49 Platt Street, Wallend, NSW 2287 (Ph: 049-512850)  
NEW ZEALAND: P. MacLachlan, Algernon Rd., R.D. 2 Hastings, N.Z.

Bar K. Incubated Press (196) 2788

# BRITAIN IN PROPHECY

*Great Britain is a nation of destiny, whose role in Bible prophecy is clearly marked out. Towards the conclusion of World War 1, Britain proclaimed the Balfour Declaration that promised for the Jews a national home in Palestine, and opened the way for Bible prophecies of Jewish restoration to their ancient land to be fulfilled. In World War 2 her obstinacy and defeat of Nazi Ger-*



85,000 copies of this issue of *Today* were printed most of which were distributed during the past month. A few thousand remain, and can be supplied at \$25 per 1000 plus postage.

This newsheet is well received by friends, and when available is included in the Householder Budgets forwarded into country districts of Australia. The contents are interesting and topical. We shall be happy to forward a sample copy on application. Articles in this issue included Britain in Prophecy, The Messiah, How to Conquer Stress, Spies in the Sky, When Millions Are Worth Nothing, and so forth.

## ECCLESIAL CALENDAR EMPLOYMENT COLUMNS

In these times of increasing economic difficulty, assistance given to our members, where possible, is recommended. These advertisements are accepted by Logos without cost. It is expected that those who are employers likewise give preference to Christadelphians when engaging labour. In that regard, we are prepared to assist by advising of any need of employ. Perhaps any desiring employment could advise us accordingly.

### AIR-CONDITIONING SERVICES

Bm. Keith McGeorge and Fred Derecki offer members in Adelaide and surrounding districts expert attention in ducting Evaporative Air-Conditioning for business premises and private homes. Free quotes available — phone 08-263 7815.

### AUTOMOTIVE REPAIRS & SERVICING

Tune-ups, cylinder head reconditioning, engine recond./replacement, valve grind, brake o'haul, gear box o'haul, clutch replacement. Contact: Bro. John Riddle, 6 Naomi Tce., Pasadena (08) 277 2492.

### BARBEQUE CHARCOAL

This is available from Bro. David Scott, Second Street, Morgan, Tel: 085-402169 \$6.50 per 25kg bag. Supplies also available in the Adelaide area from Sis. H. Burney, 249 Lyons Rd., Demacourt. Telephone 337 9014.

### BATTERIES

Bro. A. Tomlin, 557 Merrylands Rd., Merrylands West 2160 has a supply of Ni-Cla Batteries — a high quality, re-chargeable, nickel-cadmium battery suitable for use in cassette recorders, camera flashguns, torches, toys, radio control gear, etc. They

are of guaranteed outstanding quality, as normally used by professionals. A price list will be sent on application with stamped addressed envelope (or telephone 02-636 1592).

#### **BIBLE COVER REPAIRS**

For Bible Covers repaired, new zips or new Bible covers contact in Victoria: Bro. Ken Charles, Mt. Waverley Ecclesia in S.A.: Bro. B. Wigzell, 4 Stirling Ave., Sellicks Beach (085) 56 3368.

#### **BOOK SALES**

ENCYCLOPAEDIA BRITANNICA — Bro. Tom van Zetten has joined the staff of Encyclopaedia Britannica in S.A. Those interested in information should contact him on (08) 46 3636, or 381 2697 (a.h.).

#### **CHIROPRACTOR**

Bro. Harry Hall, Pt. Adelaide Chiropractic Clinic, 117 Commercial Rd., Pt. Adelaide (47 6194)

#### **ELECTRICAL SAFETY**

Bro. Mike Steele is currently specialising in the installation of Seimans Earth Leakage Circuit Breakers, safety switches fitted to the home to prevent electrocution and electrical fires. For more details phone: (08) 262 4095.

#### **HONEY SUPPLIES**

##### **Perth Area**

Brn. Graham Quartermaine and Allan Harrison (operating as Deborah Apiaries, employing only Christadelphians) can supply honey in a range of varieties and quantities at reduced prices to the Brotherhood. All areas in Perth can be supplied, and interstate orders welcomed. Also available are refined Beeswax and pollen granules (high protein supplement). Phone (09) 349 2017, 401 6652, 344 1880.

##### **Sydney Area**

Bro. Chris & Sis. Ruth Russell (operating as Engedi Apiaries) have ample supplies of a wide variety of selected honeys in 27kg tins or smaller quantities down to 1kg buckets at wholesale prices. Types available include Ironbark, Blue Gum, Spotted Gum, Grey Gum, Bloodwood, Mahogany, Leatherwood, Clover, and Western. Phone (02) 533 3796.

#### **LAWN MOWING**

For the regular cutting and edging of your lawns contact Bro. Jim John, 52 Bridgewater Cres., Kaminyp, WA 6018 — Tel: 446 4962. All areas in Perth covered.

#### **PAINTING AND DECORATING (Adelaide)**

Bro. K. Hornhardt provides first class work in the home and commercial painting area, and can be contacted: 57 Main St. Beverley, SA 5009 (268 3073).

#### **PLUMBING**

Bro. J. Spruyt, 21 Fletcher Rd., Henley Beach — Telephone 353 4425.

#### **PRINTING**

*The Christadelphian Press* is available for printing requirements, both general and ecclesial. It offers assistance in design, layout and production at the most reasonable rates. Only Christadelphians are employed, which means that your requirements are treated with understanding and enjoyment, and your support assists the work in which we are engaged. Write to us at 9 West Beach Road, West Beach 5024. (08) 356 2278, 353 4866.

#### **WELDING AND RELATED WORK**

##### **Western Australia**

Repairs and Maintenance — Motor Vehicles, Farm machinery. All types of metal welding large or small; Steel farm sheds, garages, any form of steel fabrication: trailers, floats, gates. — K. H. & L. J. Digney, Lot 1, Seventh Ave., Armadale, W.A. — Tel: 399 6785.

##### **New South Wales**

1st class Welder, stick and M.I.G. Bro. R. Hickey, 53 Flinders Ave., South Camden, NSW 2570. Desires employment.

# The ECCLESIAL CALENDAR

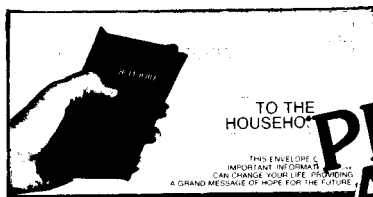
Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS

Information for publication must be received by 5th of the month

ISSUE NO. 212

FEBRUARY, 1984



## PROJECT AUSTRALIA

... a campaign to witness to every household.

The work of Gospel Proclamation is to maintain the appeal of Rev. 18:4 — "Come out of her my people, that ye be not partakers of her sins." This appeal is all the more urgent because of the signs of the times, indicating that the days of opportunity are limited. God has put into our hands the means to encourage thinking men and women to separate from a world intoxicated by the wine of modern Rome. The co-operation of readers in this IMPORTANT PROJECT is invited, and results to date show a very encouraging result.

Seventeen replies were received in one week to the HOUSEHOLDER DISTRIBUTION in the areas of *Karoonda, Jamestown* and *Goolwa*. These are now being followed up, and it is hoped that good work will result.

This month PROJECT AUSTRALIA will cover the following districts: *Keith, Tintinara, Kimba, Buckleboo, Lameroo, Geranium, Jabuk, Copley, Lyndhurst, Marree, Leigh Creek South, and Oodnadatta.*

In contributing financially, please remember that the smallest donation can assist in bringing a perishing person in an isolated area of Australia to a knowledge of the Truth. Donations should be directed to: "Project Australia," Logos Publications, 9 West Beach Rd., West Beach, S.A. 5024.

## THE SOVIET THREAT WILL BE MET BY CHRIST

As will be noted by the enclosed copy, we have re-designed this leaflet for normal house to house distribution, and for use in our *Householder Distribution*. Readers can purchase copies for personal distribution at a cost of \$30 per 1000 plus postage; or \$5 per 100 for lesser quantities. By this means they can become their own Gospel proclamation group. If Ecclesias desire to use it in conjunction with public addresses, the details for such can be included therewith. Send orders to Logos Publications, 9 West Beach Rd., West Beach, South Australia 5024.

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# Ecclesial Reports

Details must be forwarded by 5th of month.

### WELCOME TO THE HOUSEHOLD OF FAITH

We are delighted to receive news of the baptisms of the following, and extend to all our warm fraternal regards. They enter the Truth at a very exciting time, for world events portend the near return of our Lord. Thus, it becomes those newly baptised, together with others who have borne the burden and heat of the day, to enthusiastically co-operate together developing characters which will be pleasing to our master.

Boolaroo: *Mrs. Patricia Martin, sister of Sis. Sharon Guineas (Lismore) on 2.1.84.*

Enfield: *Miss Kate Wilson, 2nd daughter of Bro. & Sis. J. Wilson. Mr. Andrew Pitcher, 2nd son of Sis. Julie Pitcher, baptised on 1.1.84.*

Burwood: *Mr. Stephen Dodson, eldest son of Bro. & Sis. W. Dodson, 9.12.83.*

Townsville: *Miss Tina Ashwell, daughter of Sis. E. Ashwell on 3.12.83.*

Tea Tree Gully: *Mr. Andrew Peter Munro, second son of Bro. & Sis. N. Munro on 19.12.83.*

Woodville: *Miss Tammy Mitsos, daughter of Bro. & Sis. N. Mitsos; Mr. Ron Shrive, brother of Bro. Peter Shrive (both baptised 11th January).*

### ECCLESIAL TRANSFERS

We commend the following brethren and sisters to their new ecclesial connections:

To Cumberland: *Bro. Keith West, from Yokine.*

To Boronia: *Bro. & Sis. E. Harrington, from Ringwood.*

To Brighton: *Bro. J. Fotheringham, from Mt. Waverley.*

Hobart Ecclesia is sorry to lose the company and labours of *Bro. & Sis. M. A. Scull* who for business reasons are moving to Devonport and will be meeting with the

newly formed North West Ecclesia, at Ulverstone, to whose fellowship they are commended.

To Perth: *Bro. & Sis. J. Nilson, from Gosnells.*

### ENGAGEMENT CONGRULATIONS

Our best wishes are extended to the following couples who announce their engagement to marry, and enter upon a period of preparation. As such they prefigure the exposed bride of Christ, who is also awaiting with eagerness the "set time" when her Bridegroom will appear.

*Bro. Ken Pogson and Sis. Susan McKinlay (both Punchbowl) on 1.12.83.*

*Bro. Shane Shaw (Lismore) and Sis. Beth Patch (Upper Coopers Ck) in Dec.*

*Bro. Philip Niejalke and Sis. Janet Russell (Launceston) on 25th Dec.*

*Bro. Con Mitsos and Sis. Sue Goodwin (both Woodville) on 14th January.*

*Bro. Dean Kitto (Launceston) and Sis. Kylie Arnold (Enfield) on 14th January.*

### UNITED IN MARRIAGE

Marriage "in the Lord" is a deeply significant relationship. Not only does it provide opportunity for encouragement and mutual sympathy in the things of life, but it demonstrates the grand purpose of Yahweh to unite together His son with the Bride of His choosing: those who have a mutual appreciation of Divine things, and a desire for the glory of the husband. To all those being married this month, are extended our warmest congratulations.

*Bro. T. Spittle and Sis. Jenny Newton (both Stirling) on Saturday 4th Feb. at Stirling Hall.*

*Bro. R. Hum and Sis. J. Barr were married at Salisbury on December 17th.*

### FAMILY NEWS

A birth is a miracle; a miracle performed by the Divine Creator. To those whose families are blessed with such a miracle are extended our congratulations, with the hope that the opportunity given by God to develop young minds to His glory, will find success in the future (God willing).

To Bro. Graham & Sis. Bernice Axsentieff (Riverwood), a son *Timothy John*, on 13.12.83.

To Bro. & Sis. Kim Whiteside (Gosnells), a son, *Jamin Luke*, on 6.12.83.

To Bro. & Sis. Peter Maddin (Gosnells), a son *Daryl Luke*, 30.12.83.

To Bro. & Sis. D. Scott (Glenlock), a son, *Jonathan David*, 25.10.83.

To Bro. & Sis. James Mansfield (Campsie), a son *Luke John*, on 14.12.83.

To Bro. Cliff and Sis. Jenny York (Lismore), a daughter, *Catherine Leigh* on 7.12.83.

To Bro. & Sis. Ron Steel (Yagoona), a daughter, *Hope Diane*, on 8.12.83.

### AWAITING THE RESURRECTION

With sadness Woodville Ecclesia records the death of Bro. *Alf Rankin* on December 30th, at the age of 93 years. Bro. Rankin was a much-loved member of the meeting, having accepted the truth in his later years, and provided an example of devotion to the things he espoused. Though afflicted with

difficulty of movement, he always applied himself as he could to assist others, and was responsible for the provision of the ecclesial organ used at the Woodville Hall. It was about six months previous to his death that he was forced to find accommodation in a nursing home, preferring the independence of life at his home. He now awaits the resurrection at the coming of the Lord when the labors of life will be rewarded.

### GENERAL NEWS

#### "Proverbs: Prudence Through Precept"

This was the theme for the *End of Year Studies* convened by the Young People of the Adelaide Suburban Ecclesias. During the effort, Bro. H. P. Mansfield, epitomised the Book of Proverbs, to set forth its various prophecies, parables and maxims, and to draw attention to specific sections of the book as they apply to modern life. Attendance was extremely good with audiences up to 800 present, and enthusiasm was keen. A booklet *Pondering the Proverbs* was produced for the occasion, which, in addition to an outline, analysis of the Proverbs, also included comments by Brother Roberts on specific proverbs.

A series of enjoyable picnics were conducted during the studies, which helped to create a warm, fraternal spirit among the many members who attended including brethren and sisters from interstate, New Zealand, USA and England.

## ECCLESIAL CALENDAR

For some thirty years *Ecclesial Calendar* has made its appearance in an attempt to bring before the Brotherhood news from near and far. We are happy to accept Ecclesial forward news as well as reports of efforts already conducted. Or, for that matter, facilities available to brethren and ecclesias for the preaching of the Gospel. Our objective is not merely to provide publicity for these items, but to draw more closely together the bonds of fellowship as based upon sound truth. However, the publishing of these items does not necessarily mean that we invariably endorse them. That is the responsibility of those using this means of Ecclesial communication. We believe that readers will find the news interesting and helpful; and, in regard to the work publicised, it is designed to stimulate others to "go and do likewise". This is particularly the case in regard to Gospel Proclamation Work which *Logos* has always supported and furthered as it has been able. We therefore invite Ecclesias to use the facility of the *Ecclesial Calendar*, and as we are desirous of placing it in the hands of readers at an earlier date each month, we would appreciate receiving news items, reports, and advertisements by the 1st of the Month, instead as of now, on the 5th of the month. Any delay in receiving these items results in the delay of the magazine.

# Ecclesial Activities

During January, (God willing)

**NOTE:** To conserve space, "bro" and "sis" are largely omitted in these columns. Full details of meetings help to make each listing valuable. Study meetings for which individual titles are not advised may be grouped together. Please post news and information to this Office by 5th of each month.

## Sth Aust

### ABERFOYLE PARK

Cnr. Manning Rd. & Sunnymede Drive, Aberfoyle Park (Rec: D. Palmer, 7 Ewers Ave., Coromandel Valley 5051. Tel: 08-2785237). Sundays: 10.30am Fellowship, 7pm Lecture.

- 4—Family Beach outing, South Brighton Beach.
- 5—Exh: N. Wigzell. Lect: B. Luke, *The Bible Teaching Regarding The Antichrist*.
- 8—10.15am Dorcas Class. 7.45pm Quarterly Business Meeting.
- 12—Exh: P. Weller. Lect: R. Galbraith, *Christ's coming kingdom: God's offer of peace*.
- 15—7.45pm E.I. pp. 41-46 class: D. Brumby.
- 19—Exh: P. Beard. Lect: *The Trinity: Pagan ideology, not Bible Truth*.
- 22—10.15am Dorcas Class. 7.45pm Judges study: C. Story.
- 26—Exh: G. Lines. Lect: A. Hill, *Russia prepares for war: Prelude to Global Conflict*.
- 29—7.45pm E.I. pp. 47-50 class: D. Brumby.

### BRIGHTON

390 Morphett Rd., Warradale (Rec: G. J. Kortman, 86 Birman Cres., Flagstaff Hill 5159. Tel: 08-2703807). Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.

- 5—Exh: R. Pillion. Lect: A. Archer, *Why the flood was sent: A warning for Today*.
- 7—Sisters' Class: *Ways of Providence*.
- 8—Luke 18:31-43 study class: D. Beale, "*Behold we go up to Jerusalem*".
- 9—M.I. Class: *Group discussions*.
- 10—Youth Group, Aberfoyle Pk: B. Gurd, "*Seek ye first the kingdom of God*".
- 11—Sub. Young Folks outing.
- 12—Exh: B. Luke. Lect: R. Noble, *God's Promise in Eden: Hope for mankind*.
- 15—Revelation 8 study class: B. Luke, *Opening of the 7th seal*.
- 19—Exh: J. Luke. Lect: *Why you must know and believe the Gospel preached to Abraham*.
- 22—Luke 19:1-27 study class: D. Beale, *Jesus, the guest of Zacchaeus and the parable of the pounds*.
- 23—M.I. Class.
- 24—Youth Group, Cumberland: P. Weller, *The Life of Christ*.
- 26—Exh: Max Lund. Lect: J. Knowles, *God's*

*promise to David: A King for all nations.*

- 29—Revelation 8 study class: B. Luke, *1st and 2nd trumpets*.

### CUMBERLAND

521 Goodwood Rd., Col. Light Gdns. (Rec: W. Gurd, 5 Alma St., Panorama 5041. Tel: 08-2765669) Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.

- 2—7.45pm A.B. meeting.
- 4—Ecclesial beach outing.
- 5—Exh: W. Gurd. Lect: J. Siviour, *The Teaching of Mormonism Contrasted with Bible Truth*.
- 6—8pm Friends class, home C. Beard, Pasadena: J. Berry, *Our Amazing Bible is God's Inspired and Infallible word*.
- 8,22—8pm Habakkuk study: A. Johns.
- 10—8pm Youth group Aberfoyle Pk: B. Gurd, *Seek ye first the kingdom of God*.
- 11—Young Folks Outing.
- 12—Exh: B. Gurd. Lect: B. Day, *The Rapture: A Misunderstanding of Bible Truth*.
- 15,29—8pm The High Priest's garments study: N. Davies.
- 16—11am Sisters' Class. 1.30pm Sisters' tape study.
- 18—Display trailer at Summertown.
- 19—Exh: N. Davies. Lect: P. Weller, *Crisis in Lebanon: The Divine solution*.
- 26—Exh: P. Weller. Lect: J. King, *Jesus Christ is not God*.

### ENFIELD

334 Hampstead Rd., Clearview (Rec: D. Horgan, 12 Pope Cres., Hope Valley 5090. Tel: 08-2631811). Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.

- 2—8pm M.I. Class.
- 5—Exh: J. Martin. Lect: J. Roberts, *Christ's Imminent Return and Your Responsibility*.
- 8,22—Study, 8pm: S. Kingsbury, *Lessons for Life from the Wilderness*.
- 10,24—8pm Youth Group.
- 11—S.S. Outing.
- 12—Exh: J. Knowles. Lect: M. Steele, *Archaeology Proves the Bible True*.
- 14—10.30am Sisters' Class.
- 15—8pm Ruth Study: James Mansfield.
- 19—Exh: H. P. Mansfield. Lect: J. Martin, *Why Christadelphians Teach Bible Prophecy*.
- 26—Exh/Lect: J. Cowie, *God's Impending Judgments: Will You Survive Armageddon?*



**Enfield Ecclesial  
Special Effort 1984  
From Sinai to the Sanctuary**



*A Consideration of the Events Subsequent to Christ's Return*

Saturday 25th February to Sunday 4th March 1984

Study Leader: Bro. Jim Cowie — Wilston Ecclesia

Saturday 25th Feb. 7.30pm FRATERNAL EVENING

"The March of the Rainbow Angel" 1 Thess. 4.

Sunday 26th Feb. 10.30am EXHORTATION

"Blessed is he that watcheth and keepeth his garments" Rev. 16.

3pm STUDY

"There shall be a resurrection of the dead — just and unjust" 1 Cor.15:35-58.

7pm GOSPEL ADDRESS

"God's Impending Judgements — Who Will Survive Armageddon"

Tuesday 28th Feb. 8pm STUDY

"We must all appear before the Judgement Seat of Christ" Matt. 25:31-46

Wednesday 29th Feb. 11am SISTERS CLASS

"The Work of the Sisters in the Kingdom Age"

12.30pm LUNCH

Thursday 1st March 8pm STUDY

"This honour have all his Saints" Psalm 149

Saturday 3rd March

2.00pm Family Picnic — Oakbank High School

5.30pm Picnic Tea.

6.30pm Study

"Behold I will send you Elijah the Prophet" Malachi 4

Sunday 4th March 10.30am EXHORTATION

"The Triumph of the Rainbow Angel" Rev. 10

3pm Address Senior Baptised Scholars

How to be a Bible Student

7pm GOSPEL ADDRESS

"What the new world order under Jesus Christ will be like"

Throughout the Scriptures exhortations abound emphasising the need for a clear vision of the glorious future that awaits each one of us if found worthy. The warning of Solomon, "Where there is no vision the people perish", and the exhortation of John, "This is the victory that overcometh the world, even our faith", clearly remind us that we cannot afford to be uncertain or hazy about the things that Yahweh has revealed through His servants the prophets concerning the establishment of the Kingdom and our part in it.

## GLENLOCK

Via Morgan (Rec: B. G. Hollamby, 4 Andrew St., Waikerie 5330. Tel: 085-412352). Sundays: 9.30am S.S.; 11am Fellowship.

- 5—Exh: G. Mee. Lect: Waikerie.
- 7,14,21,28—E.I. Class.
- 8,22—Timothy Study.
- 9—A.B. Meeting.
- 12—Exh: C. Hollamby. Lect: Waikerie.
- 15,29—Events subsequent to return of Christ class.
- 17—Y.P. Class.
- 19—Exh: S. Kingsbury. Lect: Waikerie.
- 26—Exh: D. Shaw. Lect: Waikerie.

## KINGSTON

Guide Hall, Cooke St. (Rec: R. Elfenbein, 34 Cooke St., Kingston 5275. Tel: 672647). Sundays: 11am Memorial Meeting.

- 1,15,29—7.30pm Tape study class.
- 3,10,17—7.30pm M.I. Class.
- 5,12,19,26—11am Memorial Mtg.
- 7,21—1.30pm Sisters' class.
- 8,22—7.30pm Phanerosis Class.
- 25—7.30pm Public Lecture.

## SALISBURY

Cnr. Tolmer Rd. & Main North Rd., Elizabeth Park (Rec: R. Edgecombe, 1161 Lower North East Rd., Highbury 5089. Tel: 08-2640023). Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.

- 3rd to 5th—Special Weekend. See details this issue.
- 5—Exh: H. P. Mansfield. Lect: R. Gore, *Belief and Baptism Essential to Salvation*.
- 7—8pm Gospel activities committee.
- 10—8pm Junior First Principles.
- 11—Family Outing (Boats/Buns).
- 12—Exh: P. Cresswell. Lect: S. Hornhardt.
- 14—A.B. meeting 8pm at hall.
- 17—8pm Elpis Israel study.
- 19—Exh: R. Edgecombe. Lect: J. Johnson, *Jesus Christ: Future king of the earth*.

- 24—Junior First Principles.
- 25—Distribution for combined lecture with Enfield.
- 26—Exh: M. Essex. Lect: G. Kershaw, *The Christadelphians: Who we are and what do we believe?*

## SPENCER GULF

CWA Hall, Elliott St., Whyalla; Willsden Guide Hall, Elizabeth Tce., Pt. Augusta, and private homes (Rec: K. McDermott, 4 McRitchie Cres., Whyalla Stuart 5608. Tel: (bus.) 086-457744. Pt. Augusta contact: Sis. A. Christophersen, 17 Davenport St. (Tel: 086-422919). Sundays: 11am Fellowship.

- 1,8,15,22,29—Whyalla Bible class.
- 4—Whyalla Lect: B. Pearce.
- 5—Comb. meeting, Whyalla. Exh: B. Pearce.
- 7,14,21,28—Pt. Augusta Bible Class.
- 12—Pt. Augusta Exh: Enfield MIC. Whyalla Exh: J. Klein.
- 19—Comb. meeting, Pt. Augusta: F. Russell.
- 26—Pt. Augusta Exhort. Whyalla Exh: K. McDermott.

## TEA TREE GULLY

1184 Grand Junction Rd., Hope Valley (Rec: K. M. Hill, 8 Faehse St., Modbury 5092. Tel: 08-2646529). Sundays: 10.30am Fellowship; 3pm S.S., 7pm Lecture.

- 3,17—Junior Elpis Israel Class.
- 5—Exh: P. Weller. Lect: A. Wigzell, *God's Promise to David: Christ to Reign from Jerusalem*.
- 8,22—Galatians study: B. Pearce.
- 12—Exh: C. Parry. Lect: J. Martin, *The Origin of sin: Disease and Death and its Destruction*.
- 15,29—Daniel study: J. Knowles.
- 19—Exh: J. Knowles. Lect: B. Williams, *Israel, God's Witness in the Twentieth Century*.
- 26—Exh: S. Hornhardt. Lect: H. P. Mansfield, *The Purpose of Christ's Death Revealed in the Bible*.

## BE YE DOERS OF THE WORD

**Special Annual Fraternal Effort — Aberfoyle Park, 10th to 18th March**

This exposition of the Epistle by James, will be outlined by Bro. J. Martin in the following evenings:

- \* Sat. 10th, 7.30pm: Fraternal Evening, "James the brother of the Lord."
- \* Sun. 11th, 10.30am: Exhortation: "Be ye doers of the Word." 7pm Special Public Address.
- \* Tue. 13th, 8pm: Study, "Faith without works is dead".
- \* Thurs. 15th, 8pm: Study, "The power of the tongue."
- \* Sat. 17th, 11am: Fraternal Sunday School picnic at Belair National Park. 8pm Study: "Friendship with the world is enmity with God."
- \* Sun. 18th, 10.30am Exhort: "The coming of the Lord draweth nigh." 7pm Special Public Address.

All brethren and sisters are invited to share in what promises to be a most uplifting week around the Word of God.

**WOODVILLE**

Aberfeldy Ave. (Rec: G. E. Mansfield, 632 Burbridge Rd., West Beach 5024. Tel: 08-353 4866). Sundays: 11am Fellowship; 3pm S.S.; 7pm Lecture.

- 1—7.45pm Devotional meeting.
- 4—2.30pm S.S. beach outing, home M. Goodwin, 37 Jetty St. Grange, Evening: R. McAllister, *Ways of Providence*.
- 5—Exh: W. J. McAllister. Lect: J. Martin, *The Millennium: The Kingdom of God on Earth*.
- 6—7.45pm A.B. meeting.
- 8,15,22,29—7.45pm Proverbs study: H. P. Mansfield.
- 10—7.45pm M.I. Class.
- 12—Exh: G. E. Mansfield. Lect: B. Steele, *Immortality: A Gift of God in the Future*.
- 13—8pm Christadelphian Instructor study: G. E. Mansfield, home M. Goodwin, 37 Jetty St. Grange: *Concerning Man, God's highest Creation*.
- 17—8pm E.I. Class: W. J. McAllister, *The Law of Inheritance* (pg. 191), home G. Armonis, 12 Bolingbroke Ave., Fulham Gardens.
- 18—2.45pm Activity & Distribution day. Evening Chairman: P. J. Mansfield.
- 19—Exh: T. Wigzell. Lect: S. J. Mansfield, *Will there be a 3rd World War?*
- 21—10.30am Sisters' Psalm study: H. P. Mansfield.
- 26—Exh: P. J. Mansfield. Lect: G. Wigzell, *Modern Pentacostalism Refuted By the Bible*.

**Tasmania**

**HOBART**

142 Warwick St. (Rec: H. E. Taylor, 30 Hymettus St., Howrah 7018. Tel: 002-476637). Sundays: 9.30am S.S. & Snr. Study; 11am Fellowship; 6pm Lecture.

- 1—7.45pm Mark 11:12-24 G. Mellor, *Parable: The Fig Tree*.
- 3 to 5—Fraternal weekend at Waddamana.
- 5—Exh. Waddamana: A. Ross. Exh. at Hall: Lect: R. Yeomans, *The Truth about Hell*.
- 8—Home study: B. Philp, *Character Study: Ruth*, home G. Scarr.
- 12—Exh: R. Yeomans. Lect: H. Taylor.
- 13—A.B. meeting, home S. Howell.
- 15—Proverbs 15 Bible class: A. Ross.
- 17—7.45pm C.Y.C.: Introduction to Lake St. Clair study weekend. Snr. CYC: *Marriage in Cana*.
- 18—C.Y.C. outing, White Beach.
- 19—Exh: G. Mellor. Lect: S. Taylor, *Did Christ pre-exist or is he Son of God?*
- 22—Home study: B. Philp, *Character study: Ruth, home F. Harries*.
- 25—S.S. Picnic.
- 26—Exh: J. Thiele. Lect: R. Yeomans, *One Bible, many Churches: Why?*
- 28—10am Sisters' class: *Sis. Roberts addresses young sisters* (pg. 1-7).
- 29—Matt. 7:24-27 Bible Class: S. Howell, *Parable, Two Builders*.

**LAUNCESTON**

69 Balfour St. (Rec: M. E. Coombe, 21 Prospect St., Launceston 7250. Tel: 003-442207). Sundays: 9.30am S.S. & Snr. Study; 11am Fellowship; 7pm Lecture.

- 1—Bible Class: R. Bracey, *God's Way: The Word of God*.
- 3,17—Elpis Israel home study.
- 5—Exh: D. Kitto. Lect: F. Onley, *The Lord's Prayer: Prophecy and Promise*.
- 8—Bible class: A. Ansell, *Burnt Offering*.
- 10,24,31—Moses study.
- 11,25—Senior C.Y.C.
- 12—Exh: M. Wright. Lect: C. Bennet, *The Bible's Message to Youth*.
- 15—Bible Class: M. Thompson, *God of the Bible*. R. Herron, *God of the Creeds*.
- 19—Exh/Lect: H. Ceiley, *Facts on Bible Baptism*.

**LET US LABOUR TO ENTER INTO THAT REST**

**Salisbury Ecclesia Special Weekend — 3rd to 5th February**

The activities of the Ecclesia for 1984 will revolve around the above theme, and Ecclesial activities will include a major study of the *Ecclesia in the Wilderness*, the *Commandments of Christ*, and *Elpis Israel*. To commence the year's arrangements, a special weekend will be conducted by Bro. H. P. Mansfield, commencing on the Friday evening with a study centring on the significance of the pioneer works and spirit. On Saturday afternoon there will be an Ecclesial tea, followed by a family evening, showing how the whole family can and must centre its activities around the Word of Life. The exhortation on Sunday will conclude the effort, and direct attention to the diligent application of believers in thought and action to the Word, demonstrating the importance of faith.

## The Ecclesial Calendar for February, 1984

- 22—Bible Class: F. Onley, *Meal offering: Drink offering.*  
26—Exh: G. Dangerfield. Lect: D. Case, *Holy Spirit Gifts, not Promised for Today.*  
29—Tuition class: B. Johnson, *The Bible's Teaching on Baptism.*

# Queensland

## COORPAROO

School of Arts, cnr. Cavendish Rd. & Halstead St. (Rec: S. T. Arthur, 16 Park Lane, Yeerongpilly 4105. Tel: 07-484634) Sundays: 9.30 S.S. & E.I. Class; 11am Fellowship; 7pm Lecture.

- 5—Exh: D. McGahey. Lect: R. Bailey, *Christ's death is not a Substitute Sacrifice for Mankind.*  
9,23—Genesis 1-6 Bible Class: L. Crowther.  
12—Exh: R. Rock. Lect: J. Cowie, *World War 3: Its Venue and Outcome.*  
15,29—Cottage meeting: Parables of the Messiah.  
19—Exh: P. Evans. Lect: A. McGrath, *Hell: a place of torment or a term used for the grave?*  
26—Exh: R. Stead. Lect: L. Crowther, *Israel's greatest holocaust is yet to come.*

## REDCLIFFE

6 Irene St. (Rec: R. A. Hill, "Bezaleel" 15 Marathon St., Aspley 4034 Tel: 07-3599939) Sundays: 9.15 S.S.; 11am Fellowship; 7pm Lecture.

- 1,15,28—7.45pm Study: P. Evans, *Life in the times of Jesus Christ.*  
4—Young Peoples Bible Marking: Mills home.  
5—Exh: K. Sweatman. Lect: E. Townsend, *Without resurrection, death is permanent.*  
8,22—7.45pm Proverbs study: D. Dodd.  
12—Exh: J. Cowie. Lect: R. A. Hill, *Facts Concerning Christ's Second Coming.*  
19—Exh: N. Bullock. Lect: R. Bailey, *Christ's*

*death is not a substitute sacrifice for mankind.* Afternoon: Family activities.

- 26—Exh: J. McClure. Lect: M. Steele, *Immortality: A Bible promise, not a present possession.*

## ROCKHAMPTON NORTH

Craig Street, off Elphinstone Street. (Rec: G. F. Hill, 1 Livermore St., Rockhampton 4700. Tel: 079-271452). Sundays 9.30am S.S.; 11am Fellowship; 7pm Lect. (1st and 3rd Sundays in month).

- 1,8,15,22,29—7.30pm Law of Moses study.  
4,11,18,25—7.30pm Tape night, Bundsens Store, Hill & Emu Sts, Emu Park.  
5—Exh: P. Osborne. Lect: G. Bundesen, *Christ is Coming Soon: Are you ready?*  
12—Exh: G. Hill.  
19—Exh: L. Osborne. Lect: W. White, *The Devil and Satan Defined.*  
26—Exh: W. Jones.

## TOWNSVILLE

Cnr. Hammett & Mooney St., Currajong (Rec: J. Caltabiano, P.O. Box 434, Aitkenvale 4814). Sundays: 9.15am S.S. & Snr. Zechariah Class; 11am Memorial Mtg.; 7.30pm Lecture (1st Sunday in month).

Tuesday — 10am Sisters' class (every 2nd week). Wednesdays — 7.45pm Bible Class. Law of Moses, Ezekiel (alternatively).

- 5—Exh: S. Caltabiano.  
13—Exh: N. Steele.  
20—Exh: B. Jones.  
27—Exh: R. duKamp.

## URANGAN

Home of P. Palmer, 19 Crescent St., Urangan. Ph: 289263. Sundays: 9.30am Memorial Mtg: 9.30am, S.S. 1pm.

- 2,9,16,23—Elpis Israel class.  
5,19—Exhort: Tape.  
11—Bible Study: S. Arthur.  
12—Exh: S. Arthur (Coorparoo).  
26—Exh: P. Crew.

## SEARCH FOR THE GREATEST GOOD

### Kingston (Sth. Australia): 9-11th June (God willing)

This is the theme selected for the special weekend study campaign scheduled by the Kingston Christadelphian Ecclesia, South East, South Australia. It will comprise a series of discussion-type studies, exhortation and public address. The studies will comprise an explanation and outline of the *Book of Ecclesiastes*, drawing upon the experiences of Solomon and their modern application as they relate to the practical application of the Truth in action. Speaker appointed is Bro. H. P. Mansfield, and opportunity will be given for discussion on the theme selected. Further information can be obtained by the Recorder: Bro. R. Elfenbein, 34 Cooke St., Kingston S.E. 5275, Sth. Australia.

## WILSTON

The Community Hall, 2126 Gympie Rd., Bald Hills (Rec: S. C. Hagen, 144 Flockton St., Everton Pk. 4053. Tel: 07-3557057). Sundays: 9.30am S.S. & Eureka Class; 11am Fellowship; 7pm Lecture.

- 2—7.45pm Law of Moses class: R. Thiele, *Christ, the law fulfilled*.  
 5—Exh: D. Dodd. Lect: J. Cowie, *Israel's Survival: Fulfilment of Bible Prophecy*.  
 7.21—7.45pm Events subsequent to Christ's return class: J. Cowie.  
 12—Exh: R. Kilgus. Lect: T. Dawson, *1983 in the light of Bible prophecy*.  
 16—7.45pm Samuel Bible Class: N. Bullock.  
 19—Exh: A. Payton. Lect: R. Hermann, *The Antichrist Revealed by the Bible as False Religion*.  
 26—Exh: K. Papowski. Lect: N. Bullock, *The Gospel was preached to Abraham*.

# Victoria

## BORONIA

Progress Hall, Boronia Rd., (Rec: A. Wallace, All correspondence to P.O. Box 206, Boronia 3155. Tel: 03-7547293). Sundays: S.S. & Snr. Study: 9.30am; Fellowship 11.15am; Lecture 7pm.

- 1—E. I. pp. 188-193 study: M. Clementson, *The law of inheritance*.  
 5—Exh: T. Shorter. Lect: S. Harrington, *World Events Revealed by Daniel the Prophet*.  
 8—Acts study: S. Harrington, *Introduction*.  
 12—Exh: D. Wallace. Lect: P. Perry, *Will the Earth Abide for Ever, or be Destroyed?*  
 15—E.I. pp. 193-199 study: M. Clementson, *Jesus and the throne of David*.  
 19—Exh: K. Fotheringham. Lect: R. Hull, *The Kingdom of God, not yet in existence, but to be established visibly on earth, in the near future*.  
 22—Acts 1-2:4 study: I. Wallace, *Preparation*.  
 26—Exh: N. Wilson. Lect: J. Boardman, *Watch Israel: God's Sign to the World*.  
 29—E.I. pp. 199-204 study: A. Wallace, *The Revealed Mystery*.

## BURWOOD

Loyal Orange Hall, 335 Station St. (Nr. Riversdale Rd.) Boxhill Sth. (Rec: S. Finnin, 19 Morcom Ave., Ringwood East 3135. Tel: 03-8703796). Sundays: 9.30am S.S. and Snr. Study; 11am Mem. Mtg. 7pm Lect.

- 5—Exh: S. J. Mansfield. Lect: K. Pearson, *How and When the Sabbath Should Be Kept*.  
 8—Judges class: W. Dodson, *Introduction*.  
 12—Exh: P. Islip. Lect: P. Pickering, *Nuclear War: Will You Survive?*  
 15,29—Hebrews class: S. J. Mansfield.  
 19—Exh: S. Finnin. Lect: R. Coad, *Bible*

*Prophecy and the Purpose of God.*

- 22—Judges class: J. Finnin, *Ehud and Shamgar*.  
 25—M.I. Class, home S. Finnin. Chairman: R. Crispin.  
 26—Exh: A. Taylor. Lect: R. Galbraith, *Belief, repentance and total immersion, the only valid baptism*.

## MILDURA

Christadelphian Hall, Deakin Ave, Koorlong. (Rec: J. Kershaw, "Hebron", 4 Mimosa Ave., Mildura 3500, Phone: 050-235256). Lect: Sat. 7.30pm; Sundays: 9am S.S.; 11am Mem. Mtg.

\* For location of mtgs, please tel: 235256; 233611, or 252387.

- 2—8pm class: R. Janssen, *The Power of his Resurrection (Phil. 3:10)*.  
 4—8pm Lect: G. Churches, *One Lord, one Faith, one Baptism*.  
 5—11am Exh: G. Churches.  
 9—8pm Study: B. van Bergen, *The Statement of Faith, The Foundation (Clause 1)*.  
 11—8pm study: M. Healy.  
 12—11am Exh: M. Healy.  
 16—8pm Class: P. Janssen, *The Statement of Faith, God (Clause 1)*.  
 18—8pm Study: Max Lund.  
 19—11am Exh: Max Lund.  
 23—8pm Study: G. Watson, *The Statement of Faith, Jesus of Nazareth (Clause 2 & 3)*.  
 25—8pm Lect: P. Janssen, *Internal Evidence of the Divine Inspiration of the Bible*.  
 26—11am Exh: P. Janssen.

## MOE

Special School, Staff St., Moe (Rec: G. S. Howe, 6 Warringa Cr., Warragul 3820. Tel: 056-232596). Sundays: 1.30pm Fellowship 1st & 3rd in month.

- 3—8pm D. Smith, *The Nuclear Age, Will Man Survive?*  
 5—1.30pm Exh: R. Hyndman.  
 10—7.30pm Elpis Israel, home G. Howe, 6 Warringa Court, Warragul.  
 17—Song of Solomon study: P. McKinlay, 55 Charles St. Warragul.  
 18—Combined Annual Ecclesial outing, 11am at Glen Cromie.  
 19—Exh: P. McKinlay.  
 24—8pm Tanjil South: Tape, *Yahweh versus the gods of Egypt*.

## MT. WAVERLEY

354 Waverley Rd. (Rec: K. B. Fotheringham, 62 Muir St., Mt. Waverley 3149. Tel: 03-2324032) Sundays: 9.30am S.S. & Snr. study; 11am Fellowship; 7pm Lecture.

- 1,15—8pm Revelation study: P. Perry, *Seals and Trumpets*.  
 5—Exh: K. Charles. Lect: H. Islip, *Without faith it is impossible to please God*.  
 8—8pm 1 Eagle Ct. I. Shaw, *How to study*.

## The Ecclesial Calendar for February, 1984

- 11—7.30pm Youth Group study: R. Hyndman, *The call of the Lord: Where do we stand?*  
12—Exh: L. Saxon. Lect: S. Morgan, *Fascinating forecasts of the future by Daniel*.  
18—Comb. Glen Cromie picnic: Boronia, Burwood, Moe, Mt. Waverley.  
19—Exh: J. Perry. Lect: J. Hull, *Fascinating Forecasts of the future by Ezekiel*.  
22—M.I.C.: *Malachi, background and message*.  
26—Exh: J. Footitt. Lect: D. Goodman, *Fascinating forecasts of the future by Zechariah*.

### WARRAGUL

(Rec: P. McKinlay, 55 Charles St., Warragul 3820. Tel: 056-236211). Sundays: 11am Fellowship (1st and 3rd at Moe).

- 7,21—10.30am Tape: *The law of Leprosy*, at 55 Charles St.  
7.30pm First Principles class at 6 Warringa Court.  
12—Exh: L. Saxon, home E. White, 10 Ista St.  
14—7.30pm Tape, *At the foot of the cross, A resignation to dedication*, at 55 Charles St.  
18—11am Comb. Annual Ecclesial outing to Glen Cromie.  
26—Exh: E. Fletcher at 6 Warringa Court. 2.30pm Lect: E. Fletcher, *The Doctrine of the Trinity, unscriptural*, at Guide Hall, Bowen St.  
28—7.30pm Tape: *At the foot of the cross, A thirst for God*. At 10 Ista St.

## West Aust

### GOSNELLS

Cannington Agricultural Hall, Albany Hwy. Cannington. (Rec: R. Hunter, 2 Biddenden St., Thornlie 6108. Tel: 09 459 3166).

- 5—Exh: G. Wilson. Lect: G. Fergusson, *Russian Expansion will be Halted by Christ in Israel*.  
8—Genesis Class: S. Higgs, *The Life of Abraham*, home W. Deadman.  
11—Picnic and address at Churchman's Brook.  
12—Exh: J. Ullman. Lect: W. Deadman, *All religions do not lead to God*.  
18—Exh: J. J. Carder. Lect: C. Carder, *Why does God allow war and suffering?*

- 22—Genesis class: S. Higgs, *The Life of Abraham*, home D. Hunter.  
26—Exh: W. Deadman. Lect: R. Hunter, *The Palestinian Question: Who really owns the Holy Land?* Pamphlet distribution from Agricultural Hall.

### PERTH

62 Canning Hwy., Victoria Pk. (Rec: J. Ullman, 38 Doney St., Alfred Cove 6154. Tel: 09-3304199).

- 4—Mutual Improvement Class.  
5—Exh: B. Hayles. Lect: *Belief in the Gospel and Total Immersion in Water Essential for Salvation*.  
10,24—Young Folks Class.  
11—Family & Youth Activities: Outing to South Beach.  
12—Exh: G. Hum. Lect: R. Davis, *Jesus Christ did not Exist before he was Born of Mary*.  
17—Elpis Israel home classes.  
19—Exh: R. Martin. Lect: *A Troubled Middle East can only be United under Jesus Christ*.  
22—Life of Christ class: A. Hayles.  
26—Exh: J. Ullman. Lect: A. Haustorfer, *The True Role of Women in God's Purpose*.  
29—Amos study: J. Ullman.

### STIRLING

Cnr. Hector & Edwards Sts., Osborne Pk. (Rec: P. Duperouzel, 62 Sandgate St. Sth. Perth 6157. Tel: 09-3673408).

- 5—Exh: A. Newton. Lect: P. Duperouzel, *Armageddon: Its meaning and purpose in God's plan*.  
8,15,22,29—1 Timothy Bible Class.  
10,24—Jnr. E.I. Class.  
12—Exhort. Lect: P. Schifferli, *The Kingdom of God: Christ's Reign on Earth*.  
17—E.I. home classes.  
19—Exh: G. King. Lect: A. Newton, *Mormon Teaching Refuted by the Bible*.  
26—Exh: S. Fergusson. Lect: *Satan is not a Fallen Angel*.

## NewSthWls

### BALLINA

Masonic Hall, cnr Cherry & Swifts Sts. (Rec: E. Ritchie, P.O.Box 800, Lismore 2480. Tel: 066-884302). S.S. 9.30am; Memorial Mtg. 11am; Lect. 7.30pm 1st Sunday, Ballina.

## STAWELL-BURWOOD-BORONIA STUDY WEEKEND

This will be held at Stawell on 10th to 12th, with the theme: THE PHILISTINES AND MEN OF GOD. Speaker is Bro. David Brewer, and a special lecture, supported by a film, will be held on Sunday at 7.30pm. Preparations are in hand for extensive advertising in the area, and a distribution of literature in Stawell. Venue: Stawell High School Assembly Hall. Inquiries concerning accommodation can be made to: Bro. A. Brewer (03-460 5585).

- 1—7.30pm Visible Hand of God ch. 24 class:  
T. Moss, *David and the Reign of Solomon*, 102 Crane St.
- 5—Exh: D. Leadbeater. Lect: L. Cole, *Popular Theology opposed to Bible Teaching*.  
7,21—11am Sisters' Class, Uralba Rd.
- 8—7.30pm Life of Moses No. 1 study: K. Wassell, 3 Bank St.
- 11—7.30pm A.B. & G.E.S. Meeting.
- 12—Exh: J. Hartley. Support Lismore Lect.  
14,28—11am Sisters' class, 3 Bank St.
- 15—7.30pm Visible Hand of God ch. 25 class:  
P. E. Moss, *Revolt of the Ten Tribes*, 102 Crane St.
- 18—7.30pm Half-yearly business meeting, 3 Bank St.
- 19—Exh: E. Ritchie. Comb. study at Lismore:  
J. Corby, *The Atonement*.
- 22—7.30pm Life of Moses No. 2 study: K. Wassell, 3 Bank St.
- 26—Exh: G. Pogson. Support Repentance Ck. Lect.
- 29—7.30pm Visible Hand of God ch. 26 class:  
L. Cole, *The Work of Elijah*, 102 Crane St.

## BOOLAROO

14 Fifth St, Boolaroo (Rec: G. Russell, Lot 2, Cooranbong Rd, Wakefield 2301. Tel: 049-531333).

- 1—Study: P. Eastham, *Lessons from the Book of Ruth*.
- 5—Exh: R. Brooker. Lect: R. Whitehead, *Old Testament Understanding is Essential for Salvation*.
- 6—A.B. Meeting.
- 7,14,21,28—1st Principles class.
- 8—1 Tim. 1:1-20 class: G. Darke, *Paul's charge to Timothy, "War a good warfare"*.
- 12—Exh: E. Witton. Lect: K. Whitehead, *Why God Permits War and Suffering*.
- 15—Atonement study: D. Pogson.
- 17 to 19—Gerroa Study weekend: J. Martin, *Sacrifices and offerings*.
- 19—Exh: H. Ryan. Lect: G. Alchin, *The kingdom of God will be a new world government on earth*.
- 22—1 Tim. 2:1-8 study: G. Darke, *Prayer as a power in our lives*.
- 24—Y.P. class: James study, K. Whitehead.
- 26—Exh/Lect: J. Rosser, *Family breakdown: Evidence that Christ's coming is near*.
- 29—Exodus class: G. Alchin, *"Out of Egypt have I called my son"*.

## CABRAMATTA

101 Lime St., (Rec: W. E. Sawell, 3 Hemingway Cres., Fairfield 2165 Tel: 02-729765). Sundays: 9.30 S.S.; 11.15 Mem. mtg; 7pm Public Lect.

- 1,15,29—E.I. Bible Class.
- 3,17—8pm Workshop Class, 6 Lodge Place, Wetherill Pk.
- 4—7.30pm C.Y.C. Games night.
- 5—Exh: J. Lawson. Lect: F. Brinkerhoff, *One God: Why so many churches?*

- 3pm Quart. business meeting.
- 6—8pm A.B. meeting.
- 7—10.30am Dorcas Class: *Lessons from Nature* study.
- 8,22—8pm "The Life of Paul" Bible Class: G. Steele.
- 11—Junior Bible Class: *Gideon*. Intern. Bible Class: *Life of David*.
- 12—Exh: W. Sawell. Lect: G. Hindmarsh, *Why God allows war and suffering*.
- 19—Exh: R. McClure. Lect: R. Sawell, *Universal peace: Is it possible?*
- 26—Exh: B. McClure. Lect: Barry McClure, *God's kingdom on earth: When?*

## CAMPSIE

Cnr Beamish & Fletcher Sts., (Rec: J. Mansfield, R.M.B. 850 Mandalong Rd., Dooralong 2259 Tel: 043-551207).

- 1—Parables Class: D. Mansfield.
- 5—Exh: R. Pogson. Lect: D. Mansfield, *God the Saviour of all Men: Will All Men Be Saved?*
- 8—Parables Class: Jn. Mansfield.
- 12—Exh/Lect: G. Alchin, *Man: The Source of sin, not Satan*.
- 15—Parables Class: Jn. Mansfield.
- 19—Exh: J. Lawson. Lect: Jn. Mansfield, *Middle East Crisis: The Bible's Plan for Peace*.
- 22—Parables Class: R. Hodgkinson.
- 25—7.30pm Young Peoples Class.
- 26—Exh: C. O'Connor. Lect: L. Goodman, *Jesus Christ, not co-existent, nor co-eternal with the Father*.
- 29—Parables Class: G. Henstock.

## CANBERRA

CWA Hall, cnr Moore St & Barry Dr (Rec: G. Jamieson, 8 Octans Close, Girilang 2617. Tel: 062-41 6367. Postal Address: P.O. Box 433, Canberra City 2601). Sundays: 11am Mem. Mtg.

- 1—Law of Moses class: K. Adcock.
- 4—8pm Room 1, Griffin Centre, Bunda St, Civic: Lect: R. Downs, *The Devil Exposed*.
- 5—Exh: I. Cole.
- 8—Statement of Faith Class: M. Clarke.
- 9—11am Sisters' Class.
- 12—Exh: K. Adcock.
- 15—Law of Moses: R. Downs.
- 19—Exh: R. Harden.
- 22—Statement of faith Class: S. Jones.
- 26—Exh: M. Clarke.
- 29—Law of Moses class: I. Cole.

## FIGTREE

Figtree Community Hall, Princes Hwy. (Rec: M. Bonner, 215 Kanahooka Rd., Dapto 2530. Tel: 042-613035) Sundays: 9am S.S.; 11am Fellowship; 7pm Lect.

- 1—Annual business meeting, home M. Bonner.
- 4—Apocalypse class, home F. Joseph.
- 5—Exh: J. Green, Lect: K. Joseph, *God's*

## The Ecclesial Calendar for February, 1984

- promise in Eden: Sin destroyed by Christ.  
8—Romans study: J. Gilmore, home K. Joseph.  
12—Exh/Lect: F. Olsen, *If there is a God: Why all this suffering?*  
15—Tape class, home L. Daszkowski.  
19—Exh/Lect: R. O'Connor, *Christ's judgment seat will be a reality.*  
22—Galatians study: M. Bonner, home M. Bonner.  
26—Ecclesial study weekend at Stanwell Tops.  
29—Psalms class: F. Joseph, home F. Joseph.

### GOSFORD

Erina Public Hall, The Entrance Rd, Erina. (Rec: P. Finn, Lot 1, Wyee St Wyee 2259. Tel: 043-571425). S.S. 9.30am; Mem. Mtg. 11.15am.

- 3,17—8pm Ephesians class: K. Jamieson.  
5—Exh: J. Tappouras. Lect: M. Werleman.  
10,24—8pm Revelation Class: P. Finn.  
12—Exh: W. Rosser.  
19—Exh: M. Werlemann.  
26—Exh/Lect: K. Jamieson.

### GRANVILLE

26 The Avenue (Rec: H. Hadley, 204 Excelstor St Guildford 2161. Tel: 02-6327697).

- 1—Special question night.  
3,17—Elpis Israel class, 37 Cathy St. Blaxland.  
5—Exh: C. Russell. Lect: B. Butters, *Do you follow a fantasy? Evolution.*  
8—Epistle of James study: R. Goodman.  
12—Exh: R. Sawell. Lect: J. Ceiley, *Do you follow a fantasy? Life in heaven.*  
15,29—Colossians study: B. Butters.  
19—Exh: M. Bonner. Lect: C. Russell, *Do you follow a fantasy? Cult worship.*  
22—James study: P. Hadley.  
26—Exh: B. Stretton. Lect: E. Mansfield, *The Middle East: The Bible shows Russia's Objective.*

### LISMORE

Assembly Hall, Cnr Crown & Phyllis Sts. Sth. Lismore (Rec: A. Russell, Back Ck. Rd., Bentley 2480. Tel: 066-635256). Sundays: 9.15 S.S.; 11am Fellowship; 7.30pm Lect (2nd Sund. each month).

Note: Radio Program now heard on Sundays on 2NCR-FM at 8.30pm

- 3,17—7.30pm Elisha study: M. Shaw.  
5—Exh: J. Hartley. 7.30pm Lect. Masonic Hall, Ballina.  
8—7pm A.B. meeting.  
10,24—7.30pm Elpis Israel study.  
11—9.30pm Park preaching: Spring Park Lismore.  
12—Exh: R. Cheek. Lect: A. Russell, *Israel: Modern Miracle of Survival.*  
14,28—7.30pm Youth study group: J. Hartley, Zephaniah study.  
19—Exh: C. York. 7.30pm Comb. Study: J.

Corby, *The Atonement.*

- 26—Exh: P. Halpin. Lect: Upper Cooper Ck.

### PENNANT HILLS

Lower Hall, Community Centre, Yarrara Rd (Rec: R. Carr, 100 Essex St Epping 2121. Tel: 02-8698452). Sundays: 11.15am Fellowship, 7pm Lect.

- 5—Exh: R. O'Connor. Lect: B. Shaw, *Is Nuclear Annihilation Man's Final Destiny?*  
12—Exh: L. Goodman. Lect: J. Gilmore, *Should Christians keep the Sabbath?*  
19—Exh: M. Champion. Lect: M. Wolstencroft, *One earthquake that will change the world.*  
26—Exh/Lect: A. N. Russell, *Why Christ was Revealed.*

### PUNCHBOWL

100 Highclere Ave (Rec: M. Gilmore, 118 Marine Dr Oatley 2223. Tel: 02-576986).

- 3,17—Apocalypse class.  
4—Y.P. Bible class.  
5—Exh: J. Rosser. Lect: C. Wills, *Resurrection: Man's Only Hope for Salvation.*  
6—A.B. Meeting.  
7,21,28—Bible Class.  
8,22—10.30am Sisters' Class.  
10,24—Comb. Y.P. Class, home B. McClure.  
12—Exh: C. O'Connor. Lect: P. Coad, *The Lord's Prayer: Prophecy and Promise.*  
14—M.I. Class.  
19—Exh: B. McClure. Lect: M. Wolstencroft, *God is One: Not a Trinity.*  
26—R. Etherington. Lect: J. Ceiley, *Eternal Life is the Gift of God.*

### RIVERWOOD

265 Bonds Rd (Rec: D. Gilmore, 3 Jordan Ave Beverly Hills 2209. Tel: 02-5331571).

- 1,15—Bible Class: A. Dennes, *Ephesus: The City and Ecclesia.*  
5—Exh: G. Gilmore. Lect: G. Hindmarsh, *7 Reasons why I am not a Jehovah's Witness.*  
8—Bible Class: S. Gilmore, *Ephesus: The City and Ecclesia.*  
12—Exh: P. Sawell. Lect: B. Bowen, *Science Confirms that God Created Life.*  
19—Exh: S. Gilmore. Lect: W. Rosser, *5 Clear Reasons for Believing in God.*  
22—Bible Class: G. Axsenteff, *Exhortation. K. Casey, Lecture.*  
26—Exh: K. Casey. Lect: W. Mannell, *Daniel the prophet reveals world future.*  
29—Bible class: J. Rosser, *Themes from the Epistle to the Hebrews.*

### YAGOONA

Worland St (Rec: K. Cook, 2 MacDonald St Auburn 2144. Tel: 02-6499483).

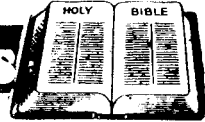
- 1—Dan. 10:11-21 study: F. Olsen, *Conflict of Holy versus Unholy.*  
3—Workshop training class: S. Madden, R. Wyzynski, D. M. Carroll.  
5—Exh/Lect: J. Russell, *God and the World*



- Trouble Spots: Europe and Russia.*  
7—Temple of Ezekiel's Prophecy study: R. Pogson, *The Eastern gate (Ezek. 40:5-16)*, 28 Truro Pde, Padstow.  
12—Exh: B. McKinlay. Lect: J. Rosser, *God and World Trouble Spots: Britain and USA*.  
15—Dan. 11:1-10 study: F. Olsen, *The development of the King of the North and the King of the South*.  
17—Workshop and training class: D. McClure,

- Study of James 1:1-8.* J. Pogson, *Study of James 1:9-17*.  
19—Exh: B. Stretton. Lect: D. Ledger, *God's kingdom to usher in an age of peace*.  
21—Temple of Ezekiel's prophecy study: R. Pogson, *The Northern and Southern Gates (Ezek. 40:17-27)*.  
26—Ecclesial weekend at Stanwell Tops.  
29—Dan. 11:11-20 study: F. Olsen, *The development of the King of the North and the King of the South*.

# Bible School News



## RATHMINES BIBLE SCHOOL

The Summer Rathmines School was held on the shores of beautiful Lake Macquarie from December 24th to January 1st. The studies blended together as Bro. P. Weller spake of the Master's work, as set out in the Gospel of John. Bro. G. Alchin presented the parable of salvation as revealed in Exodus, and the principles were summed up in practical living as Bro. J. Ullman outlined the characteristics of the "man to whom Yahweh will look." The supplementary studies from the 1st Epistle of John, to the theme "We are of God" were presented by Bro. B. Stretton.

A relaxing and pleasant afternoon was also spent on a ferry cruising the lake.

In all, the 415 brethren, sisters and young people present were enthusiastic and many have already booked for the May School which promises to be enjoyable in the spiritual food offered and fraternal spirit enjoyed.

**Reservations for the May School can be now directed to:  
The Secretary, Box 330, Wyong, NSW.**

## MILDURA, VICTORIA

God willing, it is hoped to conduct a further Bible School in Mildura during the May School holidays. The School will cater for Bible Instruction for young and old, and will also include outings in the environs of the city, including a boat trip down the Murray. Gospel proclamation efforts will be conducted. Full details and confirmation will be published next issue, God willing. The time proposed is from 12th to 20th May.

## Teachers

### *Adult studies:*

First Session (Discussion Group — the whole School): *The Ministry of Isaiah*. These discussions will synchronise with the daily readings from Isaiah, and complete analysis will be given of these. They will be explained in terms suitable for both young and old, interspersed with answers to questions. Discussion Leader: Bro. H. P. Mansfield.

The Ecclesial Calendar for February, 1984

*Second Adult Session:*

*The Sign of the Prophet Jonah.* This will provide an outline of the prophecy of Jonah, and explain why the Holy Spirit appeared on the Lord in the form of a dove, and why he told the Jewish people that the only sign they would be given would be "the sign of the prophet Jonah". Speaker: Bro. Roger Gore (Enfield, S.A.).

*Third Adult Session:*

*How Five Kings Faced the Future.* The examples of these five kings provide valuable lessons in practical living for those who are prospective rulers today. The dramatic background of these Kings of the past, and the crises that faced them, and how they reacted thereto will be set in a modern environment and given practical application for life as it is lived today. Speaker: Bro. Tony Newton (Stirling, W.A.).

### Accommodation

Comfortable family units are available, dormitories of limited size, or caravan sites. However, accommodation is limited, and already over half the reservations have been taken. A reservation fee of \$2 per person is required; and full fees for tuition and accommodation has been set at \$25.00 per person; with reduced rates for children under 10.

Reservations should be directed to Australian Christadelphian Bible School, 9 West Beach Rd., West Beach, South Australia 5024.

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## FORTHCOMING EVENTS

*Plan your holidays to support these efforts (God willing).*

### MARCH

- \* 3-11: GOSNELLS. Bro. G. Steel: "Ecclesiastes, Epistle for the 20th Century."
- \* 10-11: STAWELL. Combined ecclesia study weekend: Stawell-Boronia-Burwood. Bro. D. Brewer, "The Philistines." Special lecture and Gospel proclamation in area.
- \* 10-11: ABERFOYLE PARK. Annual Effort. Bro. J. Martin, "Epistle of James."

### APRIL

- \* 20-23: YAGOONA. Bro. S. Snow, "A Preview of the Age to Come". To be held at Georges Hall Primary School.

### MAY

- \* 5-13: CUMBERLAND. Special Effort on "Song of Solomon," Bro. P. Cresswell.

### AUGUST

- \* 11-22: WOODVILLE. Annual fraternal effort.

### SEPTEMBER

- \* 15-23: ROCKHAMPTON. 4th Central Qld. Bible School. Bro. J. Cowie, J. Ullman. Information: Bro. G. Hill (Rockhampton Calendar).

## Advertisements

*Readers wishing to advertise are welcome to use these columns without cost. All we ask is that a fresh listing be made each month, if desired, as we do not repeat adverts automatically.*

### CARAVAN HIRE

A 20ft caravan is available for hire, containing double bed, three bunks, all crockery, cutlery and cooking utensils.

Further details and inspection: phone (08) 276 9327.

### BACK NUMBERS OF EXPOSITOR REQUIRED

Bro. Andrew Pitcher, 4 Turner Ave., Clearview, S.Aust. 5085 would like to obtain copies of *The Expositor* from Genesis to Leviticus, and is prepared to pay for these at their original price plus postage. Any who can assist can direct their orders to Brother Andrew.

**FILM: THE MIRACLE OF MODERN ISRAEL**

This 16mm film, produced by the Christadelphian Film Unit (UK) has been available from *Logos Office* for about two years. It depicts the Biblical history of Israel, and evidence of the fulfilment of prophecy today, with the use of some excellent footage obtained from various Government and newsagency sources. It has been widely used in Australia for preaching work, and is available free of charge by contacting *Bro. Keith Pearson, 19 Kingston Street, Mt. Waverley 3149 (Tel: 03-288 2060)*. Whilst there is no hire charge, freight to and from Melbourne is to be paid by the borrower. Owing to the extensive use of the film damage has occurred to the first hundred feet which has been replaced with a new section.

**PONDERING THE PROVERBS**

We deeply regret a couple of mistakes in the Analysis given on pp. 25-26 of this book. Please correct as follows:

- Proverbs by Solomon for all ..... Ch. 10:1-19:19
- Proverbs by Solomon for a Ruler ..... Ch. 19:20-22:16
- Various Maxims on Prudence ..... Ch. 25:8-28
- On Fools ..... Ch. 26:1-12

The "field of the faithful" p. 26 should be changed to *The field of the Slothful*. It is partly our sloth that contributed to these errors; we should have given more time to correcting the proofs. We can only plead the heavy pressure of work, and the speed with which the booklet had to be produced as excuse for our acknowledged faults!

**ECCLESIAL CALENDAR  
EMPLOYMENT COLUMNS**

In these times of increasing economic difficulty, assistance given to our members, where possible, is recommended. These advertisements are accepted by Logos without cost. It is expected that those who are employers likewise give preference to Christadelphians when engaging labour. In that regard, we are prepared to assist by advising of any need of employ. Perhaps any desiring employment could advise us accordingly.

**AIR-CONDITIONING SERVICES**

Brm. Keith McGeorge and Fred Derecki offer members in Adelaide and surrounding districts expert attention in ducting Evaporative Air-Conditioning for business premises and private homes. Free quotes available — phone 08-263 7815.

**AUTOMOTIVE REPAIRS & SERVICING**

Tune-ups, cylinder head reconditioning, engine recond./replacement, valve grind, brake o/haul, gear box o/haul, clutch replacement. Contact: Bro. John Riddle, 6 Naomi Tce., Pasadena (08) 277 2492.

**BARBEQUE CHARCOAL**

This is available from Bro. David Scott, Second Street, Morgan. Tel: 085-402169 \$6.50 per 25kg bag. Supplies also available in the Adelaide area from Sis. H. Burney, 249 Lyons Rd., Demacourt. Telephone 337 9014.

**BATTERIES**

Bro. A. Tomlin, 557 Merrylands Rd., Merrylands West 2160 has a supply of Ni-Cla Batteries — a high quality, re-chargeable, nickel-cadmium battery suitable for use in cassette recorders, camera flashguns, torches, toys, radio control gear, etc. They

are of guaranteed outstanding quality, as normally used by professionals. A price list will be sent on application with stamped addressed envelope (or telephone 02-636 1592).

#### **BIBLE COVER REPAIRS**

For Bible Covers repaired, new zips or new Bible covers contact in Victoria: Bro. Ken Charles, Mt. Waverley Ecclesia in S.A.: Bro. B. Wigzell, 4 Stirling Ave., Sellicks Beach (085) 56 3368.

#### **BOOK SALES**

ENCYCLOPAEDIA BRITANNICA — Bro. Tom van Zetten has joined the staff of Encyclopaedia Britannica in S.A. Those interested in information should contact him on (08) 46 3636, or 381 2697 (a.h.).

#### **CHIROPRACTOR**

Bro. Harry Hall, Pt. Adelaide Chiropractic Clinic, 117 Commercial Rd., Pt. Adelaide (47 6194)

#### **ELECTRICAL SAFETY**

Bro. Mike Steele is currently specialising in the installation of Seimans Earth Leakage Circuit Breakers, safety switches fitted to the home to prevent electrocution and electrical fires. For more details phone: (08) 262 4095.

#### **HONEY SUPPLIES**

##### **Perth Area**

Brn. Graham Quartermaine and Allan Harrison (operating as Deborah Apiaries, employing only Christadelphians) can supply honey in a range of varieties and quantities at reduced prices to the Brotherhood. All areas in Perth can be supplied, and interstate orders welcomed. Also available are refined Beeswax and pollen granules (high protein supplement). Phone (09) 349 2017, 401 6652, 344 1880.

##### **Sydney Area**

Bro. Chris & Sis. Ruth Russell (operating as Engedi Apiaries) have ample supplies of a wide variety of selected honeys in 27kg tins or smaller quantities down to 1kg buckets at wholesale prices. Types available include Ironbark, Blue Gum, Spotted Gum, Grey Gum, Bloodwood, Mahogany, Leatherwood, Clover, and Western. Phone (02) 533 3796.

#### **LAWN MOWING**

For the regular cutting and edging of your lawns contact Bro. Jim John, 52 Bridgewater Cres., Karrinyup, WA 6018 — Tel: 446 4962. All areas in Perth covered.

#### **PAINTING AND DECORATING (Adelaide)**

Bro. K. Hornhardt provides first class work in the home and commercial painting area, and can be contacted: 57 Main St. Beverley, SA 5009 (268 3073).

#### **PLUMBING**

Bro. J. Spruyt, 21 Fletcher Rd., Henley Beach — Telephone 353 4425.

#### **PRINTING**

*The Christadelphian Press* is available for printing requirements, both general and ecclesial. It offers assistance in design, layout and production at the most reasonable rates. Only Christadelphians are employed, which means that your requirements are treated with understanding and enjoyment, and your support assists the work in which we are engaged. Write to us at 9 West Beach Road, West Beach 5024. (08) 356 2278, 353 4866.

#### **WELDING AND RELATED WORK**

##### **Western Australia**

Repairs and Maintenance — Motor Vehicles, Farm machinery. All types of metal welding large or small; Steel farm sheds, garages, any form of steel fabrication: trailers, floats, gates. — K. H. & L. J. Digney, Lot 1, Seventh Ave., Armadale, W.A. — Tel: 399 6785.

##### **New South Wales**

1st class Welder, stick and M.I.G. Bro. R. Hickey, 53 Flinders Ave., South Camden, NSW 2570. Desires employment.



*The*  
**ECCLESIAL  
CALENDAR**

*Incorporating Fraternal Ecclesial News*

SUPPLEMENT to **LOGOS**



Information for publication must be received by 5th of the month

ISSUE NO. 214

APRIL, 1984

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## Very Unworthy Thoughts

“Had I the time, the ability, and the money of some, what would I not do for the Truth?” This is a statement best left unsaid. It is a boast — a seeking of credit for unshown merit. For aught we know, we might do much less than the ones we criticize. Instead of bragging, it is better to turn one’s thoughts to matters practical. What are we doing for the Truth with what we do possess? Could we not do a little bit more? This is the question to which to pin ourselves when inclined to fly off into the regions of speculation. It is what we do, and not what we think we would do, that will count in the day of judgment. To make ourselves feel good by dwelling on the real or supposed shortcomings of others is not a laudable exercise. It is a common failing, but none the less a very hurtful one. Self-elevation will reckon as nothing, and less than nothing, when the time comes for our life’s account to be made up.

# Ecclesial Reports

Details must be forwarded by 5th of month.

## WELCOME TO THE HOUSEHOLD OF FAITH

To our newly-immersed brethren and sisters, we extend a warm welcome, as they join with us along the pathway of life to the coming Kingdom. We welcome their company, and look forward to their participation in strengthening the things that remain — ere our Lord returns.

Figtree: *Miss Beverley Joseph*, daughter of Bro. & Sis. F. Joseph.

Tea Tree Gully: *Mr. Peter Boon*, elder son of Bro. & Sis. Errol Boon (16.2.84).

Burwood: *Miss Annabel Simons*, daughter of Bro. & Sis. T. Simons (10.2.84).

Cumberland: *Miss Rosemary Olive Weller*, daughter of Bro. & Sis. Lance Weller (26.2.84).

Christchurch: *Mr. Ralph Stevens* interested friend and *Miss Alison Page*, youngest daughter of Bro. & Sis. J. Page.

## ECCLÉSIAL TRANSFERS

Circumstances have brought new associations to the following members, and we commend them to loyal, enthusiastic service in their ecclesial environment.

To Granville: *Bro. & Sis. A. Plumridge*, from Punchbowl.

To Redcliffe: *Sis. J. Miller*, from Wilston.

To Boolaroo: *Sis. Lola Whalan*, from Newcastle.

To Wellington N.Z.: *Sis. Ngaere Williams*, from T.T.Gully.

To Boronia: *Bro. & Sis. J. Stolzenburg*, from Mt. Waverley.

To Gosnells: *Bro. Peter & Sis. Francis Schifferli*, from Stirling.

To Sydney: *Bro. David & Sis. Katrina Day*, from Hobart, who appreciate their past labours within the ecclesia.

To Perth: *Sis. G. Bain*, from Yokine.

To Stirling: *Bro. Mark Hawkins*, from Perth.

## ENGAGEMENT CONGRATULATIONS

Best wishes are extended to the following who have entered into a period of preparation to marry. As such, they await the greater marriage to come, and learn of the feelings of Christ and His Bride as that Day draws near.

*Bro. Geoff Stempel and Sis. Rhonda Ikin* (both Cumberland) on Feb. 18th.

## UNITED IN MARRIAGE

These brethren and sisters enter upon a new experience in life, learning the qualities of mutual interest, sympathy and understanding which marriage requires. As such, marriage is a token of the greater union to come when Christ and his Ecclesia will join together for eternity. It is a grand time and one which all true saints will joyfully anticipate.

*Bro. Ken Pogson and Sis. Susan McKinlay* (Punchbowl) will marry at Punchbowl at 2pm on 28th April.

*Bro. Shane Shaw and Sis. Beth Patch* (Lismore) to marry on 5th May at Lismore.

*Bro. Philip Niejalke and Sis. Janet Russell* (L'ton) to be married at Lismore on 18th May.

## FAMILY NEWS

We are delighted to receive the following news, and to learn of the Divine blessings resting upon households of the faithful. The birth of children constitutes a valuable and considerable blessing: providing as it does the opportunity to experience the feelings of the "Father" in heaven, and to have the pleasure of training young minds in the Divine ways.

To Bro. Wayne & Sis. Adele Deadman (Gosnells), a daughter, *Bronwyn Louise* on 23rd Feb.

To Bro. Geoff & Sis. Glenys Palmer (Urgan), a son *Nathaniel David* on 9th March.

To Bro. & Sis. R. Jamieson (Salisbury), a daughter, *Sarah Kay*, on 17th February.

To Bro. & Sis. Greg Hurn (Perth), a daughter, *Sharon Lyn*, on 24th February.

To Bro. & Sis. G. Lomman (Cumberland), a daughter, *Sally Susan*, on 10th March.

## FELLOWSHIP

The Mt. Waverley Ecclesia regrets to advise that because of continued absence from the Lord's table, it has withdrawn fellowship from *Bro. & Sis. Paul Jones*. Consistent endeavours to rectify the position have been unavailing, but it is the desire of the

Ecclesia that restoration may yet be achieved.

The Cumberland Ecclesia advises that it is with regret that it has received the resignation and withdrawal of fellowship from Bro. Hugh Watson and Sis. Brenda Bell.

#### AWAITING THE RESURRECTION

It is with deep regret we learn of the sudden, unexpected death of Bro. Ian Chalmers, late recorder of the Melbourne Ecclesia. Brother Chalmers was an enthusiastic worker for the Truth, and will be greatly missed by the members of the Melbourne Ecclesia. He was comparatively young in years, being in his late forties, and the cause of death was due to heart attack. Our sympathies are extended to those who mourn at this time, howbeit not without hope. The signs of the times indicate that the separation will be short.

#### LOGOS BOOK AGENTS

- **Qld.:** Bro. R. Bailey, 31 Mourilyan St., Mansfield 4122 (Tel: 07-3498562).
- **Tas.:** Bro. R. Bracey, 58 Legana Beach Rd., Legana 7251 (Tel: 003-301326).
- **NSW:** Bro. G. Alchin, 22 Venetia St., Sylvania Heights 2224 (Tel: 02-5220287).
- **Vic.:** Bro. M. Islip, 27 Killara St., Box Hill North. 3129. (Tel: 03-889139).
- **SA:** Bro. M. Goodwin, 37 Jetty St., Grange 5022 (Tel: 08-3560436).
- **WA:** Bro. J. Ullman, 38 Doney St., Alfred Cove 6154 (Tel: 09-3304199).
- **New Zealand:** Bro. P. MacLachlan, Algernon Rd., R.D. 2, Hastings, New Zealand (Tel: 68281 Hastings).
- **General Enquiries:** Logos Office: 9 West Beach Road, West Beach, S.A. 5024 (Tel: 08-3562278).

#### FLAT AT WEST BEACH TO LET

The flat is a modern, furnished (if necessary) flat completely separated from other flats in the group. All tenants in the group are Christadelphians, and the site is conveniently placed for all Ecclesias. It is close to all facilities, and the rental is reasonable. Further information can be obtained by letter to 9 West Beach Rd., West Beach, South Australia 5024, or by telephone (08) 3562278.

#### IN COURSE OF PRODUCTION!

A new edition of Bro. Sulley's monumental work, **TEMPLE OF EZEKIEL'S PROPHECY**, is in course of production. This edition will have large, clear type, and will feature all illustrations in four-color, thus providing a most attractive volume. The cover will be also in four-color, depicting a panoramic portrayal of the Temple. We anticipate it being a very presentable volume, and although costs have not yet been established, these will be kept to a minimum. It is anticipated binding will be completed by the end of April, and supplies will be available soon afterwards (God willing).

## Advertisements

*Readers wishing to advertise are welcome to use these columns without cost. All we ask is that a fresh listing be made each month, if desired, as we do not repeat adverts automatically.*

#### CARAVAN AVAILABLE FOR HIRE

A 20ft caravan at Victor Harbor, S.A. available for hire. All crockery, cutlery and kitchen utensils provided. Victor Harbor is a holiday resort in a most attractive coast line, with many scenic spots. For details of hire, Telephone: (08) 276 9327.

#### EZEKIEL'S PROPHECY TAPES

Bro. R. S. Snow, 2 Heathmont Gurns, 13 Wattle Rd., Bayswater, Vic. 3153 — has one set of 42 tapes, of an hour's duration each, being a record of the monthly Temple class held in Melbourne over a five year period. The set is available at a cost of \$58.80. Sound recording quality is good. This available set is additional to others which were produced at the time. No further sets will be produced.

#### BIKE WANTED

A sister seeks a 26" ladies bicycle — not too expensive. Please advise details to Sis. Val Pillidge, Flat 3, 10 Harold St., Largs Bay, SA 5019.

#### BACK NUMBERS OF LOGOS REQUIRED

Bro. Bob Hudson of 46 Mirrabooka Ave., Koondoola, W.A. 6064 would like to obtain a copy of the Logos for June 1971 and October 1976, and is prepared to pay the costs involved. Any who can assist can contact Bro. Hudson.

# Ecclesial Activities

During April, (God willing)

NOTE: To conserve space, "bro" and "sis" are largely omitted in these columns. Full details of meetings help to make each listing valuable. Study meetings for which individual titles are not advised may be grouped together. Please post news and information to this Office by 5th of each month.

## Queensland

### REDCLIFFE

6 Irene St. (Rec: R. A. Hill, "Bezaleel" 15 Marathon St., Aspley 4034 Tel: 07-3599939) Sundays: 9.15 S.S.; 11am Fellowship; 7pm Lecture.

1—Exh: R. Stokes. Lect: S. Arthur, *Jesus is coming to bring peace to the world.*

4—7.45pm Life in the times of Christ class: P. Evans.

7—Young Folks Bible Marking.

8—Exh: G. Hagen. Lect: L. Crowther, *Israel's greatest holocaust is yet to come.*

11,25—7.45pm Proverbs study: D. Dodd.

15—Exh: R. Evans. Lect: T. Hazell, *Sabbath keeping today is not necessary.*

18—7.45pm Special class: B. Stretton.

20 to 23—Special Effort: B. Stretton, *Habakkuk.*

22—Exh/Lect: B. Stretton, *The Arms Race: Build-up to Armageddon.*

29—Exh: K. Papowski. Lect: N. Bullock, *Moral and Religious Corruption: There is a way out.*

### ROCKHAMPTON NORTH

Craig Street, off Elphinstone Street. (Rec: G. F. Hill, 1 Livermore St., Rockhampton 4700. Tel: 079-271452). Sundays 9.30am S.S.; 11am Fellowship; 7pm Lect. (1st and 3rd Sundays in month).

1—Exh: M. Bundesen. Lect: L. Osborne, *The Kingdom of God soon to be set up on earth.*

4,11,18,25—7.30pm Hosea study.

7,14,21,28—7.30pm Tape night home A Bundesen, Hill & Emu Sts., Emu Pk.

8—Exh: W. Jones.

15—Exh: L. Osborne. Lect: G. Bundesen, *Peace on Earth, Goodwill to Men: When?*

22—Exh: W. White.

29—Exh: G. Bundesen.

### TOWNSVILLE

Cnr. Hammett & Mooney St., Currajong (Rec: J. Caltabiano, P.O. Box 434, Aitkenvale 4814). Sundays: 9.15am S.S. & Snr. Zechariah Class; 11am Memorial Mtg.; 7.30pm Lecture (1st Sunday in month).

Tuesday — 10am Sisters' class (every 2nd week). Wednesdays — 7.45pm Bible Class. Isaiah, Ezekiel (alternately).

1—Exh: S. Caltabiano. Lect: B. Pollard.

8—Exh: B. Pollard.

15—Exh: N. Steele.

22—Exh: B. Jones.

29—Exh: G. Caltabiano.

### URANGAN

Home of P. Palmer, 19 Crescent St., Urgan. Ph: 289263. Sundays: 9.30am Memorial Mtg; 9.30am, S.S. 1pm.

1,8—Tape Exhort.

5,12,19,26—Elpis Israel class.

14—Lect: R. Thiele.

15—Exh: R. Thiele (Wilston).

22—Exh: P. Crew.

29—Exh: P. Palmer.

### WILSTON

Cnr. Church & Battersby St., Zillmere (Rec: S. C. Hagen, 144 Flockton St., Everton Pk. 4053. Tel: 07-3557057). Sundays: 9.30am S.S. & Eureka Class; 11am Fellowship; 7pm Lecture.

1—Exh: C. Venn. Lect: R. Bailey, *Christ's death is not a substitute sacrifice for mankind.*

3,17—7.45pm Events subsequent to Christ's return class: J. Cowie.

7—7.45pm Y.P.'s class: G. Hagen, *Enoch. B. Stokes, Noah.*

8—Exh: J. Cowie. Lect: R. Thiele, *Doctrine of the trinity tested by the Bible.*

12—7.45pm Samuel class: N. Bullock, *"Speak Yahweh for thy servant heareth".*

15—Exh: G. Hagen. Lect: K. Papowski, *God's rights, not human rights, the key to world peace.*

22—Exh: N. Bullock. Lect: Comb. with Redcliffe.

26—7.45pm Samuel class: N. Bullock, *"The Glory is departed from Israel."*

29—Exh: J. McClure. Lect: C. Venn, *Belief and baptism essential for salvation.*

## Victoria

### BURWOOD

Loyal Orange Hall, 335 Station St. (Nr. Riversdale Rd.) Boxhill Sth. (Rec: S. Finnin, 19 Morcom Ave., Ringwood East 3135. Tel: 03-8703796). Sundays: 9.30am S.S. and Snr. Study; 11am Mem. Mtg. 7pm Lect.

1—Exh: P. Pickering. Lect: R. Hull, *Catholicism opposes Bible truth.*

4—Judges class: M. Islip, *Gideon part 2.*

8—Exh: A. Wallace. Lect: S. J. Mansfield, *Israel: The Great Sign of Christ's Coming.*



- 11—Special night: *Marriage and Divorce*.
- 15—Exh: W. Dodson. Lect: M. Edwards, *The Kingdom of heaven on earth*.
- 18—Judges class: R. Crispin, *Tola and Jair*. S. R. Mansfield, *Jephthah*.
- 22—Exh: S. L. Mansfield. Lect: R. Galbraith, *The Old Testament: Essential foundation to the New Testament*.
- 25—Special class.
- 29—Exh: A. Taylor. Lect: T. Simons, *Jesus Christ: Son of God, not God the Son*.

### MILDURA

Christadelphian Hall, Deakin Ave, Koorlong. (Rec: J. Kershaw, "Hebron", 4 Mimosa Ave., Mildura 3500, Phone: 050-235256). Lect: Sat. 7.30pm; Sundays: 9am S.S.; 11am Mem. Mtg. Mid week class held Wednesday evening.

- 1—Exh: J. Kershaw.
- 4,18—8pm Bible Class: *The last days of Judah's Commonwealth*.
- 7—8pm Study: J. Hodges.
- 8—Exh: J. Hodges.
- 11—8pm Bible class: G. Churches, *The Statement of Faith Clauses 8,9*.
- 14—8pm Lect: P. Janssen, *The Old Testament and the Teaching of Jesus*.
- 15—Exh: P. Janssen.
- 25—8pm Bible class: B. van Bergen, *The Statement of Faith Clauses 10, 11*.
- 28—8pm Lect: G. Churches, *Are there few that be saved?*
- 29—Exh: G. Churches.

### MOE

Special School, Staff St., Moe (Rec: G. S. Howe, 6 Warringa Court., Warragul 3820. Tel: 056-232596). Sundays: 1.30pm Fellowship 1st & 3rd in month.

- 1—Exh: A. Brewer.
- 2—8pm A.B. Meeting.
- 6—8pm Baringa Special School, Staff St., Moe: R. Knox, *God, His Identity and Purpose*.
- 13—8pm Elpis Israel at Tanjil South.
- 15—Exh: D. Smith.
- 20—7.30pm Song of Solomon study: R. Knox, at 55 Charles St., Warragul.
- 27—8pm Tape: *The Passover*, Tanjil South.

### MT. WAVERLEY

345 Waverley Rd. (Rec: K. B. Fotheringham, 62 Muir St. Mt. Waverley 3149. Tel: 03-2324032) Sundays: 9.30am S.S. & Snr. study; 11am Mem. Mtg.; 7pm Lecture.

- 1—Exh: I. Shaw. Lect: P. Islip, *How to answer the Jehovah's Witnesses*.
- 4—8pm, 44 Torwood Ave., Glen. Waverley, Job 1 study: K. Fotheringham, *His trials*.
- 8—Exh: A. Brewer. Lect: P. Perry, *Salvation Only through Belief then Baptism*.
- 11—8pm Timothy study: K. Pearson, "Be thou an example of the believers".
- 14—7.30pm Youth Group: *Jeremiah: Life and Conditions*.

- 15—Exh: K. Pearson. Lect: K. Quixley, *Church Easter Ceremonies Deny the Purpose of Christ's Resurrection*.

- 17—8pm Mutual class.
- 18—8pm Job 2 study: K. Fotheringham, *His friends*.
- 22—Exh: D. Seaman. Lect: J. Ratcliffe, *God's Special Promises to Abraham and David*.
- 25—8pm Timothy study: A. Hill, "Godliness with Contentment is great Gain."
- 29—Exh: P. Islip. Lect: D. Seaman, *There can be life after death*.

### WARRAGUL

(Rec: P. McKinlay, 55 Charles St., Warragul 3820. Tel: 056-236211). Sundays: 11am Fellowship (1st and 3rd at Moe).

- 3—10.30am Tape: *The Law of Leprosy*, 55 Charles St., Warragul, 7.30pm First Principles class, 6 Warringa Court.
- 8—Exh: H. Islip, 10 Ista St. 2.30pm Lect: at McMillan Rural Studies Centre, South Rd. H. Islip, *Five Sure Signs That Christ's Return is Near*.
- 10—7.30pm Tape: *The prophecy of Habakkuk: The Vision is For An Appointed Time*, at 55 Charles St.
- 17—10.30am 55 Charles St., Tape: *Prepare to Meet Thy God*. 7.30pm First Principles Class, 6 Warringa Court.
- 22—Exhort, 6 Warringa Court.
- 24—7.30pm Habakkuk tape: *Thou art filled with shame for glory*, 10 Ista St.

# West Aust

### GOSNELLS

Canning Agricultural Hall, Albany Hwy. Cannington. (Rec: R. Hunter, 2 Biddenden St., Thomlie 6108. Tel: 09 459 3166).

- 1—Exh: R. Hunter. Lect: A. Jansen, *Heaven going: A Church Fable, Not Bible Fact*.
- 4—Genesis Class: S. Higgs, home A. Lund.
- 8—Exh: C. Brennan. Lect: N. Stagg, *The Bible Refutes the Book of Morman*. Pamphlet Distribution, home S. Bain.
- 13,27—Elpis Israel home classes.
- 15—Exh: S. Higgs. Lect: Jthn. Carder, *God never changes: Why has the church?*
- 20 to 23—Palm Beach Bible School.
- 29—Exh/Lect: G. Wiggzell, *The Sabbath Law, not binding on believers today*.

### PERTH

62 Canning Hwy., Victoria Pk. (Rec: J. Ullman, 38 Doney St., Alfred Cove 6154. Tel: 09-3304199).

- 1—Exh: P. Gould. Lect: *Human beings do not possess an immortal Soul*.
- 4—Life of Christ study: A. Hayles.
- 6—Young Folks Class.
- 7—Family & youth activity: picnic at Herrison Island.

## The Ecclesial Calendar for April, 1984

- 8—Exh: A. Hayles. Lect: A. Harrison, *Bible truth concerning witchcraft, demons and the occult.*  
11,25—Amos study: J. Ullman.  
14—GES pamphlet distribution.  
15—Exh: B. Hayles. Lect: J. Ullman, *Social disorder increases as man rejects God.*  
20 to 23—Palm Beach Bible School. Studies: *The way of Balaam, a rising shadow against Israel and the Brotherhood.* Leader: Bro. R. Cowie. Evening studies: *Ants: Consider her ways and be wise. Snow. Trees and leaves.* Leader: G. Wigzell.  
28—Mutual Improvement Class.  
29—Exh: G. Hum. Lect: J. Bain, *How to worship God Acceptably.*

### STIRLING

Cnr. Hector & Edwards Sts., Osborne Pk. (Rec: P. Duperouzel, 62 Sandgate St. Sth. Perth 6157. Tel: 09-3673408).

- 1—Exh: G. Hawkins. Lect: A. Harrison, *Christ will Build a Temple for all Nations in Jerusalem.*  
4,11—1 Timothy Class.  
6—Jnr. Elpis Israel class.  
8—Exh: A. Lund. Lect: D. Slater, *Jesus Christ did not Exist before he was Born of Mary.*  
13,27—Elpis Israel home classes.  
15—Exh: P. Duperouzel. Lect: P. Schifferli, *Christ's Gospel: Believe it or Perish.*  
20 to 23—Palm Beach Bible School.  
29—Exh/Lect: R. Cowie.

## NewSthWls

### BALLINA

Masonic Hall, cnr Cherry & Swifts Sts. (Rec: E. Ritchie, P.O. Box 800, Lismore 2480. Tel: 066-884302). S.S. 9.30am; Memorial Mtg. 11am; Lect. 7.30pm 1st Sunday, Ballina.

- 1—Exh/Lect: J. McClure, *Heaven-going at death a fable.*  
3,17—11am Sisters Class, Uralba Rd.  
4—7.30pm Life of Moses class no. 5: K. Wasell, 3 Bank St.  
8—Exh: A. Russell. Support Lect: Lismore.  
10,24—11am Sisters' Class, 3 Bank St.  
11—7.30pm Visible Hand of God ch. 29 class: T. Moss, 102 Crane St.  
15—Exh: C. Leeson. Comb. Ecclesial study: P. Halpin, *The Memorial Name.*  
18—7.30pm Life of Moses no. 6 class: K. Wasell, 3 Banks St.  
20 to 23—Support Upper Coopers Ck. Special Effort.  
22—Exh: J. Muir. Lect: Upper Coopers Ck.  
25—7.30pm Visible Hand of God ch. 30 class: P. Moss, 102 Crane St.  
29—Exh: V. Shane. Question night, 3 Bank St.

### BOOLAROO

14 Fifth St, Boolaroo (Rec: G. Russell, Lot 2,

Cooranbong Rd, Wakefield 2301. Tel: 049-531333).

- 1—Exh: K. Whitehead. Lect: S. Lake, *Bible Prophecy: Why Britain Must Break with Europe before Armageddon.*  
2—A.B. meeting.  
3,17—1st Principles class.  
4,18—Exodus study: G. Alchin.  
6,27—Y.P. James study: K. Whitehead.  
8—Exh: G. Darke. Lect: R. Whitehead, *Clerical theology exposed by Bible truth.*  
10,24—10.30am Sisters' Class: *Phanerosis.* 7.30pm 1st Principles class.  
11—1 Timothy 4:1-5:2 study: G. Darke, *"Be thou an example of the believers".*  
14—Y.P. Outing at Redhead.  
15—Exh: S. Evans. Lect: G. Darke, *Sabbath keeping: Not essential to salvation.*  
22—Exh: S. Lake. Lect: F. Ryan, *Easter customs: Modern relics of Paganism.*  
25—1 Timothy 5:3-16 study: G. Darke, *"Honour widows that are widows indeed".*  
29—Exh: G. Steel. Lect: *The Bible Exposes Humanism as a Philosophy without Hope.*

### CAMPASIE

Cnr Beamish & Fletcher Sts., (Rec: J. Mansfield, R.M.B. 850 Mandalong Rd., Dooralong 2259 Tel: 043-551207).

- 1—Exh: J. Elton. Lect: R. Mansfield, *Christ Invites Candidates for World Rulership.*  
4—Parables class: D. Mansfield, *Instructed scribe: Blind leaders, children and puppies.*  
8—Exh: B. Stretton. Lect: D. Baird, *Pentecostals do not Possess Spirit Gifts.*  
11,25—10.30am Sisters' class: R. Mansfield, *The Ways of Providence.*  
11—Parables class: Jn. Mansfield, *Rock and Keys, Faith as a Mustard seed, amputated limbs.*  
15—Exh: P. Sawell. Lect: B. McClure, *God Permits Sin and Suffering: Why?*  
18—Parables class: T. Mansfield, *Unforgiving Creditor, camel and needle's eye.*  
22—Exh: Jn. Mansfield. Lect: J. Mansfield, *Have you considered your death? What is your future?*  
25—Parables class: R. Hodgkinson, *The labourers, the fig tree withered and budding.*  
28—Young People's Class: P. Sawell, *Helps to combating the World's Pressure.*  
29—Exh: K. Cook. Lect: R. McClure, *The Bible's Answer to our Society's Problems.*

### CANBERRA

CWA Hall, cnr Moore St & Barry Dr (Rec: G. Jamieson, 8 Octans Close, Giralang 2617. Tel: 062-41 6367. Postal Address: P.O. Box 433, Canberra City 2601). Sundays: 11am Mem. Mtg.

- 1—Exh: W. Munro.  
4—Statement of Faith Class: M. Clarke.

- 7—8pm Lect: M. Clarke, *Who is the Anti-christ?*  
8—Exh: R. Downs.  
11—Law of Moses class: L. Harden.  
12—11am Sisters' class.  
15—Exh: S. Kirkwood.  
18—Statement of Faith class: G. Jamieson.  
22—Exh: I. Cole.  
25—Exh: Law of Moses class: R. Fong.  
29—Exh: K. Adcock.

## FIGTREE

Figtree Community Hall, Princes Hwy. (Rec: M. Bonner, 215 Kanahooka Rd., Dapto 2530. Tel: 042-613035) Sundays: 9am S.S.; 11am Fellowship; 7pm Lect.

- 1—Exh/Lect: G. Alchin, *Armageddon: A Certainty: Not a Myth.*  
4—Romans study: J. Gilmore, Lect: H. Wetzel.  
7—Apocalypse class: M. Bonner, home K. Joseph.  
8—Exh/Lect: A. Ritchie, *God's Promise to David: Christ as King in Jerusalem.*  
11—Tape class, home L. Daszkowski.  
15—Exh/Lect: F. Ryan, *The Bible Exposes the Deceit of Pentecostalism.*  
18—Galatians study, home M. Bonner.  
22—Combined effort in Sydney: S. Snow.  
25—Quarterly Business Meeting, home F. Joseph.  
29—Exh: J. Russell. Lect: M. Bonner, *The Gospel of Christ involves His kingdom on earth.*

## GOSFORD

Erina Public Hall, The Entrance Rd, Erina. (Rec: P. Finn, Lot 1, Wyee St Wyee 2259. Tel: 043-571425). S.S. 9.30am; Mem. Mtg. 11.15am.

- 1—Exh: J. James.  
6,20—Revelation class, home N. McNeish, 8pm.  
8—Exh/Lect: M. Champion, *Jerusalem, its tragic past and triumphant future.*  
13—8pm Ephesians class: K. Jamieson, Erina Hall.  
15—Exh: P. Finn.  
22—Exh: N. Olsen.  
27—Special study weekend. 8pm 1st study: R. O'Connor, *The Devil.*  
28—2pm 2nd study. 5pm Tea. 7pm 3rd study.  
29—Exh/Lect: R. O'Connor, *Communism, Christianity or the Kingdom of God?*

## LISMORE

Assembly Hall, Cnr Crown & Phyllis Sts. Sth. Lismore (Rec: A. Russell, Back Ck. Rd., Bentley 2480. Tel: 066-635256). Sundays: 9.15 S.S.; 11am Fellowship; 7.30pm Lect (2nd Sund. each month).

- 1—Exh: S. Guiney. 7.30pm Lect: Masonic Hall, Ballina.  
6—7.30pm Study: C. Hermann, *Zion verses Babylon.*

- 7—9.30pm Park Preaching.  
8—Exh: R. Window. Lect: M. Shaw, *Modern Christianity Departure from the One True Faith.*

- 10,24—7.30pm Youth Study: J. Hartley, *Zephaniah.*  
11—7pm A.B. Meeting.  
13,27—7.30pm Elpis Israel study.  
15—Exh: Greg Pogson. 7.30pm Comb. Study: P. Halpin, *The Memorial Name.*  
20—Upper Coopers Ck. Hall, Easter Effort: J. Cowie, Study 1.  
21—Study 2,3.  
22—Exh: A. Russell. Lect: J. Cowie.  
25—9.30am Sunday School Picnic at Chanon Park.  
29—Exh: M. Shaw. 7.30pm Comb. M.I.C.

## PENNANT HILLS

Lower Hall, Community Centre, Yarrara Rd (Rec: R. Carr, 100 Essex St Epping 2121. Tel: 02-8698452). Sundays: 11.15am Fellowship, 7pm Lect.

- 1—Exh: E. Mansfield. Lect: A. Dennes, *Jew and Arab Will yet live in Peace.*  
4,18—Saul Study: N. Creighton.  
8—Exh/Lect: F. Brinkerhoff, *Who is Anti-christ?*  
11—Ephesians study: R. Etherington.  
15—Exh: N. Creighton. Lect: W. Mannell, *Why You Survive Armageddon?*  
22—Exh: J. Green.  
29—Exh: W. Mannell. Lect: C. Bymes, *Your soul is not immortal.*

## PUNCHBOWL

100 Highclere Ave (Rec: M. Gilmore, 118 Marine Dr Oatley 2223. Tel: 02-576986).

- 1—Exh: E. Mansfield. Lect: J. Gilmore, *Supernatural Devil: Church Fiction Not Bible Truth.*  
2—A.B. Meeting.  
3,17,24—Bible Class.  
4—10.30am Sisters' Class.  
6—Comb. Y.P. Class, home B. McClure.  
8—Exh: P. Kingston. Lect: J. Rosser, *Archaeology: Testimony to the Truth of the Bible.*  
10—M. I. Class.  
13 to 15—Vision Valley study weekend.  
14—Study: P. Cresswell, *"Draw nigh to God & He will draw nigh to you."*  
15—Exh/Lect: P. Cresswell, *Holy Spirit Gifts: Why They were Given and Why They Ceased.*  
16—Sydney Town Hall effort: Fundraising night.  
22—Exh: C. Wills. Lect: C. O'Connor, *The Gospel: God's Power unto Salvation.*  
27—Apocalypse class.  
29—Exh: P. Coad. Lect: B. McClure, *God's Promise to Eve and its Effect on You.*

## RIVERWOOD

265 Bonds Rd (Rec: D. Gilmore, 3 Jordan Ave Beverly Hills 2209. Tel: 02-5331571).

- 1—Exh: D. Warner. Lect: K. Jamieson, *Jerusalem to Triumph as World Capital*.
- 4,11,18—Bible class: D. Ledger, *1st Epistle of John*.
- 8—Exh: F. Olsen. Lect: K. Dennes, *Russian Expansion Foretold in the Bible*.
- 15—Exh: G. Hindmarsh. Lect: J. Rosser, *God's Teaching on Marriage and Morals*.
- 22—Exh: K. Dennes. Lect: A. Dennes, *Why God Allows Suffering and war*.
- 25—Bible Class: G. Axsentieff, *Exhortation*. K. Casey, *Lecture*.
- 29—Exh: F. Brinkerhoff. Lect: B. Stretton, *Adam and Eve: Fact not Fiction..*

## SUTHERLAND

77 Acacia Rd (Rec: L. Brennan, 16 Linden Cres Lugarno 2210. Tel: 02-535608). Sundays: S.S. 9am; Mem. Mtg. 11am; Lect. 7pm.

- 1—Exh: J. Rosser. Lect: J. Mansfield, *Middle East Oil, Catalyst for Armageddon*.
- 2—7.30pm A.B. Meeting.
- 4,18—Song of Solomon study: R. Steel.
- 7—Sunday School outing.
- 8—Exh: E. Ritchie. Lect: L. Goodman, *Christianity at large will reject Christ at his coming*.
- 11—Life of Christ class: M. Gilbert, *Continue in his word, John 8:31-45*.
- 15—Exh/Lect: R. O'Connor, *Apocalypse now!*
- 22—Exh: K. Gibbs. Lect: C. Lean, *Materialism, Plague of a Godless Society*.
- 25—Life of Christ class: K. Kirkwood, *3rd Appeal, John 8:46-59*.
- 29—Exh/Lect: M. Bonner, *What is the purpose of human existence?*
- 30—7.30pm Business meeting.

## YAGOONA

Worland St (Rec: K. Cook, 2 MacDonald St Auburn 2144. Tel: 02-6499483).

- 1—Exh: R. Pogson. Lect: W. Rosser, *Bible Accuracy: Proven by Archaeology and Prophecy*.
- 3—E.I. class at 28 Truro Pde, Padstow: R. Pogson, *The temple of Ezekiel's Prophecy: Sacrificial and Priestly structures*.
- 8—Exh: B. McKinlay. Lect: G. Hindmarsh, *Creation: Proof that God exists*.
- 11—Daniel 12 study: F. Olsen, *Encouragement for the Saints*.
- 13—Workshop and Training class: Lect: F. Barrett. Exh: S. Madden. Exposition: P. Wolstencroft.
- 15—Exh: G. Steel. Lect: R. W. Sawell, *Christ did not teach sabbath day observance*.
- 17—E.I. Class at 28 Truro Pde, Padstow: D. McClure, *The Temple of Ezekiel's Prophecy: The Temple and its Chambers*.
- 20 to 23—Special studies: S. Snow (Ringwood), see details elsewhere.
- 25—Bible class: B. McClure, *The work of the saints in the kingdom: The Saints Glorious in Immortality*.
- 27—Workshop and training class.
- 29—Exh: B. Shaw. Lect: L. Goodman, *Current Events in Prophecy*.

## Sth Aust

### BRIGHTON

390 Morphett Rd., Warradale (Rec: G. J. Kortman, 86 Birman Cres., Flagstaff Hill 5159. Tel: 08-2703807). Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.

- 1—Exh: J. Martin. Lect: K. Pearson, *How Christ Destroyed the Devil*.
- 3—10.30am Sisters' Class: *The Ways of Providence*.
- 4—Luke 20:9-26 study: R. Noble, *Parable of the wicked husbandman and tribute to*

## A PREVIEW OF THE AGE TO COME Study at Yagoona — 20th to 23rd April Speaker: Bro. S. Snow

Fri. 20th April — 3.30pm "He Ariseth to Shake Terribly the Earth".  
6.00pm Fraternal Tea. 7.15pm "Administrative Organisation at Zion and the Cities of the World."

Sat. 21st April — 7.15pm "Every man under his own vine and fig tree".

Sun. 22nd April — 11.15am Exh: "The Joyous Ascent to Keep the Feast of Tabernacles". 7.00pm Lect: "Will the World Survive 2000 AD?"

Mon. 23rd April — 10.30am "At the House of Prayer for all Nations".  
12.30pm Picnic. Basket lunch or barbecue in grounds followed by sports programme.

Location: Georges Hall Primary School — Pennington Avenue (except for Sunday meetings which will be at Yagoona Ecclesial Hall).

Caesar.

- 5—A.B. Meeting, home R. Shaw.
- 6—Youth group, Cumberland: P. Weller, *The Life of Christ*.
- 7—Ecclesial Outing: Hay ride, Hike, McLaren Flat Area.
- 8—Exh: J. Knowles. Lect: D. Beale, *Why the Holy Spirit Gifts are not Available Today*.
- 11,25—Revelation 9:1-12 study: R. Mansfield, *The 5th Trumpet*.
- 13—Sign class.
- 15—Exhort. Lect: J. Siviour, *The True Anti-Christ identified from the Bible*.
- 16—Luke 20:22-21:4 study: R. Noble, *The Sadducees Confounded*.
- 22—Exh: R. Shaw. Lect: A. Crawford, *Why did God Require Jesus' death by Crucifixion?*
- 29—Exh: A. Johns. Lect: R. Pillion, *The Immorality of the Soul Refuted by the Bible*.

**CUMBERLAND**

521 Goodwood Rd., Col. Light Gdns. (Rec: W. Gurd, 5 Alma St., Panorama 5041. Tel: 08-2765669) Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.

- 1—Exh: W. Gurd. Lect: V. Jurevicius, *Why Does God Permit War and Suffering?*
- 2—8pm Int. Friends Class home C. Beard, Pasadena: J. Berry, *International Delusions of Peace and Safety Collapse in World Upheaval*.
- 4,17—8pm Romans Study: J. Luke.
- 6—Youth Group: P. Weller, *The Life of Christ*.

- 7—Ecclesial and family outing to Brownhill Creek.
- 8—Exh: J. Martin. Lect: J. Luke, *Jesus Christ: The Power of his miracles*.
- 11—8pm Leviticus study: E. Wilson.
- 12,26—11am Sisters' Class. 1.45pm Sisters' tape study.
- 15—Exh: Mur. Lund. Lect: D. Lund, *Jesus Christ: The Certainty of his Resurrection*.
- 22—Exhort. Lect: L. Samwell, *Jesus Christ: The Real Reason Why He Died*.
- 28—8pm Sub. Young Folks, T.T. Gully: B. Luke, *"The kingdom is departed from thee"*.
- 29—Exh: N. Davies. Lect: J. Siviour, *Jesus Christ: The Assurance of his Return and Kingdom*.
- 30—8pm Friends class home C. Beard, Pasadena: J. Berry, *God's Coming Kingdom Brings 1,000 years of peace to planet earth*.

**ENFIELD**

334 Hampstead Rd., Clearview (Rec: D. Horgan, 12 Pope Cres., Hope Valley 5090. Tel: 08-2631811). Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.

- 1—Exh: J. Luke. Lect: C. Jeffress, *The Teaching of the J.W.'s Refuted by the Bible*.
- 4,11—Ruth Class 8pm: J. Mansfield.
- 5—8pm Mutual Improvement Class.

**SONG OF SOLOMON**

**Cumberland Ecclesia Special Effort — 5th to 13th May**

A consideration of the beautiful spiritual lessons that are contained in this expressive Song as the radiant bride awaits the coming of her beloved and keenly anticipates the joy of His companionship and fulfilling the happiness of the marriage. Leader: Bro. Paul Cresswell.

Saturday 5th — 5pm Fraternal Tea. 7.30pm Song 1 — "Love's Devotion" Ch. 1:1-8.

Sunday 6th — 10.30am Exhortation. Songs 2 and 3 "With Christ In His Garden Retreat" Ch. 1:9-2:17. 7pm Special Lecture "Will Russia Rule the World — The Bible's Answer".

Tuesday 8th — 8pm Songs 4 to 6 "The Bridegroom Cometh" Ch. 3.

Wednesday 9th — 11am Sisters' Meeting. 12.30pm Lunch.

Thursday 10th — 8pm Song 7 "Love's Anguish" Ch. 5:2 to 6:10.

Saturday 12th — 3pm Discussion and Question Session — Slides illustrating figures of speech of Song. 5pm Basket Tea — provide own food. 7.30pm Songs 8 and 9 "Love's Joy — The Beauty of the Bride" Ch. 6:11 to 7:9. Song and Praise by Cumberland Ecclesia.

Sunday 13th — 10.30am Exhortation Songs 10 to 12 "The Joy of the Marriage" Ch. 8. 7pm Special Lecture "The Destiny of Israel — Key to Understanding the Bible" Bro. B. Day.

All brethren and sisters from the Adelaide and country areas and interstate will be made most welcome.

## The Ecclesial Calendar for April, 1984

- 6—8pm Youth Group, T.T.G.
- 7—Sunday School outing.
- 8—Exh: R. Gore. Lect: R. Smith, *The Millennium, Christ's 1000 year reign of peace on earth.*
- 10—Sisters' Class.
- 13,27—8pm Eureka Class: P. Cresswell.
- 15—Exh: P. Weller. Lect: J. Knowles, *The Bible Teaches There is One God, not a Trinity.*
- 29—Exh: D. Evans. Lect: S. Kingsbury, *The Lord's Prayer: Prophecy and Promise.*

### GLENLOCK

Via Morgan (Rec: B. G. Hollamby, 4 Andrew St., Waikerie 5330. Tel: 085-412352). Sundays: 9.30am S.S.; 11am Fellowship.

- 1—Exh: R. McLean.
- 3,10,17—Elpis Israel Class, Renmark.
- 4,18—Timothy class.
- 5—A.B. Meeting.
- 6—Y.P. Class.
- 8—Exh: J. Hodges.
- 11,25—Events subsequent to Christ's return, hall study.
- 15—Exh: G. Mee.
- 17—Dorcas Class.
- 22—Bible Camp.
- 29—Exh: D. Evans.

### KINGSTON

Guide Hall, Cooke St. (Rec: R. Eifenbein, 34 Cooke St., Kingston 5275. Tel: 672647). Sundays: 11am Memorial Meeting.

- 1,8,15,22,29—11am Memorial Meeting.
- 3,17—1.30pm Sisters' Class.
- 4,11,18,25—7.30pm Tape study.
- 6—7.30pm M.I. Class: C. Rogers, *Samuel: His birth and mission.*
- 13—7.30pm M.I. Class: M. Bain, *Samuel: Preferred Before the House of Eli.*
- 27—7.30pm M.I. Class: R. Rogers, *Saul: The People's Choice.*

### SALISBURY

Cnr. Tolmer Rd. & Main North Rd., Elizabeth Park (Rec: R. Edgecombe, 1161 Lower North East Rd., Highbury 5089. Tel: 08-2640023). Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.

- 1—Exh: R. Gore. Lect: G. Osborn, *Bible Teaching concerning Hell and Everlasting Torment.*
- 3—8pm G.A.O. Meeting.
- 4,11—8pm Bible Class: C. Parry, *Moses and the Ecclesia in the wilderness.*
- 6—8pm Jnr. First Principles Class.
- 7—Family outing.
- 8—Exh: S. Hornhardt. Lect: C. Parry, *Fulfilled Prophecies Prove the Bible True.*
- 10—7.45pm A. B. Meeting.
- 13,27—8pm Elpis Israel Class.
- 15—Exh: D. Evans. Lect: K. Risley, *Europe and Britain in Bible Prophecy.*
- 18,25—Home study.
- 26—Half yearly business meeting.
- 29—Exh: P. Cresswell. Lect: S. Smith, *The Bible: What it is and how to Interpret it.*

### SPENCER GULF

CWA Hall, Elliott St., Whyalla; Willsden Guide Hall, Elizabeth Tce., Pt. Augusta, and private homes (Rec: K. McDermott, 4 McRitchie Cres., Whyalla Stuart 5608. Tel: (bus.) 086-457744. Pt. Augusta contact: Sis. A. Christophersen, 17 Davenport St. (Tel: 086-422919). Sundays: 11am Fellowship.

- 1—Comb. Meeting Whyalla: D. Russell.
- 3,10,17,24—Pt. Augusta Bible class.
- 4,11,18,25—Whyalla Bible Class.
- 8—Pt. Augusta Exh: Enfield M.I.C. Whyalla Exh: J. Klein.
- 14—Pt. Augusta Lect: A. Crawford.
- 15—Comb. Mtg. Pt. Augusta. Exh: A. Crawford.
- 29—Visits to neighbouring ecclesias.

### TEA TREE GULLY

1184 Grand Junction Rd., Hope Valley (Rec: K. M. Hill, 8 Faehse St., Modbury 5092. Tel: 08-2646529). Sundays: 10.30am Fellowship, 3pm S.S., 7pm Lecture.

- 1—Exh: B. Luke. Lect: C. Parry, *Who is the Antichrist? The Bible's Answer.*
- 4,18—8pm Epistle to Galatians study: B. Pearce.
- 7—Sunday School outing at Para Wirra Nat. Park.
- 8—Exh: A. Wigzell. Lect: P. Weller, *Resurrec-*

## GLENLOCK CAMP CONFIRMED

Since the last issue, the flow of the River Murray at Glenlock has decreased considerably, enabling the proposed Camp to proceed. Forward indications are that the Engineering and Water Supply Department is not expecting any rise in river levels, that will threaten the Camp. All those intending to attend the 1984 Camp are reminded that application forms are available and **MUST** be completed for each individual family or groups of campers. Campers from outside the Adelaide area may fill out their application forms on arrival at Glenlock. Further inquiries should be directed to the 1984 Camp Secretary: Bro. Colin Hollamby, Box 485, Waikerie 5330 (Tel: 085 41 2065).

## The Ecclesial Calendar for April, 1984

tion, Man's Only Hope to Eternal Life on Earth.

- 11—8pm Daniel study: J. Knowles.
- 13,27—8pm Junior Elpis Israel Class.
- 14—Exh: J. Luke. Lect: B. Burney, *The Purpose of Salvation: God's glory not Man's*.
- 29—Exh: Mur. Lund. Lect: R. Edgecombe, *The Bible's Record of Creation is True*.

### WOODVILLE

Aberfeldy Ave. (Rec: G. E. Mansfield, 632 Burbridge Rd., West Beach 5024. Tel: 08-353 4866). Sundays: 11am Fellowship; 3pm S.S.; 7pm Lecture.

- 1—Exh: E. Hubbard. Lect: J. Armonis, *Bible Truth Concerning God, Jesus Christ and the Holy Spirit*.
- 2—7.45pm A.B. Meeting.
- 3,17—10.30am Sisters' Class, *The Psalms Study*.
- 4,11,18—7.45pm Study, *The Proverbs of Wisdom*.
- 7—2.30pm S.S. Outing. Evening: C.C. Wigzell, *The Importance of Obedience*.
- 8—Exh: K. Monterola. Lect: E. Hubbard, *Is there Life after Death? Where and For Whom?*
- 9—8pm Christadelphian Instructor study: *The Mortality of Man*. home M. Goodwin, 37 Jetty St. Grange.
- 13—7.45pm M.I. Class.
- 14—2.45pm Activity and Distribution Day. Evening Chairman: R. deVries.
- 15—Exh: G. Wigzell. Lect: S. J. Mansfield, *Archaeology Proves the Bible True*.
- 16—7.45pm Half-yearly Business Meeting.
- 22—Exh: B. Steele. Lect: W. McAllister, *The Bible's Description of A Mortal Body and a Spiritual Body*.
- 27—8pm E.I. Class, home G. Armonis, 12 Bolingbroke Ave., Fulham Gdns.: W. McAllister, *The Revealed Mystery* (pg. 199).
- 29—Exh: T. Wigzell. Lect: J. Martin, *The Bible Challenges Church Teaching on Heaven, Hell and the Soul*.

## Tasmania

### HOBART

142 Warwick St. (Rec: H. E. Taylor, 30 Hymettus St., Howrah 7018. Tel: 002-476637). Sundays: 9.30am S.S. & Snr. Study; 11am Fellowship; 6pm Lecture.

- 1—Exh: H. Taylor. Lect: B. Philp, *Australia,*

*England and America in Bible Prophecy*.  
2—7pm A.B. Meeting, home J. Scull.

- 4—Nazareth Revisited study, home F. Scheppin.
- 6—7.30pm M.I. Class: D. Ormerod, *The Power of Belief*.
- 8—Exh/Lect: D. Case (L'ton), *Creation and God's Plan Opposed to the Alternative: Evolution*.
- 10,24—10am Sisters' Class: *Sister J. Roberts addresses young sisters*.
- 11—7.45pm Acts 17 study: R. Yeomans, *Thessalonica, Berea and Athens*.
- 13—7.45pm Snr. C.Y.C.: G. Scarr, *The Four Seals* (Rev. 6). Jnr. C.Y.C.: *Feeding of 5,000* (Jhn. 6).
- 14—C.Y.C. Camp: Fortescue Bay.
- 15—Exh: D. Ormerod. Lect: Panel Evening.
- 18—Naz. Rev. Study, home J. Scull.
- 22—Exh: S. Howell. Lect: *Who is the Bible Anti-Christ?*
- 25—Acts 18 study: *Conclusion of Paul's 2nd Journey*.
- 27—Snr. C.Y.C.: J. Scull, *Statement of Faith Ch. 23-25: Setting up of the Kingdom*.
- 29—Exh: W. Scull. Lect: H. Taylor, *Holy Spirit Gifts: What was this power used by the apostles?*

### LAUNCESTON

69 Balfour St. (Rec: M. E. Coombe, 21 Prospect St., Launceston 7250. Tel: 003-442207). Sundays: 9.30am S.S. & Snr. Study; 11am Fellowship; 7pm Lecture.

- 1—Exh: R. Bracey. Lect: D. Case, *The Conquest of Evil*.
- 3,17—10.30am Dorcas group.
- 4—Bible Class: M. Wright, *The Red Heifer*.
- 6,20—Moses study.
- 7—Senior C.Y.C.: S. Smith, "Hear with understanding" (Neh. 7,8,9).
- 8—Exh: C. Bennet. Lect: G. Dangerfield, *Archaeology Confirms the Bible Record*.
- 10—10.30am Sisters' Class.
- 11—Bible class: G. Case, *God's way: God's Unfolding Purpose, Part 1*. B. Johnson, Part 2.
- 13,27—E.I. home study.
- 15—Exh: F. Onley. Lect: R. Herron, *What Christadelphians Believe*.
- 18—Bible Class: D. Case, *A shadow of good things to come* (Heb. 10).
- 22—Exh/Lect: S. Hornhardt, *Why did Christ really die?*
- 25—Bible class: C. Blanch, *Amos*.

## THE TRUTH IN DAILY LIVING

Special weekend study at Launceston — April 20 to 23

Under the above theme, Bro. S. Hornhardt, will outline principles of Christ's discourse on the mount (Matt. 5-7). The effort will include an exhortation and lecture upon the subject: Why did Christ really die?

The Ecclesial Calendar for April, 1984

28—Senior C.Y.C.: P. Niejalke, *The work completed* (Neh. 10,11,12).

29—Exh: P. Kingston. Lect: G. Crewes, *What Your Decision for Christ Means*.

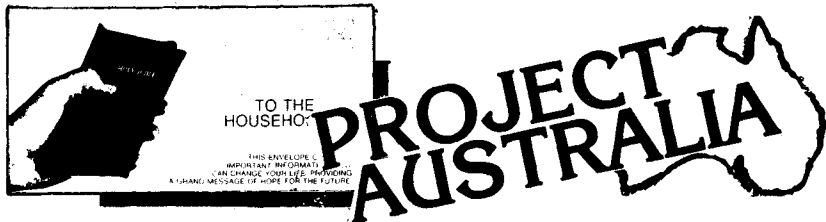
## New Zealand

### PALMERSTON NORTH

Plunket Rooms, King Street (Rec: D. H. Taberner, R.D. 4, Palmerston North. Tel: 81891). Sundays: 11am Fellowship. Lect. 2.30pm 1st Sunday of month. Bible Class, 7.45pm at homes of members.

### LOGOS TOUR OF BIBLE LANDS 1984

The tour left on 27th March and is planned to return on 27th April. Participants include members from Australia, New Zealand, USA, Canada and Great Britain. Letters to participants should be directed to their name c/- Logos Tour of Bible Lands, Messr. Peltours Ltd., P.O.B. 394, Tel Aviv, Israel; Petra Tours, P.O.B. 1803, Amman, Jordan; or Dragon Tours, P.O. Box 96108 Tsim Sha Tsui P.O., Kowloon, Hong Kong. Please remember that it takes about a fortnight for an air-letter to reach Egypt, Israel or Jordan.



To set God's Word before the godless population of Australia is the aim of this project (God willing).

Few today receive gladly the good news of the kingdom but after Yahweh has humbled the pride of all the nations (including Australia) they will say joyfully: "Come ye and let us go up to the mountain of Yahweh . . . He will teach us of his ways and we will walk in his paths" (Isaiah 2).

Since our last report two further contacts have been received from Mannum and one from Port MacQuarie.

God willing, this month *Project Australia* will cover the following areas: Kadina, Alawoona, Kingston on the Murray, Loxton North, Meribah, Moorook, Paruna, Taldra, Veitch Wunkar, Lucindale, Greenways, Lyndoch.

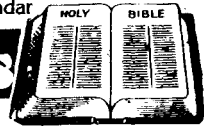
May this work prosper to the glory of our heavenly Father.

During the month of January we received 50 applications for further literature, all of which were processed, and Ecclesias advised.

The Redcliffe Ecclesia (Qld) has distributed 10,000 budgets of literature, including the latest *Herald Of The Coming Age*, covering the towns of Woodford, Diagonal, Wanurrn, Diaboro, Burpengarry, Broies Place, Kotawell, Deception Bay, Narangba. The intention of the Ecclesia is to cover the whole of the Redcliffe Peninsular.

We have been pleased, also, to co-operate with Sydney Ecclesias in this service. All such activities are listed by us so as to gradually cover the whole of Australia.





# Bible School News

## BIBLE SCHOOL — RATHMINES (NSW)

Dates: 12th-20th May (God willing)

Theme: *Be Ye As Men That Wait*

- Studies: 1. "The Life of David", led by Bro. John Ullman (Perth).  
 2. "I Beseech you by the Mercies of God" (based upon Romans 12-16) led by Bro. Brian Luke (SA).  
 3. "The Epistle to the Galatians" led by Bro. M. Bonner (Figtree).

The Supplementary Study: "Lessons from Ecclesiastes" led by Bro. Barry Bowen (Riverwood).

Reservations for the School should be directed to: The Secretary, Box 330 Wyong, NSW.

## BIBLE SCHOOL — MILDURA (Vic.)

Dates: 12th to 20th May (God willing)

- Studies: The Ministry of Isaiah — Bro. H. P. M...  
 The Sign of the Prophet...  
 How Five Kings...  
 ... — Bro. T. Newton (Stirling, W.A.).

Full fees for... accommodation \$25.00 with reduced rates for children.

**WE CANNOT ACCEPT ANY MORE RESERVATIONS FOR THIS SCHOOL.**

Reservations direct to Australian Christadelphian Bible School, 9 West Beach Rd., West Beach, South Australia 5024.

## Distribution Leaflets Available

The following leaflets are currently available for letter-box distribution. Cost is \$5 per 100 or \$30 per 1000 plus postage.

**WHO ARE THE CHRISTADELPHIANS?** — Introducing our community to the world.

**THE WORLD'S BEST SELLER** — Introducing the Bible, and offering the free booklet: *Key to Understanding the Bible*.

**PEACE ON EARTH** — Setting forth the coming Millennial reign of Christ — offering the free booklet: *The Coming New World Order*.

**THE SOVIET THREAT WILL BE MET BY CHRIST** — Offering the free booklet: *Russia's Bid For World Domination*.

**HANDEL'S MESSIAH** — Offering the free booklet *The Gospel in Song*.

**THE BIBLE ANSWER FOR A WORLD IN CHAOS** — Offering the free booklet: *Solution to Sorrow and Suffering*.

The above leaflets are produced on good quality paper, and most of them are printed in four colours. We have paid copyright on some of the illustrations etc. used. Our object is to provide striking advertisements for the Truth as a last-hour witness to a world without hope.

Purchase a few of these leaflets and distribute them in your district. We will attend to any applications for free literature received. Send now to: Logos Publications, 9 West Beach Rd., West Beach, South Australia 5024.

## The Christadelphian Expositor — Volume 10

The tenth volume of this verse by verse exposition of the Scriptures in depth has commenced, and the first number has been forwarded to subscribers. If you did not receive your copy, please advise us immediately. The *Expositor* is now treating with *The Book of Deuteronomy*, explaining the difficult parts of this book, and analysing it in a manner that makes for easier understanding. Readers, both young and old, have expressed their appreciation of this form of study.

You can commence your study of Deuteronomy now, with *The Christadelphian Expositor*, for back numbers commencing from the beginning of the book are available.

Subscription rate is \$7 per volume (published quarterly), and we invite new readers to commence with the current number. Fill in and return this coupon.

Logos Publications,  
9 West Beach Road,  
West Beach,  
South Australia 5024

I have enclosed my cheque for \$ ..... . Would you please arrange for *The Christadelphian Expositor* to be forwarded to:

Name .....

Address .....

..... Postcode.....

## Books Available In Australia

Send to Logos Publications, 9 West Beach Rd., West Beach, South Australia 5024, or apply to any Logos agent.

Apocalypse & History — an excellent outline of the Book of Revelation in the light of History ..... \$5.45

The Bible Today and You — Helpful for interested friends ..... \$2.50

The Blood of Christ — A clear and simple explanation of the Atonement in conformity with our Statement of Faith ..... 65¢

Christendom Astray From the Bible — Has brought many into the Truth, and excellent for young people to consolidate their knowledge of our basic doctrines ..... \$5.20

Colossians — An Exposition ..... \$5.20

Elpis Israel — A classic that should be constantly reviewed ..... \$8.50

Dr. Thomas: His Life and Works — Provides an interesting background to the revival of the Truth in modern days ..... \$8.00

Ecclesiastes and Other Studies — The Search for the greatest good ..... \$3.45

## FORTHCOMING EVENTS

*Plan your holidays to support these efforts (God willing).*

### MAY

- \* 5-13: CUMBERLAND. Special Effort on "Song of Solomon," Bro. P. Cresswell.
- \* 14-20: at STIRLING: Study on "The Cherubim". Leader: Bro. J. Siviour.

### JUNE

- \* 9-11: at KINGSTON. Effort by Bro. H. P. Mansfield, "Ecclesiastes, the Search for the Greatest Good".
- \* 9-11: at BURWOOD. Annual special effort. Bro. J. Martin to speak upon "Galatians". Visitors welcome, and inquiries to Recorder for accommodation.

### AUGUST

- \* 11-22: WOODVILLE. Annual fraternal study effort, to be lead by Bro. J. McConville: "Peter's Last Warning to the Brotherhood".

### SEPTEMBER

- \* 15-23: ROCKHAMPTON. 4th Central Qld. Bible School. Bro. J. Cowie, J. Ullman. Information: Bro. G. Hill (Rockhampton Calendar).

### OCTOBER

- \* 5-7: at HOBART. Annual fraternal gathering and special effort.

### JANUARY, 1985

- \* 12-20: at HOBART. 20th Tasmanian Campaign. Speakers: Bro. P. Islip (Mt. Waverley), Bro. M. Bonner (Figtree).

# ECCLÉSIAL CALENDAR EMPLOYMENT COLUMNS

In these times of increasing economic difficulty, assistance given to our members, where possible, is recommended. These advertisements are accepted by Logos without cost. It is expected that those who are employers likewise give preference to Christadelphians when engaging labour. In that regard, we are prepared to assist by advising of any need of employ. Perhaps any desiring employment could advise us accordingly.

### AIR-CONDITIONING SERVICES

Bro. Keith McGeorge and Fred Derecki offer members in Adelaide and surrounding districts expert attention in ducting Evaporative Air-Conditioning for business premises and private homes. Free quotes available — phone 08-263 7815.

### AUTOMOTIVE REPAIRS & SERVICING

Tune-ups, cylinder head reconditioning, engine recond./replacement, valve grind, brake o/haul, gear box o/haul, clutch replacement. Contact: Bro. John Riddle, 6 Naomi Tce., Pasadena (08) 277 2492.

### BARBEQUE CHARCOAL

This is available from Bro. David Scott, Second Street, Morgan, Tel: 085-402169 \$6.50 per 25kg bag. Supplies also available in the Adelaide area from Sis. H. Burney, 249 Lyons Rd., Demacourt. Telephone 337 9014.

### BATTERIES

Bro. A. Tomlin, 557 Merrylands Rd., Merrylands West 2160 has a supply of Ni-Cd Batteries — a high quality, re-chargeable, nickel-cadmium battery suitable for use in cassette recorders, camera flashguns, torches, toys, radio control gear, etc. They are of guaranteed outstanding quality, as normally used by professionals. A price list will be sent on application with stamped addressed envelope (or telephone 02-636 1592).

### BOOK SALES

ENCYCLOPAEDIA BRITANNICA — Bro. Tom van Zetten has joined the staff of Encyclopaedia Britannica in S.A. Those interested in information should contact him on (08) 46 3636, or 381 2697 (a.h.).

### **CHIROPRACTOR**

Bro. Harry Hall, Pt. Adelaide Chiropractic Clinic, 117 Commercial Rd., Pt. Adelaide (47 6194)

### **ELECTRICAL SAFETY**

Bro. Mike Steele is currently specialising in the installation of Seimans Earth Leakage Circuit Breakers, safety switches fitted to the home to prevent electrocution and electrical fires. For more details phone: (08) 262 4095.

### **ENGLISH TUITION**

Bro. Matthew Wood, P.O. Box 312, Forbes, NSW 2871 advises that he is prepared to undertake tuition in English (grammar, etc.) by correspondence if necessary for the benefit of brethren and sisters who have difficulty with the language. Fee is negotiable. He has previously tutored English, has good passes in the subject, and is certain of giving a thorough service to any desiring it. He can be contacted at the above address, or tel: (068) 52 2888 (after 4pm).

### **HONEY SUPPLIES**

#### **Perth Area**

Deborah Apiaries produce regular supplies of HONEY (range of floral types), BEESWAX and POLLEN. Please contact Bro. Allan Harrison, 15 Glenwood Way, Balcatta, W.A. (Tel: 09-344 1880).

#### **Sydney Area**

Bro. Chris & Sis. Ruth Russell (operating as Engedi Apiaries) have ample supplies of a wide variety of selected honeys in 27kg tins or smaller quantities down to 1kg buckets at wholesale prices. Types available include Ironbark, Blue Gum, Spotted Gum, Grey Gum, Bloodwood, Mahogany, Leatherwood, Clover, and Western. Phone (02) 533 3796.

### **LAWN MOWING**

For the regular cutting and edging of your lawns contact Bro. Jim John, 52 Bridgewater Cres., Karrinyup, WA 6018 — Tel: 446 4962. All areas in Perth covered.

### **LEATHER-WORK**

Hand-craft leathersgoods, including personalised Bible covers, plain or embossed; hymn book covers; handbags, purses, wallets, key wallets, belts, bookmarks, Scriptural plaques etc. — made by Bro. P. Wigzell. Shoe repairs, Bible cover zips replaced by Bro. B. Wigzell — both of 4 Stirling Ave., Sellicks Beach, SA 5174 Tel: (085) 563368. In Victoria: contact Bro. K. Charles (Mt. Waverley); in Sydney contact Bro. W. McKinlay.

### **PAINTING AND DECORATING (Adelaide)**

Bro. K. Hornhardt provides first class work in the home and commercial painting area, and can be contacted: 57 Main St. Beverley, SA 5009 (268 3073).

### **PLUMBING**

Bro. J. Spruyt, 21 Fletcher Rd., Henley Beach — Telephone 353 4425.

### **PRINTING**

*The Christadelphian Press* is available for printing requirements, both general and ecclesial. It offers assistance in design, layout and production at the most reasonable rates. Only Christadelphians are employed, which means that your requirements are treated with understanding and enjoyment, and your support assists the work in which we are engaged. Write to us at 9 West Beach Road, West Beach 5024. (08) 356 2278, 353 4866.

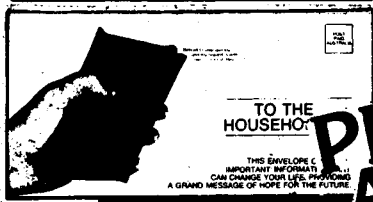
### **WELDING AND RELATED WORK**

#### **Western Australia**

Repairs and Maintenance — Motor Vehicles, Farm machinery. All types of metal welding large or small; Steel farm sheds, garages, any form of steel fabrication: trailers, floats, gates. — K. H. & L. J. Digney, Lot 1, Seventh Ave., Armadale, W.A. — Tel: 399 6785.

#### **New South Wales**

1st class Welder, stick and M.I.G. Bro. R. Hickey, 53 Flinders Ave., South Camden, NSW 2570. Desires employment.



# PROJECT AUSTRALIA

To set the Truth before the people of Australia is the object of "Project Australia". World events are quickly drawing to, the time when all shall remember and turn unto Yahweh. The Psalmist says "and all the kindred of the nations shall worship before thee. For the kingdom is Yahweh's and He is the governor among the nations".

During the past month over 2000 budgets of literature have been forwarded to areas in South Australia. Well over half the state of South Australia has been covered as well as many thousands having been sent to other states. This month God willing we will cover the following areas: Mallala, Meadows, Meningie, Maitland. Brethren and Sisters living in these areas, or with friends in these areas might like to contact us and we can advise when applications are received. The budgets are at present containing the recently published herald, *Christ the King*. This is included with a letter and other leaflets.

# Ecclesial Reports

Details must be forwarded by 5th of 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, just prior to the return of the Saviour, a few are responding to the appeal of the Gospel, to avail themselves of the Divine mercy before its judgments fall upon a world of darkness. We welcome the following brethren and sisters to the family of God.

Cumberland: *Miss Andrea Gaye Palmer*, daughter of Bro. & Sis. Graeme Palmer of Adelaide (18.3.84). *Miss Susan Helen Fecus*, interested friend (1.4.84).

Woodville: *Mr. John Bayukhin* interested friend and *Mr. George Mitsos*, son of Bro. & Sis. Michael Mitsos (4.4.84).

Brighton: *Mr. Ron B. Marles*, interested friend (5.4.84).

Lismore: *Mr. David Shaw*, S.S. scholar (14.3.84).

## ECCLÉSIAL TRANSFERS

The following members have transferred to the ecclesia shown:

To Gosnells: *Bro. Ken Wilson*, from Perth.

To Adelaide: *Bro. Brian Philp*, from T.T. Gully.

To Riverwood: *Bro. & Sis. David Day*, from Hobart.

To Sofala: *Bro. & Sis. Bob Pike*, from Hobart.

To Wilston: *Bro. & Sis. David Clarke*, from Old Paths meeting.

## UNITED IN MARRIAGE

We extend our best wishes as they enter upon a life united in the bonds of the Truth. Their marriage has a good foundation and a wonderful future in such a situation, for the Truth reveals the real benefits of the married state, and provides the means to overcome all the problems that may face two people. Indeed the Truth, reveals the grander marriage in which all the faithful will participate: in the glory and unity of the Age to come.

*Bro. Stephen Barrett* and *Sis. Robyn McKinlay* (Yagoona) on 17th March.

*Bro. Geoff Stempel* and *Sis. Rhonda Ikin* (Cumberland) at Canterbury on 12th May.

*Bro. Kevin Casey* and *Sis. Lorinda Gilmore* (Riverwood) on 7th April.

## FAMILY NEWS

The blessing of the Father rests upon households in the Truth in the granting of young lives. The following parents now rejoice in this wonderful experience, and commence a process of training and teaching, so that these young minds might eventually reflect the Divine Will and bring glory to God as well as pleasure to the parents.

To Bro. Daniel & Sis. Rosalie Pogson (Boolaroo), a daughter, *Sara-Rose* on 14th December, 1983.

To Bro. Mark & Sis. Narelle Giachan (Boolaroo), a daughter on 28th March.

To Bro. Graeme & Sis. Yvonne Wilson (Gosnells), a daughter, *Lee-anne Ruth* on 4th March.

To Bro. Neil & Sis. Veronica Stagg (Gosnells), a daughter, *Janelle Esther* on 27th March.

To Bro. & Sis. H. Saxon (Boronia), a daughter, *Abigail Elizabeth*.

To Bro. & Sis. Michael O'Callaghan (Brighton), a daughter, *Vanessa Joy* on 20th March.

To Bro. & Sis. Gordon Crewes (Launceston), a son *Adam Peter* on 1st April.

## AWAITING THE RESURRECTION

Pennant Hills Ecclesia advise of the passing of *Sis. Ivy Heaney* of Wellington, N.S.W. who came to the Truth in the eventide of life, being baptised at Orange last May. Although living in Semi-isolation she radiated a robust "fervour and faith" amongst those few who were fortunate enough to know and meet with her. She died on 10th March.

## FELLOWSHIP

Boolaroo Ecclesia advises that following a satisfactory reconciliation by *Sis. L. Genge* she has now been accepted into fellowship by the Newcastle Ecclesia.

The Enfield Ecclesia is very pleased to advise that *Bro. Neil Arnold* has responded to the severe action of withdrawal of fellowship. The action taken had a desired effect and provided the opportunity for a repentant assessment of the situation with a determination to walk in a Christ like manner.

See page 15 for Perth & Stirling Ecclesial Reports which were received too late for this classification.

# Ecclesial Activities

During May, (God willing)

NOTE: To conserve space, "bro" and "sis" are largely omitted in these columns. Full details of meetings help to make each listing valuable. Study meetings for which individual titles are not advised may be grouped together. Please post news and information to this Office by 5th of each month.

## Victoria

### BORONIA

Progress Hall, Boronia Rd., (Rec: A. Wallace, All correspondence to P.O. Box 206, Boronia 3155. Tel: 03-7547293). Sundays: S.S. & Snr. Study: 9.30am; Fellowship 11.15am; Lecture 7pm.

- 2—Elpis Israel pp. 219-223 study: D. Goodman, *Elements of the kingdom*.
- 6—Exh: W. Hayes. Lect: H. Saxon, *Jerusalem, Christ's Future Throne on Earth*.
- 9—Acts 5:17-42 study: G. Beekman, *First persecution*.
- 12—Fraternal: A. Hill (Aberfoyle Pk), *Simon Peter: The Conversion of a Disciple*. 3.30pm 1st study: "And he brought him to Jesus" (John 1).
- 13—Exh: A. Hill, "Fear not, from henceforth thou shalt catch men". Lect: D. Wallace.
- 15—2nd study: "The words that I speak unto you, they are spirit and they are truth" (John 6).
- 16,18—Family outing.
- 17—1st Public Address.
- 19—Afternoon study: "Thou art the Christ, the son of the living God" (Matt. 17).
- 20—Exh: A. Hill, "Lord not my feet only, but also my hands and my head" (John 13). 3pm 2nd Public Address. 7pm Final study: "And the lord turned, and looked on Peter" (John 13).
- 23—E.I. pp. 223-227 study: D. Goodman, *The Hope of Israel*.
- 27—Exh: C. Gee. Lect: M. Islip, *God's Unfolding purpose as seen in this troubled world*.
- 30—Acts 6:1-7 study: N. Wilson, *First organisation*.

### BURWOOD

Loyal Orange Hall, 335 Station St. (Nr. Riversdale Rd.) Boxhill Sth. (Rec: S. Finnin, 19 Morcom Ave., Ringwood East 3135. Tel: 03-8703796). Sundays: 9.30am S.S. and Snr. Study; 11am Mem. Mtg. 7pm Lect.

- 2,16,30—Hebrews class: P. Pickering.
- 6—Exh: A. Taylor. Lect: S. J. Mansfield, *War with Russia is inevitable*.
- 9—Judges study: G. Kurth, *Ibzan, Elon & Abdon*. G. Buckley, *Samson* (Part 1).
- 13—Exh: J. Finnin. Lect: P. Pickering, *Holy Spirit Gifts Not Available Today*.

- 20—Exh: S. J. Mansfield. Lect: D. Brewer, *Don't blame the devil, you are the sinner*.
- 23—Judges study: A. Lawson, *Samson* (Part 2).
- 26—M.I. Class: *Impromptu addresses*, home T. Simons.
- 27—Exh: A. Brewer. Lect: W. Dodson, *Archaeology Verifies the Bible's Accuracy*.

### MILDURA

Christadelphian Hall, Deakin Ave, Koorlong. (Rec: J. Kershaw, "Hebron", 4 Mimosa Ave., Mildura 3500, Phone: 050-235256). Lect: Sat. 7.30pm; Sundays: 9am S.S.; 11am Mem. Mtg. Mid week class held Wednesday evening.

\* For location of mtgs, please tel: 235256; 233611, or 252387.

- 2—8pm Bible Class: *Statement of Faith Clauses 10 & 11. Jesus Christ: Bearer of our Nature, Proclaimer of the Gospel*.
- 5—8pm Study.
- 6—11am Mem. Mtg.
- 9—8pm Bible class: *Last Days of Judah's Commonwealth* J. Kershaw.
- 23—8pm Bible Class, *Last Days of Judah's Commonwealth* B. van Bergen.
- 26—8pm Study: A. Crawford.
- 27—11am Exh: A. Crawford.
- 30—8pm Bible Class: *Statement of Faith Clauses 12-14. Jesus Christ: A Sacrifice for Sin, Our Great High Priest*. G. Watson.

### MOE

Special School, Staff St., Moe (Rec: G. S. Howe, 6 Warringa Crt., Warragul 3820. Tel: 056-232596). Sundays: 1.30pm Fellowship 1st & 3rd in month.

- 4—8pm Swimming Pool Hall, School Ave., Yallourn North: Film, *The Miracle of Modern Israel*.
- 5—Morning, preaching trailer. Afternoon, contact visits. Evening, Fraternal tea at Baringa Special School, Staff St.
- 6—1.15pm Exh: S. Finnin. 3.30pm Film: *The Miracle of Modern Israel*.
- 7—8pm Newborough Public Hall, Balfour St., Newborough: Lect, *Jerusalem, Centre of Future World Rule*.
- 11—8pm Baringa Special School, Staff St.: Lect: D. Smith, *Does it Matter What Christians Believe?*
- 18—7.30pm Song of Solomon Study: P. McKinlay at his home, 55 Charles St, Warragul.

## The Ecclesial Calendar for May, 1984

- 20—Exh: R. Knox.  
25—7.30pm Bible Class at Warragul.

### MT. WAVERLEY

345 Waverley Rd. (Rec: K. B. Fotheringham, 62 Muir St. Mt. Waverley 3149. Tel: 03-2324032) Sundays: 9.30am S.S. & Snr. study; 11am Mem. Mtg.; 7pm Lecture.

- 2—8pm Job 3 study: K. Fotheringham, *The Parable*.  
4 to 7—Special Preaching Effort at Moe.  
6—Exh: W. Taylor. Lect: I. White, *Jerusalem, its tragic past, triumphant future*.  
9—8pm study sects of the Jews: L. Saxon.  
12—7.30pm Youth Group, *Message of Jeremiah*: S. Morgan.  
13—Exh: P. Perry. Lect: L. Saxon, *Armageddon: Prelude to Peace*.  
15—8pm M.I. Class: Lectures D. Williams, A. Plail.  
16—8pm Study: P. Barker, *How to answer Atheists and Agnostics*.  
20—Exh: K. Pearson. Lect: K. Ward, *Are you ready for the return of Christ?*  
23—8pm Zephaniah study: G. Hill.  
27—Exh: J. Hull. Lect: R. Magennis, *The Scriptures Refute the Catholic Creeds*.  
30—8pm Study: I. White, *Women of the Bible: Sarah*.

### WARRAGUL

(Rec: P. McKinlay, 55 Charles St., Warragul 3820. Tel: 056-236211). Sundays: 11am Fellowship (1st and 3rd at Moe).

- 1—10.30am 55 Charles St. Tape: *The day of Atonement*. 7.30pm First Principles Class at 6 Warringa Court.  
8—7.30pm 6 Warringa Court: *The Prophecy of Habakkuk, There is joy in the God of our Salvation*.  
13—11am Exh: D. McCallum, 55 Charles St. 2.30pm Lecture at McMillan Rural Studies Centre, South Rd., *The Kingdom of God*.  
15—10.30am 55 Charles St. Tape: *"There I will meet with you"*. 7.30pm First Principles Class 6 Warringa Court.  
22—7.30pm 11 Edinburgh St. Tape: *Christ in the Psalms: Son of God, Son of man*.  
27—Exh: S. Harrington, 10 1sta St.

# West Aust

### GOSNELLS

Canning Agricultural Hall, Albany Hwy. Cannington. (Rec: R. Hunter, 2 Biddenden St., Thomlie 6108. Tel: 09 459 3166).

- 2—Genesis Class: S. Higgs, home A. Lund.  
5—G.E.S. pamphletting.  
6—Exh: A. Haustorfer. Lect: S. Higgs, *The Bible: A 20th Century Necessity*.  
11,25—Elpis Israel home study classes.  
13—Exh: Jthn. Carder. Lect: B. Hayles, *Christ said, "Salvation is of the Jews": Why?*  
20—Exh: P. Schifferli. Lect: T. Stagg, *The Earth Will Never Be Destroyed: But Will you Survive God's Coming Judgment?*  
26—Sunday School outing at Quarry Park, Gosnells.  
27—Exh: G. Wilson. Lect: R. Hunter, *Christ did not Exist Before He Was Born*.  
30—Genesis Class: R. Hunter, home J. Spina.

### PERTH

62 Canning Hwy., Victoria Pk. (Rec: J. Ullman, 38 Doney St., Alfred Cove 6154. Tel: 09-3304199).

- 2,30—Life of Christ Class: A. Hayles.  
4—Young Folks Class.  
5—Family & Youth Activity, *Significance and Lessons from Clean and Unclean Animals*.  
6—Exh: R. Martin. Lect: R. Davis, *The Earth Not To Be Destroyed, But To Become A Place for God's Glory*.  
13—Exh: W. Deadman. Lect: A. Haustorfer, *Why should a Saviour die?*  
15—11am Sisters' Class.  
19—GES Pamphlet distribution.  
20—Exh: D. Hum. Lect: G. Jose, *Jerusalem: The Future Capital of the World*.  
23—Amos Study Class: J. Ullman.  
25—Elpis Israel Classes in various homes.  
25—Family & Youth Activity: Picnic at Langford Park, Jarrahdale.  
27—Exh: J. Ullman. Lect: A. Hayles, *Iran's Future: To Be Ruled by Russia*.

## PAUL'S LETTER TO THE GALATIANS

Burwood Special Effort — June 9th to 11th

Study Leader: Bro. J. Martin (Enfield)

Saturday 9th — 3.30pm Study 1 "In Defence of the Gospel". 7pm Study 2 "The Unity of the Gospel".

Sunday 10th — 11am Mem. mtg.: "The Adoption of Sons". 3pm Public Lecture. 7pm Study 4 "Faith Which Worketh by Love".

Monday 11th — 10am Study 5 "Circumcision of the Spirit".

A general invitation is extended to all to attend this inspiring series of studies. Accommodation can be arranged by phoning: Bro. Stewart Finnin (03)-870 3796.



## STIRLING

Cnr. Hector & Edwards Sts., Osborne Pk.  
(Rec: P. Duperouzel, 62 Sandgate St. Sth.  
Perth 6157. Tel: 09-3673408).

- 2,9,23,30—1 Timothy study.  
4—Jnr. Elpis Israel Class.  
6—Exh: G. Wiggell. Lect: P. Duperouzel, *The Holy Spirit and Its Gifts Not Available Today.*  
11,25—Elpis Israel Classes.  
13—Exh: G. King. Lect: A. Newton, *Global Annihilation? Never! Christ Will Prevent That.*  
14-20—Special Effort.  
20—Exh/Lect: J. Siviour, *Beyond Armageddon — God's Kingdom on Earth.*  
27—Exh: A. Harrison. Lect: G. Quartermaine, *Why is it Important to Understand God's Name.*

## NewSthWls

### BALLINA

Masonic Hall, cnr Cherry & Swifts Sts. (Rec:  
E. Ritchie, P.O.Box 800, Lismore 2480. Tel:  
066-884302). S.S. 9.30am; Memorial Mtg.  
11am; Lect. 7.30pm 1st Sunday, Ballina.

- 1,8,15,22,29—11am Sisters' class, Uralba Rd.  
2—7.30pm Theme from Hymn Book Study: E. Ritchie, *Hymn 13*, 3 Bank St.  
6—Exh: C. York. Lect: M. Shaw, *God's Unfolding Plan in Today's Troubled World.*  
9—7.30pm Daily reading study: L. Cole, *Song of Solomon*, 102 Crane St.  
12—7.30pm A. B. & G.E.S. Meeting, 3 Bank St.  
13—Exh: D. Rucker. Lect: Lismore.  
16—7.30pm Theme from Hymn Book study: E. Ritchie *Hymn 60*, 102 Crane St.  
20—Exh: J. Pogson. 7.30pm Comb. Study at Lismore.  
23—7.30pm Joshua study: J. Pogson, 102 Crane St.  
27—Exh: P. Moss. 7.30pm Lect: Upper Coopers Ck.  
30—7.30pm Theme from Hymn Book study: E. Ritchie *Hymn 104*, 3 Bank St.

### BOOLAROO

14 Fifth St, Boolaroo (Rec: G. Russell, Lot 2,  
Cooranbong Rd, Wakefield 2301. Tel: 049-  
531333).

- 1,8,15,22,29—1st Principles class.  
2,23—Exodus study: G. Alchin.

The Ecclesial Calendar for May, 1984

- 4—Y.P. Class: D. Pogson, *1 Corinthians 15*  
5—Workshop Class: David Pogson.  
6—Exh: A. Russell. Lect: *The dramatic changes when Christ rules from Jerusalem.*  
7—A.B. meeting.  
9—1 Tim. 5:17-25 study: G. Darke, *The elders that guide well.*  
11,25—Eureka Class.  
13—Exh: M. Witton. Lect: P. Eastham, *Why the 144,000 of the Book of Revelation are not Jehovah's Witnesses.*  
20—Exh: G. Alchin, Lect: J. Ullman, *The Bible's Answer for a World in Chaos.*  
27—Exh/Lect: K. Cook, *The Divine purpose in creating Life on Earth.*  
30—1 Tim. 6:1-21 study: G. Darke, *Exhortation to Godliness.*

### CABRAMATTA

101 Lime St., (Rec: W. E. Sawell, 3 Hemingway Cres., Fairfield 2165 Tel: 02-729765).  
Sundays: 9.30 S.S.; 11.15 Mem. mtg; 7pm Public Lect.

- 1—10.45am Dorcas Class.  
2,16,30—8pm Bible Class: G. Steel, *Paul the Apostle.*  
5—7.30pm C.Y.C. Games night.  
6—Exh: F. Olsen. Lect: G. Mason, *The Bible: A Book for Today.*  
7—8pm A.B. Meeting.  
9—8pm E. I. Class: R. Sawell, *Abraham: The Heir of the World.*  
13—Exh: C. Fairweather. Lect: W. Sawell, *Is There Life After Death?*  
20—Exh: L. Whitehead. Lect: J. Porter, *One true Gospel Explained.*  
23—8pm E.I. Class: C. Fairweather, *The Son of the Bond Woman and the Free.*  
25—8pm Workshop Class home D. Baird, No. 6 Lodge Place, Wetherill Pk. Study: Rod Sawell, *8 Signs of John*. Workshop: D. Baird, *Bible Versions No. 2.*  
27—Exh: G. Gilham. Lect: J. Mansfield, *Jesus Christ: Son of God, Son of Man*, 3pm Gospel witness, Sydney domain.

### CAMPBIE

Cnr Beamish & Fletcher Sts., (Rec: J. Mansfield, R.M.B. 850 Mandalong Rd., Dooralong 2259 Tel: 043-551207).

- 2—Parables class: G. Henstock, *The 2 Sons, Wicked husbandmen, The rejected stone.*

## THE CHERUBIM IN HISTORY, TYPE & PROPHECY

The above theme has been selected for the Stirling Annual Special Effort. Leader will be Bro. John Siviour. The effort will be conducted from 14th to 20th May.

## The Ecclesial Calendar for May, 1984

- 6—Exh: J. Gilmore. Lect: B. Stretton, *The Bible: Its Message of Hope for a Hopeless World*.  
9—10.30am Sisters' class. Parables class: C. Jamieson, *The Marriage Feast, Gnat & Camel, Cup & Platter*.  
13—Exh: G. Henstock. Lect: *No after-life after death*.  
23—10.30am Sisters' class. Parables class: K. Stone, *Whited Sepulchres, Hen & Chickens, Lightening*.  
26—Young Peoples class.  
27—Exh: R. McClure. Lect: G. Gilmore, *1,000 years without Politicians*.  
30—Parables Class: R. Mansfield, *Vultures, Goodman of house, Faithful, Evil servants*.

### CANBERRA

CWA Hall, cnr Moore St & Barry Dr (Rec: G. Jamieson, 8 Octans Close, Giralang 2617. Tel: 062-41 6367. Postal Address: P.O. Box 433, Canberra City 2601). Sundays: 11am Mem. Mtg.

- 2—Statement of Faith Class: L. Harden.  
5—8pm Lect: K. Adcock, *Church Unity—A Federation of False Faiths*.  
6—Exh: R. Fong.  
9—Law of Moses Class: I. Cole.  
10—11am Dorcas Sisters' Class.  
13—Exh: S. Jones.  
16—Class: Tape/Discussion.  
20—Exh: R. Downs.  
23—Statement of Faith Class: K. Adcock.  
27—Exh: M. Clarke.  
30—Law of Moses Class: M. Clarke.

### FIGTREE

Figtree Community Hall, Princes Hwy. (Rec: M. Bonner, 215 Kanahooka Rd., Dapto 2530. Tel: 042-613035) Sundays: 9am S.S.; 11am Fellowship; 7pm Lect.

- 2—Romans study: J. Gilmore, home F. Joseph.  
5—Apocalypse class, home M. Bonner.  
6—Exh: F. Joseph. Lect: J. Russell, *What is saved: The body or the soul?*  
13—Exh: M. Bonner.  
20—Exh: K. Joseph.  
22 to 27—Special study effort: D. Shaw (Glenlock), *Psalms 68*.  
27—Exh/Lect: D. Shaw, *Catholicism Will Be Destroyed by Christ*.  
30—Romans study: J. Gilmore, home K. Joseph.

### GOSFORD

Erina Public Hall, The Entrance Rd, Erina. (Rec: P. Finn, Lot 1, Wyee St Wyee 2259. Tel: 043-571425). S.S. 9.30am; Mem. Mtg. 11.15am.

- 4—8pm Home N. McNeish, Revelation class: M. Werleman.  
6—Exh: R. Whitehead.  
9,23—Sisters' Class.

- 11—8pm M.I. Class: E. Hall, *Commandment of Christ No. 11*. T. Brown, No. 12.  
13—Exh: M. Werleman.  
20—Exh: J. Tappouras.  
25—8pm Erina Hall, Malachi Class: G. Hindmarsh.  
27—Exh/Lect: J. Gilmore, *The Pre-existence of Christ, not Bible teaching*.

### GRANVILLE

26 The Avenue (Rec: H. Hadley, 204 Excelsior St Guildford 2161. Tel: 02-6327697).

- 1—Exh: G. Steel. Lect: G. Denford, *It Does Matter What We Believe*.  
4—James 4 study: D. Booth.  
8—Exh: K. Cook. Lect: C. Russell, *Do You Follow a Fantasy? Cult Worship*.  
11,25—Job study: B. Bowen.  
13—E.I. Class, home R. Harden.  
15—Exh: R. Carr. Lect: P. Sawell, *World Problems Solved by Christ*.  
18—Quarterly Business Meeting.  
22—Exh: L. Goodman. Lect: B. Butters, *Do you follow a fantasy? Evolution*.  
29—Exh: J. Ceiley. Lect: J. Mansfield, *Sabbath Observance: Not for Christians*.

### LISMORE

Assembly Hall, Cnr Crown & Phyllis Sts. Sth, Lismore (Rec: A. Russell, Back Ck. Rd., Bentley 2480. Tel: 066-635256). Sundays: 9.15 S.S.; 11am Fellowship; 7.30pm Lect (2nd Sund. each month).

- 4,18—7.30pm Apocalypse Study: C. Hermann.  
6—Exh: P. Halpin. 7.30pm Ballina Public Lecture.  
8,22,29—7.30pm Youth Group Study *Zephaniah*. J. Hartley.  
9—7pm A.B. Mtg.  
11,25—7.30pm E.I. Class.  
12—10am Park Preaching Sprinks Park.  
13—Exh: A. Roulstone. Lect: P. Halpin, *A Potent Partnership with a Single Aim—The Vatican & Kremlin will Unite*.  
20—Exh: Visitor. 7.30pm Combined Ecclesial Study.  
27—Exh: C. York. Lect. at Upper Coopers Ck.

### PENNANT HILLS

Lower Hall, Community Centre, Yarrara Rd (Rec: R. Carr, 100 Essex St Epping 2121. Tel: 02-8698452). Sundays: 11.15am Fellowship, 7pm Lect.

- 2,23—Bible Class: R. Etherington, *Ephesians*.  
6—Exh: E. Mansfield. Lect: J. Green, *The Flood: A Warning to this Generation*.  
9—Bible Class: N. Creighton, *King Saul*.  
20—Lect: N. Creighton, *Man's Only Hope of Salvation*.  
27—Exh: W. Wolstencroft. Lect: M. Wolstencroft, *One earthquake that will change the world*.  
30—Bible Class: A. Russell, *Prophet Micah*.

## PUNCHBOWL

100 Highclere Ave (Rec: M. Gilmore, 118 Marine Dr Otley 2223. Tel: 02-576986).

- 1,15,22,29—Bible Class.
- 2,16,30—10.30am Sisters' Class.
- 4,18—Comb. Y.P. Class, home B. McClure.
- 5—Y.P. Bible Class.
- 6—Exh: B. Byrnes. Lect: J. Lawson, *Who are the saints and what is their destiny?*
- 7—7.30pm A.B. Meeting.
- 11,25—Apocalypse Class.
- 13—Exh: N. Olsen. Lect: R. Ethrington, *What is the Purpose of Human Existence?*
- 20—Exh: P. Stone. Lect: P. Sawell, *The days of Noah: God's warning to this generation.*
- 25—Apocalypse Class.
- 27—Exh: G. Denford. Lect: G. Mason, *Jerusalem: Its Tragic Past and Triumphant Future.*

## RIVERWOOD

265 Bonds Rd (Rec: D. Gilmore, 3 Jordan Ave Beverly Hills 2209. Tel: 02-5331571).

- 2—Bible Class: D. Ledger, *1st Epistle of John.*
- 6—Exh: G. Steel. Lect: D. Ledger, *Baptism: Essential to Salvation.*
- 9—Bible Class: T. Jenkins & S. Dawe, *Epistle to the Philippians.*
- 13—Exh: D. Gilmore. Lect: G. Gilmore, *Why Christ is coming.*
- 16—Bible Class: *Daily readings and discussion.*
- 20—Exh: B. Bowen. Lect: F. Brinkerhoff, *Mormonism: Of Man, not of God.*
- 23—Bible class: M. Dennes, *70 weeks prophecy.*
- 27—Exh: B. Shaw. Lect: D. Warner, *Why did God create man.*
- 30—Bible Class.

## SUTHERLAND

77 Acacia Rd (Rec: L. Brennan, 16 Linden Cres Lugarno 2210. Tel: 02-535608). Sundays: S.S. 9am; Mem. Mtg. 11am; Lect. 7pm.

- 2—M.I. Class. *Joseph and his brethren in Canaan*, S. Crewes. *Joseph and the Egyptians* J. Burney.
- 5—S.S. outing.
- 6—Exh: C. Penrose. Lect: S. Kirkwood, *Why we trust our Bible.*
- 9—Life of Christ Class: *Healing Man Born Blind — 6th sign John 9:1-4* S. Kirkwood.
- 11,25—7.45pm E.I. Class.
- 13—Exh: V. Hall. Lect: C. Warner, *The Bible Devil Defined.*
- 16—M.I. Class. *Joseph and his brethren — tribulation. Joseph and his brethren — revelation.* A. Stewart.
- 20—Exh: C. Lean. Lect: R. Jerrow, *The Holy Spirit — Not Available Today.*
- 23—Life of Christ Class: *Parable of the Good Shepherd — John 10:1-21* L. Brennan.

27—Exh: L. Brennan. Lect: B. Stretton, *Bible Ignorance Fashionable But Fatal.*

29—Song of Solomon study: R. Steel.

## UPPER COOPERS CREEK

Repentance Creek Hall (Rec: D. Rucker, Rosebank, via Lismore 2480. Tel: 066-882068). Sundays: 9.40am S.S; 11am Mem. mtg; 7.30pm Lect. 2nd Sun each month.

- 6—Exh: E. Patch.
- 12,26—Acts class: D. Leadbeater.
- 13—Exh: D. Rucker.
- 20—Exh: P. Leadbeater.
- 27—Exh: R. Wheeler. Lect: D. Rucker, *Are we required to keep the sabbath in modern times?*

## YAGOONA

Worland St (Rec: K. Cook, 2 MacDonald St Auburn 2144. Tel: 02-6499483).

- 1—Temple of Ezekiel's prophecy study at 28 Truro Pde, Padstow: D. McClure, *The Temple and its Chambers.*
- 6—Exh: S. McKinlay. Lect: B. McClure, *Divorce and Family Breakdowns, Sign of a Corrupt Age.*
- 9,23—Bible Class: *The work of the saints in the Kingdom.*
- 11—Workshop & Training Class: D. M. Carroll, A. Unwin, B. Madden.
- 13—Exh: D. Carroll. Lect: B. McKinlay, *A World in Crises: Is there hope?*
- 20—Exh: R. Pogson. Lect: K. Walters, *Resurrection: The Key to Life after Death.*
- 25—Workshop & Training class: P. Carroll, *Study of James 3:1-8.* T. Wolstencroft, *Study of James 3:9-18.*
- 27—Exh: L. Goodman. Lect: D. Carroll, *Current Events in Prophecy.*
- 29—Temple of Ezekiel's prophecy study at 28 Truro Pde., Padstow: S. McKinlay, *The inner court and its buildings.*

# Sth Aust

## ABERFOYLE PARK

Cnr. Manning Rd. & Sunnymead Drive, Aberfoyle Park (Rec: D. Palmer, 7 Ewers Ave., Coromandel Valley 5051. Tel: 08-2785237). Sundays: 10.30am Fellowship, 7pm Lecture.

- 1—7.45pm E.I. pp. 62-66 class: P. Dunn.
- 2—10.15am Dorcas Class.
- 3—7.45pm Business Meeting.
- 4—7.45pm Junior Youth Group. 8pm Youth Group (Brighton).
- 6—Exh: D. Brumby. Lect: A. Johnson, *Can the Jewish Arab Problem be solved?*
- 9—8pm 1st Special Lect: J. King, *The Holy Spirit Gifts Are Not Available Today.*
- 13—7pm 2nd Special Lect: J. King, *The Key to Understanding the Bible.*

## The Ecclesial Calendar for May, 1984

- 15—7.45pm Friends Discussion Evening, home P. White, 11 London Rd.
- 16—Dorcas Class holiday outing. 7.45pm Study: B. Day, *Hope Beyond the Holocaust*.
- 20—Exh: G. Lines. Lect: N. Wigzell, *The Origin and Beliefs of Christadelphians*.
- 23—7.45pm E.I. pp. 66-73 class: P. Dunn.
- 27—Exh: M. Brumby. Lect: R. Galbraith, *What is the true state of the soul after death?*
- 30—10.15am Dorcas Class. 7.45pm Study: B. Day, *Hope Beyond the Holocaust*.

## BRIGHTON

390 Morphett Rd., Warradale (Rec: G. J. Kortman, 86 Birman Cres., Flagstaff Hill 5159. Tel: 08-2703807). Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.

- 1—A.B. Mtg. home J. King.
- 2,16—Habakkuk study, K. Gore.
- 4—Youth Group, Clarendon Preparation: J. Luke.
- 5—Family Evening.
- 6—Exh: D. Shaw. Lect: P. Weller, *Unmistakable Signs That Christ's Coming is Near*.
- 8,22—M.I. Class.
- 9,23—Revelation 9:13-21 Bible Study, R. Mansfield, *The 6th Trumpet*.
- 11—Sign Class.
- 13—Exh: D. Evans. Lect: B. Day, *Jerusalem to Be the Future Centre of World Worship*.
- 18—Youth Group, Aberfoyle Pk. B. Kortman, T. Crispin, *"How Manifold Are Thy Works"*.
- 19—Suburban Young Peoples Outing.
- 20—Exh: C. Hollamby. Lect: A. Archer, *The Three Steps to Salvation — Do You Know Them?*
- 25—Special Lecture.
- 26—Suburban Young Folks Class. *Daniel 5. R. Cowie, "Thou art weighed in the Balances."*
- 27—Exh: P. Weller. Lect: J. King, *The Church's Doctrine of the Trinity — Proven To Be Unscriptural*.
- 29—10.30am Sisters Class, *Ways of Providence*
- 30—Habakkuk Study, K. Pearson.

## CUMBERLAND

521 Goodwood Rd., Col. Light Gdns. (Rec: W. Gurd, 5 Alma St., Panorama 5041. Tel:

08-2765669) Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.

- 2,16,30—Romans Study.
- 4—8pm Youth Group.
- 5—7.30pm Special Effort: P. Cresswell, *Song of Solomon 1:1-8: Song 1, Love's Devotion*.
- 6—Exh/Lect: P. Cresswell, *Will Russia Rule the World? The Bible's Answer*.
- 8—8pm Ch. 3: *Songs 4-6 The Bridegroom Cometh*.
- 9—11am Sisters' meeting. 12.30pm Lunch.
- 10—8pm Ch. 5:2-6:10: *Song 7, Love's Anguish*.
- 12—3pm Discussion & Question session. 7.30pm *Songs 8,9: Love's Joy: The Beauty of the Bride*. Song & Praise night.
- 13—Exh: P. Cresswell. Lect: B. Day, *The Destiny of Israel: Key to Your Future*.
- 18—8pm Youth Group: B. Kortman, T. Crispin, *"How Manifold are Thy works"*.
- 19—Young Folks Outing.
- 23—8pm Leviticus study: E. Wilson.
- 24—11am Sisters' class. 1.45pm Sisters' Tape study.
- 26—8pm Sub. Young Folks at Woodville: R. Cowie, *"Thou art weighed in the balances"*.
- 28—8pm Friends class, home C. Beard, Pasadena: J. Berry, *Bible Truth Exposes Error in Counterfeit Christianity*.
- 30—8pm Business Meeting.

## ENFIELD

334 Hampstead Rd., Clearview (Rec: D. Horgan, 12 Pope Cres., Hope Valley 5090. Tel: 08-2631811). Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.

- 2,16,30—8pm Moses Friend of God Study, P. Cresswell.
- 3—8pm Mutual Improvement Class.
- 4—8pm Youth Group.
- 5—Sunday School Outing.
- 6—Exh: M. Steele. Lect: D. Keynes, *One Bible — Why So Many Religions?*
- 8,29—10.30am Sisters' Class.
- 9,23—8pm Ruth Study, J. Mansfield.
- 11,25—8pm Eureka Class, P. Cresswell.
- 13—Exh: R. Cowie. Lect: H. P. Mansfield, *The Jew Holds The Key to World Peace*.
- 18—Youth Group, T. T. Gully.
- 20—Exh: B. Williams. Lect: P. Cresswell, *Old Testament Understanding Essential to*

## SPECIAL LECTURES

Aberfoyle Park Ecclesia will hold 2 Special Gospel Addresses in their hall. These will be given by Bro. J. King.

May 9th: *The Holy Spirit Gifts are not Available Today.*

May 13th: *The Key to Understanding the Bible.*

A special interested friend's night will be held on May 15th at home of Bro. P. White, 11 London Rd., Aberfoyle Park.

*New Testament Belief.*

27—Exh: S. Kingsbury. Lect: D. Evans, *How We Know That God Exists.*

**GLENLOCK**

Via Morgan (Rec: B. G. Hollamby, 4 Andrew St., Walkerie 5330. Tel: 085-412352). Sundays: 9.30am S.S.; 11am Fellowship.

- 1,15,22,29—E.I. Renmark Class.
- 2,16,30—Timothy study class.
- 4,18—Y.P. Class.
- 5—Family activities.
- 6—Exh: E. Pickering. Pamphlet Distribution.
- 8,10—Lecture, Renmark.
- 13—Exh: R. Hollamby.
- 17—Dorcas class.
- 20—Exh: K. Gore.
- 23—Study: *Events subsequent to Christ's return.*
- 27—Exh: G. Hollamby

**KINGSTON**

Guide Hall, Cooke St. (Rec: R. Eifenbein, 34 Cooke St., Kingston 5275. Tel: 672647). Sundays: 11am Memorial Meeting.

- 1,15,29—1.30pm Sisters' class.
- 2,9,16,23,30—7.30pm Tape study.
- 5—7.30pm Lect: R. LePoidevin, *Is Nuclear Annihilation Inevitable?*
- 6—Exh: R. LePoidevin.
- 11—7.30pm M.I. Class: L. Pitt, *Saul's Failure.*
- 13,20—11am Memorial Mtg.
- 18—7.30pm M.I. Class: R. Eifenbein, *David: Chosen by God.*
- 26—7.30pm Lect: R. Gore, *The work of Christ and the saints in the coming age.*
- 27—Exh: R. Gore.

**SALISBURY**

Cnr. Tolmer Rd. & Main North Rd., Elizabeth Park (Rec: R. Edgewcombe, 1161 Lower North East Rd., Highbury 5089. Tel: 08-2640023). Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.

- 2,16,30—8pm Study: C. Parry, *Moses and the Ecclesia in the wilderness.*
- 4,18—8pm Junior First Principles Class.
- 5—2pm Family outing to Gorge animal farm.
- 6—Exh: B. Luke. Lect: Ern. Tonna, *1st Key: The Gospel Foreshadowed in Eden.*
- 8—7.45pm A.B. Meeting.
- 9,23—Study: S. Hornhardt, *The Commandments of Christ.*
- 11,25—8pm E.I. Class.
- 13—Exh: J. Mansfield. Lect: C. Williams, *2nd*

*Key: The Gospel Preached to Abraham.*

- 20—Exh: J. Luke. Lect: B. Williams, *3rd Key: The Gospel Preached to David.*
- 26—Song and Praise evening.
- 27—Exh: J. Martin. Lect: C. Wright, *4th Key: Christ to become Earth's Future King.*

**SPENCER GULF**

CWA Hall, Elliott St., Whyalla; Willsden Guide Hall, Elizabeth Tce., Pt. Augusta, and private homes (Rec: K. McDermott, 4 McRitchie Cres., Whyalla Stuart 5608. Tel: (bus.) 086-457744. Pt. Augusta contact: Sis. A. Christophersen, 17 Davenport St. (Tel: 086-422919). Sundays: 11am Fellowship.

- 2,9,16,23,30—Pt. Augusta and Whyalla Bible Classes.
- 5—Whyalla Lect: K. Risley.
- 6—Comb. meeting Whyalla: Exh: K. Risley.
- 13—Pt. Augusta Exh: Enfield M.I.C.; Whyalla Exh: K. McDermott.
- 20—Comb. Meeting Pt. Augusta: Exh: Rob Mansfield.
- 27—Pt. Augusta Exh. Whyalla Exh: R. Jones.

**TEA TREE GULLY**

1184 Grand Junction Rd., Hope Valley (Rec: K. M. Hill, 8 Faehse St., Modbury 5092. Tel: 08-2646529). Sundays: 10.30am Fellowship, 3pm S.S., 7pm Lecture.

- 2—8pm Galatians study: B. Pearce.
- 5—Sunday School Outing: Birdwood & Cockatoo Capers. Evening: B. Burney, *Birds of the Bible.*
- 6—Exh: K. Hill. Lect: G. Hyndman, *Sabbath keeping is not necessary.*
- 7—7.30pm A.B. Meeting.
- 9—8pm Word study: B. Burney, B. Williams, *Hope.*
- 11,25—8pm Junior Elpis Israel class.
- 13—Exh: J. Martin. Lect: A. Wigzell, *The Rap-ture: A Misunderstanding of Bible truth.*
- 16—8pm Study: R. Smith, *The Call of Moses.*
- 20—Exh: G. Wigzell. Lect: D. Evans, *The Key to Understanding the Bible.*
- 23—8pm Study: R. Smith, *A night to re-member.*
- 27—Exh: R. Cowie. Lect: P. Cresswell, *Why the Christadelphians claim to possess the One Faith.*
- 30—8pm Study: G. Wigzell, *Baptised unto Moses.*
- June 6—Study: G. Wigzell, *Deliverance and sustenance in the desert.*

**LESSONS FROM THE LAW AT SINAI**

**T.T. Gully Special Effort — June 9-16th**

Bro. G. Darke is to lead a series of studies on the above theme. Four studies on May 16, 23, 30 and June 6 as shown in Tea Tree Gully's column will serve as a prelude to the Special effort.

## The Ecclesial Calendar for May, 1984

### WOODVILLE

Aberfeldy Ave. (Rec: G. E. Mansfield, 632 Burbridge Rd., West Beach 5024. Tel: 08-353 4866). Sundays: 11am Fellowship; 3pm S.S.; 7pm Lecture.

- 1,29—10.30am Sisters' Class: H. P. Mansfield, *Psalms*.
- 2,9,16,23,30—7.45pm Proverbs Study: H. P. Mansfield.
- 5—2.30pm S.S. outing. Evening: J. Catchlove, "Be not deceived".
- 6—Exh: T. Wigzell. Lect: B. Steele, *What must one do to Inherit Eternal Life?*
- 7—7.45pm A.B. Meeting.
- 11—7.45pm M.I. Class.
- 13—Exh/Lect: G. E. Mansfield, *Christ's personal return to earth is certain, his future work outlined.*
- 14—8pm Home M. Goodwin, 37 Jetty St., Grange, Christadelphian Instructor class: G. E. Mansfield.
- 18—8pm Home G. Armonis, 12 Bolingbroke Ave., Fulham Gdns., E.I. Class: W. McAllister, *Peter's Preaching on the Day of Pentecost* (p. 201).
- 19—2.45pm Activity and distribution day. Evening chairman: T. Wigzell.
- 20—Exh: R. McAllister. Lect: G. Wigzell, *Blood Transfusion Does Not Violate Bible Teaching.*
- 27—Exh: W. Derecki. Lect: W. McAllister, *Evolution, A False and God-denying Theory.*
- 28—8pm Home P. Mansfield, 17 Silver Cres., Grange, Bible Marking Class: B. Steele, *Cities and Places.*

## Tasmania

### HOBART

142 Warwick St. (Rec: H. E. Taylor, 30 Hymettus St., Howrah 7018. Tel: 002-476637). Sundays: 9.30am S.S. & Snr. Study; 11am Fellowship; 6pm Lecture.

Note: Lecture will be held in Huonville on May 6.

- 2—Nazareth Revisited study: J. Scull, home P. Howell.
- 4—7.30pm M.I. Class: *Conviction and Conduct ch. 3*. W. Scull, *The foundation of Morality.*
- 6—Exh: S. Taylor. Lecture at Huonville: G. Scarr.
- 7—A.B. Meeting, home J. Thiele.
- 8—10am Sisters' Class: *Sis. Roberts' 2nd address to young sisters.*
- 9—7.45pm Parables class: F. Harries, *Unprofitable servant*. W. Scull, *Unjust judge.*
- 11—7.45pm Snr. C.Y.C.: Character study: J. Thiele, *Samson*. Jnr. CYC: *Parable of Prodigal Son.*
- 13—Exh: J. Thiele. Lect: S. Taylor, *How Long to World War 3? The Bible's Answer.*
- 16—Nazareth Revisited study: S. Howell, W. Scull, Home G. Scarr.
- 19—CYC bush walk.
- 20—Exh: R. Yeomans. Lect: H. Ceiley, *The hope which is set before us.*
- 22—Sisters' Class study: *Salt*
- 23—Proverbs study: P. Howell (ch.28). J. Scull (ch. 22).
- 25—Snr. C.Y.C.: G. Mellor, *Current Events.*
- 27—Exh/Lect: A. Ansell (L'ton) *Where are the lost tribes of Israel?*
- 30—Nazareth Revisited study: H. Taylor, home F. Harries

### LAUNCESTON

69 Balfour St. (Rec: M. E. Coombe, 21 Prospect St., Launceston 7250. Tel: 003-442207). Sundays: 9.30am S.S. & Snr. Study; 11am Fellowship; 7pm Lecture.

- 1,15,29—Dorcas Class.
- 2—Tuition Class: B. Arnold, *Disease and Suffering — Does God Care?*
- 4,18—Moses Class.
- 6—Exh: D. Case. Lect: B. Johnson, *One King for All Nations.*
- 8—Sisters' Class. Tape: *Daniel & the King.*
- 9—Arnos Bible Class: C. Blanch, *For Three Transgressions and for Four.*
- 11,25—Elpis Israel Class.
- 12—CYC: R. Bracey, *Remember Me Oh My God For Good (Neh. 13).*

### SPECIAL LECTURE

The Woodville Ecclesia is to conduct a special lecture in the *Parks Theatre Complex*, Cowan St., Angle Park on Wednesday 30th May at 8pm. Brother Graeham Mansfield will speak to the subject **The Middle East Crisis — The Bible Solution**. The Parks Community Centre has become a major attraction in the area, and the Woodville Ecclesia believe it will be an ideal position to conduct this lecture.

Considerable advertising will be given to this lecture, including the distribution of many thousands of leaflets, sign boards, door to door contact etc. in the adjacent areas.

The interest and support of Brethren and Sisters from other Ecclesias would be appreciated.

- 13—Exh: K. Fotheringham. Lect: G. Crewes, *What Your Decision For Christ Means*.  
16—Bible Class: D. N. Kitto & T. Galbraith, *God's Way; The Nation of God*.  
20—Exh: R. Herron. Lect: C. Bennet, *The Trinity is Unscriptural*.  
22—Sisters' Class: Tape, *Daniel the Statesman*.  
23—Amos Study Class: C. Blanch, "You Only Have I Known".  
27—Exh/Lect: J. Scull, *What True Religion Will Achieve*.  
30—Tuition Class: G. Dow, Character Study *Ruth S. Ansell, Character Study Boaz*.

## Queensland

### REDCLIFFE

- 6 Irene St. (Rec: R. A. Hill, "Bezaleel" 15 Marathon St., Aspley 4034 Tel: 07-3599939) Sundays: 9.15 S.S.; 11am Fellowship; 7pm Lecture.  
2,16,30—7.45pm Life in the times of Christ study: P. Evans.  
6—Exh: W. Joseph. Lect: J. Cowie, *Christ is coming: World Peace at Last*.  
9,23—7.45pm Proverbs study: D. Dodds.  
12—2pm Young Folks Bible Marking.  
13—Exh: M. Steele. Lect: E. Townsend, *The Holy Spirit Gifts are not Available Today*.  
20—Exh: T. Dawson. Lect: R. Stead, *Why God allows suffering and war*. 2pm Family Activities.  
27—Exh: R. A. Hill. Lect: D. McGahey, *Who should be feared: God or the devil?*

### ROCKHAMPTON NORTH

- Craig Street, off Elphinstone Street. (Rec: G. F. Hill, 1 Lvermore St., Rockhampton 4700. Tel: 079-271452). Sundays 9.30am S.S.; 11am Fellowship; 7pm Lect. (1st and 3rd Sundays in month).  
2,9,16,23,30—7.30pm Hosea Bible Study.  
5,12,19,26—7.30pm Tape night home A. Bundesen, Cnr. Hill & Emu Sts., Emu Pk.  
6—Exh: P. Osborne. Lect: W. White, *Jerusalem not Rome: The future eternal city*.

- 13—Exh: G. Hill.  
20—Exh: L. Osborne. Lect: G. Hill, *You have no Immortal Soul: So what will Happen to You when You Die?*  
27—Exh: W. Jones.

### TOWNSVILLE

- Cnr. Hammett & Mooney St., Currajong (Rec: J. Caltabiano, P.O. Box 434, Aitkenvale 4814). Sundays: 9.15am S.S. & Snr. Zechariah Class; 11am Memorial Mtg.; 7.30pm Lecture (1st Sunday in month).  
Tuesday — 10am Sisters' class (every 2nd week). Wednesdays — 7.45pm Bible Class. Isaiah, Ezekiel (alternately).  
6—Exh: M. Caltabiano. Lect: R. duKamp.  
13—Exh: J. Caltabiano.  
20—Exh: R. duKamp.  
27—Exh: S. Caltabiano.

### URANGAN

- Home of P. Palmer, 19 Crescent St., Urangan. Ph: 289263. Sundays: 9.30am Memorial Mtg: 9.30am, S.S. 1pm.  
5—7pm Special Effort: 7pm Study: H. P. Mansfield, *Outline of the Proverbs*.  
6—10am Exhort, Great Hall: H. P. Mansfield. 2.30pm Study 2: *Prophecy of the Proverbs*. 7pm Lect: *The key to understanding the Bible*.  
7—10.15am Study 3: *Parables of the Proverbs*.  
10,17,24,31—Elpis Israel class.  
13,27—Tape, Exhort.  
19—Lect: R. Hermann.  
20—Exh: R. Hermann (Coorparoo).

### WILSTON

- Cnr. Church & Battersby St., Zillmere (Rec: S. C. Hagen, 144 Flockton St., Everton Pk. 4053. Tel: 07-3557057). Sundays: 9.30am S.S. & Eureka Class; 11am Fellowship; 7pm Lecture.  
1,15,29—7.45pm Events subsequent to Christ's return class: J. Cowie.  
6—Exh: T. Dawson. Lect: N. Bullock, *Israel: Living Proof of a Living God*.  
10—7.45pm Samuel class: N. Bullock, *"Yahweh shall break them in pieces"*.  
12—7.45pm Y.P. Class: S. Jose, *Abraham, J. Weaver, Sarah*.

Coorparoo, Redcliffe and Wilston Ecclesias will join with the Urangan Ecclesia over the weekend 5-7th May for a Gospel Proclamation Effort. Bro. H. P. Mansfield will be giving the Lectures and studies.

The Hobart Ecclesia is planning a special weekend from October 5th to 7th in connection with the 25th anniversary of the re-establishment of the Hobart Ecclesia. We warmly welcome Brethren and Sisters from other Ecclesias, particularly former members. Further details will be made known later. The 20th Tasmanian Bible Campaign will be held from January 12th to 20th 1985, God Willing, and the main speakers will be Bro. P. Islip (Mt. Waverley) and Bro. M. Bonner (Figtree).

## The Ecclesial Calendar for May, 1984

- 13—Exh: D. Dodd. Lect: J. Cowie, *Why Christ did not return in 1914*.  
20—Exh: R. Kilgus. Lect: R. Dawson, *Are Bible Prophecies Reliable?*  
24—7.45pm Samuel Class: N. Bullock, *"Hitherto hath Yahweh helped us"*.  
27—Exh: A. Payton. Lect: T. Dawson, *The Plain Truth: Britain and U.S.A. are not Israel*.

# New Zealand

## PALMERSTON NORTH

Plunket Rooms, King Street (Rec: D. H. Taberner, R.D. 4, Palmerston North. Tel: 81891). Sundays: 11am Fellowship. Lect. 2.30pm 1st Sunday of month. Bible Class. 7.45pm at homes of members.

## Advertisements

Readers wishing to advertise are welcome to use these columns without cost. All we ask is that a fresh listing be made each month, if desired, as we do not repeat adverts automatically.

### CARAVAN AVAILABLE FOR HIRE

A 20ft caravan at Victor Harbor, S.A. available for hire. All crockery, cutlery and kitchen utensils provided. Victor Harbor is a holiday resort in a most attractive coast line, with many scenic spots. For details of hire, Telephone: (08) 276 9327.

## COMBINED ECCLESIAL AND SUNDAY SCHOOL PICNIC Monday 21st May, 1984 (God willing)

All brethren and sisters and their families are warmly invited to the Annual Sunday School picnic.

*Venue:* Mt. Barker Oval.

*Activities:* Activities during the day include age and novelty races, ice-cream, donut and bun distributions as well as sports activities for all ages.

*Meeting:* Bro. John Lunn (Glenlock) will address a meeting in the afternoon based on family life in the Truth.

The day is designed for the whole family and there will be ample opportunity to fraternise together with those of like precious faith throughout the suburban and country ecclesias.

*Activities commence at 10.30am.*

## FORTHCOMING EVENTS

*Plan your holidays to support these efforts (God willing).*

### JUNE

- \* 9-11: at KINGSTON. Effort by Bro. H. P. Mansfield, "Ecclesiastes, the Search for the Greatest Good".
- \* 9-11: at BURWOOD. Annual special effort. Bro. J. Martin to speak upon "Galatians". Visitors welcome, and inquiries to Recorder for accommodation.

### AUGUST

- \* 11-22: WOODVILLE. Annual fraternal study effort, to be lead by Bro. J. McConville: "Peter's Last Warning to the Brotherhood".

### SEPTEMBER

- \* 15-23: ROCKHAMPTON. 4th Central Qld. Bible School. Bro. J. Cowie, J. Ullman. Information: Bro. G. Hill (Rockhampton Calendar).

### OCTOBER

- \* 5-7: at HOBART. Annual fraternal gathering and special effort.

### JANUARY, 1985

- \* 12-20: at HOBART. 20th Tasmanian Campaign. Speakers: Bro. P. Islip (Mt. Waverley), Bro. M. Bonner (Figtree).



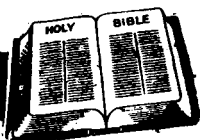
# BOOKS IN SUPPLY

- WIDE MARGIN BIBLES** This is a special purchase of good quality Oxford Bibles. They have a leather lined, French hide binding, good quality paper, with wide margin. Although spare pages are not included with this Bible, it is a very good quality for the price. .... \$42.00
- SMITH'S BIBLE DICTIONARY** An excellent Bible Dictionary, an acquisition for every library ..... \$8.00
- GESENIUS-THAYER-STRONGS THREE VOLUME SET** Again, these three study aids are numerically coded to Strong's Concordance, and assist greatly with the understanding of both the Hebrew and Greek words ..... \$32.00
- VINE'S EXPOSITORY DICTIONARY OF N.T. WORDS** ..... \$11.00
- DIARY OF A SECOND VOYAGE** ..... \$6.00
- PERPETUAL CALENDAR** This desk-set calendar is attractively produced on a cedar base, with a section of the Commandments of Christ for each day. Complete with a ball-point pen, it makes a useful and attractive addition to the home or gift for a friend ..... \$5.00
- APOCALYPSE AND HISTORY** An excellent outline of the Book of Revelation in the light of History ..... \$5.45
- THE BIBLE TODAY AND YOU** Helpful for interested friends ..... \$2.50
- THE BLOOD OF CHRIST** A clear and simple explanation of the Atonement in conformity with our Statement of Faith ..... 65¢
- CHRISTENDOM ASTRAY FROM THE BIBLE** Has brought many into the Truth, and excellent for young people to consolidate their knowledge of our basic doctrines ..... \$5.20
- OUR VISIT TO ISRAEL** ..... \$6.00
- COLOSSIANS** An Exposition ..... \$5.20
- ELPIS ISRAEL** A classic that should be constantly reviewed ..... \$8.50
- DR. THOMAS: HIS LIFE AND WORKS** Provides an interesting background to the revival of the Truth in modern days ..... \$8.00
- IS THERE A GOD?** ..... \$4.50
- ECCLESIASTES AND OTHER STUDIES** ..... \$3.45
- IS THE BIBLE TRUE?** ..... \$4.50
- EXPOSITION OF DANIEL** by J. Thomas. A Splendid analysis of this important book providing the basis for all prophecy ..... \$3.45
- GUIDEBOOK TO THE NEW TESTAMENT** ..... \$5.50

## LOGOS BOOK AGENTS

- **Qld:** Bro. R. Bailey, 31 Mourilyan St, Mansfield 4122 (Tel: 07-3498562).
- **Tas:** Bro. R. Bracey, 58 Legana Beach Rd, Legana 7251 (Tel: 003-301326).
- **NSW:** Bro. G. Alchin, 22 Venetia St, Sylvania Heights 2224 (Tel: 02-5220287).
- **Vic:** Bro. M. Isip, 27 Killara St, Box Hill North. 3129. (Tel: 03-889139).
- **SA:** Bro. M. Goodwin, 37 Jetty St, Grange 5022 (Tel: 08-3560436).
- **WA:** Bro. J. Ullman, 38 Doney St, Alfred Cove 6154 (Tel: 09-3304199).
- **New Zealand:** Bro. P. MacLachlan, Algernon Rd, R.D. 2, Hastings, New Zealand (Tel: 68281 Hastings).
- **General Enquiries:** Logos Office: 9 West Beach Road, West Beach, S.A. 5024 (Tel: 08-3562278).

# Bible School News



## BIBLE SCHOOL — RATHMINES (NSW)

Dates: 12th-20th May (God willing)

Theme: *Be Ye As Men That Wait*

- Studies: 1. "The Life of David", led by Bro. John Ullman (Perth).  
2. "I Beseech you by the Mercies of God" (based upon Romans 12-16) led by Bro. Brian Luke (SA).  
3. "The Epistle to the Galatians" led by Bro. M. Bonner (Figtree).

The Supplementary Study: "Lessons from Ecclesiastes" led by Bro. Barry Bowen (Riverwood).

Reservations for the School can no longer be accepted but reservations for the Spring School (Aug. 25th to Sept. 2) should be directed to: The Secretary, Box 330, Wyong, NSW.

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## Distribution Leaflets Available

The following leaflets are currently available for letter-box distribution. Cost is \$5 per 100 or \$30 per 1000 plus postage.

**WHO ARE THE CHRISTADELPHIANS?** — Introducing our community to the world.

**THE WORLD'S BEST SELLER** — Introducing the Bible, and offering the free booklet: *Key to Understanding the Bible*.

**PEACE ON EARTH** — Setting forth the coming Millennial reign of Christ — offering the free booklet: *The Coming New World Order*.

**THE SOVIET THREAT WILL BE MET BY CHRIST** — Offering the free booklet: *Russia's Bid For World Domination*.

**HANDEL'S MESSIAH** — Offering the free booklet *The Gospel in Song*.

**THE BIBLE ANSWER FOR A WORLD IN CHAOS** — Offering the free booklet: *Solution to Sorrow and Suffering*.

The above leaflets are produced on good quality paper, and most of them are printed in four colours. We have paid copyright on some of the illustrations etc. used. Our object is to provide striking advertisements for the Truth as a last-hour witness to a world without hope.

Purchase a few of these leaflets and distribute them in your district. We will attend to any applications for free literature received. Send now to: Logos Publications, 9 West Beach Rd., West Beach, South Australia 5024.

## TODAY

The latest issue of the "Today in Bible Prophecy" leaflet is now obtainable. Only limited supplies are available so it is suggested you order immediately. This issue draws attention to the rise to power of Konstantin Chernenko, and the significance this has in the fulfilment of Bible prophecy. These leaflets are most suited for letter box distribution and have been an excellent means of preaching the truth in the past. The heralds *Russia's Bid for World Domination* and *Solution to Sorrow and Suffering* are advertised in this issue of the *Today*. Cost of the leaflet is \$30 per thousand and is obtainable from Logos Publications, 9 West Beach Road, West Beach 5024.

**THESE DETAILS WERE RECEIVED TOO LATE FOR INCLUSION UNDER ECCLESIAL REPORTS:**

**Ecclesial Transfer:**

To Cumberland: Bro. Bernhardt Gross from Perth.

**Engagement Congratulations:**

Bro. Paul Smith and Sis. Janine Taylor (Perth) on March 10th.

Bro. Mark Hawkins and Sis. Lisa John (Stirling).

**Awaiting the Resurrection:**

On March 17th, Sis. Kathleen Hayles, wife of Bro. Brian Hayles, fell asleep in Christ. She was laid to rest at the Fremantle Cemetery on 20th March. The loving sympathy of the Ecclesia is extended to our Brother Brian and his family.

**Fellowship:**

It is with deep regret that the Perth Ecclesia advises that Sis. Aileen Rowe has withdrawn fellowship from the Ecclesia and the Central Fellowship.

# ECCLESIAL CALENDAR EMPLOYMENT COLUMNS

In these times of increasing economic difficulty, assistance given to our members, where possible, is recommended. These advertisements are accepted by Logos without cost. It is expected that those who are employers likewise give preference to Christadelphians when engaging labour. In that regard, we are prepared to assist by advising of any need of employ. Perhaps any desiring employment could advise us accordingly.

### AIR-CONDITIONING SERVICES

Brn. Keith McGeorge and Fred Derecki offer members in Adelaide and surrounding districts expert attention in ducting Evaporative Air-Conditioning for business premises and private homes. Free quotes available — phone 08-263 7815.

### AUTOMOTIVE REPAIRS & SERVICING

Tune-ups, cylinder head reconditioning, engine recond./replacement, valve grind, brake o/haul, gear box o/haul, clutch replacement. Contact: Bro. John Riddle, 6 Naomi Tce., Pasadena (08) 277 2492.

### BARBEQUE CHARCOAL

This is available from Bro. David Scott, Second Street, Morgan, Tel: 085-402169 \$6.50 per 25kg bag. Supplies also available in the Adelaide area from Sis. H. Burney, 249 Lyons Rd., Demacourt. Telephone 337 9014.

### BATTERIES

Bro. A. Tomlin, 557 Merrylands Rd., Merrylands West 2160 has a supply of Ni-Cla Batteries — a high quality, re-chargeable, nickel-cadmium battery suitable for use in cassette recorders, camera flashguns, torches, toys, radio control gear, etc. They are of guaranteed outstanding quality, as normally used by professionals. A price list will be sent on application with stamped addressed envelope (or telephone 02-636 1592).

### CHIROPRACTOR

Bro. Harry Hall, Pt. Adelaide Chiropractic Clinic, 117 Commercial Rd., Pt. Adelaide (47 6194)

## **ELECTRICAL SAFETY**

Bro. Mike Steele is currently specialising in the installation of Seimans Earth Leakage Circuit Breakers, safety switches fitted to the home to prevent electrocution and electrical fires. For more details phone: (08) 262 4095.

## **ENGLISH TUITION**

Bro. Matthew Wood, P.O. Box 312, Forbes, NSW 2871 advises that he is prepared to undertake tuition in English (grammar, etc.) by correspondence if necessary for the benefit of brethren and sisters who have difficulty with the language. Fee is negotiable. He has previously tutored English, has good passes in the subject, and is certain of giving a thorough service to any desiring it. He can be contacted at the above address, or tel: (068) 52 2888 (after 4pm).

## **HONEY SUPPLIES**

### **Perth Area**

Deborah Apiaries produce regular supplies of HONEY (range of floral types), BEESWAX and POLLEN. Please contact Bro. Allan Harrison, 15 Glenwood Way, Balcatta, W.A. (Tel: 09-344 1880).

### **Sydney Area**

Bro. Chris & Sis. Ruth Russell (operating as Engedi Apiaries) have ample supplies of a wide variety of selected honeys in 27kg tins or smaller quantities down to 1kg buckets at wholesale prices. Types available include Ironbark, Blue Gum, Spotted Gum, Grey Gum, Bloodwood, Mahogany, Leatherwood, Clover, and Western. Phone (02) 533 3796.

## **LEATHER-WORK**

Hand-craft leathersgoods, including personalised Bible covers, plain or embossed; hymn book covers; handbags, purses, wallets, key wallets, belts, bookmarks, Scriptural plaques etc. — made by Bro. P. Wigzell. Shoe repairs, Bible cover zips replaced by Bro. B. Wigzell — both of 4 Stirling Ave., Sellicks Beach, SA 5174 Tel: (085) 563368. In Victoria: contact Bro. K. Charles (Mt. Waverley); in Sydney contact Bro. W. McKinlay.

## **PAINTING AND DECORATING (Adelaide)**

Bro. K. Hornhardt provides first class work in the home and commercial painting area, and can be contacted: 57 Main St. Beverley, SA 5009 (268 3073).

## **PLUMBING**

Bro. J. Spruyt, 21 Fletcher Rd., Henley Beach — Telephone 353 4425.

## **PRINTING**

*The Christadelphian Press* is available for printing requirements, both general and ecclesial. It offers assistance in design, layout and production at the most reasonable rates. Only Christadelphians are employed, which means that your requirements are treated with understanding and enjoyment, and your support assists the work in which we are engaged. Write to us at 9 West Beach Road, West Beach 5024. (08) 356 2278, 353 4866.

## **STONEMWORK**

General repairs, restoration to stone and brick work which includes repointing to stone and brick, including chimney stacks. Removal of all eroded work and replacement with new materials. Advice and work carried out on Damp Preventative Course and preventative action will be taken where required. Weather proofing of all areas if and where required with approved materials, liquid or solids. Work will also include repairs to roofing, flashings and rendering any area required. Contact Bro. J. Gibbs, 13 Carcoola Road, Munno Para 5115 Tel: (08) 254 9514.

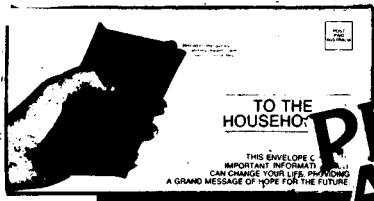
## **WELDING AND RELATED WORK**

### **Western Australia**

Repairs and Maintenance — Motor Vehicles, Farm machinery. All types of metal welding large or small; Steel farm sheds, garages, any form of steel fabrication: trailers, floats, gates. — K. H. & L. J. Digney, Lot 1, Seventh Ave., Armadale, W.A. — Tel: 399 6785.

### **New South Wales**

1st class Welder, stick and M.I.G. Bro. R. Hickey, 53 Flinders Ave., South Camden, NSW 2570. Desires employment.



# PROJECT AUSTRALIA

In the *Ecclesial Calendar*, December 1979, the following statement concerning *Project Australia* was made: "We have set ourselves a very ambitious project for the future. It is to cover the entire state of South Australia, outside the metropolitan area, with Christadelphian literature." Since that date 75,844 householders in the outer suburban areas, and over 80,000 in the country areas have received literature. There is now less than 20,000 homes in the country areas to be covered. Many hundreds of applications for literature have been received. These applications have all been followed up and in some cases very interesting and encouraging letters have been received, providing further opportunity to discuss and outline the Truth. The cost of this project at its commencement in 1979 was \$150 per thousand, against the present cost of \$250 per thousand. These increases are an unfortunate fact of life, but when compared to other advertising costs such as advertising through the *Adelaide Advertiser* it is still very cheap. Over that same period the *Advertiser* has almost doubled its costs.

During the coming month we propose covering **Mount Burr, Rendelsham, Southend, Tantanoola, Minlaton, Corny Point, Curramulka, Stenhouse Bay**. In addition to South Australia, many towns in other states have been covered. In conjunction with the Mildura Bible School the town of Irymple, Victoria, was covered. These budgets included a

leaflet advertising a special lecture that was held in the town. Donations to this work are very much appreciated to enable the Gospel message to be extended.

# Ecclesial Reports

Details must be forwarded by 5th of month.

## WELCOME TO THE HOUSEHOLD OF FAITH

As the year progresses, so does the violence, evil and strife of this age. Signs abound to indicate the nearness of the Lord's coming, 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 continue with us until His Son comes!

Mildura: *Miss Cathy van Bergen*, daughter of Bro. & Sis. B. van Bergen (14.4.84).

Aberfoyle Pk: *Mr. David McCallum*, elder son of Bro. & Sis. Dennis Seaman (16.4.84).

Launceston: *Miss Kathryn Seaman*, second daughter of Bro. & Sis. Dennis Seaman (6.5.84).

Boolaroo: *Mr. & Mrs. Wayne & Joanne Wiltshire*, interested friends and brother to Bro. Peter & Robert (Boolaroo) baptised on 12th April in Lake Macquarie.

Burwood: *Mr. Simon Dodson*, son of Bro. & Sis. W. Dodson (13.4.84).

Cabramatta: *Miss Catherine Sawell*, daughter of Bro. & Sis. P. Sawell (23.4.84).

T.T. Gully: *Miss Helena Fay Spratt*, eldest daughter of Sis. Jenny & late Bro. Rod Spratt (5.4.84). *Mr. Graham Andrew Hyndman*, eldest son of Bro. & Sis. G. Hyndman (17.4.84).

Riverwood: *Mr. Rodney Riley*, interested friend, on 6th Feb.

Perth: *Mr. Glen Devey & Mrs. Sheryl Devey*, son and daughter of Sis. G. Devey on 5th May.

## ECCLESIAL TRANSFERS

The following brethren and sisters have undertaken new ecclesial associations, and are commended to faithful service in their environment.

To Brighton: *Bro. Greg & Sis. Janet Neil*, from Berean Fellowship.

To Enfield: *Bro. Peter Bain*, from Perth.

To Burwood: *Bro. & Sis. J. Lawson*, from Riverwood.

To Cumberland: *Bro. Bernhardt Gross* from Perth.

To Wilston: *Bro. Paul & Sis. Wendy Steele* from Lismore.

## ENGAGEMENT CONGRATULATIONS

We extend congratulations and best wishes to couples who have entered upon a period of preparation for their future marriage. As they join in contract of engagement to marry, they commence plans for a united walk. Such a time also points to the day of spiritual espousal entered into by the faithful with the Lord Jesus Christ. As the days pass, and the marriage becomes imminent, so excitement and anticipation increase. As with the natural, so with the spiritual!

On April 6th *Bro. J. Bain* and *Sis. N. Hayles*.

## 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.

*Bro. Dean Kitto* and *Sis. Kylie Arnold* (both Launceston) will be married at Enfield at 2.30pm on June 2nd.

*Bro. Don Smith* and *Sis. Katrina Wright* (both Launceston) were married on 5th May.

*Bro. Alan Plail* and *Sis. Jocelyn Coombe* (both Mt. Waverley) were married at Launceston on 12th May.

## FAMILY NEWS

The delightful news of increase 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. Paul Richardson (Aberfoyle Pk), a daughter, *Stacy Lee*, on April 5th.

To Bro. Hans & Sis. Gail Petiet (Enfield), a son, *Matthew Willem*, on April 25th.

To Bro. John & Sis. Barbara Bracey (Launceston), a daughter, *Anna Keren*.

To Bro. Mario & Sis. Diane Spina (Gosnells), a son, *Baruch Michael*, on April 6th.

To Bro. Bruce & Sis. Pam Jose (Gosnells), a daughter, *Vivienne Louise*, on April 20th.

To Bro. & Sis. R. Window (Lismore), a son, *Philip Andrew*, on 22nd April.

#### AWAITING THE RESURRECTION

The Mt. Waverley Ecclesia advises the death of *Sis. Isabell Ratcliffe*, on 14.3.84. Our sister laboured long in the Truth, in both England and Australia and was a great support to her husband Brother Jim ("J.J."). She was resident at the Olivet Nursing Home for the last eighteen months. She will be missed by the many brethren and sisters who have known her over the many years of her pilgrimage. She now awaits the resurrection, when the Master shall award a treasure far greater than this life can ever offer.

# Ecclesial Activities

During June, (God willing)

NOTE: To conserve space, "bro" and "sis" are largely omitted in these columns. Full details of meetings help to make each listing valuable. Study meetings for which individual titles are not advised may be grouped together. Please post news and information to this Office by 5th of each month.

## West Aust

### GOSNELLS

Canning Agricultural Hall, Albany Hwy. Cannington. (Rec: R. Hunter, 2 Biddenden St., Thornlie 6108. Tel: 09 459 3166).

3—Exh: A. Lund. Lect: H. Carder, *Jerusalem: Future Capital of the World*.

4—Family & Youth Activity: Bike hike, Baldivis.

8,22—E.I. home classes.

10—Exh: S. Higgs. Lect: N. Stagg, *Old Testament Promises: Foundation of New Testament Faith*.

13—Genesis Class: R. Hunter, home P. Madrin.

17—Exh: P. Duperouzel. Lect: B. Jose, *Spiritualism: A Fraud and a Fantasy*. Pamphletting from home M. Spina.

24—Exh: R. Hunter. Lect: S. Higgs, *The Lord's Prayer: A Revelation of God's Purpose with Men*.

27—Genesis Class: W. Deadman, home T. Stagg.

30—Project Evening: *Ezekiel's Temple*.

### PERTH

62 Canning Hwy., Victoria Pk. (Rec: J. Ullman, 38 Doney St., Alfred Cove 6154. Tel: 09-3304199).

1,15,29—Young Folks Class.

2—Mutual Improvement Class.

3—Exh: R. Davis. Lect: B. Hayles, *If there is a God, Why all this Suffering?*

4—Combined Ecclesias Family & Youth Activity at Baldivis.

6,20—Amos Study: J. Ullman.

8,22—Elpis Israel Class in various homes.

10—Exh: A. Hausstorfer. Lect: T. Stagg, *A Bodily Resurrection, Man's Hope of Life After Death*.

12—Sisters Class.

13,27—Life of Christ class: A. Hayles.

17—Exh: B. Hum. Lect: D. Hum, *What did Christ mean: You Must Be Born Again?* GES Pamphlet distribution: Basket lunch at hall.

24—Exh: A. Hayles. Lect: J. Ullman, *The Nuclear Debate — The Bible Answer*.

### STIRLING

Cnr. Hector & Edwards Sts., Osborne Pk. (Rec: P. Duperouzel, 62 Sandgate St. Sth. Perth 6157. Tel: 09-3673408).

1,15,30—Jnr. Elpis Israel Class.

3—Exh: J. John. Lect: A. Hayles, *The Amazing Jew: Tragic History but a Glorious Future*.

6,13,20,27—1 Timothy class.

8—Elpis Israel classes.

10—Exh: G. Hawkins. Lect: A. Harrison, *Christ will reign on David's throne at Jerusalem*.

17—Exhort. Lect: D. LePoidevin, *The Christadelphians: What do they believe?*

24—Exh: P. Duperouzel. Lect: A. Newton, *Evolution a Theory: Creation a Fact*.

# NewSthWls

## BALLINA

Masonic Hall, cnr Cherry & Swifts Sts. (Rec: E. Ritchie, P.O.Box 800, Lismore 2480. Tel: 066-884302). S.S. 9.30am; Memorial Mtg. 11am; Lect. 7.30pm 1st Sunday, Ballina. No details received.

## BOOLAROO

14 Fifth St, Boolaroo (Rec: G. Russell, Lot 2, Coorabong Rd, Wakefield 2301. Tel: 049-531333).

- 1,15,29—Y.P. study: David Pogson, 1 Cor. 15.
- 2—Workshop class: P. Smith, Joel. A. Cumpson, R. Wiltshire, Romans.
- 3—Exh/Lect: G. Russell, *Only the Bible offers hope in the shadow of World War 3.*
- 4—A.B. meeting.
- 6,20—Exodus study: G. Alchin.
- 8 to 11—Katoomba study weekend.
- 10—Exh/Lect: M. Bonner, *Christ warns that but few will be saved.*
- 13,27—1 John study: F. Ryan.
- 17—Exh: G. Russell. Lect: E. Witton, *Resurrection, Man's Only Hope Beyond the Grave.*
- 22—Eureka Class.
- 24—Exh: P. Eastham. Lect: G. Alchin, *How to prepare for Christ's return.*

## CABRAMATTA

101 Lime St., (Rec: W. E. Sawell, 3 Hemingway Cres., Fairfield 2165 Tel: 02-729765). Sundays: 9.30 S.S.; 11.15 Mem. mtg; 7pm Public Lect.

- 2—7.30pm C.Y.C. games night: Activity, *Bible Character Parade.*
- 3—Exh: B. Stretton. Lect: D. Mansfield, *Promises to Abraham and the Coming of Christ.*
- 4—8pm A.B. Meeting.
- 5—10.45pm Dorcas Class.
- 6—8pm E.I. class: B. Bates, *The Gospel Preached to Isaac and Jacob.*
- 9—7.30pm Junior Class: R. Sawell, *Gideon.* Intermediate class: *The Life of David.*
- 10—Exh: G. Hatchell. Lect: C. Fairweather, *The Bible Explains Death and Resurrection.*
- 13,27—Bible Class: G. Steel, *The Life and work of the Apostle Paul.*
- 17—Exh/Lect: K. Whitehead, *Good News of Christ's Kingdom.*
- 20—E.I. Class: P. Sawell, *The Parable of Joseph.*
- 22—8pm Workshop class, No. 6 Lodge Pl. Wetherill Pl: T. Porter, *8 Signs of John: Curing the Blind Man.*
- 24—Exh: P. Finn. Lect: G. Hatchell, *How Christ will take the Kingdoms of this World.* 3pm Gospel Witness Sydney Domain.

## CAMDEN

C.W.A. Rooms, Murray St., Camden. (Recorder: R. Munro, 4 Banks Place, South Camden. Tel: (046) 55 1420). Sundays: 9.30am S.S.; 11am Mem. Mtg.; 7pm Lecture. Wednesdays: 8pm Study Class. No details received.

## CAMPSIE

Cnr Beamish & Fletcher Sts., (Rec: J. Mansfield, R.M.B. 850 Mandalong Rd., Doralong 2259 Tel: 043-551207).

- 3—Exh/Lect: F. Ryan, *Mormon Teaching Tested by Bible Truth.*
- 6—10.30am Sisters' Class. Parables Class: J. Mansfield, *Ten Virgins, the Talents.*
- 10—Exh: C. Jamieson. Lect: G. Henstock, *Falacy of demons and exorcism exposed by the Bible.*
- 13—Parables Class: D. Mansfield, *The Sheep and the Goats, The Growing Seed.*
- 17—Exh: G. Steel. Lect: B. Gilham, *Are you dying to live?*
- 20—Sisters' Class. Parables class: Jn. Mansfield, *The Two Debtors, Tests for Discipleship.*
- 24—Exh: K. Stone. Lect: C. O'Connor, *World Tension: 3 Essential Steps to Salvation.*
- 30—7.30pm Young People's class.

## CANBERRA

CWA Hall, cnr Moore St & Barry Dr (Rec: G. Jamieson, 8 Octans Close, Girralang 2617. Tel: 062-41 6367. Postal Address: P.O. Box 433, Canberra City 2601). Sundays: 11am Mem. Mtg.

No details received.

## FIGTREE

Figtree Community Hall, Princes Hwy. (Rec: M. Bonner, 215 Kanahooka Rd., Dapto 2530. Tel: 042-613035) Sundays: 9am S.S.; 11am Fellowship; 7pm Lect.

- 2—Apocalypse study, home F. Joseph.
- 3—Exh/Lect: K. Jamieson, *A universal kingdom that will last 1,000 years.*
- 6—Tape class, home L. Daszkowski.
- 10—Exh: J. Russell. Lect: F. Joseph, *Why Christians need not observe the sabbath.*
- 13—Galatians study: M. Bonner, home H. Wetzel.
- 17—Exh/Lect: B. Bowen, *Why the Jews continue to survive.*
- 20—Psalms study: F. Joseph, home M. Bonner.
- 24—Exh: F. Joseph. Lect: J. Green, *Genesis: Foundation for Divine Truth.*
- 27—Romans study: J. Gilmore, home K. Joseph.

## GOSFORD

Erina Public Hall, The Entrance Rd, Erina. (Rec: P. Finn, Lot 1, Wyee St Wyee 2259. Tel: 043-571425). S.S. 9.30am; Mem. Mtg. 11.15am.

No details received.



## GRANVILLE

26 The Avenue (Rec: H. Hadley, 204 Excel-sior St Guildford 2161. Tel: 02-6327697).

- 3—Exh: P. Pickering. Lecture, special.
- 6,20—Job study: B. Bowen.
- 8,22—E.I. Class, home R. Harden.
- 10—Exh: H. Hadley. Lect: B. Stretton, *What Must I do to Be Saved?*
- 13,27—Daniel study: F. Olsen.
- 17—Exh: B. Butters. Lect: R. O'Connor, *Noah's Warning to This Generation.*
- 24—Exh: O. Forsdike. Lect: R. Harden, *World government: By God or Men?*

## LISMORE

Assembly Hall, Cnr Crown & Phyllis Sts. Sth. Lismore (Rec: A. Russell, Back Ck. Rd., Bentley 2480. Tel: 066-635256). Sundays: 9.15 S.S.; 11am Fellowship; 7.30pm Lect (2nd Sund. each month).

- \* 2NCR-FM — "Today In Prophecy" now heard 8.30pm Sundays.
- 1,15—7.30pm Study Class: *Zion versus Rome.* C. Hermann.
- 3—Exh: P. Halpin. Lect. at Ballina.
- 8,22—7.30pm E.I. Study: P. Halpin.
- 9—9.30pm Park Preaching — Spinks Park, Lismore.
- 10—Exh: K. Wassell. Lect: J. Corby, *The Gospel, The Power of God unto Salvation.*
- 12,26—7.30pm Youth Study Group — Zephaniah, J. Hartley.
- 13—7pm A.B. Mtg.
- 17—Exh: J. Muir. Comb. Study: *Significance of the Memorial Name.* E. Ritchie.
- 24—Exh: R. Window. Lect. at Upper Coopers Ck. Hall.
- 29—7.30pm Combined M.I.C.

## PENNANT HILLS

Lower Hall, Community Centre, Yarrara Rd (Rec: R. Carr, 100 Essex St Epping 2121. Tel: 02-8698452). Sundays: 11.15am Fellowship, 7pm Lect.

- 3—Exh/Lect: R. Etherington, *Positive Signs of Christ's Return.*
- 6,20—Ephesians Class: R. Etherington.
- 10—Exh: C. Byrnes. Lect: A. Russell, *Where Christendom has Failed.*
- 13—Micah study: A. Russell.
- 17—Exh: B. McClure. Lect: L. Goodman, *God's name Reveals His Purpose with Man.*
- 24—Exh: R. Carr. Lect: B. Stretton, *Why God allows Suffering.*
- 27—Business meeting.

## PUNCHBOWL

100 Highclere Ave (Rec: M. Gilmore, 118 Marine Dr Oatley 2223. Tel: 02-576986).

- 1,15,29—Comb. Y.P. Class, home B. McClure.
- 2—Y.P. Class.
- 3—Exh: Barry McClure. Lect: B. Stretton, *Evolution, A False Theory, Not Bible Fact.*

4—A.B. Meeting.

5—M.I. Class.

8,22—Apocalypse Class.

10—Exh: G. Denford. Lect: W. Wolstencroft, *Why Jesus Christ had to die.*

12,19,26—Bible Class.

13,27—10.30am Sisters' Class.

17—Exh: M. Wolstencroft. Lect: B. Byrnes, *The Arms Race: Build Up to Armageddon.*

24—Exh: M. Bonner. Lect: L. Goodman, *World Governments Abolished: Christ to Be King on Earth.*

## RIVERWOOD

265 Bonds Rd (Rec: D. Gilmore, 3 Jordan Ave Beverly Hills 2209. Tel: 02-5331571).

3—Exh: R. Pogson. Lect: G. Steel, *What is the Rapture and When will it Happen?*

6,13—Bible Class. D. Day, *Lessons from Joshua.*

10—Exh: J. Elton. Lect: G. Gilmore, *The Explosive Middle East — Bible Prophecy Fulfilled.*

17—Exh: K. Jamieson. Lect: M. Dennes, *The Bible Definition of Antichrist*

20—Bible Class: M. Dennes, *The 70 Weeks' Prophecy.*

24—Exh/Lect: G. Russell, *Europe's Future Revealed in the Bible.*

27—Quarterly Business Meeting.

## SUTHERLAND

77 Acacia Rd (Rec: L. Brennan, 16 Linden Cres Lugarno 2210. Tel: 02-535608). Sundays: S.S. 9am; Mem. Mtg. 11am; Lect. 7pm.

No details received.

## UPPER COOPERS CREEK

Repentance Creek Hall (Rec: D. Rucker, Rosebank, via Lismore 2480. Tel: 066-882068). Sundays: 9.40am S.S.; 11am Mem. mtg; 7.30pm Lect. 2nd Sun each month.

No details received.

## YAGOONA

Worland St (Rec: K. Cook, 2 MacDonald St Auburn 2144. Tel: 02-6499483).

No details received.

# Sth Aust

## ABERFOYLE PARK

Cnr. Manning Rd. & Sunnymead Drive, Aberfoyle Park (Rec: D. Palmer, 7 Ewers Ave., Coromandel Valley 5051. Tel: 08-2785237). Sundays: 10.30am Fellowship, 7pm Lecture.

3—Exh: A. Farren. Lect: Max Lund, *Current World Chaos to Be Solved At Christ's Return.*

6—7.45pm E.I. pp. 74-80 class: N. Wigzell.

## The Ecclesial Calendar for June, 1984

- 10—Family camp at Mt. Pleasant: B. Luke, *The Life of David*.
- 13—10.15am Dorcas Class. 7.45pm Study: B. Day, *Hope Beyond the Holocaust*.
- 17—Exh: P. Beard. Lect: B. Gurd, *Teaching of Jehovah's Witnesses Tested by the Bible*.
- 20—7.45pm E.I. pp. 80-87 class: N. Wigzell.
- 24—Exh: P. White. Lect: P. Dunn, *Hell is the grave: Not a Place of Torment*.
- 27—10.15am Dorcas Class. 7.45pm Statement of Faith Night.
- 29—8pm Youth Group: A Johns, *Creation/Evolution*. 7.30pm Junior youth group.

### BRIGHTON

390 Morphett Rd., Warradale (Rec: G. J. Kortman, 86 Birman Cres., Flagstaff Hill 5159. Tel: 08-2703807). Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.

- 1—Youth Group, Cumberland.
- 3—Exh: Max Lund. Lect: *Will the Rapture Ever Occur?*
- 5—A.B. Meeting, home B. Luke.
- 6.20—Rev. 10:1-7 study: Max Lund, *The Rainbow Angel*.
- 8.22—Sign class.
- 10—Exh: J. Luke. Lect: B. Gurd, *Russia will initiate World War 3, the Bible Predicts the Outcome*.
- 13—Luke 21:5-24 study: G. Kortman, *The Olivet Prophecy*.
- 15 to 17—Clarendon Ecclesial camp: 1 John, *"Behold what manner of love the Father has bestowed on us, that we should be called the sons of God"*.
- 17—Exh: B. Luke. Lect: R. Dowling, *The Bible's Teaching Concerning Christ's 1,000 year reign on earth*.
- 21—M.I. Class.
- 23—Young Folks Class.
- 24—Exh: S. Lund. Lect: B. Luke, *Hell is the Grave, not a Place of Torment*.
- 26—10.30am Sisters' class: *Ways of Providence*.
- 27—Luke 21:25-38 study: A. Crawford, *The signs of the times*.
- 29—Youth Group: Debate, *Creation/Evolution*, (Aberfoyle Pk.).
- 20—Young Folks Class: J. Martin, *"Thy God, He will Deliver Thee"*. (Dan. 6).

### CUMBERLAND

521 Goodwood Rd., Col. Light Gdns. (Rec: W. Gurd, 5 Alma St., Panorama 5041. Tel: 08-2765669) Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.

- 1—8pm Youth Group: A. Weller, P. Davidson, *"How manifold are Thy works."*
- 2—Ecclesial activities night.
- 3—Exh. Lect: E. Wigzell, *The Sabbath: A Law for Israel, Its Meaning Today*.
- 6.20—8pm Jeremiah study: J. Siviour.
- 7.21—11am Sisters' class. 1.45pm Sisters tape study.
- 8—Special Lecture in Unley Civic Centre.

- 10—Exh: N. Davies. Lect: M. Curtin, *Hell is the Grave: Not a Place of Torment*.
- 13—8pm Romans study: M. Lund.
- 15—8pm Youth Group, Brighton: Clarendon Preparations, group discussion.
- 17—Exh: W. Gurd. Lect: H.P. Mansfield, *The Genesis Flood: A Grim Warning of Today*.
- 24—Exh: B. Gurd. Lect: A. Johns, *Speaking in Tongues: The Great Deception*.
- 25—8pm Friends class, home C. Beard, Pasadena, *The Sacrifice of Christ can Reconcile you now before Final World Redemption*.
- 27—8pm Romans study: J. Luke.
- 29—8pm Youth Group, Aberfoyle Park.
- 30—8pm Youth Folks, *"Thy God: He will deliver thee"*.

### ENFIELD

334 Hampstead Rd., Clearview (Rec: D. Horgan, 12 Pope Cres., Hope Valley 5090. Tel: 08-2631811). Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.

- 1,15—8pm Youth Group, T.T. Gully.
- 3—Exh: J. Siviour. Lect: A. Nolan, *The Devil Exposed and Explained*.
- 5—Sunday School Outing.
- 6.20—8pm Ruth study: J. Mansfield.
- 7—M.I. Class.
- 8.22—8pm Eureka Class: P. Cresswell.
- 10—Exh: P. Weller. Lect: R. Gore, *Britain in Bible Prophecy*.
- 12.26—Sisters' Class.
- 13.27—8pm: Moses, Friend of God study: P. Cresswell.
- 17—Exh: J. Mansfield. Lect: J. Luke, *Bible Ignorance Fashionable but Fatal*.
- 24—Exh: B. Luke. Lect: B. Williams, *God's 3 Great Promises of Hope: The Key to Your Salvation*.
- 29—Youth Group: *Conscientious objection to Military Service*.

### GLENLOCK

Via Morgan (Rec: B. G. Hollamby, 4 Andrew St., Walkerville 5330. Tel: 085-412352). Sundays: 9.30am S.S.; 11am Fellowship.

- 1,15—Y.P. Class: D. Shaw.
- 2—Family Activities.
- 3—Exh: J. King.
- 5,19,26—E.I. Renmark Class.
- 6,20—Events subsequent study: R. Hollamby.
- 9 to 11—Ecclesial camp at Hattah Lakes.
- 13,27—Timothy class: J. Hodges.
- 17—Exh: C. Hollamby.
- 19—Dorcas Class.
- 24—Exh: D. Shaw.

### KINGSTON

Guide Hall, Cooke St. (Rec: R. Eifenbein, 34 Cooke St., Kingston 5275. Tel: 672647). Sundays: 11am Memorial Meeting.

- 1,15,22,29—7.30pm M.I. Class.
- 3,17,24—11am Mem. Meeting.

- 6,20—7.30pm Tape study class.  
9—3pm, 7.30pm Special Ecclesiastes study:  
H. P. Mansfield.  
10—Exh. 7.30pm Lect: H. P. Mansfield.  
11—10.30am Ecclesiastes study.  
12,26—1.30pm Sisters' class.  
13,27—7.30pm Proverbs class.  
30—Exh: R. Curtin.

## SALISBURY

Cnr. Tolmer Rd. & Main North Rd., Elizabeth Park (Rec: R. Edgecombe, 1161 Lower North East Rd., Highbury 5089. Tel: 08-2640023). Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.

- 1,29—8pm Jnr. First Principles.  
2—Family outing at Kersbrook with BBQ Tea.  
3—Exh: G. Osborn. Lect: M. Barr, *7 Clear Signs of Christ's Coming*.  
5—8pm G.A.O. mtg. at Hall.  
6,20—8pm Bible Class *The Commandments of Christ*.  
8,22—8pm Elpis Israel Class.  
9—Distribution for Special Lecture.  
10—Exh: K. Risley. Lect: P. Clark, *Middle East*

- Destiny Foretold in the Bible*.  
12—7.45pm A.B. Mtg.  
15—Special Lecture in Salisbury Council Chambers.  
16—Distribution in Barossa Area.  
17—Exh: C. Parry. Lect: R. Cowie, *Jehovah's Witnesses — False Witnesses of God*, also Special Lect. in Salisbury Council Chambers.  
24—Exh: S. Smith. Lect: P. Cresswell, *The Holy Spirit Gifts Not Available Today*.

## SOUTH EAST

CWA Hall, Young St., Penola (Rec: M. E. Lawrey, "Terwal Estate" P.M.B. 73 Naracoorte. Phone: 087-696157. Also I. J. Tregenza, Penola. Phone: 087-372339. A G. Hulbert, Mt. Gambier, Phone: 087-256047).  
No details received.

## SPENCER GULF

CWA Hall, Elliott St., Whyalla; Willsden Guide Hall, Elizabeth Tce., Pt. Augusta, and private homes (Rec: K. McDermott, 4 McRitchie Cres., Whyalla Stuart 5608. Tel: (bus.) 086-450063. Sundays: 11am Fellowship. Bible

## "THE RIGHTEOUS ACTS OF YAHWEH" — LESSONS FOR SAINTS FROM THE LAW AT SINAI T.T. Gully Special Effort — June 9th-16th

Preceding studies at Tea Tree Gully will have concluded with Israel arriving to set camp at Sinai, introducing Bro. George Darke's special studies, which are summarised as follows —

Saturday, June 9 — Fraternal Evening — Study 1 "*Ye shall be Holy Men unto Me*" — Exodus 19. The unique social structure provided by the Law and the urgent need for true Holiness.

Sunday, June 10 — Exhortation — Study 2 "*They saw Elohim and did eat and drink*" — Exodus 24. Yahweh's unique relationship with Moses and that sought with Israel. The glorious vision and the significance for the individual Israelite, then and now.

Monday, June 11 — Picnic at Foxfield Oval. Talk on the Daily readings 1 Peter 1. "*Gird up the loins of your mind*"

Tuesday, June 12th — Study 3 "*Ministers unto Yahweh*" — Leviticus 9. The consecration and ministration of the Priests: its significance to Israel and to the Ecclesia today.

Wednesday, June 13th — Sisters' Class.

Thursday, June 14th — Study 4 "*That ye may put difference between Holy and Unholy*" — Leviticus 10. Background to and significance of the Laws of Uncleaness — especially those concerning unclean creatures. Warnings for us.

Saturday, June 16th — Family Evening Study 5 "*That Yahweh see no uncleaness*" — Deuteronomy 6. The operation of the Law in private family life, "teach them to thy children".

Sunday, June 17th — Exhortation Study 6 "*The Ashes of an Heifer*" — Num. 19. Christ, the end of the Law for Righteousness.

## The Ecclesial Calendar for June, 1984

**Class Whyalla & Pt. Augusta every Wednesday — private homes.**

- 2—Whyalla Lect: A. Archer.
- 3—Comb. Mtg. Whyalla: A. Archer.
- 10—Pt. Augusta Exh: J. Wilson (Enfield). Whyalla Exh: K. Stewart.
- 16—Pt. Augusta Lect: D. Kingston.
- 17—Comb. mtg. Pt. Augusta: D. Kingston.
- 24—Pt. Augusta exhort. Whyalla Exh: R. Jones.

### TEA TREE GULLY

1184 Grand Junction Rd., Hope Valley (Rec: K. M. Hill, 8 Faehse St., Modbury 5092. Tel: 08-2646529). Sundays: 10.30am Fellowship, 3pm S.S., 7pm Lecture.

- 3—Exh: H. P. Mansfield. Lect: N. Lloyd, *Who is the Antichrist? The Bible's Answer.*
- 6—8pm study: G. Wigzell, *Deliverance and sustenance in the wilderness.*
- 8,22,29—8pm Junior E.I. Class.
- 9 to 17—Special Effort: G. Darke, see details this issue.
- 20—8pm Word study: A. Knowles, W. Crew, *Faith.*
- 24—Exh: J. Martin. Lect: R. Gore.
- 27—8pm Habakkuk study: N. Lloyd.

### WOODVILLE

Aberfeldy Ave. (Rec: G. E. Mansfield, 632 Burbridge Rd., West Beach 5024. Tel: 08-353 4866). Sundays: 11am Fellowship; 3pm S.S.; 7pm Lecture.

- 2—2.30pm Sunday School outing. Evening: H. P. Mansfield, *Battles of the Bible.*
- 3—Exh: P. J. Mansfield, Lect: G. E. Mansfield, *World Peace Through Divine Rule.*
- 4—7.45pm A.B. Meeting.
- 6,13,20,27—7.45pm Proverbs study: H. P. Mansfield.
- 10—Exh: J. Martin. Lect: R. McAllister.
- 12,26—10.30am Sisters' Class: H. P. Mansfield, *Psalms.*
- 15—7.45pm M.I. Class.
- 16—2.45pm Activity & Distribution day. Evening chairman: F. deVries.
- 17—Exh: R. McAllister. Lect: G. Wigzell.
- 18—8pm Christadelphian Instructor study, home M. Goodwin, 37 Jetty St., Grange: G. E. Mansfield, *The Nature of Flesh.*
- 22—8pm E.I. p. 207 study: W. McAllister, *Blasphemous Baby-sprinkling.* Home G. Armonis, 12 Bolingbroke Ave., Fulham Gdns.
- 24—Exh: E. Hubbard. Lect: H. P. Mansfield.

25—8pm Home P. J. Mansfield, 17 Silver Cres., Grange: Bible Marking class, B. Steele, *Cities & Places.*

# Tasmania

## HOBART

142 Warwick St. (Rec: H. E. Taylor, 30 Hymettus St., Howrah 7018. Tel: 002-476637). Sundays: 9.30am S.S. & Snr. Study; 11am Fellowship; 6pm Lecture.

- 1—7.30pm M.I.C.: Conviction & Conduct ch. 4: P. Howell, *Degrees of guilt.*
- 3—Exh: H. Ceiley. Lect: R. Yeomans, *Current events: Sign posts to Armageddon.*
- 4—A.B. Meeting, 7pm home H. Taylor.
- 6—7.45pm Acts 19 study: Paul at Ephesus.
- 8—7.45pm Snr. CYC: P. Howell, *Covetousness.* Jnr. CYC: *Curing the Blind man* (Jhn. 9).
- 10—Exh: P. Howell. Lect: B. Philp, *God preached to Abraham: What was the message?*
- 13—Nazareth Revisited study: J. Thiele.
- 17—Exh: S. Howell. Lect: J. Scull, *Israel, Syria and Egypt in Bible prophecy.*
- 19—10am Sisters' Class: *Pause and Consider and Abraham.*
- 20—Acts 20-21:16 study: B. Philp, *Paul returns to Jerusalem.*
- 22—CYC: Statement of Faith. Clause 23-25: D. Ormerod, *Judgment Seat of Christ.*
- 24—Exh: J. Scull. Lect: P. Howell, *The Bible's Teaching concerning man's mortal nature.*
- 26—10am Dorcas Class.
- 27—Nazareth Revisited study: H. Taylor, home F. Scheppein.
- 29—M.I.C.: Panel Evening, H. Taylor, J. Scull.

## NORTH WEST

Family Rest Centre, (off King Edward St.), Ulverstone (Rec: P. Kingston, P.O. Box 808, Devonport, 7310). Sundays: 12.00 S.S.; 1.15pm Memorial Mtg.; Fortnightly at 3.30pm Gospel Proclamation. No details received.

## LAUNCESTON

69 Balfour St. (Rec: M. E. Coombe, 21 Prospect St., Launceston 7250. Tel: 003-442207). Sundays: 9.30am S.S. & Snr. Study; 11am Fellowship; 7pm Lecture.

## ANNUAL FRATERNAL & 25th ANNIVERSARY OF RE-ESTABLISHMENT — Hobart Ecclesia — Oct. 5-9

Studies: *Acceptable Worship* Bro. Murray Lund (Cumberland).

Special Anniversary Address: K. Niejalke (Launceston).

Warm welcome to all, particularly former Hobart members. Anyone requiring accommodation, please contact Recorder, Hobart Ecclesia.

- 3—Exh: G. Dangerfield. Lect: M. Wright, *God never changes: Why does the church?*  
 5—10.30am Sisters' class: Tape, *Daniel, the man of Prayer*.  
 6—Amos class: C. Blanch, "Yet have ye not returned."  
 8,22—8pm E.I. home study.  
 10—Exh: F. Onley. Lect: R. Herron, *Place of Israel in world history*.  
 12,26—10.30am Dorcas group.  
 13—Bible Class: S. Smith, *A royal throne*, (part 1), J. Case, part 2.  
 15,30—8pm Moses class.  
 17—Exh: R. Bracey. Lect: D. Case, *Bible prophecy shows nearness of Christ's return*.  
 19—10.30am Sisters' class: Tape, *Daniel, the Emotional Prophet*.  
 24—Exh: G. Crewes. Lect: F. Onley, *Faithful Bible men to be rewarded on earth*.  
 27—Tuition class: G. Case, *How Jesus slew the devil*.

## Queensland

### COORPAROO

School of Arts, cnr. Cavendish Rd. & Halstead St. (Rec: R. A. Hermann, 15 Conway St., Geebung 4034. Tel: 07-265 5825) Sundays: 9.30 S.S. & E.I. Class; 11am Fellowship; 7pm Lecture.

- 2,16,30—Sisters' class, home E. Stead.  
 3,17,31—Gen. 1-6 Bible class: L. Crowther.  
 6—Exh: S. Arthur. Lect: A. McGrath, *Hell is the grave, not a place of torment*.  
 10,24—Bible Class.  
 12—E.I. class, home N. Lowes, R. Bailey.  
 13—Exh: L. Crowther. Lect: C. Power, *What is saved? The Body or the Soul?*  
 20—Exh: R. Hermann. Lect: R. Rock, *Russia's return to Egypt: A Bible Certainty*.  
 25—Young Peoples class: R. Rock, *Daniel 4*.  
 27—Exh: W. Joseph. Lect: R. Bailey, *The Bible definition of the Antichrist*.

### REDCLIFFE

6 Irene St. (Rec: R. A. Hill, "Bezaleel" 15 Marathon St., Aspley 4034 Tel: 07-3599939) Sundays: 9.15 S.S.; 11am Fellowship; 7pm Lecture.

- 3—Exh: A. Payton. Lect: K. Sweatman, *Christ's pre-existence: Church fallacy*.  
 6,20—7.45pm Proverbs study: D. Dodds.  
 10—Exh: E. Townsend. Lect: Support Coorparoo.  
 13,27—7.45pm Life in the times of Christ study: P. Evans.  
 17—Exh: J. Carnes. Lect: R. A. Hill, *The Return of Christ: The World's Only Hope*. Afternoon: Family activities.  
 23—2pm Young Folks Bible marking.  
 24—Exh: R. Thiele. Lect: M. Steele, *A Triune God: Church Fallacy*.  
 30—Combined bus trip.

### ROCKHAMPTON NORTH

Crag Street, off Elphinstone Street. (Rec: G. F. Hill, 1 Lvermore St., Rockhampton 4700. Tel: 079-271452). Sundays 9.30am S.S.; 11am Fellowship; 7pm Lect. (1st and 3rd Sundays in month).

No details received.

### TOWNSVILLE

Cnr. Hammett & Mooney St., Currajong (Rec: J. Caltabiano, P.O. Box 434, Aitkenvale 4814). Sundays: 9.15am S.S. & Snr. Zechariah Class; 11am Memorial Mtg.; 7.30pm Lecture (1st Sunday in month).

Tuesday — 10am Sisters' class (every 2nd week). Wednesdays — 7.45pm Bible Class. Isaiah, Ezekiel (alternatively).

- 3—Exh: B. Pollard. Lect: M. Steele.  
 10—Exh: M. Steele.  
 17—Exh: B. Jones.  
 24—Exh: M. Caltabiano.

### URANGAN

Home of P. Palmer, 19 Crescent St., Urgan. Ph: 289263. Sundays: 9.30am Memorial Mtg: 9.30am, S.S. 1pm.

- 3—Exh: P. Palmer.  
 7,14,21—E.I. Class.

## 20th TASMANIAN BIBLE CAMPAIGN

(Sponsored by Hobart Ecclesia)

12th to 20th January 1985 (God willing) Hobart Area

Bible Study, Young People's Studies,

Gospel Proclamation

Ecclesial Fraternisation

*Study Leaders:* Bro. P. Islip (Mt. Waverley, Vic.)

Bro. M. Bonner (Figtree, NSW)

Warm welcome to all brethren and sisters, and young people.

Accommodation cost details will be announced next month.

Information and Bookings to Campaign Secretary: Bro. P. Howell, 213 Marys Hope Road, Rosetta, Tas. 7010 (002 491760).

## The Ecclesial Calendar for June, 1984

- 10,24—Tape Exhort.  
16—Lect: A. Payton (Wilston).  
17—Exh: A. Payton.

### WILSTON

Cnr. Church & Battersby St., Zillmere (Rec: S. C. Hagen, 144 Flockton St., Everton Pk. 4053. Tel: 07-3557057). Sundays: 9.30am S.S. & Eureka Class; 11am Fellowship; 7pm Lecture.

- 2—7.45pm Young People's Class.  
3—Exh: K. Papowski. Lect: D. Dodd, *Sabbath keeping today unscriptural*.  
7,21—7.45pm Samuel class: N. Bullock.  
10—Exh: L. Rucker. Lect: R. Kilgus, *Earth, not heaven, the reward of the righteous*.  
12,26—7.45pm Events subsequent to Christ's return class: J. Cowie.  
17—Exh: R. Hermann. Lect: A. Payton, *Hell is the grave, not a place of torment*.  
24—Exh: R. Stokes. Lect: R. Rock, *God will not tolerate a permissive society*.  
30—Comb. bus trip.

# Victoria

### BORONIA

Progress Hall, Boronia Rd., (Rec: A. Wallace, All correspondence to P.O. Box 206, Boronia 3155. Tel: 03-7547293). Sundays: S.S. & Snr. Study: 9.30am; Fellowship 11.15am; Lecture 7pm.

- 3—Exh: W. Hayes. Lect: A. Wallace, *The Creation of Earth: Chance or Divine Control?*  
6—Quarterly Business meeting.  
10—Comb. with Burwood: Exh: J. Martin. Lect: J. Hull, *Nuclear disarmament, only possible at Christ's return*.  
13,27—Elpis Israel pp. 234-240 study: R. Hull, *The mediator of the New Covenant*.  
17—Exh: R. Magennis. Lect: K. Ward, *The Bible is true, believe it or perish*.

- 20—Acts 6 study: R. Coad, *The first martyr*.  
24—Exh: G. Taylor. Lect: N. Wilson *Rediscover the first century Christianity*.

### BURWOOD

Loyal Orange Hall, 335 Station St. (Nr. Riversdale Rd.) Boxhill Sth. (Rec: S. Finnin, 19 Morcom Ave., Ringwood East 3135. Tel: 03-8703796). Sundays: 9.30am S.S. and Snr. Study; 11am Mem. Mtg. 7pm Lect.

- 3—Exh: T. Simons. Lect: C. Wallace, *Noah's Warning to this Generation*.  
6—Judges Class: A. Brewer, *Samson (1)*. J. Brewer (2)  
9 to 11—Special Effort: J. Martin, *Paul's letter to the Galatians*.  
13,27—Hebrews class: P. Pickering.  
17—Exh: S. Finnin. Lect: C. Gee, *One universal government: A Coming Reality*.  
20—Judges Class: D. Brewer, *From Judges to Samuel*.  
23—M.I. Class. O. L. Hall, *Memorial Meeting*.  
24—Exh: K. Fotheringham. Lect: M. Islip, *God's Purpose: A Sure Hope for a Troubled World*.

### MILDURA

Christadelphian Hall, Deakin Ave, Koorlong. (Rec: J. Kershaw, "Hebron", 4 Mimosa Ave., Mildura 3500, Phone: 050-235256). Lect: Sat. 7.30pm; Sundays: 9am S.S.; 11am Mem. Mtg. Mid week class held Wednesday evening.

- 2—8pm Lect: B. van Bergen, *Christ is Coming: Be Ye Also Ready*.  
3—Exh: B. van Bergen.  
6,20—8pm Bible Class: *Last days of Judah's Commonwealth*.  
9—8pm Study: R. Hollamby.  
10—Exh: R. Hollamby.  
13—8pm Statement of faith clauses 12-14 study: P. Janssen.  
16—8pm Study: T. Pitcher.  
17—Exh: T. Pitcher.

## PAUL'S LETTER TO THE GALATIANS Burwood Special Effort — June 9th to 11th Study Leader: Bro. J. Martin (Enfield)

*Saturday 9th* — 3.30pm Study 1 "In Defence of the Gospel". 5.30pm Fraternal Tea provided by Burwood Ecclesia. 7pm Study 2 "The Unity of the Gospel".

*Sunday 10th* — 11am Mem. Mtg.: "The Adoption of Sons". 3pm Public Lecture. 7pm Study 4 "Faith Which Worketh by Love". You are invited to bring a basket lunch and/or tea (Tea and coffee provided).

*Monday 11th* — 10am Study 5 "Circumcision of the Spirit."

- \* Project work will be provided for young children at all Study Sessions.
- \* All Study Sessions, the Memorial Meeting and Lecture to be held in: The Brimacombe Hall, Kingswood College, Station Street, Box Hill South. Entrance via Piedmont Street.

A cordial invitation is extended to all to join us on this occasion.

The Ecclesial Calendar for June, 1984

- 23—8pm Lect: P. Janssen, *"In the beginning was the Word". What did the Apostle Mean?*
- 24—Exh: P. Janssen.
- 27—8pm Statement of Faith clauses 15, 16 study.
- 30—8pm Lect: G. Churches, *A born-again christian: The Bible qualifications.*
- July 1—Exh: G. Churches.

**MOE**

Special School, Staff St., Moe (Rec: G. S. Howe, 6 Warringa Crt., Warragul 3820. Tel: 056-232596). Sundays: 1.30pm Fellowship 1st & 3rd in month.

- 1—8pm Baringa Special School, Staff St. Moe: P. McKinlay, *God's rights, not human rights, the key to world peace.*
- 3—Exh: T. Forres.
- 6—8pm A.B. Meeting, home J. Stewart, 45 Northern Ave., Newborough.
- 8—7.30pm E.I. Class home R. Knox, 11 Edinburgh St, Warragul.
- 15,29—7.30pm Song of Solomon study: home P. McKinlay, 55 Charles St., Warragul.
- 17—Exh: P. McKinlay.
- 22—7.30pm Tape study: *The Passover*, 55 Charles St., Warragul.

**MT. WAVERLEY**

345 Waverley Rd. (Rec: K. B. Fotheringham, 62 Muir St. Mt. Waverley 3149. Tel: 03-2324032) Sundays: 9.30am S.S. & Snr. study; 11am Mem. Mtg.; 7pm Lecture.

- 3—Exh: K. Ward. Lect: I. Shaw, *Man dies because of sin.*
- 6,20—Zephaniah study: G. Hill.
- 10—Exh: M. Richardson. Lect: M. Edwards, *The Jews are God's witnesses.*
- 13—Women of the Bible study: J. Footitt, *Rebekah.*
- 17—Exh: R. Hull. Lect: P. Islip, *Present world problems indicate Christ's return.*

- 19—MIC: P. Fotheringham, *The Holy Spirit: God's Invisible Power.* D. Morgan, *The Millennium.*
- 24—Exh: I. White. Lect: J. Stolzenburg, *The True identity of the Antichrist.*
- 27—Women of the Bible study: D. Seaman, *Deborah.*
- 29 to July 1—Fraternal study weekend: P. Cresswell, *Habakkuk's message for the last days.*

**WARRAGUL**

(Rec: P. McKinlay, 55 Charles St., Warragul 3820. Tel: 056-236211). Sundays: 11am Fellowship (1st and 3rd at Moe).

- 5—7.30pm Tape study: *Christ in the Psalms: The Word made Flesh, and the Redeemer*, 55 Charles St.
- 10—Memorial meeting home G. Howe, 6 Warringa Court.
- 12—10.30am Tape study: *Beauty of the Law*, 55 Charles St. 7.30pm First Principles class, 6 Warringa Court.
- 19—7.30pm Tape, *Christ in the Psalms: The King and Priest*, home E. White, 10 1sta St.
- 24—Exh: K. Pearson, 11 Edinburgh St. 2.30pm Lect: K. Pearson, *Worship of the virgin Mary is unscriptural.* Held in McMillan Rural studies Centre, South Rd.
- 26—10.30am Tape study: *Concerning Lessons from Leviticus*, 55 Charles St. 7.30pm First Principles Class, 6 Warringa Court.

**New Zealand**

**PALMERSTON NORTH**

Ptunket Rooms, King Street (Rec: D. H. Taberner, R.D. 4, Palmerston North. Tel: 81891). Sundays: 11am Fellowship. Lect. 2.30pm 1st Sunday of month. Bible Class, 7.45pm at homes of members.

**HABAKKUK'S MESSAGE FOR THE LAST DAYS**

29th June to 1st July —

**Mt. Waverley Fraternal Study Weekend**

Bro. Paul Cresswell (Enfield) will lead these studies.

Fri. 29th — 8pm *The Burden of Habakkuk.*

Sat. 30th — 3.45pm *Yahweh's Answer*; 5.30pm Fraternal Tea; 7.45pm *The Prayer of the Prophet.*

Sun. 1st — 9.30am Address to the Sunday School; 11.00am Mem. Mtg. *Rejoicing in Hope*; 7.00pm Public Lecture: *How We Know God Exists.*

**YOUTH ALIYAH — ANNUAL APPEAL EVENING**

Mt. Waverley on Saturday 16th June at 7.30pm

*Masada — The Zealotes last stand* — Bro. H. Islip.  
*Impressions of Israel* — Bro. P. Perry.

## FORTHCOMING EVENTS

*Plan your holidays to support these efforts (God willing).*

### JUNE

\* 9-11: at KINGSTON. Effort by Bro. H. P. Mansfield, "Ecclesiastes, the Search for the Greatest Good".

\* 9-11: at BURWOOD. Annual special effort. Bro. J. Martin to speak upon "Galatians". Visitors welcome, and inquiries to Recorder for accommodation.

### AUGUST

\* 11-22: WOODVILLE. Annual fraternal study effort, to be lead by Bro. J. McConville (USA): "Peter's Last Warning to the Brotherhood".

\* 25 to 2 Sept. WILSTON. Special Effort by Bro. M. Bonner, (Figtree): "Raised to the Heavens in Christ Jesus", based on Ephesians.

### SEPTEMBER

\* 15-23: ROCKHAMPTON. 4th Central Qld. Bible School. Bro. J. Cowie, J. Ullman. Information: Bro. G. Hill (Rockhampton Calendar).

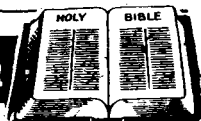
### OCTOBER

\* 5-7: at HOBART. Annual fraternal gathering and special effort.

### JANUARY, 1985

\* 12-20: at HOBART. 20th Tasmanian Campaign. Speakers: Bro. P. Islip (Mt. Waverley), Bro. M. Bonner (Figtree). Details and bookings: Bro. P. Howell, 213 Marys Hope Rd., Rosetta, Tas. 7010 (002 491760).

# Bible School News



## BIBLE SCHOOL NEWS

### RATHMINES (NSW)

Spring School — 25th Aug. to 2nd Sept.

Theme: "I Come Quickly — My Reward is With Me"

Speakers Appointed:

1. Bro. P. Pickering (Vict.) *How Near Is Our Lord.*

Looking at the many signs that indicate the nearness of the Lord's return.

2. Bro. J. Siviour (SA) *He That Hath An Ear Let Him Hear.*

Studies based on the Epistles to the 7 Ecclesias.

3. Bro. B. McClure (NSW) *The Power of Prayer.*

Sustaining the waiting child of Yahweh.

Supplementary Study: Bro. L. Goodman *He That Endureth Unto the End Shall Be Saved.*

Examples of the Athlete, Soldier and the Worthies of Old.

### Teenage Class

Bro. J. Siviour — *If God Be For Us Who Can Be Against Us.*

Based on the book of Judges.

Bro. P. Pickering — *I Stand at the Door And Knock.*

A consideration of the second coming of Christ.

Bible Marking on the Second Session.

Already 350 bookings have been received for this School, and it is anticipated that bookings will close by the end of June so that those desiring to attend should apply *immediately*.



Reservations for the School should be directed to: The Secretary,  
R.M.B. 850 Mandalong Rd., Dooralong 2259.  
(Sponsored by the Burwood Ecclesia).

**CHRISTADELPHIAN FAMILY-BIBLE SCHOOL  
MILDURA — VICTORIA  
(Sat. 25th Aug. to Sun. 2nd Sept. God willing)**

An outstanding program has been planned for this school drawing all participants together as a family group in accordance with the planning of the two previous schools. This means that special sessions are designed for the whole school to meet in "family" discussion together.

Speakers for the school are:

**Bro. J. McConville (California, USA).**

**DIVINE REVELATION: AS AN ANTIDOTE TO MORAL CORRUPTION — An Exposition of 2nd Epistle Peter**

In 2nd Peter, the Apostle writes from the mature standpoint of a Shepherd to the Ecclesias. It is an epistle of warning to the Brotherhood of Ecclesial problems that would arise, and of trends and attitudes that would pressurise believers in the "last days" of challenge to faith. But Peter also draws attention to the antidote, and shows that there is offered to all disciples a "divine power" (Ch. 1:3) capable of conquering the most difficult circumstances, and energising believers to develop in faith despite the challenges that will inevitably arise. The talks will discuss practical means of implementing the teaching of the Apostle, suggest ways by which the fight of faith can be successfully waged, and emphasise the dangers the Apostle anticipated will arise in these last days, whilst also indicating how they may be countered.

Brother John McConville is familiar to Bible Schools in the States having served on Committees and as Speaker. He will be accompanied with his wife, Sister Dorothy, and opportunity will be provided in the limited size of this Family-School to personally meet and discuss the Word with our guests.

**Bro. D. Evans (Enfield Ecclesia)  
DAVID IN THE PSALMS**

About 14 Psalms have historical inscriptions linking them with the tribulations of David. These will be considered in the light of the events that motivated their composition originally. In trouble, David sought the strength of Yahweh, and the expressions he used can assist us in our approach to Him in times of difficulty. The keys that the sweet psalmist of Israel struck when enemies rose against him have reverberated ever since. They have found harmony in the heart of the persecuted and troubled, have helped in moments of sadness and depression; have comforted in times of sorrow and despair. David's experiences have strengthened the weak, and encouraged the strong. These will comprise the themes expounded in the series of thoughtful expositions to be given on the Psalms selected in the light of the historical events narrated in regard thereto.

The Ecclesial Calendar for June, 1984

## JEREMIAH AND LAMENTATIONS

The days' readings from Jeremiah and Lamentations will form the basis of the general school discussion for the first session, led by Bro. H. P. Mansfield.

We can offer at this family-school, family units, double rooms, or caravan sites. The eight days' activity will provide studies and recreation for both young and old. It is intended to restrict the size of the Family-School as previously, to provide for the greatest personal participation.

Additional studies are planned for the Teenage and Junior Family-Bible School.

Reservations should be made immediately with \$5 per person deposit to The Christadelphian Family-Bible School, c/- Logos Publications, 9 West Beach Rd., West Beach, South Australia 5024.

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## SPREAD THE WORD IN YOUR AREA

*Logos Office* has available a series of full-colour brochures depicting various features of the Gospel. These are heavily subsidised to enable ecclesias and individuals to distribute these expensive leaflets at the lowest cost. These leaflets are pre-printed, but the *Christadelphian Press* will produce inserts featuring local address/lecture details as may be required. Distribution of these leaflets will aid the Gospel Proclamation Endeavors in your area, and support the general work of the Truth being undertaken.

Prices of the leaflets is \$30 per 1000 (full-color), and \$15 per 1000 for inserts. Reply paid cards with individual ecclesial addresses are available at the price of \$6 per 1000 (plus tax/postage).

Titles:

*Why the World's Best Seller?*

*Peace on Earth: Goodwill Towards Men*

*The Gospel in Song — Handel's Messiah.*

*The Bible Answer For A World In Chaos.*

*The Lord's Prayer.*

*The Soviet Threat Will Be Met By Christ.*

HERALD BOOKLETS NOW AVAILABLE FOR IMMEDIATE ORDER:

The following titles are available in Australia from Logos Publications, 9 West Beach Rd., West Beach, South Australia 5024. (Tel: 08-356 2278) for from Bro. P. MacLachlan, Algernon Road, R.D. 2, Hastings, New Zealand Tel: 68281 Hastings (additional titles may be available here).

*Will The Rapture Ever Occur?*

*Baptism Essential to Salvation.*

*Speaking in Tongues — As Taught in the Bible.*

*God is One Not Three.*

*Introducing The Christadelphians.*

*The Man who was Promised the World.*

*The Arabs in Bible Prophecy.*

*Jerusalem: Centre of Future World Rule.*  
*Israel's Revival: Sure Sign of Christ's Coming.*  
*Eternal Life: On Earth Not In Heaven.*  
*Solution to Sorrow and Suffering.*  
*The Return of Christ — The World's Only Hope.*  
*How Christ's Coming Will Change the World.*  
*Christ's the King: His Mission, Mercy, Majesty.*  
*What Your Decision For Christ Demands.*  
*What the Bible Teaches About Christ's Second Coming.*  
*Jehovah's Witnesses Refuted by the Bible!*  
*Mormonism of God — or Men?*  
*How To Combat Your Deadly Enemy — The Bible Devil Defined.*

## **ECCLESIAL CALENDAR EMPLOYMENT COLUMNS**

In these times of increasing economic difficulty, assistance given to our members, where possible, is recommended. These advertisements are accepted by Logos without cost. It is expected that those who are employers likewise give preference to Christadelphians when engaging labour. In that regard, we are prepared to assist by advising of any need of employ. Perhaps any desiring employment could advise us accordingly. We do ask for reconfirmation of advertisements from time to time.

### **AIR-CONDITIONING SERVICES**

Bro. Keith McGeorge and Fred Derecki offer members in Adelaide and surrounding districts expert attention in ducting Evaporative Air-Conditioning for business premises and private homes. Free quotes available — phone 08-263 7815.

### **AUTOMOTIVE REPAIRS & SERVICING**

Tune-ups, cylinder head reconditioning, engine recond./replacement, valve re-grind, brake o/haul, gear box o/haul, clutch replacement. Contact: Bro. John Riddle, 6 Naomi Tce., Pasadena (08) 277 2492.

### **BARBEQUE CHARCOAL**

This is available from Bro. David Scott, Second Street, Morgan, Tel: 085-4021 69 \$6.50 per 25kg bag. Supplies also available in the Adelaide area from Sis. H. Burney, 249 Lyons Rd., Demacourt. Telephone 337 9014.

### **BATTERIES**

Bro. A. Tomlin, 557 Merrylands Rd., Merrylands West 2160 has a supply of Ni-Cla Batteries — a high quality, re-chargeable, nickel-cadmium battery suitable for use in cassette recorders, camera flashguns, torches, toys, radio control gear, etc. They are of guaranteed outstanding quality, as normally used by professionals. A price list will be sent on application with stamped addressed envelope (or telephone 02-636 1592).

### **CHIROPRACTOR**

Bro. Harry Hall, Pt. Adelaide Chiropractic Clinic, 117 Commercial Rd., Pt. Adelaide (47 6194)

### **ELECTRICAL SAFETY**

Bro. Mike Steele is currently specialising in the installation of Seimans Earth Leakage Circuit Breakers, safety switches fitted to the home to prevent electrocution and electrical fires. For more details phone: (08) 262 4095.

### **EMPLOYMENT SOUGHT**

Sis. D. Graham (Cabramatta) of 23 Elizabeth St., Camden NSW 2570 seeks employment for 25 hours. Her work life has included typing, switchboard and telex

skills. Sis. Graham has been receiving the pension for the last few years, but prefers employment in office work or as a shop assistant.

Sis. Graham's son, Bruce also seeks work. He desires something in the field of gardening, lawnmowing or general labouring or trades assistant.

### **ENGLISH TUITION**

Bro. Matthew Wood, P.O. Box 312, Forbes, NSW 2871 advises that he is prepared to undertake tuition in English (grammar, etc.) by correspondence if necessary for the benefit of brethren and sisters who have difficulty with the language. Fee is negotiable. He has previously tutored English, has good passes in the subject, and is certain of giving a thorough service to any desiring it. He can be contacted at the above address, or tel: (068) 52 2888 (after 4pm).

### **HONEY SUPPLIES**

#### **Perth Area**

Deborah Apiaries produce regular supplies of HONEY (range of floral types), BEESWAX and POLLEN. Please contact Bro. Allan Harrison, 15 Glenwood Way, Balcatta, W.A. (Tel: 09-344 1880).

#### **Sydney Area**

Bro. Chris & Sis. Ruth Russell (operating as Engedi Apiaries) have ample supplies of a wide variety of selected honeys in 27kg tins or smaller quantities down to 1kg buckets at wholesale prices. Types available include Ironbark, Blue Gum, Spotted Gum, Grey Gum, Bloodwood, Mahogany, Leatherwood, Clover, and Western. Phone (02) 533 3796.

### **LEATHER-WORK**

Hand-craft leathersgoods, including personalised Bible covers, plain or embossed; hymn book covers; handbags, purses, wallets, key wallets, belts, bookmarks, Scriptural plaques etc. — made by Bro. P. Wigzell. Shoe repairs, Bible cover zips replaced by Bro. B. Wigzell — both of 4 Stirling Ave., Sellicks Beach, SA 5174 Tel: (085) 563368. In Victoria: contact Bro. K. Charles (Mt. Waverley); in Sydney contact Bro. W. McKinlay.

### **PAINTING AND DECORATING (Adelaide)**

Bro. K. Hornhardt provides first class work in the home and commercial painting area, and can be contacted: 57 Main St. Beverley, SA 5009 (268 3073).

### **PLUMBING**

Bro. J. Spruyt, 21 Fletcher Rd., Henley Beach — Telephone 353 4425.

### **PRINTING**

*The Christadelphian Press* is available for printing requirements, both general and ecclesial. It offers assistance in design, layout and production at the most reasonable rates. Only Christadelphians are employed, which means that your requirements are treated with understanding and enjoyment, and your support assists the work in which we are engaged. Write to us at 9 West Beach Road, West Beach 5024.(08) 356 2278, 353 4866.

### **STONEMWORK**

General repairs, restoration to stone and brick work which includes repointing to stone and brick, including chimney stacks. Removal of all eroded work and replacement with new materials. Advice and work carried out on Damp Preventative Course and preventative action will be taken where required. Weather proofing of all areas if and where required with approved materials, liquid or solids. Work will also include repairs to roofing, flashings and rendering any area required. Contact Bro. J. Gibbs, 13 Carcoola Road, Munno Para 5115 Tel: (08) 254 9514.

### **WELDING AND RELATED WORK**

#### **Western Australia**

Repairs and Maintenance — Motor Vehicles, Farm machinery. All types of metal welding large or small; Steel farm sheds, garages, any form of steel fabrication: trailers, floats, gates. — K. H. & L. J. Digney, Lot 1, Seventh Ave., Armadale, W.A. — Tel: 399 6785.

#### **New South Wales**

1st class Welder, stick and M.I.G. Bro. R. Hickey, 53 Flinders Ave., South Camden, NSW 2570. Desires employment.



# The ECCLESIAL CALENDAR

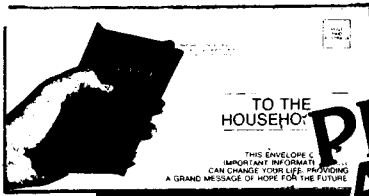
*Incorporating Fraternal Ecclesial News*

SUPPLEMENT to LOGOS



ISSUE NO. 217

JULY 1984



# PROJECT AUSTRALIA

The Prophet Daniel declared that "They that turn many to righteousness shall be as the stars for ever and ever" (Daniel 12:3). Project Australia is an opportunity for Christadelphians to enable the "Gospel of the Kingdom" to reach into out of the way places in Australia, so as to turn to righteousness those that might give heed.

This month we have forwarded literature to Moonta, Port Hughes, Morgan and Cadell. From our recent distribution of the Loxton area we received 7 applications. When it is considered that Loxton has 1600 households the percentage is very high compared to similar distribution in the suburbs of our main cities. In the Adelaide suburban area we average 20 applications from a distribution of 10,000 leaflets. On this basis we received a return of .8% in Loxton compared to .2% in the suburbs of Adelaide. These contacts have been forwarded to the local Ecclesia for further attention.

As mentioned last month we are rapidly approaching the completion of the South Australian area, and would welcome any Ecclesias or brethren and sisters that may assist in the sponsorship of one of the other states.

Donations towards Project Australia are appreciated to continue this valuable work.

# Ecclesial Reports

Details must be forwarded by 1st of month.

## WELCOME TO THE HOUSEHOLD OF FAITH

As each month goes by, the nearness of the Lord's return appears to be even more urgent. World problems mount, the ominous threat of "doomsday" increases, and the development of ungodliness is apparent throughout civilisation. So we look forward to the Lord's return to solve national and personal problems. We welcome those of like mind who have assumed the protective cloak of the Lord Jesus Christ through baptism, and now walk firmly towards the coming day of glory and the Lord's kingdom.

Punchbowl: *Miss Judith Grieves*, an int. friend (1.4.84) now meeting at Regent Hall.

Brighton: *Miss Lisa Davidson*, daughter of Bro. & Sis. Douglas Davidson (20.5.84).

Woodville: *Mr. Leigh & Mrs. Rosemary Robinson*, int. friends of Laura (isolation) (20.6.84).

## ECCLÉSIAL TRANSFERS

The following brethren and sisters have undertaken new ecclesial associations, and are commended to faithful service in their environment.

To Enfield: *Sis. Marjorie Eakins*, from Adelaide.

To Lismore: *Bro. Joel Burney*, from Sutherland.

To Boolaroo: *Sis. Gail Brinkerhoff*, from Cumberland.

To Wilston: *Bro. & Sis. Paul Steele*, from Lismore.

Hobart are sorry to lose the company and fellowship of *Bro. & Sis. F. Harries*, who are removing to Bougainville (PNG).

To Boronia: *Sis. R. Wilson*, from Campsie.

To Launceston: *Bro. & Sis. R. R. Bennet*, from Seaton, U.K.

## VISITING ABROAD

Hobart: *Bro. & Sis. W. Scull*, have left for a world tour. We commend them to those Ecclesias with whom they meet.

## ENGAGEMENT CONGRATULATIONS

We are pleased to announce the following engagements to marry, as members plan their anticipated marriages. They do so at a significant time, as spiritually the espoused

Bride of Christ looks forward to the impending Divine Wedding. So the feelings and pleasures of our brethren and sisters should assist them to appreciate the emotions of all who "look for his appearing and coming".

*Bro. Rodney Janssen* and *Sis. Linda Churches* (both Mildura).

*Bro. Mark Witton* (Boolaroo) and *Sis. Sue Stokes* (Wilston) on 26th May.

*Bro. Michael Pearce* (T.T.Gully) and *Sis. Andrea Palmer* (Cumberland) on May 5th.

*Bro. Renay van der Meulen* and *Sis. Elizabeth Digney* (both Perth) on 10th May.

## UNITED IN MARRIAGE

A united life upon the basis of the Divine Covenant, and with the Truth's ideals in mind, is a wonderful experience. It provides lessons to help the Bride of Christ to understand what is needed in life, and assists in the development of Godly qualities. We are pleased to announce the marriage of *Bro. Stephen Dawe* (Riverwood) and *Sis. Suzanna Eyre* (daughter of Bro. & Sis. Alan Eyre of Jamaica) on 2.6.84.

## FAMILY NEWS

We are delighted to record the births of children of members, recognising that such are a delightful "heritage of Yahweh" (Psa. 127). They have the grand privilege of being brought up in an environment of the Truth, and parents have the deep responsibility of seeking that they do so.

To Bro. Alan & Sis. Rosanne Dennes (Riverwood), a son, *James Joseph*, on 20.5.84.

To Bro. Barry & Sis. Joan Bowen (Riverwood), a son, *Stuart Beaumont*, on 1.6.84.

To Bro. & Sis. Andrew Unwin (Yagoona), a daughter, *Emily Ruth*, on 6.4.84.

To Bro. Tony & Sis. Jenny Scerri (Enfield), a son, *Michael Anthony*.

To Bro. Graham & Sis. Kathy Kemp (Enfield), a daughter, *Rebekah Anne*.

To Bro. Nico & Sis. Lee-Anne Petiet (Enfield), a son, *Nathan Glen*.

To Bro. & Sis. Lawrence Leadbeatter (Ballina), a daughter, *Crystal Jane*, 21.3.84.

To Bro. & Sis. C. Story (Ab. Park), a daughter, *Jacintha Grace*, 20.5.84.

To Bro. & Sis. T. Clothier (Ab. Park), an adopted 2½ yr. old girl, *Amelia Kym*.

To Bro. Doug & Sis. Jeanette Cridland (Woodville), a son, *Rikki*, on 27.5.84.

To Bro. Frank & Sis. Catrina de Vries (Woodville), a son, *Shane Paul*, on 5.6.84.

To Bro. & Sis. I. Cole (Canberra), a son, *Timothy Iain*, on 16.4.84.

To Bro. & Sis. S. Jones (Canberra), a daughter, *Linda*, on 7.5.84.

To Bro. & Sis. A. Plumridge (Granville), a daughter, on 24.5.84.

To Bro. & Sis. Rus. Pillion (Brighton), a daughter, *Leah Jane*, on 13.5.84.

To Bro. & Sis. Byron Jolly (Cumberland), a son, *Luke David*, on 22nd May.

To Bro. & Sis. Roger More (Cumberland), a daughter, *Emily Miriam*, on 23rd May.

### DISFELLOWSHIP

Perth Ecclesia advises with the deepest regret that they have found it necessary to withdraw fellowship from *Bro. Allan Maycock* for continued long absence from the Lord's Table, and also from *Sis. Pat Hawkins* for conduct unbecoming of the name of Christ.

### GENERAL REPORT

#### Combined Woodville-Enfield Special Lecture

On Wednesday May 30th the Woodville and Enfield ecclesias co-operated in a joint effort to proclaim the gospel message in an area midway between their Ecclesial Halls. The Parks Community Centre was the venue, an extensive complex built for the local community and education department. Extensive advertising in local and state papers, letterbox distribution and personal contact was designed to involve all members of both ecclesias. Our mobile globe was centred at the complex on the day of the lecture and created interest.

The lecture "The Middle East Time Bomb — The Divine Solution" was presented by Bro. Graeham Mansfield and supplemented with the Christadelphian Film "The Miracle of Israel". Over 300 attended including 25 interested friends. Considerable interest was shown at the lecture by some of the friends and subsequent contact has been made with these. Members of both ecclesias believe it was a beneficial effort, not only in the interest gained from our friends, but also in the co-operation and enthusiasm it created in both ecclesias.

— The Committee

### CAR STICKERS (Reflective)

Reflective Car Stickers are currently being produced in blue and white with the following wording:

*Christ is Coming and Will Reign on Earth.*

*for free literature phone your local Christadelphians —*

These will be suitable for use on either car windows or bumper bars and will measure 7cm x 53cm and will be available at a cost of \$1.70 (plus postage).

The sticker will also be available with the Shield of David on the left hand end, measuring 7cm x 7cm at an additional cost of 30 cents.

An overlay with a local telephone number is also available for most capital cities.

### HOUSE SIGNS (Non Reflective)

Signs suitable for display in your front garden on white vinyl are also being produced measuring 61cm x 46cm at a cost of \$3.00 plus postage, with the following wording.

*Jesus Christ is Coming and Will Reign on Earth*

*Christadelphians conduct regular Bible Lectures and Discussion Classes.*

*For details and free literature apply within or Telephone*

You can paint your own local telephone number on the sign or use the overlay mentioned above for use with the Car Stickers.

### SHIELD OF DAVID BADGES

The above metal badges which have not been available for some years are being produced shortly at an approximate cost of \$2 to \$2.20.

Orders for all of the above items should be placed with:

- Bro. P. White, 11 London Rd., Aberfoyle Park, S.A. 5159 (08-270 4659)
- Bro. G. Hindmarsh, 91 Clarence St., Bankstown, NSW 2200 (02-709 4704)
- Bro. K. Pearson, 19 Kingston St., Mt. Waverley, Vic. 3149 (03-288 2060)
- Bro. R. Bailey, 31 Mourilyan St., Mansfield, Qld. 4122 (07-349 8562)
- Bro. P. Schipper, 3 Hotchkin Place, Kewdale, W.A. 6105 (09-362 1196).

### CAR STICKERS AVAILABLE

Bro. Paul Evans, 108 Speight Street, Brighton, Qld. 4017 — can supply Christadelphian car stickers featuring the initial "C" inside a Star of David and surrounded with the olive leaf. Cost of these is 15 cents each (plus postage).

# Ecclesial Activities

During July, (God willing)

NOTE: To conserve space, "bro" and "sis" are largely omitted in these columns. Full details of meetings help to make each listing valuable. Study meetings for which individual titles are not advised may be grouped together. Please post news and information to this Office by 1st of each month.

## NewSthWls

### BALLINA

Masonic Hall, cnr Cherry & Swifts Sts. (Rec: E. Ritchie, P.O.Box 800, Lismore 2480. Tel: 066-884302). S.S. 9.30am; Memorial Mtg. 11am; Lect. 7.30pm 1st Sunday, Ballina.

- 1—Exh: L. Cole. Lect: E. Ritchie, *What is Armageddon?*
- 3,17—11am Sisters' Class, 3 Bank St.
- 4—7.30pm Life of Jesus class: *The Birth of Jesus*, 102 Crane St.
- 8—Exh: J. Pogson. Lect: Lismore.
- 10,24—11am Sisters' Class, Uralba Rd.
- 11—7.30pm 3 Bank St: From the Daily Readings, *The Prophet Jeremiah*.
- 14—7.30pm A.B. & G.E.S. mtg. 3 Bank St.
- 15—Exh: P. Moss. Comb. Study at Lismore.
- 18—7.30pm 102 Crane St: Life of Jesus Class: *Faith and Fear*.
- 22—Exh: L. Steele. Lect: Upper Coopers Ck.
- 25—7.30pm 3 Bank St: From the Daily Readings, *The Promise Made to David*.
- 27—Study Week: J. Rosser. 7.30pm Lismore Hall: 1st Study, *"Hath in these last days spoken in a son"*.
- 28—3.30pm 2nd Study: *"A little lower than the angels"*. 6.30pm 3rd study: *"By death he destroyed the devil"*.
- 29—Exh: 4th Study: *"Today if you will hear His voice"*. 7.30pm Lect: Lismore City Hall, *Arms build up: Is World War 3 Inevitable?*
- 31—11am Sisters' Class: *Sarah and Rahab: Women of Faith*. 7.30pm Lismore Hall, 5th study, *"A Great High Priest"*.

### BOOLAROO

14 Fifth St, Boolaroo (Rec: G. Russell, Lot 2, Cooranbong Rd, Wakefield 2301. Tel: 049-531333).

- 1—Exh: F. Ryan. Lect: Dan. Pogson, *The Evidence that Christ's Coming is Near*.
- 2—A.B. Meeting.
- 3,10,17,24,31—1st Principles Class.
- 4—Exodus study: G. Alchin.
- 7—Workshop Class: L. Pillidge, *Jude. N. Smith, Ezekiel. R. McRae, Proverbs 1*.
- 8—Exh: E. Witton. Lect: K. Whitehead, *Baptism, God's Way, Essential to Salvation*.
- 11,25—1st John study: F. Ryan.
- 13,27—Y.P. Study: D. Pogson, *God's Method for the Personal Development of Young People*.
- 15—Exh: J. Goddard. Lect: G. Russell, *Modern*

*Israel: Nucleus of the Kingdom of God.*

- 18—Exod. 25:10-22 study: Dan. Pogson, *The Ark of the Covenant*.
- 20—Y.P. Outing: The Pines, Wattagan Mountains.
- 22—Exh: Dan. Pogson. Lect: R. Whitehead, *Resurrection, The Bible Answer to Death*.
- 29—Exh/Lect: P. Sawell. *Israel and the Arabs, Present Hatred, Future Brotherhood*.

### CABRAMATTA

101 Lime St., (Rec: W. E. Sawell, 3 Hemingway Cres., Fairfield 2165 Tel: 02-729765). Sundays: 9.30 S.S.; 11.15 Mem. mtg; 7pm Public Lect.

- 1—Exh: B. Bates. Lect: D. Baird, *The Bible's Solution to Middle East Confusion*.
- 2—8pm A.B. Meeting.
- 3—10.45am Dorcas Class.
- 4—8pm E.I. class: E. Baird, *The Gospel in Relation to the Mosaic Economy*.
- 6—8pm Workshop class, no. 6 Lodge Place, Wetherill Pk: Rod Sawell, *8 Signs of John: Raising the dead*.
- 7—7.30pm C.Y.C. Games night.
- 8—Exh: C. Fairweather. Lect: B. Shaw, *Only one true God*.
- 11,25—Study: G. Steel, *The Apostle Paul*.
- 14—7.30pm Junior Study: R. Lowe, *Samson. Intern. Study: Life of David*.
- 15—Exh/Lect: F. Ryan, *The Bible: Can we trust it?*
- 18—E.I. Class: B. Gilham, *The Kingdom of God: Past, Present and Future*.
- 20—Workshop Class: D. Baird, *8 Signs of John: The Great Harvest of Fish*.
- 22—Exh: Jn. Mansfield. Lect: R. McClure, *Mortal Man: Has he a hope of Eternal Life?* 3pm Gospel witness: Sydney Domain.
- 29—Exh: W. Sawell. Lect: Barry McClure, *7 Clear Reasons why Christ's Coming is Sure*.

### CAMDEN

C.W.A. Rooms, Murray St., Camden. (Recorder: R. Munro, 4 Banks Place, South Camden. Tel: (046) 55 1420). Sundays: 9.30am S.S.; 11am Mem. Mtg.; 7pm Lecture. Wednesdays: 8pm Study Class. No details received.

### CAMPSIE

Cnr Beamish & Fletcher Sts., (Rec: J. Mansfield, R.M.B. 850 Mandalong Rd., Dooralong 2259 Tel: 043-551207).

No details received.



## CANBERRA

CWA Hall, cnr Moore St & Barry Dr (Rec: G. Jamieson, 8 Octans Close, Giralang 2617. Tel: 062-41 6367. Postal Address: P.O. Box 433, Canberra City 2601). Sundays: 11am Mem. Mtg.

No details received.

## FIGTREE

Figtree Community Hall, Princes Hwy. (Rec: M. Bonner, 215 Kanahooka Rd., Dapto 2530. Tel: 042-613035) Sundays: 9am S.S.; 11am Fellowship; 7pm Lect.

No details received.

## GOSFORD

Erina Public Hall, The Entrance Rd, Erina. (Rec: P. Finn, Lot 1, Wyee St Wyee 2259. Tel: 043-571425). S.S. 9.30am; Mem. Mtg. 11.15am.

1—Exh: J. Tappouras.

6,20—8pm Erina Hall, Malachi Class: G. Hindmarsh.

8—Exh/Lect: R. Carr.

13—8pm Revelation class: M. Werleman, home N. McNeish.

15—Exh: P. Witton.

22—Exh: J. Porter.

28—Study weekend with Riverwood: J. King, *The Life and Times of Josiah*.

29—Exh/Lect: J. King.

### CAN YOU HELP?

The Editor is missing two books that have been loaned to others. One is a bound copy of *Logos* volume 11, the other is a paper-backed book relating to the Names and Titles of Deity. The first book breaks the complete set of *Logos* in the possession of the Editor, and was loaned to somebody because it contained the first number of *Digest of Truth*. The second volume was loaned to the Editor for the purpose of reprinting, and therefore is not his property. He is very embarrassed by this fact, and therefore would be particularly grateful to have it returned.

## LISMORE

Assembly Hall, Cnr Crown & Phyllis Sts. Sth, Lismore (Rec: A. Russell, Back Ck. Rd., Bentley 2480. Tel: 066-635256). Sundays: 9.15 S.S.; 11am Fellowship; 7.30pm Lect (2nd Sund. each month).

No details received.

## PENNANT HILLS

Lower Hall, Community Centre, Yarrara Rd (Rec: R. Carr, 100 Essex St Epping 2121. Tel: 02-8698452). Sundays: 11.15am Fellowship, 7pm Lect.

No details received.

## PUNCHBOWL

100 Highclere Ave (Rec: M. Gilmore, 118 Marine Dr Oatley 2223. Tel: 02-576986).

1—Exh: B. Stretton. Lect: Bas. McClure, *Who are the saints and what is their destiny?*

2—7.30pm A.B. Meeting.

3,31—M.I. Class.

6,20—Apocalypse Class.

7—Y.P. Bible Class.

8—Exh: L. Goodman. Lect: W. Wolstencroft, *Who was Jesus Christ and what did he teach?*

10,17,24—Bible Class.

11,25—10.30am Sisters' Class.

13,27—Comb. Y.P. Class, home B. McClure.

15—Exh: C. O'Connor. Lect: P. Stone, *Who will be raised from the dead when Christ returns?*

22—Exh: J. Ceiley. Lect: P. Shead, *Man's Real Hope: A Fruitful Earth Blessed with Peace*.

29—Exh: J. Gilmore. Lect: M. Wolstencroft, *One earthquake that will change the world*.

## RIVERWOOD

265 Bonds Rd (Rec: D. Gilmore, 3 Jordan Ave Beverly Hills 2209. Tel: 02-5331571).

1—Exh: W. Mannell. Lect: S. Gilmore, *The rule of man is doomed to failure*.

## HEBREWS: THE FAITH IN THE LAST DAYS

Effort at Ballina — July 27th to August 5th

The annual special study weekend at Ballina will be led by Bro. J. Rosser (Riverwood) and involve a close examination of Paul's Epistle to the Hebrews. The background involves an ecclesia living in the shadow of Christ's coming. In AD 70 the divine judgments were poured out upon a wicked Jewish world which had rejected God and His Son. The ecclesia today faces similar judgments, for worldly pressures are being exerted daily upon young and old, enticing them to seek the ways of Egypt and Sodom. There is a need to close ranks, and protect the Truth by living its principles daily. We can survive — but only by the strength of the Word. The proposed study will encourage vigilance, and exhort each one to "lift up our heads." Ballina Ecclesia welcomes all to join in this week of study and devotion.

## The Ecclesial Calendar for July, 1984

- 4,11,18,25—Bible class: B. Bowen, *God Manifestation*.  
8—Exh: A. Dennes. Lect: K. Jamieson, *The Role of Russia seen in the Bible*.  
15—Exh: K. Casey. Lect: W. Rosser, *The Fallacy of the Theory of Evolution*.  
22—Exh: G. Gilmore. Lect: B. Shaw, *Jerusalem Soon to be Capital of the World*.  
29—Exh: W. Rosser. Lect: G. Hindmarsh, *The Bible teaching of the Devil and Satan*.

### SUTHERLAND

77 Acacia Rd (Rec: L. Brennan, 16 Linden Cres Lugamo 2210. Tel: 02-535608). Sundays: S.S. 9am; Mem. Mtg. 11am; Lect. 7pm.

- 1—Exh/Lect: G. Alchin, *The Antichrist explained*.  
4,18—Life of Christ class.  
6,20—7.45pm E.I. Class.  
8—Exh/Lect: R. O'Connor, *The Bible: What it is and how to interpret*.  
11,25—Song of Solomon class: R. Steel.  
15—Exh: R. Carr. Lect: F. Olsen, *The Lord's Prayer, Prophecy and Promise*.  
22—Exh: K. Cook. Lect: S. Kirkwood, *The Purpose of Salvation: God's Glory Not Man's*.  
29—Exh: K. Kirkwood. Lect: C. Lean, *God never changes: Why has the Church?*

### UPPER COOPERS CREEK

Repentance Creek Hall (Rec: D. Kucker, Rosebank, via Lismore 2480. Tel: 066-882068). Sundays: 9.40am S.S.; 11am Mem. mtg; 7.30pm Lect. 2nd Sun each month.

No details received.

### YAGOONA

World St (Rec: K. Cook, 2 MacDonald St Auburn 2144. Tel: 02-6499483).

- 1—Exh: S. McKinlay. Lect: K. Cook, *God is showing His power to man*.  
4—Bible Class: R. Pogson, *The Work of the Saints in the Kingdom: How Yahweh's Glory will Fill the Earth*.  
6—Workshop & Training class: S. Pogson, *Study of James 5:1-9*. D. McClure, *James 5:10-20*.  
8—Exh: F. Olsen. Lect: R. Pogson, *God's Warning to a Violent and Immoral Age*.  
10—Temple of Ezekiel's Prophecy study at 28 Truro Pde, Padstow: D. Carroll, *The Return of the Cherubic Glory* (Ezek. 43:1-12).  
15—Exh: B. McKinlay. Lect: G. Gilmore, *Economic Crisis: Signpost to the end of our age*.  
18—Corinthians study: P. Sawell, *The Wisdom of God Exhibited*.  
20—Workshop and Training Class: K. Cook, *Special instruction: The Student's research*.  
22—Exh: R. Pogson. Lect: C. Fairweather, *The Pagan Origins of the Trinity*.

- 24—Temple of Ezekiel's Prophecy study at 28 Truro Pde., Padstow: D. Carroll, *The Altar* (Ezek. 43:13-27).  
29—Exh: K. Cook. Lect: S. McKinlay, *Current events in Prophecy*.

# Sth Aust

### ABERFOYLE PARK

Cnr. Manning Rd. & Sunnymead Drive, Aberfoyle Park (Rec: D. Palmer, 7 Ewers Ave., Coromandel Valley 5051. Tel: 08-2785237). Sundays: 10.30am Fellowship, 7pm Lecture.

- 1—Exh. Lect: Max Lund, *The Responsibilities of Christ's Followers in a Godless Society*.  
4—7.45pm E.I. pp. 88-95 class.  
8—Exh: C. Story. Lect: P. Weller, *Was Christ Present at the Creation of the Earth?*  
11—10.15am Dorcas Class. 7.45pm Colossians study: *Introduction and Overview*.  
15—Exh: J. King. Lect: M. Brumby, *Russia's Expansion to be Halted by Christ in Israel*.  
17—Bible Discussion Night, home P. White: A. Farren, *The Reliability of Bible Prophecy*.  
18—7.45pm E.I. pp. 95-100 class.  
22—Exh: D. Palmer. Lect: P. Beard, *Will the Rapture ever occur?*  
25—10.15am Dorcas Class. 7.45pm Colossians class: Ch. 1.  
27—7.30pm Junior Youth Group.  
29—Exh/Lect: C. Hollamby, *Is the God of modern Christianity the God of the Bible?*

### BRIGHTON

390 Morphett Rd., Warradale (Rec: G. J. Kortman, 86 Birman Cres., Flagstaff Hill 5159. Tel: 08-2703807). Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.

- 1—Exh: A. Archer. Lect: R. Mansfield, *Arms Race Insanity: Christ's Return the Only Answer*.  
2,17—M.I. Class.  
3—A.B. Meeting, home R. Mansfield.  
4—Rev. 11:1-6 study Max Lund, *The Warfare of the Witnesses*.  
6—Sign Class for deaf members.  
7—Ecclesial outing: Science night, J. Siviour.  
8—Exh: J. King. Lect: R. Noble, *Whose Land is Palestine?*  
11—Watchman night: D. Beale, R. Pillion.  
13—Youth Group, Cumberland.  
14—Sub. Young Folks Outing.  
15—Exh: H. P. Mansfield. Lect: J. Knowles, *The Role of Britain in Bible Prophecy*.  
18—Rev. 11:7-10 study: Max Lund, *The death of the witnesses*.  
22—Exh: R. Pillion. Lect: M. Lund, *The Charismatic Movement Proved to be Unscriptural*.

- 24—Sisters' Class: *Ways of Providence.*
- 25—Luke 22:1-23 study: P. Cresswell, *The Last supper.*
- 27—Youth Group: *Group Discussion for Clarendon.*
- 28—Youth Folks, Enfield.
- 29—Exh: R. Shaw. Lect: K. Pearson, *Heaven Going: Church Fiction, Not Bible Truth.*

### CUMBERLAND

521 Goodwood Rd., Col. Light Gdns. (Rec: W. Gurd, 5 Alma St., Panorama 5041. Tel: 08-2765669) Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.

- 1—Exh: B. Day. Lect: N. Davies, *The Gospel in Eden, Christ to save man from sin.*
- 4,18—Jeremiah study: J. Siavour.
- 5—11am Sisters Class. 1.45pm Sisters Tape study. 7.45pm A.B. Mtg.
- 8—Exh: A. Hill. Lect: V. Jurevicius, *The Gospel of Abraham; the Believers to Inherit the Earth.*
- 11,25—8pm Romans study.
- 13—8pm Youth Group: A. Johns, *Creation vs. Evolution.*
- 14—Young Folks Outing.
- 15—Exh: A. Johns. Lect: *The Gospel Proclaimed to David: Christ to Reign on Earth.*
- 19—11am Sisters class: 1.45pm Sisters tape study.
- 22—Exh. Lect: B. Day, *The Arms Race: Sure Sign of Christ's Coming.*
- 23—Friends Class, home C. Beard, Pasadena: N. Davies, *God Guarantees Jewish Survival today and Israel's Salvation in Christ's Kingdom.*
- 27—Youth Group at Brighton.
- 28—Young Folks class at Enfield.
- 29—Exh. Lect: B. Gurd, *Who will decide Israel's borders: God or Man?*

### ENFIELD

334 Hampstead Rd., Clearview (Rec: D. Horgan, 12 Pope Cres., Hope Valley 5090. Tel: 08-2631811). Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.

- 1—Exh: K. Martin. Lect: B. Linke, *Why the Holy Spirit is not Given to Man Today.*
- 4,18—8pm Parables of Messiah study: Ray Edgcombe.
- 5—8pm M.I. Class.
- 6,20—8pm Eureka Class: P. Cresswell.
- 7—Sunday School Outing.
- 8—Exh: S. Kingsbury. Lect: B. Steele, *God's Solution to a Troubled Middle-East.*
- 10,24—10.30pm Sisters' Class.
- 11,25—8pm Romans Class: J. Martin.
- 13,27—8pm Youth Group, Salisbury Hall.
- 15—Exh: Max Lund. Lect: P. Weller, *Belief and Baptism Essential For Salvation.*
- 22—Exh: J. Martin. Lect: F. Derecki, *Sincerity without truth cannot save.*
- 29—Exh: D. Evans. Lect: R. Edgcombe, *Why God permits war and suffering.*

### GLENLOCK

Via Morgan (Rec: B. G. Hollamby, 4 Andrew St., Waikerie 5330. Tel: 085-412352). Sundays: 9.30am S.S.; 11am Fellowship.

- 1—Exhort Special Study: S. Hornhardt, *The Commandments of Christ.* Lect: Waikerie.
- 3,10,17,24,31—E.I. Class, Renmark.
- 4,18—Hall study: R. Hollamby, *Events subsequent to Christ's Return.*
- 5—A.B. Meeting.
- 6,20—Y.P. Class.
- 8—Special study: S. Hornhardt. Lect: Waikerie.
- 10—Dorcas Class.
- 11,25—Timothy study: J. Hodges.
- 15—Exh: R. McLean.
- 22—Exh: V. Pickford.
- 29—Exh: R. Gore.

### KINGSTON

Guide Hall, Cooke St. (Rec: R. Eifenbein, 34 Cooke St., Kingston 5275. Tel: 672647). Sundays: 11am Memorial Meeting.

- 1,8,15,22—11 am Mem. Meeting.
- 4,18—7.30pm Tape study class.
- 6,13,20—7.30pm M.I. class.
- 10,24—1.30pm Sisters' class.
- 11,25—7.30pm Proverbs study.
- 21—Young Folks Lecture 8pm Mt. Gambier: S. Hornhardt, *Armageddon: Who will survive?*
- 28—7.30pm Lect: A. Farren, *Hope Beyond the Holocaust.*
- 29—Exh: A. Farren.

### SALISBURY

Cnr. Tolmer Rd. & Main North Rd., Elizabeth Park (Rec: R. Edgcombe, 1161 Lower North East Rd., Highbury 5089. Tel: 08-2640023). Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.

- 1—Exh: P. Weller. Lect: R. Edgcombe, *Nuclear Annihilation: Will God Allow It?*
- 3—8pm G.A.O.
- 4,18—8pm Bible Class: S. Hornhardt, *The Commandments of Christ.*
- 6,20—8pm Elpis Israel class.
- 7—Family outing to the museum.
- 8—Exh: G. Wigzell. Lect: P. Dodson, *The God of the Bible is not the God of the Churches.*
- 10—7.45pm A.B. Meeting.
- 11,25—8pm Bible Class: C. Parry, *Moses and the Ecclesia in the wilderness.*
- 13,27—8pm Junior First Principles Class.
- 15—Exh: B. Williams. Lect: M. Essex, *The Immortal Soul: A Fantasy of Church Imagination.*
- 22—Exh: M. Barr. Lect: D. Evans, *Church Teaching on the Rapture Examined by the Bible.*
- 29—Exh: D. Butler. Lect: R. Ginn, *Palestine: Whose land is it?*

### SOUTH EAST

CWA Hall, Young St., Penola (Rec: M. E. Lawrey, "Terwal Estate" P.M.B. 73 Naracoorte. Phone: 087-696157. Also I. J. Tregenza, Penola. Phone: 087-372339. A. G. Hulbert, Mt. Gambier, Phone: 087-256047). No details received.

### SPENCER GULF

CWA Hall, Elliott St., Whyalla; Willsden Guide Hall, Elizabeth Tce., Pt. Augusta, and private homes (Rec: K. McDermott, 4 McRitchie Cres., Whyalla Stuart 5608. Tel: (bus.) 086-450063. Sundays: 11am Fellowship.

\* Whyalla Activities.

- 7—Distribution and Spiritual advancement evening 7pm.
- 14—7.30pm Lect: *There shall be wars and rumours of wars.*
- 18—7.30pm Lect: *The Lord Shall Descend from Heaven with a Shout.*
- 21—7.30pm Lect: *The Meek shall Inherit the Earth.*

\* All functions are to be held at CWA Hall, Elliott St, Whyalla.

### TEA TREE GULLY

1184 Grand Junction Rd., Hope Valley (Rec: K. M. Hill, 8 Faehse St., Modbury 5092. Tel: 08-2646529). Sundays: 10.30am Fellowship, 3pm S.S., 7pm Lecture.

- 1—Exh: B. Williams. Lect: C. Parry, *The Lord's Prayer, Prophecy and Promise*
- 4,18—Daniel study: J. Knowles.
- 6,20—8pm Junior E.I. class.
- 7—S.S. outing: Mile End Railways. Evening: B. Williams, *Times of the Judges.*
- 8—Exh: Max Lund. Lect: M. Pitt, *God Will Bury Russia in Israel.*
- 11—10.30am Sisters' Class: *A wise man's heart* (Prov. 15).  
8pm Habakkuk Study: N. Lloyd.
- 15—Exh: G. Hyndman. Lect: A. Knowles, *Noah's Flood: A Warning to a Corrupt Society.*
- 22—Exh: C. Parry. Lect: R. Smith, *God's Promise: Israel Restored and Repentant under Christ.*
- 25—8pm Habakkuk study: N. Lloyd.
- 29—Exh: J. Knowles. Lect: B. Luke, *Old Testament Understanding Essential to New Testament Belief.*

### WOODVILLE

Aberfeldy Ave. (Rec: G. E. Mansfield, 632

Burbridge Rd., West Beach 5024. Tel: 08-353 4866). Sundays: 11am Fellowship; 3pm S.S.; 7pm Lecture.

- 1—Exh: H. P. Mansfield. Lect: G. E. Mansfield, *Adam was created very good, not perfect: Why?*
- 2—7.45pm A.B. Meeting.
- 4,11,18,25—7.45pm Proverbs study: H.P. Mansfield, *The Lessons of Wisdom.*
- 7—2.30pm S.S. Outing. Evening: Senior Scholars, *Scripture Vindicated.*
- 8—Exh: K. Monterola. Lect: E. Hubbard, *Israel is not cast off, but to be regathered under their Messiah.*
- 9—8pm Home M. Goodwin, 37 Jetty St. Grange: *Christadelphian Instructor Study: G. E. Mansfield. Salvation Through Faith & Righteousness.*
- 10,24—10.30am Sisters' Class: *Psalms*, H. P. Mansfield.
- 13—7.45pm M.I. Class.
- 14—2.45pm Activity & distribution day. Evening Chairman: J. Catchlove.
- 15—Exh: B. Steele. Lect: W. McAllister, *Hope Beyond Despair in a Collapsing Society.*
- 20—8pm Home G. Armonis, 12 Bolingbroke Ave., Fulham Gdns.: E.I. Class, W. J. McAllister, *Apostolic Succession* (pp. 209).
- 22—Exh: G. E. Mansfield. Lect: J. Martin, *Family Relationships in Decline: The Solution.*
- 29—Exh: W. McAllister. Lect: B. Steele, *Separation: The Solution for the Faithful.*

## Tasmania

### HOBART

142 Warwick St. (Rec: H. E. Taylor, 30 Hymettus St., Howrah 7018. Tel: 002-476637). Sundays: 9.30am S.S. & Snr. Study; 11am Fellowship; 6pm Lecture.

- 1—Exh: B. Philp. Lect: G. Mellor, *God Manifestation as a Bible Teaching.*
- 3—10am Sisters' class: *Mary Magdalene.*
- 4—7.45pm Parables Class: S. Taylor, *Tares*. S. Howell, *Mustard Seed.*
- 6—Snr. CYC: S. Howell, *Necessity of separation.* Jnr. CYC: *The Good Samaritan.*
- 8—Exh: G. Scarr. Lect: J. Pearce, *The Kingdom of God: What is the Bible Teaching?*
- 10,24—10am Dorcas Class.

### SPECIAL EFFORT AT WHYALLA, S.A.

Previous preaching efforts at this large provincial city have proven fruitful, but at present few of the public respond to appeals. The Spencer Gulf Ecclesia intends to conduct a series of three lectures with extensive advertising, to try to re-awaken attention to the Gospel message. Attendance and assistance by brethren and sisters would be most helpful, and such can contact Bro. K. McDermott (086) 450063.

- 11—Nazareth Revisited study: H. Taylor, home J. Scull.
- 14—Sunday School evening.
- 15—Exh: R. Yeomans. Lect: G. Scarr, *A trinity not found in the Bible.*
- 17—Sisters' Class: *Leah and Rachel and Examples from a Bible Character.*
- 18—Acts 21:17-23:30 study: H. Taylor, *Paul before the Council.*
- 20—Snr. CYC: J. Scull, *Character study of Joseph.*
- 22—Exh: J. Pearce. Lect: H. Taylor, *Russia, Rome, Israel in Bible prophecy.*
- 25—Nazareth Revisited study: G. Mellor, home P. Howell.
- 27—7.30pm M.I.C.: S. Howell, *Conviction & Conduct study: First Principles in Action.*
- 29—Exh: H. Taylor. Lect: B. Philp, *The Truth About Rome.*
- 31—Sisters' Class: Tape, *Heirs Together of the Grace of Life.*

## LAUNCESTON

69 Balfour St. (Rec: M. E. Coombe, 21 Prospect St., Launceston 7250. Tel: 003-442207). Sundays: 9.30am S.S. & Snr. Study; 11am Fellowship; 7pm Lecture.

- 1—Exh: C. Bennet. Lect: G. Dangerfield, *One unifying religion on Earth.*
- 3,17,31—Sisters' Class.
- 4—Bible Study: C. Blanch, *"I will not pass them by" (Amos).*
- 6,20—Elpis Israel home study.
- 7—Snr. CYC: B. Arnold, *"My strength is made perfect in weakness".*
- 8—Exh: F. Onley. Lect: G. Crews, *Sincerity without truth cannot save.*
- 10,24—Dorcas Class.
- 11—Bible class: R. Bracey, *The Saviour Comes.* S. Smith, *The way foreshadowed.*
- 13,27—Moses Study.
- 15—Exh: D. Case. Lect: M. Wright, *Who are God's chosen People?*
- 18—Amos study: C. Blanch, *The End has come.*
- 22—Exh: R. Bracey. Lect: N. Rice, *Bible Truth: Why We Can Believe it.*
- 25—Tuition class: G. Case, *Remember the sabbath day to keep it holy.* B. Arnold, *Yahweh, He is God.*
- 29—Exh: D. Kitto. Lect: D. Case, *The Woman's Liberation Movement: Unscriptural.*

# Queensland

## COORPAROO

School of Arts, cnr. Cavendish Rd. & Hailestead St. (Rec: R. A. Hermann, 15 Conway St., Geebung 4034. Tel: 07-265 5825) Sundays: 9.30 S.S. & E.I. Class; 11am Fellowship; 7pm Lecture.

- 1—Exh: R. Rock. Lect: N. Bullock, *Israel: Living Proof of a Living God.*

- 5,19—Events subsequent to return of Christ class: J. Cowie.
- 8—Exh: R. Bailey. Lect: J. McClure, *God's Promise to Abraham, Eternal Inheritance upon Earth.*
- 11,25—Sisters' Class, home E. Stead.
- 12—Jonah Bible Class: R. Stead.
- 15—Exh: K. Papowski. Lect: D. McGahey, *Israel will be humbled, never Destroyed.*
- 21—E.I. Class, home A. Bartley.
- 22—Exh: R. Hermann. Lect: A. McGrath, *Christ's personal return: The World's urgent need.*
- 27—Young Peoples class: A. Ward, *Daniel ch. 6.*
- 29—Exh: S. Arthur. Lect: C. Power, *Resurrection of the body: The dying Christian's hope.*

## REDCLIFFE

6 Irene St. (Rec: R. A. Hill, "Bezaleel" 15 Marathon St., Aspley 4034 Tel: 07-3599939) Sundays: 9.15 S.S.; 11am Fellowship; 7pm Lecture.

- 1—Exh: L. Rucker. Lect: R. Hermann, *Bible teaching concerning Predestination.*
- 4,18—7.45pm Events subsequent to Christ's return study: J. Cowie.
- 8—Exh: S. Gallier. Lect: R. Rock, *God will not tolerate a Permissive Society.*
- 11,25—7.45pm E.I. Class.
- 14—Family outing.
- 15—Exh: W. Joseph. Lect: P. Evans, *Antichrist Revealed by the Bible is False Religion.*
- 22—Exh: E. Townsend. Lect: B. Mills, *The Bible is the Inspired Word of God.*
- 28—2pm Young Folks Bible marking.
- 29—Exh: M. Steele. Lect: R. Bailey, *The Bible predicts the world's greatest earthquake in Israel.*

## ROCKHAMPTON NORTH

Craig Street, off Elphinstone Street. (Rec: G. F. Hill, 1 Livermore St., Rockhampton 4700. Tel: 079-271452). Sundays 9.30am S.S.; 11am Fellowship; 7pm Lect. (1st and 3rd Sundays in month).

No details received.

## TOWNSVILLE

Cnr. Hammett & Mooney St., Currajong (Rec: J. Caltabiano, P.O. Box 434, Aitkenvale 4814). Sundays: 9.15am S.S. & Snr. Zechariah Class; 11am Memorial Mtg.; 7.30pm Lecture (1st Sunday in month).

Tuesday — 10am Sisters' class (every 2nd week). Wednesdays — 7.45pm Bible Class. Isaiah, Ezekiel (alternatively).

- 1—Exh: M. Caltabiano. Lect: B. Pollard.
- 8—Exh: G. Caltabiano.
- 15—Exh: J. Caltabiano.
- 22—Exh: R. duKamp.
- 29—Exh: B. Pollard.

## URANGAN

Home of P. Palmer, 19 Crescent St., Uran-

The Ecclesial Calendar for July, 1984

gan. Ph: 289263. Sundays: 9.30am Memorial Mtg: 9.30am, S.S. 1pm.

- 1—Exh: P. Crew.
- 5,12,19,26—7pm Bible study Class.
- 8,22—Tape Exhort.
- 14—Lect: A. Payton.
- 15—Exh: A. Payton (Wilston).
- 29—Exh: P. Palmer.

## WILSTON

Cnr. Church & Battersby St., Zillmere (Rec: S. C. Hagen, 144 Flockton St., Everton Pk. 4053. Tel: 07-3557057). Sundays: 9.30am S.S. & Eureka Class; 11am Fellowship; 7pm Lecture.

- 1—Exh: R. Thiele. Lect: G. Hagen, *Why did God Require Christ's Death by Crucifixion?* G.E.S. distribution in afternoon.
- 3,17,31—7.45pm Zechariah class: K. Papowski.
- 7—3pm Israel today; G. Hill, 5pm Basket tea. 7pm Youth Aliyah evening.
- 8—Exh/Lect: G. Hill, *Middle East Time Bomb: Armageddon and Christ's coming.*
- 10,24—7.45pm Events subsequent to Christ's Return Class: J. Cowie.
- 14—7.45pm Young Folks class: G. Hagen, *Isaac and Jacob*. W. Lewis, *Joseph's and Moses' Parents*.
- 15—Exh: N. Bullock. Lect: R. Thiele, *Evolution: A False and Ungodly Theory*.
- 22—Exh: J. Cowie. Lect: J. McClure, *Satan: Not A Fallen Angel*.
- 28—2.30pm Car rally for Young Folks.
- 29—Exh: T. Dawson. Lect: C. Venn, *God: His Identity and Purpose*.

# Victoria

## BORONIA

Progress Hall, Boronia Rd., (Rec: A. Wallace, All correspondence to P.O. Box 206, Boronia 3155. Tel: 03-7547293). Sundays: S.S. & Snr. Study: 9.30am; Fellowship 11.15am; Lecture 7pm.

- 1—Exh: T. Shorter. Lect: D. Goodman, *The Bible Vision of Tomorrow's World*.
- 4—Study: R. Coad, *The first martyr (Acts 6)*.
- 8—Exh: A. Wallace. Lect: K. Pearson, *Charismatic Confusion or Bible Truth?*
- 11—E.I. study: G. Beekman, *Abraham, the heir of the world*. (pp. 240-245).
- 15—Exh: J. Ilkin. Lect: C. Wallace, *Archaeology verifies Bible Accuracy*.
- 18—Study D. Wallace, *Witness in Judea (Acts 8:1-25)*.
- 22—Exh: N. Wilson. Lect: M. Clementson, *The Importance of sound doctrine*.
- 25—E.I. Study: G. Beekman, *The token of the covenant* (pp. 245-251).
- 29—Exh: H. Saxon. Lect: D. Morgan, *Bible evidence that Christ's Return is Near*.

## BURWOOD

Loyal Orange Hall, 335 Station St. (Nr. Riversdale Rd.) Boxhill Sth. (Rec: S. Finnin, 19 Morcom Ave., Ringwood East 3135. Tel: 03-8703796). Sundays: 9.30am S.S. and Snr. Study; 11am Mem. Mtg. 7pm Lect.

- 1—Exh: D. Brewer. Lect: G. Buckley, *Immortality: A Promised Reward, not a Possession*.
- 4—Kings study: J. Finnin, *Background: David and Saul*.
- 8—Exh: A. Taylor. Lect: W. Dodson, *The Origin and Beliefs of the Christadelphians*.
- 11,25—Hebrews class: S. J. Mansfield.
- 15—Exh: P. Islip. Lect: S. J. Mansfield, *The Key to Understanding the Bible*.
- 22—Exh: S. Finnin. Lect: J. Lawson, *Evolution: The myth of modern man*.
- 28—M.I. Class: J. Brewer, S. R. Mansfield, home W. Dodson.
- 29—Exh: M. Islip. Lect: E. Fletcher.

## MILDURA

Christadelphian Hall, Deakin Ave, Koorong. (Rec: J. Kershaw, "Hebron", 4 Mimosa Ave., Mildura 3500, Phone: 050-235256). Lect: Sat. 7.30pm; Sundays: 9am S.S.; 11am Mem. Mtg. Mid week class held Wednesday evening.

- 1—Exh: G. Churches.
- 4—8pm Bible Class: B. van Bergen, *Last Days of Judah's Commonwealth*.
- 7—8pm Study: C. Hollamby.
- 8—Exh: C. Hollamby.
- 11—8pm Statement of Faith Clauses 17-23 study: R. Janssen, *The kingdom of God and its establishment*.
- 14—8pm Lect: P. Janssen, *The Eternal City: Rome or Jerusalem?*
- 15—Exh: P. Janssen.
- 18—8pm Bible class: G. Churches, *The last days of Judah's Commonwealth*.
- 21—8pm Study: P. Weller.
- 22—Exh: P. Weller.
- 25—8pm Statement of Faith Clauses 24,25 study: B. van Bergen, *The judgment seat of Christ and its Sequel*.
- 28—8pm Lect: J. Kershaw, *Be subject to every ordinance of man for the Lord's sake*.
- 29—Exh: J. Kershaw.

## MOE

Special School, Staff St., Moe (Rec: G. S. Howe, 6 Warringa Cr., Warragul 3820. Tel: 056-232596). Sundays: 1.30pm Fellowship 1st & 3rd in month.

- 1—Exh: J. Ikin.
- 6—8pm Lecture at Baringa Special School, Staff St.
- 13—7.30pm E.I. at home G. Howe, 5 Warringa Court, Warragul.
- 15—Exhort.
- 20—7.30pm Song of Solomon study: home P. McKinlay, 55 Charles St., Warragul.

The Ecclesial Calendar for July, 1984

27—7.30pm Tape: *The Passover*, home R. Knox, 11 Edinburgh St., Warragul.

**MT. WAVERLEY**

345 Waverley Rd. (Rec: K. B. Fotheringham, 62 Muir St. Mt. Waverley 3149. Tel: 03-2324032) Sundays: 9.30am S.S. & Snr. study; 11am Mem. Mtg.; 7pm Lecture.

- 1—Exh/Lect: P. Cresswell, *How we know that God exists*. Study weekend: *Habakkuk's Message for the Last Days*.
- 4—8pm Zephaniah study: G. Hill.
- 8—Exh: D. Seaman. Lect: K. Fotheringham, *The Spirit of God*.
- 11,25—Revelation study: P. Perry.
- 14—7.30pm Youth group: G. Reeve, *Prophecies of Jeremiah*.
- 15—Exh: I. Shaw. Lect: D. Seaman, *Don't blame the devil: You Are the Sinner!*
- 17—8pm M.I.C.: I. Stuart, *The Lord's Prayer*. D. Morgan, *God's Witnesses, the Jews*.
- 18—8pm study: S. Morgan, *Jerusalem, the city of the Great King*.
- 22—Exh: J. Perry. Lect: K. Ward, *The Soviet threat will be met by Christ*.
- 29—Exh: K. Pearson. Lect: I. Shaw, *Church Confirmation or Sprinkling Cannot Save You*.

**WARRAGUL**

(Rec: P. McKinlay, 55 Charles St., Warragul 3820. Tel: 056-236211). Sundays: 11am Fellowship (1st and 3rd at Moe).

- 3—7.30pm 6 Warringa Ct. Study, *Behold the Bridegroom Cometh: Hebrew wedding customs: The natural faces of the spiritual lesson*.
- 8—11am Memorial mtg. home P. McKinlay, 55 Charles St.
- 10—10.30am Tape: *Introduction to Numbers*, 55 Charles St. 7.30pm First Principles

- class, 6 Warringa Court.
- 17—7.30pm 11 Edinburgh St. Study: *"Behold the Bridegroom cometh: The Best Man: That I might present you as a chaste virgin."*
- 22—Exh: K. Fotheringham, 10 Ista St. 2.30pm Lect. at McMillan Rural studies centre, South Rd.: K. Fotheringham, *The Indestructible Jew: God's True Witnesses*.
- 24—10.30am Tape: *Israel begins their march*, 55 Charles St. 7.30pm First Principles class, 6 Warringa Court.
- 29—11am Memorial Mtg. 6 Warringa Court.
- 31—7.30pm 55 Charles St: Study, *"Behold the bridegroom cometh": The servant: "As many as ye shall find bid to the wedding."*

**West Aust**

**GOSNELLS**

Canning Agricultural Hall, Albany Hwy. Cannington. (Rec: R. Hunter, 2 Biddenden St., Thornlie 6108. Tel: 09 459 3166).

- 1—Exh: W. Deadman. Lect: A. Newton, *The doctrine of the Trinity is not scriptural*.
- 6,20—Elpis Israel Home classes.
- 8—Exh: P. Maddin. Lect: Jthn. Carder, *Israel's survival is guaranteed by God: Is Yours?*
- 11—Genesis class: W. Deadman, home G. Wilson.
- 15—Exh: G. Wilson. Lect: J. Ullman, *The Bible: One true, unchanging message for all times*.
- 21—Pamphletting for combined weekend.
- 22—Exh: J. Longmire. Lect: B. Jose, *God created man: But man created evolution*.
- 27 to 29—Combined weekend.

**FORTHCOMING EVENTS**

*Plan your holidays to support these efforts (God willing).*

**JULY**

- 27th to 5th Aug. BALLINA. Annual Study week with Bro. Jim Rosser.
- 27th to 29th Special Combined Study weekend with the Perth Central, Gosnells and Stirling Ecclesias.

**AUGUST**

- 11-22: WOODVILLE. Annual fraternal study effort, to be lead by Bro. J. McConville (USA): "Peter's Last Warning to the Brotherhood".
- 25 to 2 Sept. WILSTON. Special Effort by Bro. M. Bonner, (Figtree): "Growing unto a Holy Temple in the Lord". Based on Epistle to Ephesians.
- 25th to 2nd Sept. CHRISTADELPHIAN FAMILY BIBLE SCHOOL — Mildura

**SEPTEMBER**

- 15-23: ROCKHAMPTON. 4th Central Qld. Bible School. Bro. J. Cowie, J. Ullman. Information: Bro. G. Hill (Rockhampton Calendar).

**OCTOBER**

- 5-7: at HOBART. 25th Anniversary: Theme: "Acceptable Worship". Speaker: Bro. M. Lund (Cumberland). Warm welcome to visiting brethren and sisters.

**JANUARY, 1985**

- 12-20: at HOBART. 20th Tasmanian Campaign. Speakers: Bro. P. Islip (Mt. Waverley), Bro. M. Bonner (Figtree). Details and bookings: Bro. P. Howell, 213 Marys Hope Rd., Rosetta, Tas. 7010 (002 491760).

## PERTH

62 Canning Hwy., Victoria Pk. (Rec: J. Ullman, 38 Doney St., Alfred Cove 6154. Tel: 09-3304199).

- 1—Exh: B. Hayles. Lect: S. Hawkins, *Don't blame a devil who does not exist.*
- 4,18—Amos Study Class: J. Ullman.
- 6,20—Elpis Israel Class in various homes.
- 7—Mutual Improvement Class.
- 8—Exh: G. Hum. Lect: B. Hum, *The Bible: God's Only Inspired Revelation to Man.*
- 11,25—Life of Christ class: A. Hayles.
- 13—Young Folks Class.
- 14—Family & Youth Activity: Discussion evening *Life in the Kingdom.*
- 15—Exh: A. Newton. Lect: R. Davis, *Will the Rapture ever occur?*
- 22—Exh: R. Martin. Lect: R. Taylor, *Faith and Works Essential for Salvation.*
- 27 to 29—Combined Study weekend.

## STIRLING

Cnr. Hector & Edwards Sts., Osborne Pk. (Rec: P. Duperouzel, 62 Sandgate St. Sth. Perth 6157. Tel: 09-3673408).

- 1—Exh: A. Harrison. Lect: G. Fergusson, *The*

*marriage bond expresses God's Purpose with Man.*

- 4,11,18,25—1 Timothy study.
- 6,20—E.I. home classes.
- 8—Exh: G. King. Lect: B. Jose, *The Millennium: Future Reality Not an Ancient Myth.*
- 13,27—Jnr. E.I. Classes.
- 15—Exh: S. Fergusson. Lect: P. Duperouzel, *The Bible Teaches: God is one, not a trinity.*
- 22—Exh: A. Harrison. Lect: P. Schipper, *The devil is not a supernatural being, but man's lust.*
- 23—G.E.S. Meeting.
- 29—Comb. with Gosnells, Perth.
- 30—A.B. meeting.

## New Zealand

### PALMERSTON NORTH

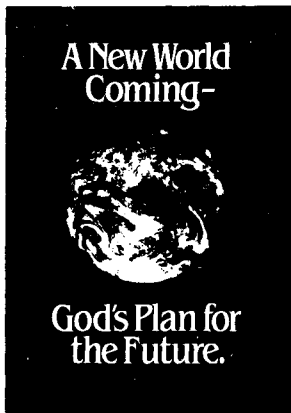
Plunket Rooms, King Street (Rec: D. H. Taberner, R.D. 4, Palmerston North. Tel: 81891). Sundays: 11am Fellowship. Lect. 2.30pm 1st Sunday of month. Bible Class, 7.45pm at homes of members.

## Gospel Proclamation Activities

### New Leaflet Available

A new title in the special multi-color series of leaflets has been produced, and supplies can be immediately obtained from Logos Publications, 9 West Beach Rd., West Beach, S.A. 5024. These leaflets are designed to present a high-quality image to the work of the Truth, and have received considerable response already. Costs have been subsidised, to make these appealing leaflets available to all members and ecclesias for distribution. Lecture details can be added by overprinting in some cases, or by an insert in others. It is a valuable work of ministry to play your part in the distribution, and we urge GES committees to consider regular distribution arrangements.

This helps in the consolidation of ecclesias as well as in the progress of the Truth. This new leaflet is in rich background colors, and features an advertisement for the Herald *A New World Order* on the back cover. Quantities are available at: \$30 per 1000.



### Titles of Leaflets Currently Available

- |                                       |  |
|---------------------------------------|--|
| Why the World's Best Seller?          | The Bible's Answer for a World in Chaos. |
| Gospel in Song — Handel's Messiah.    | The Lord's Prayer.                       |
| Peace on Earth: Goodwill Towards Men. | The Soviet Threat Will be Met by Christ. |



The Ecclesial Calendar for July, 1984

### TWENTIETH TASMANIAN BIBLE CAMPAIGN

Coningham Camp, Near Hobart (Sponsored by Hobart Ecclesia)

12th to 21st January, 1985 (God willing).

Bible Study, Gospel Proclamation, Young Peoples Activities  
Study Leaders

Bro. P. Islip (Mt. Waverley, Vic.)

*"Yahweh will do nothing but He revealeth His secret unto His servants the prophets."*

A study of the prophets of the northern tribes of Israel.

Bro. M. Bonner (Figtree, NSW)

*"I will shew thee the Bride the Lamb's Wife."*

Themes from the Apocalypse

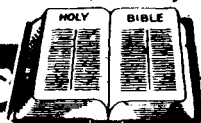
Full accommodation and meals provided.

Approx. Cost — \$75.00 Adults. \$65.00 Children.

**Note:** As accommodation is limited your early application is urged.

The Tasmanian Ecclesias warmly welcome you to this campaign in the Island State that we may be encouraged Zionwards by fellowship, study and work.

Further enquiries and applications write to Campaign Secretary, Bro. P. Howell, 213 Marys Hope Road, Rosetta, Tas. 7010 (002 491760).



## Bible School News

### RATHMINES — Spring School — Aug. 25th to Sept. 2nd.

This school is booked out, but reservations are open for the Summer School, and should be directed to: The Secretary, R.M.B. 850 Mandalong Rd., Dooralong, NSW 2259. Early reservations will prevent disappointment.

### CHRISTADELPHIAN FAMILY-BIBLE SCHOOL MILDURA — VICTORIA

(Sat. 25th Aug. to Sun. 2nd Sept. God Willing)

Reservations are invited for this school, for which an outstanding program of studies and spiritual relaxation has been planned. Speakers for the School (God willing) are:

Bro. J. McConville (California, USA): TRIUMPH IN TRIBULATION — An Exposition of 1st Epistle of Peter.

Bro. D. Evans (Enfield Ecclesia): DAVID IN THE PSALMS — The historical incidents that motivated several of the Psalms will be analysed and studied.

School Discussion: JEREMIAH AND LAMENTATIONS — An informal consideration of these important books forming the Days' Readings during the course of the School. Led by Bro. H. P. Mansfield.

We can offer at this family-school, family units, double rooms, or caravan sites. The eight days' activity will provide studies and recreation for both young and old. The School will be restricted in the number participating to the greatest benefit of all.

Full costs: Applicants 13 years and over \$25. Subsidized costs for children if accompanied by parent.

Reservations should be made immediately with \$5 per person deposit to: The Christadelphian-Family Bible School, 9 West Beach Rd., West Beach, S.A. 5024.

### Craft Sessions

Floral Art will be taught those who desire to co-operate in these afternoon sessions. The sessions will be open to those of all ages, and all materials will be supplied at the School. These Art Sessions were very popular at the last School.

# Books Recommended for Your Library

<u>Logos Publications</u>	<u>Aust.</u>	<u>NZ</u>			
Consider Your Ways (Zeph. & Haggai)	\$1.20	\$2.00	Hebrews	5.00	6.75
Christadelphian Instructor	.60	.90	Hosea	7.40	10.00
Contending for the Faith (inc. Last (Days of Judah's Commonwealth)	1.75	2.50	In Good Company	4.40	6.00
Declaration	.60	.90	John, Gospel of	5.45	7.40
Divine Worship in the Age to Come	1.50	2.00	Law and Grace	7.40	10.00
Eight Signs of John	4.50	6.50	Law of Moses	8.70	11.75
Eureka Vol. 2 (Logos Ed.)	8.00	12.00	Letter to Corinth	4.50	6.10
Eureka Vol. 3 (Logos Ed.)	8.00	12.00	Life of Jesus	8.00	10.80
Guidebook to New Testament	5.50	8.50	Man David (cloth)	4.55	6.20
Goodness and Severity of God			Man David (paper)	3.70	5.00
(Jonah & Nahum)	1.20	2.00	Modern Israel	.65	.90
Gospel in Song (Messiah Oratorio)	.25	.35	Moses my Servant	4.55	6.20
Grand Structure of the Apocalypse	3.00	4.00	Nazareth Revisited	8.50	11.50
Herald of the Kingdom & Age to Come (Vol. 1)	1.75	2.50	Offerings and Feasts	3.00	4.00
Herald of the Coming Age Vol. 27 & 28	6.00	8.50	Protestors	6.75	9.10
Herald of the Coming Age Vol. 29 & 30	6.00	8.50	Parables of the Messiah	6.10	8.25
House of Prayer Insert	.10	.15	Paul the Apostle	5.20	7.00
Hymn Book 1932 Ed.	5.00	8.00	Philippians	5.20	7.00
Hymn Book (S.S. with Music)	4.00	5.00	Diary of a 2nd Voyage	6.00	8.50
Hymn Book (S.S. without Music)	.75	1.00	Portrait of a Saint (Ephesians)	3.70	5.00
Is There A God?	4.50	6.50	Prayer	3.70	5.00
Is the Bible True?	5.00	8.00	Principles and Proverbs	4.75	6.50
James to Jude	6.00	8.50	Prophets after the Exile	6.10	8.25
Key to the Understanding of the Scriptures	1.75	2.50	Reading Companion (cloth)	1.85	2.50
Logos Vol. 49	10.50	13.00	Real Christ	1.50	1.85
Making Prayer Powerful	4.50	6.50	Remember the Days of Old	4.35	5.90
Mystery of the Covenant & the Holy Land Explained	1.00	1.50	Robert Roberts	4.10	5.50
Pondering the Proverbs	1.50	2.00	Romans	4.75	6.50
Perpetual Calendar	5.00	8.00	Temple of Ezekiel's Prophecy	8.50	12.00
Phanerosis (Paper)	1.20	2.00	Teachings of the Master	6.35	8.50
Phanerosis (Bound)	3.40	5.00	Theophany	5.45	7.40
Preaching the Truth	1.00	1.50	The Trial	2.50	3.50
Reading Companion (booklet)	.20	.30	Thirteen Lectures	5.45	7.40
Reading Companion (sheet)	.10	.15	Unity Booklet	.50	.80
Revelation (Apoc. Epit.)	5.75	8.50	Vox Dei	2.80	3.80
Romance For Eternity (Song of Sol.)	1.20	2.00	Ways of Providence	5.45	7.40
Ruth	4.50	6.00	Women of the Bible	7.40	10.00
Selah	5.00	8.00	Wrested Scripture	9.50	13.00
Slides of the Tabernacle (23)	8.05	10.00	Youth at the Cross Roads	1.95	2.75
Slides of Temple (19)	6.65	8.00	Ye Servants of the Lord	1.95	2.75
Slides of Ruth (29)	10.15	13.00	Undesigned Script. Coincidences	10.50	14.00
Story of the Bible Vol. 1	7.00	9.00			
Tabernacle insert	.10	.15	<u>Other Publications</u>		
Visible Hand of God	3.50	5.00	Amplified Bible	22.50	30.00
Zephaniah Commentary	.20	.30	Animals of Bible Lands	15.00	20.00
			Archaeology of the N.T.	15.00	20.00
			Archaeology of the O.T.	15.00	20.00
			Babylon Mystery Religion	4.00	5.50
			Bible in Focus	13.00	17.50
			Bible — Lollypop	14.00	19.00
			Large Print	15.00	20.00
			Oxford WM, W1790 1/2K	34.00	46.00
			WM, Soft Cover W1794syx	60.00	80.00
			Extra WM, front (Logos)	80.00	
			Nelson WM, Hard Cover	18.00	
			Nelson WM, Soft Cover	26.00	
			Bible Covers — Wide Margin	9.50	13.00
			Logos Bible	10.00	13.50
			WM & Hymn Book	10.50	14.00
			Bullinger Critical Lexicon	35.00	45.00
			Companion Bible	50.00	61.00
			Davis Bible Dictionary	8.00	11.00
			Deluge Story in Stone	6.00	8.00
			Dictionary of Scripture Names	2.00	3.00
			Eerdman Bible Hand Book	17.00	23.00
			English Greek Concordance	15.00	20.00
			Englishman's Greek (soft cov.)	20.00	26.00
			Englishman's Hebrew (soft cov.)	25.00	34.00
			Eusebius Ecclesiastical History	10.00	13.00
			Genesis Flood	10.00	12.50
			Imperial Russian Altas	8.00	11.00
			Int. Heb./Gk Greens 1 Vol.	24.00	33.00
			Josephus	12.00	16.50
			Language Set (Strong's, Thayer, Gesenius)	32.00	
			Life & Times of Messiah	15.00	20.00
			New Thayers Gk. Lex. (Stgs.)	13.00	17.50
			New Brown, Driver, Briggs, Hebrew Lexicon	17.00	23.00

## The Ecclesial Calendar for July, 1984

Newberry Reference Bible from	43.00		Twenty-six Translations	18.00	24.00
Oxford Bible Atlas	12.00	16.50	Two Babylons	6.75	9.00
Our Visit to Israel	6.00	8.00	Jagers Bible Dict. (cloth)	26.00	35.00
Photoguide to the Bible	12.50	17.00	Vines Exp. Dic. of NT Words	11.00	15.00
Rotherham Emphasised Bible	32.00	43.00	Jagers Bible Dict. (paper)	10.00	16.50
Science in the Bible	14.00	19.00	Theolog. Word Book OT 2 Vol.	42.00	
Smiths Bible Dictionary	8.00	11.00	Youngs Concordance (thin)	12.00	16.50
Soviet Russia Atlas	8.00	11.00	Zondervan Bible Dictionary	18.00	24.00
Strong's Exh. Concord.	17.00	23.00	Which Bible?	6.00	8.50
Treasury Script. Knowledge	16.00	21.00			

### VISIT OF BRO. J. McCONVILLE (Cal. USA)

(God willing)

We are pleased to announce that Bro. J. McConville, of California, USA has accepted the invitation of the Woodville Ecclesia to conduct their annual effort from 11th to 22nd August to the theme: PETER'S LATTER-DAY WARNING TO THE BROTHERHOOD.

In addition to the normal exhortations and public addresses, study theme for exposition will be 2nd Peter considered in its exhortatory, expository, and prophetic aspects.

Following the Woodville Effort, plans are in hand for Brother and Sister McConville to visit some of the country areas of South Australia, then move to Mildura, after which they will visit Ecclesias in the country and metropolitan area of Victoria. From Melbourne they will move north to Sydney: and then en route for home will visit New Zealand.

It is planned to include further details in our next issue.

### BRO. SNOW'S VISIT TO THE AMERICAN CONTINENT

Arrangements have been made for Bro. & Sis. Snow to visit the Bible Schools in USA and Canada as speaker. A full program has been arranged including talks at several of the Schools, supplemented by Ecclesial activities.

#### In New Zealand

On their return to Australia (God willing) they will visit the New Lynn Ecclesia in Auckland where Bro. Snow will deliver an illustrated address to the theme: THE AMAZING MECHANISM OF THE HUMAN BODY AS REPRESENTED IN THE MULTITUDINOUS CHRIST.

Further information relating to the address in Auckland can be obtained from the Secretary: Bro. D. B. Archer, Phone Auckland 677-277.

## ECCLESIAL CALENDAR EMPLOYMENT COLUMNS

In these times of increasing economic difficulty, assistance given to our members, where possible, is recommended. These advertisements are accepted by Logos without cost. It is expected that those who are employers likewise give preference to Christadelphians when engaging labour. In that regard, we are prepared to assist by advising of any need of employ. Perhaps any desiring employment could advise us accordingly.

#### AIR-CONDITIONING SERVICES

Brm. Keith McGeorge and Fred Derecki offer members in Adelaide and surrounding districts expert attention in ducting Evaporative Air-Conditioning for business premises and private homes. Free quotes available — phone 08-263 7815.

#### AUTOMOTIVE REPAIRS & SERVICING

Tune-ups, cylinder head reconditioning, engine recond./replacement, valve regrind, brake o/

haul, gear box o/haul, clutch replacement. Contact: Bro. John Riddle, 6 Naomi Tce., Pasadena (08) 277 2492.

#### **BARBEQUE CHARCOAL**

This is available from Bro. David Scott, Second Street, Morgan, Tel: 085-402169 \$6.50 per 25kg bag. Supplies also available in the Adelaide area from Sis. H. Burney, 249 Lyons Rd., Der-nacourt. Telephone 337 9014.

#### **BATTERIES**

Bro. A. Tomlin, 557 Merrylands Rd., Merrylands West 2160 has a supply of Ni-Cla Batteries — a high quality, re-chargeable, nickel-cadmium battery suitable for use in cassette recorders, camera flashguns, torches, toys, radio control gear, etc. They are o' guaranteed outstanding quality, as normally used by professionals. A price list will be sent on application with stamped addressed envelope (or telephone 02-636 1592).

#### **ELECTRICAL SAFETY**

Bro. Mike Steele is currently specialising in the installation of Seimans Earth Leakage Circuit Breakers, safety switches fitted to the home to prevent electrocution and electrical fires. For more details phone: (08) 262 4095.

#### **ENGLISH TUITION**

Bro. Matthew Wood, P.O. Box 312, Forbes, NSW 2871 advises that he is prepared to undertake tuition in English (grammar, etc.) by correspondence if necessary for the benefit of brethren and sisters who have difficulty with the language. Fee is negotiable. He has previously tutored English, has good passes in the subject, and is certain of giving a thorough service to any desiring it. He can be contacted at the above address, or tel: (068) 52 2888 (after 4pm).

#### **HONEY SUPPLIES**

##### **Perth Area**

Deborah Apiaries produce regular supplies of HONEY (range of floral types), BEESWAX and POLLEN. Please contact Bro. Allan Harrison, 15 Glenwood Way, Balcatta, W.A. (Tel: 09-344 1880).

##### **Sydney Area**

Bro. Chris & Sis. Ruth Russell (operating as Engedi Apiariec) have ample supplies of a wide variety of selected honeys in 27kg tins or smaller quantities down to 1kg buckets at wholesale prices. Types available include Ironbark, Blue Gum, Spotted Gum, Grey Gum, Bloodwood, Mahogany, Leatherwood, Clover, and Western. Phone (02) 533 3796.

#### **LEATHER-WORK**

Hand-craft leathergoods, including personalised Bible covers, plain or embossed; hymn book covers; handbags, purses, wallets, key wallets, belts, bookmarks, Scriptural plaques etc. — made by Bro. P. Wigzell. Shoe repairs, Bible cover zips replaced by Bro. B. Wigzell — both of 4 Stirling Ave., Sellicks Beach, SA 5174 Tel: (085) 563368. In Victoria: contact Bro. K. Charles (Mt. Waverley); in Sydney contact Bro. W. McKinlay.

#### **PAINTING AND DECORATING (Adelaide)**

Bro. K. Homhardt provides first class work in the home and commercial painting area, and can be contacted: 57 Main St. Beverley, SA 5009 (268 3073).

#### **PLUMBING**

Bro. J. Spruyt, 21 Fletcher Rd., Henley Beach — Telephone 353 4425.

#### **PRINTING**

*The Christadelphian Press* is available for printing requirements, both general and ecclesial. It offers assistance in design, layout and production at the most reasonable rates. Only Christadelphians are employed, which means that your requirements are treated with understanding and enjoyment, and your support assists the work in which we are engaged. Write to us at 9 West Beach Road, West Beach 5024. (08) 356 2278, 353 4866.

#### **STONEMARK**

General repairs, restoration to stone and brick work which includes repointing to stone and brick, including chimney stacks. Removal of all eroded work and replacement with new materials. Advice and work carried out on Damp Preventative Course and preventative action will be taken where required. Weather proofing of all areas if and where required with approved materials, liquid or solids. Work will also include repairs to roofing, flashings and rendering any area required. Contact Bro. J. Gibbs, 13 Carcoola Road, Munno Para 5115 Tel: (08) 254 9514.

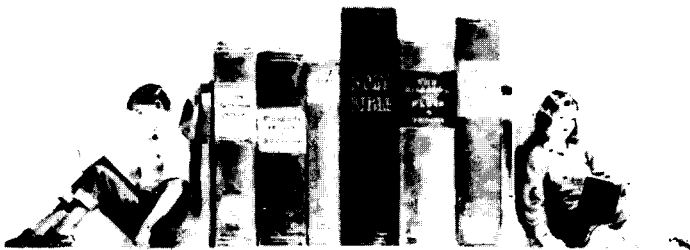
#### **WELDING AND RELATED WORK**

##### **Western Australia**

Repairs and Maintenance — Motor Vehicles, Farm machinery. All types of metal welding large or small; Steel farm sheds, garages, any form of steel fabrication: trailers, floats, gates. — K. H. & L. J. Digney, Lot 1, Seventh Ave., Armadale, W.A. — Tel: 399 6785.

##### **New South Wales**

1st class Welder, stick and M.I.G. Bro. R. Hickey, 53 Flinders Ave., South Camden, NSW 2570. Desires employment.



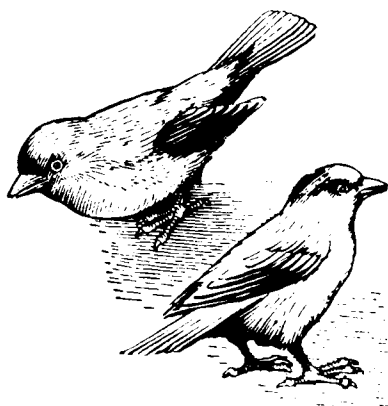
# GOOD COMPANY

The Christadelphian Family Magazine

## The Sparrow



"Are ye not of more value  
than many sparrows"  
(Matthew 10:29-31)



"Are ye not  
of more value  
than many sparrows"  
(Matthew 10:29-31)

The Hebrew word *tsippor* translated *bird*, *fowl* and *sparrow*, denotes a small bird suitable for eating. Hence the context of each passage must determine what particular species is meant.

Those depicted on our cover are called *Dead Sea Sparrows* and are found in the southern part of the Jordan valley, and on the shores of the Dead Sea. They appear in the summer, but naturalists do not know where they go in the winter! In Jordan, children catch them and offer strings of fleshly-plucked birds to be grilled and eaten on the spot. Ruthless killing of birds is discouraged in Israel in accordance with the humane and sensible law of Deuteronomy 22:6.

In the days of the Lord, two sparrows were sold for a farthing, and a bargain was offered for two farthings — the purchaser receiving five! The Lord drew the lesson that though such birds were offered so cheaply, all creation was under control of the Father, and He has particular thought for those who seek Him in truth. "Ye are of more value than many sparrows" (Matt. 10:29-31). If Yahweh provides for the

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needs of lesser creation, we can trust Him to look after His own.

Many lessons can be derived from this pleasant little chirpy visitor if the Bible is searched for the purpose. But one lesson is commonly misunderstood. It is the statement of Psalm 84:3:

*“Yea, the sparrow hath found an house,  
And the swallow a nest for herself, where she may lay her  
young,  
Even Thine altars, O Yahweh of hosts, my King, and my  
God.”*

The altars of Yahweh would be most inconvenient places for sparrows or swallows to nest! Particularly as burnt sacrifices were offered every day! The Psalmist is proclaiming, that as sparrows and swallows have places appointed them to build their nests so also have they who worship Yahweh in truth at His altars. So he continues. “Blessed are they that dwell in Thy house; they will continuously praise Thee.”

### AT WAR!

The Scriptures speak of an “old man” and a “new man”. Both are of the mind. 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”. 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.

*same time a parcel of competition entries was forwarded with the photo, but no acknowledgement was made of the entries, which disappointed the children. They do love doing the competitions, and it’s a great joy to us to see them submitting their entries so enthusiastically. The children glow with achievement when they walk up to ‘Uncle Peter’ to receive their certificates in front of the whole Sunday School. We pray that Yahweh will continue to bless the work in which you are engaged.”*

### A Mistaken Identity

A note from Sis. Anne Thiele (Hobart) corrects a case of mistaken identity in our last issue.

*“A photo taken of the Hobart Teachers and Scholars was printed on page 92 of the last issue, but the caption read ‘at Launceston’. At the*

*(We regret the mistake, and suggest*

you send another photo of the Hobart Sunday School so that we can put the correct caption thereon. Actually, we received the parcel just before printing commenced. Most of the magazine had already been set up in type, including the list of entries, and there was only a space left on p. 92 awaiting for some 'cornerpiece'. When the photo came in, we immediately inserted it in the space available — but were unable to include the additional names in the typeset list. However, by now all the children should have received their certificates, and we look forward to their next entries. Ed.)

### Pen Friend, Please

Readers can enjoy a wonderful hobby in correspondence. Not only does this increase one's understanding of people in other places, but it also cements friendships upon the basis of God's Word, that can extend into the future. Here is a young writer, who desires to correspond with *Good Company* readers overseas: "I am 8 years old, and would like to write to a friend in another country. — *Robbie Boon, 199 Hancock Rd., Tea Tree Gully, S.A. 5091, Australia.*"

### Involvement & Enjoyment

A truth-centred life has many rewards. Not the least is the enjoyment of being involved with others of like mind in activities around the Truth. So writes Ruth Duperouzel (Stirling):

*I take this opportunity to tell you how much I enjoy the work being done in Good Company. I enjoy reading the articles, seeing other people in the Truth all around the world, and doing the competitions which are really fun and very good for my mind, as it is exercised about Bible people, places and times.*

*"Recently, the Stirling Ecclesia had a special weekend on Fellowship, which was outlined by several of the brethren. This was an excellent effort enjoyed by all. It stressed our position with the brethren and sisters, and how our attitude and fellowshiping with them depends upon whether our heavenly Father will be prepared to give us His love and mercy. We had the opening study on the Friday, a study on Saturday afternoon, then tea*

*at the hall with a study in the night, followed by supper. On Sunday, after Sunday School and the Memorial meeting, we had lunch at the hall, and a talk by 'Uncle' Tony Newton in the afternoon on Friends and Foes. He outlined some of the Proverbs about children and parents, and their relationship, likening it to our heavenly Father. One especial point he brought out was about the man who speaks with his feet and walks with his mouth. He showed how we must be careful and not fools, and think carefully before we open our mouth. After this we had a games afternoon at a lake near the hall, and then tea and the evening lecture. It was a very good and profitable effort."*

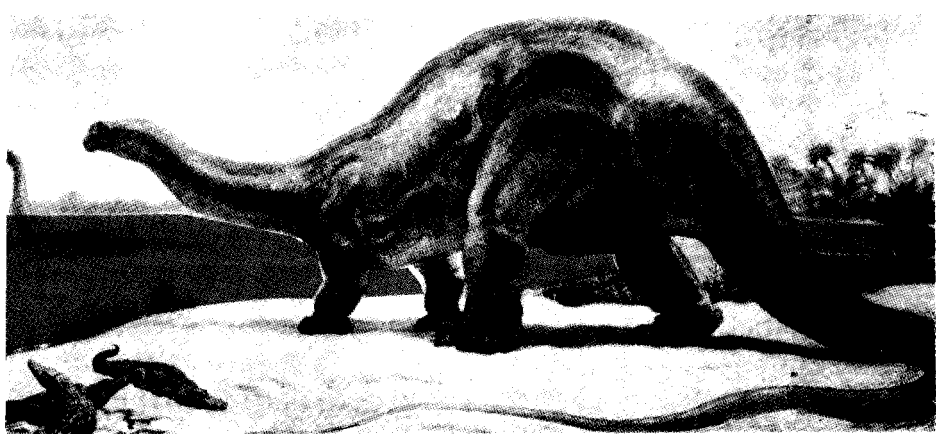
(The matters outlined sound very instructive, Ruth. We are intrigued with the man who talks with his feet and walks with his mouth. Perhaps you might outline the case a little more in your next letter. We need to be able to clearly recognise such grotesque figures, particularly if we see them in the mirror!! Then, of course, there is a need to seek medical attention, which, in this case, could be only found within the Word of Life. Ed.)

### Good Company — Past & Present

Sis Elizabeth Davenport (Orlando, Fla, USA) sends this note: "*In a recent copy of Good Company, I read with interest of a letter from Bro. George Aue, of USA, and of the mention of Good Company published by Bro Roberts. I have a number of copies of this little magazine given me by a dear uncle, Bro Alex Bruce. I thought you might find it interesting to see the cover of this publication. It is dated 1890 — almost 100 years ago. The name 'Aue' was familiar to me as a child.*"

(We, too, have copies of Bro Robert's *Good Company*, and it was this magazine that originally provided the incentive to "continue the work begun." Unfortunately, due to the passage of time, our issues are deteriorating and the paper becoming very fragile. Should readers have copies they no longer require, we would appreciate their kindness in forwarding them to us for reproduction in today's *Good Company*. Ed.)





# The Dinosaurs Again!

*Previous issues of "Good Company" have included articles on Dinosaurs, one relegating them to a pre-Adamic creation that was overwhelmed by judgment, the other claiming that the species was overthrown by the Flood. We conclude the consideration with the following question and answer.*

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## A Problem

A correspondent writes:

"I have just finished reading the article on the Dinosaurs by W. Excell in *Good Company*. Whilst I found it very informative, his claim that they were destroyed by the Flood seems to contradict Gen. 6:19, "Of every living thing of all flesh . . . thou shalt bring into the ark". If dinosaurs were then living, would they not have found a place in the ark? Therefore, I am convinced that their remains date back to a pre-adamic creation" — M.C. (USA).

## An Answer

We direct our correspondent's attention again to the article to which he refers, and suggest that everyone "be fully persuaded in his own mind." However, we do not know if the dinosaurs were part of the pre-adamic creation, or part of the creation prior to the Flood that became extinct before the gathering of the animals designed for preservation in the ark. Brother Thomas in *Elpis Israel* saw Scriptural evidence for a pre-adamic creation that was subsequently overwhelmed by judgment, and we are inclined to his opinion. We believe that there was an epoch of time between the "beginning" of Gen. 1:1, and the condition of the earth as described in v. 2. But perhaps we may revert to that in a later article. Meanwhile, a few words of criticism of the Geologic Time Scale as set forth by "scientists". This again from the pen of W. Excell:

## Geologic Time Scale

We have appended a geologic time scale, not because we believe it is scientifically established as fact, but rather that it is a fiction of a vivid imagination. Though it has widespread acceptance by evolutionists, it is man-made with no real support of fact. However, there are several observations we desire to make, namely:

1. The column is not found complete anywhere in the World.

GEOLOGIC TIME SCALE			
ERA	PERIOD	EPOCH	SUCCESION OF LIFE
CENOZOIC <i>recent life</i>	<b>QUATERNARY</b> 0-1 Million Years Rise of Man	Recent Pleistocene	
	<b>TERTIARY</b> 62 Million Years Rise of Mammals	Pliocene Miocene Oligocene Eocene	
MESOZOIC <i>middle life</i>	<b>CRETACEOUS</b> 72 Million Years Modern seed bearing plants. Dinosaurs		
	<b>JURASSIC</b> 46 Million Years First birds		
	<b>TRIASSIC</b> 49 Million Years Cycads, first dinosaurs		
PALEOZOIC <i>ancient life</i>	<b>PERMIAN</b> 50 Million Years First reptiles		
	<i>Carboniferous</i> <b>PENNSYLVANIAN</b> 30 Million Years First insects		
	<b>MISSISSIPPIAN</b> 35 Million Years Many crinoids		
	<b>DEVONIAN</b> 60 Million Years First seed plants, cartilage fish		
	<b>SILURIAN</b> 20 Million Years Earliest land animals		
	<b>ORDOVICIAN</b> 75 Million Years Early bony fish		
	<b>CAMBRIAN</b> 100 Million Years Invertebrate animals, Brachiopods, Trilobites		
	<b>PRECAMBRIAN</b> Very few fossils present (bacteria-algae-pollen?)		

2. The Grand Canyon in America shows that several layers of the column are missing. A good example is the Mississippian layers lying flat on top of the Cambrian with Devonian, Silurian and Ordovician missing. See this marked on the diagram.

3. Human footprints with dinosaur prints have been found in Cretaceous limestone in Glen Rose, Texas, among other places. While these footprints continue to be discussed by anthropologists and geologists, the evidence for their authenticity is overwhelming.

4. There are numerous places in the geologic column where no apparent time breaks occurs. An example of this lies in the arguments over Cretaceous and Tertiary boundaries. Often they cannot be found. See this noted on the diagram.

Hence it is a thoroughly unreliable geologic column in contrast with the Divine record which is trustworthy, reliable, and provides satisfactory answers to questions relating to all things on this earth. Christ has been given power over

it all and shortly will return to take up his rightful place on David's throne in Jerusalem. Where will the evolutionists be in that day, if they persist in their blasphemy of denying the power of God in their lives? They will find that their God, naturalism, and their high priest, Darwin, will utterly fail them. The sceptic in the Apostle's day was very much like his brother today: "all things continue as they were from the beginning of the creation" (2 Pet. 3:4). They denied supernatural intervention, the authority of Almighty God, and were willingly ignorant of the plain scriptural evidence placed before them. Such is the case today. The signs of the times are evident and clear, but they are ignored. The clear, faithful presentation of the principles of God's truth presented by His faithful servants today, is scorned. So be it; it has ever been so; it does not take anything away from the beauty of God's truth; but rather it is a means by which the power and principles of God's Word shines with all its loveliness. Faithful servants see this, know it, love it, and pray fervently for Christ's return when he will, with Almighty power, wisdom and love, draw all nations to Yahweh the God of Israel. Let us together determine to look, work and pray for that day.

W. Excell

# The Founding of Alexandria

## 332 B.C.

*After Issus (see p. 84), Alexander marched south, and with immense difficulty captured first Tyre and then Gaza. In doing so he partly fulfilled the prophecies of Ezekiel 26 and Zechariah 9. He then invaded Egypt, which immediately submitted. The founding of Alexandria, which followed, was one of the decisive events in history. Under Alexander's successors, the Ptolemies, the city became a centre of trade, learning, and culture scarcely ever surpassed. It was the meeting-point of Greeks, Romans, Egyptians, Jews, and Libyans. The translation of the Old Testament into Greek, known as "The Septuagint" was issued from Alexandria between 220 B.C. and 130 B.C.*

### The Invasion of Egypt

Having sailed round the Lake Mareotis, Alexander landed on the narrow belt of low ground which parts it from the sea, and is sheltered from the violence of the northern gales by a long ridge of rock, then separated from the mainland by a channel nearly a mile broad, and forming the isle of Pharos. On this site stood the village of Racotis, where the ancient kings

of Egypt had stationed a permanent guard to protect this entrance of their dominions from adventurers, especially Greeks, who might visit it for the sake either of plunder or commerce; while for greater security they granted the adjacent district to a pastoral tribe, which regarded all strangers as enemies.

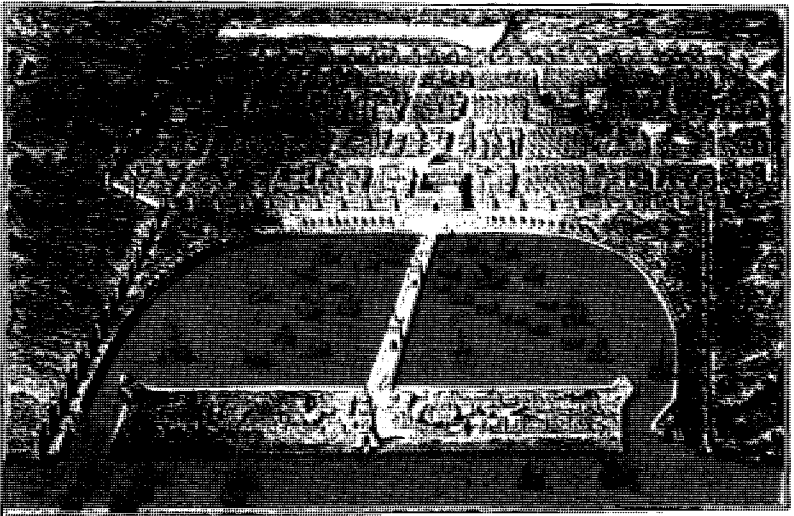
Alexander's keen eye was immediately struck by the advantages of this position

for a city, which should become a great emporium of commerce, and a link between the East and the West — one of the great objects which already occupied his mind — while it secured the possession of Egypt to his empire, and transmitted the name of its founder to distant ages. He immediately gave orders for the beginning of the work, himself tracing the outline, which was suggested by the natural features of the ground itself; and marked the sites of some of the principal buildings, squares, palaces, and temples. The two main streets, which intersected each other at right angles in a great public place, (one traversing the whole length of the city, and forming a series of magnificent edifices), provided for health and enjoyment by a free current of air, and the inundations of the Nile secured it from the possible effects which would otherwise have arisen from the vicinity of the lake. A causeway connected the island, on which it was said Alexander at first thought of building the city, with the mainland, and divided the intervening basin into two harbours, which were only joined together by a canal near either end.

#### Alexander's Aim

By the continual accumulation of sand

this isthmus has become so enlarged, that it now forms the site of the modern Alexandria. Still there were two defects to offset so many advantages of situation. The harbour was on both sides difficult of entrance, and there was no other within a great distance either on the east or the west. This inconvenience could never be wholly remedied, though the danger of the approach from the sea was afterwards much lessened by the erection of a magnificent beacon-tower, on a rock, near the eastern point of Pharos, which threw out its light to the distance it is said of nearly forty miles. The other defect was the want of water: and for this, ample provision was made by a new canal, branching from the Nile, which brought a constant supply into the cisterns over which the houses were built. Yet Alexandria was thus placed at the mercy of every enemy who could make himself master of the canal and deprive it of a main necessity of life. It was a part of Alexander's plan to people the city with a mixed colony of Greeks and Egyptians, in which the prejudices of the two races might be effaced by habitual intercourse, though Grecian arts and manner were to give their character to the whole; and therefore, among the temples of the Grecian gods, he ordered one to be founded



View of the city and port of ancient Alexandria, including the Isle of Pharos

(from the New York Public Library)



Lighthouse at Alexandria, one of the seven wonders of the ancient world (N.Y. Public Library)

for the worship of Isis.

A favourable omen is said to have afforded a presage of the prosperity which awaited the new city. When Alexander was about to trace the course of the walls, no chalk was at hand for the purpose, and it was found necessary instead to make use of flour, which soon attracted a large flock of birds from all sides to devour it. Aristander, Alexander's famous soothsayer, who was never at a loss, construed this incident as a sign of the abundance which the city should enjoy and diffuse. That indeed probably far exceeded its founder's most sanguine hopes: but still less could he have foreseen or calculated all the elements of a new intellectual life, which were to be there combined, and the influence which it was to exert over the opin-

ions and condition of a great part of the world.

### Alexandria's Magnificence

As the capital of Egypt, and the foremost city of the Near East during the period between the Testaments, it overshadowed the imperial capital of Rome culturally, rivalled her commercially, and threatened her politically. It brought the Greeks into the Middle East, and influenced significantly the course of Jewish thought, whilst also having a grave impact upon Christian doctrine.

When Alexander's empire was carved up by his four generals, Alexandria became the headquarters of the Ptolemies, and so of the King of the South. According to Josephus, descendants of those Jews who had migrated to Egypt after the destruction of Jerusalem by the Babylonians, were among the first settlers of Alexandria, and were soon joined by co-religionists from Jerusalem. The Jews increasingly accepted Hellenism, and attempted to reconcile it with their own beliefs, an aim that led to the translation of the Hebrew Scriptures into Greek between 220 B.C. and 130 B.C. Today it is known as the Septuagint Version.

Architecturally, the chief monument of Alexandria was its famous Lighthouse. It was classified as one of the seven wonders of the ancient world. Rising in four tiers to a height of nearly 500 feet, it was adorned with statues, cornices and columns. The first tier, which was square, contained more than 300 rooms where attendants and mechanics were housed; the second tier was octagonal, the third circular, and both housed the double spiral staircase and hydraulic machinery that serviced the lantern, which comprised the fourth tier. An important city in the past, Alexandria remains a place of great consequence in Egypt today — even though overshadowed by Cairo.

#### ON THE ART OF SINGING

"What is wanted everywhere is the blending of art (good singing) and heart, as in David. This is what we shall not have till God is praised in the assembly of the immortal saints. Meanwhile it is well to do the best we can, and have the heart if we cannot have the art, adding as much of the art as we can command"

R.Roberts

Our Bible School was at Palm Beach  
Which time was spent in trying to teach  
The lessons shown us in Joseph's life  
And his brothers' greed, which led them to strife

Into Egypt poor Joseph they sold,  
Then lies unto their father they told  
His coat upon which a kid had been bled  
Unto Jacob was shown and thereby misled.

In the meantime Joseph in Yahweh's care,  
Continued in faith and constant in prayer  
All things did prosper under his hand;  
Potiphar's business was his to command.

*Studies of this remarkable man, a significant type of the Lord Jesus, were recently enjoyed at the Perth Bible School. The story was set to rhyme, and forwarded to us by Jan de Groot (Stirling, W.A.)*

Then pride and jealousy of his master's wife  
Soon had him living a prisoner's life.  
This type of Christ refused the harlot,  
The allures of the world, all clothed in scarlet.

Even in jail, he soon found favour  
By his honesty and his saintly behaviour.  
He sought of his God what each dream meant  
That the butler and baker of Pharaoh had dreamt.

Release of the butler, as bearer of wine  
To once more serve Pharaoh the fruit of the vine.  
But the baker, alas, on that same third day,  
Was hung from a tree for the birds of prey.

Two years thence had Pharaoh some dreams,  
Which jogged the butler's memory, it seems  
Joseph was quickly brought to his aid  
And promised that he would be richly repaid.

To Pharaoh this message Yahweh had given  
By way of a warning in each dream or vision:  
"Seven years plenty, then seven years lean  
So store grain enough for your people between."

Joseph was set to the right of the king,  
Dressed in linen and gold, on his finger a ring.  
Into his hand given rule over all  
And "bow the knee" the people heard call.

Again, like Christ, we learn of this man  
His submission in all to God's purpose and plan.  
His brothers yet had to learn to be humble,  
Their necks had to bow and all their pride crumble.

No longer in selfishness were they immersed,  
But the welfare of others each sought to put first.  
Through mercy and grace their wrongs were now righted  
And the family once more were all reunited.

If it's for truth our hearts would be yearning,  
We'll heed the lessons of things we've been learning;  
In humble trust we'll bow to God's will  
And into our minds His Word we'll instil.

*The Wonder Of  
The Bible (13)*

*"All Scripture is given by  
inspiration of God, and is  
profitable for doctrine, for reproof,  
for correction, for instruction in  
righteousness; that the man of  
God may be perfect, throughly  
furnished unto all good works"*  
— 2 Timothy 3:16.

# **The Wonder Of Its Re-Inspiration**

The real marvel of the Bible is not its inspiration, but its perpetual *re*-inspiration. Many think of the Bible as a Book that *was* inspired. But the wonder of the Bible is that it *remains* inspired. Inspiration still breathes through it. It becomes the motivative influence of many men and women of this day. It is a living book that takes hold of them and projects them along a course of action and life that no other motivating force would accomplish.

The reference above claims that Scripture is given by "inspiration of God". The Greek word is *theopneustos* signifying *God breathed*. And that presents a tremendous thought. It speaks of a new creation. In the beginning, God made man of the dust of the ground, but at that stage he did not live. He had form but no life. He was only inanimate matter. But then God breathed into him the breath of life, and there was a dramatic change. "Man became a living soul". He became a living, thinking, active being.

Every time a new-born babe takes its first gulp of air, makes its first cry, the drama of that moment is re-enacted. But a baby is only a body of selfish desires; something greater than the wants of flesh must be implanted within if it is to glorify its Creator. And that is where re-inspiration is felt. As God breathed into man originally, and life commenced, so the bible which represents the breath of God in spiritual matters can give true life to a body of fleshly desires. Such a person becomes a "new creature" or *creation* as it should be rendered (2 Cor. 5:17; Gal. 6:15). He is energised by the spirit-word instead of by only blood. He has taken on a new way of life, and one that leads to eternal life.

And the wonderful thing about that new life is that the Book

comes to dominate and mould it. Passages that have nothing at all to do with us become as though written for us. They become re-inspired for our circumstances. For example, take that wonderful statement concerning prayer given at a time of great distress in Israel:

**"For I know the thoughts that I think toward you, saith Yahweh, thoughts of peace, and not of evil, to make your latter end an object of hope. Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you. And ye shall seek Me, and find Me, when ye shall search for Me with all your heart" (Jer. 29:11-13).**

Those words were written for Israel, not for us. And at a time when every evidence of punishment was evident: the Babylonian armies thundering at the gates of Jerusalem; the nation in a shambles; the Temple about to become a smoking ruin.

Yet: "I know the thoughts that I think toward you, saith Yahweh, thoughts of peace, and not of evil..."

Those words have inspired me when I, too, have felt besieged, when things have gone badly for me, and I have pondered the cause. Perhaps God is behind the circumstances; perhaps in love He is chastising me for good, guiding the course I should follow. A new meaning has been given to the words as I have applied them to my own state, and so they have become re-inspired for me.

There was an occasion in my life when the future looked very black indeed. Everything had gone wrong, and I could find help in no direction. I was hemmed in by problems, and I could see absolutely no way out. I did not ignore prayer of course, but it was most difficult to say: "Not my will but Thine be done!" I felt helpless and hopeless. I listed all aspects of the problem, and pondered them deeply — but the solution was out of my hands.

Then I read Isaiah 50:10:

**"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".**

In extreme distress I learned the inexpressible comfort of sharing the problems with God, the luxury of pouring out my heart in fervent prayer seeking His comfort, and not in vain.

But those words were not written for me; they were written for the people of Isaiah's day! Yet in the wonderful re-inspiration of the Bible, they are also written for me! Paul expressed that wonderful feature of the Bible when he wrote: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4).

As we read the Bible and feel its power, we come in contact with its re-inspiration. There is a double portion there. It was inspired in the beginning, and for the circumstances at the time, but it has been so designed that in every age, those who study its



pages aright can take hold of its comfort and treat it personally. It is so wonderfully adapted to every person's varying needs in all the differing circumstances of life, that it is hard to conceive of any situation or crisis in any one's life anywhere or at any time to which its strength and comfort would not apply. As David was constrained to cry: "O taste and see that Yahweh is good: blessed is the man that trusteth in him" (Psalm 34:8).

## AROUND THE WORLD

WITH GOOD COMPANY

### AT ROCKHAMPTON NORTH

Bro. Glen Bundesen sends this photo of the enthusiastic group at Rockhampton North, a Sunday School on the north eastern coast of Australia. We are delighted to meet our readers in that centre, especially as a number of them send entries to our competition section.

Front row (from left) — Luke Bundesen, Rachel Jones, Matthew Jones.

Second row — Benjamin Osborne, Marcus Bundesen, Rachel Bundesen, Sis. Lorraine Jones.

Third row — Sis. Sally Osborne, Scott Osborne, Bro. Gordon Edwards, Bro. Wayne Jones.

Back row — Bro. Bill White (Superintendent), Bro. Peter Osborne.



### FROM TORONTO, CANADA

Twenty copies of *Good Company* have been ordered by Bro. Rod Ghent for use as part of the homework assignment given to the younger children in the youth group at Toronto. The junior CYC meets every second Friday alternating between an ecclesial hall and a local school. During the past year studies have been about the rivers, cities, mountains, culture, climate etc., of Israel. As an activity each child is producing a relief map (some of which are shown in the photo). To the map will be affixed flags marking key locations. Other classes deal with Bible marking of words such as age (kosmos, etc.), love, soul, central themes of Scripture and so on. The photo was taken during the visit of Bro. & Sis. Luke and family (from Australia) and show:

From left (front row) — John Mark Ghent, Trevor Bingham, Neil Carr, Keven Hill, David Luke (2nd row) — Paul Cadieux, Jane Carr, Verity Luke, Sharon Curry, Carolyn Cadieux, Kim Bingham, Jennifer Ghent. (3rd row) — Jeff Ghent, Nathan Luke, Mark Carr, Jerrod Andrews, Doug Jackson, Sis. Aileen Bingham.. (4th row) — Sis. Linda Ghent, Sis. Linda Cadieux, Ken Easson, Sis. Joan Curry, Gordon Easson, Bro. David Bingham, Bro. Ken Curry, Bro. Rod Ghent, Bro. Michael Carr.

### FROM BOURNVILLE, ENGLAND

We were pleased to receive a note from Sis. Margaret Conrad containing a photo of the Bournville Sunday School, in Birmingham, U.K. Unfortunately, some of the mem-



bers were away due to ill-health, etc, but those in the photo certainly look happy being at Sunday School.

From left — Sis. Connie Cooper, Sarah Barker, Bro. Bill Conrad, Sharon Hopper, Lisa Harding, Philip Hopper, Philip Meacham, Sis. Jacky Ellis, Jane Collins, David Collins, Samuel Bailey (half-hidden), Sis. Joanna Genders, Jamie Conrad, Stuart McDonagh, Ruth Walker, David Turner, David Harding (almost hidden), Esther Barker, Michael Purkis, Jonathan Turner, Naomi Walker, Jackie Hopper, Bro. Vernon Williams, Andrew Miller, Deborah Harding, Corrie Lowe, Bro. John Turner.

## COMPETITION COLUMNS

Lack of space prevents inclusion of a number of details from New Zealand and overseas. These will be included in our next issue, God willing. Auntie Beth Lean advises change of address, and now resides at 9 Merritt Way, Newlands, Wellington, N.Z.

**ENTRIES RECEIVED SINCE LAST ISSUE**

**N.S.W. — Campsie:** Peter Jamieson (FSE), Tamara

With the next issue *Good Company* commences its 12th volume. Due to increased costs involved in production of the magazine and purchase of presentation of awards, the financial assistance of readers is invited. Sunday Schools desiring bulk supplies (at 50¢ copy) should indicate their requirements as soon as possible, so that these can be included on our mailing list for Vol. 12.

## GOOD COMPANY

Mansfield, Andrew Mansfield, Michelle Mansfield, Belinda Mansfield, Jemima Jamieson. **Punchbowl:** Andrew Kirkwood, Cynthia Wills, Barton Wills. **Lismore:** Gina Leadbeater, Benjamin Window, Malcolm Window, Debbie Window, Joel Hartley, Anthony Hartley, Jeremy Hartley, Andrea Hildyard, Janet Hildyard, Lee Hildyard, Jodie Hildyard, Chris Poole. **Boolaroo:** Janelle Cooper, Sharon Cooper, Linda Whitehead, David Whitehead. **Riverwood:** Rachelle Gilmore, Jason Gilmore, Jonathan Yearsley, Michael Hindmarsh. **Yagoona:** Lisa McKinlay, Joanne McKinlay, Timothy Carroll, Michael McKinlay. **Granville:** Kerri Horne. **QLD. — Wilston:** Joanne Kilgus (FSE), Linda Kilgus, Michael Kilgus, Beryl Payton, Marilyn Payton, Anne Seaman, Robert Mills, Nathan Mills, Adam Mills, Jeffrey Venn, Matthew Venn. **Coorparoo:** Timothy Bailey, Simon Moodie, Maxine Crowther. **Redcliffe:** Samuel Evans, Myles Evans, Lesley Evans. **Rockhampton Nth:** Luke Bundesen, Marcus Bundesen, Matthew Jones. **Urangan:** Alison Palmer, Sharon Palmer, Matthew Palmer, Stephen Palmer. **S.A. — T.T. Gully:** Andrew Robson (FSE), Robbie Boon, Jane Stanhope, Elisabeth Pearce, Nathan Thompson, Samuel Thompson, Michael Thompson, Sarah Hyndman, Darren Brown, Megan Renzella, Paul Kempster, Alison Kempster, Kerry Wigzell, Leanne Wigzell. **Woodville:** Simeon Wigzell, Luke Wigzell, Sarah Wigzell, Christianne Cwiek, Timothy Hackett, Paquita Catchlove, Tamar McAllister, Sharon Steele, Anthony Steele, Linda Steele, Elizabeth Peronace, Stephen Peronace, Leah McAllister, Daniel Hubbard, Joanne Crocker, Marianne Wigzell, James Wigzell, Sharon Crocker, Leah Hubbard, Timothy Mansfield, Benjamin Derecki, Jason Derecki. **Enfield:** Danielle Smith, Benjamin Kingsbury, David Richards. **Spencer Gulf:** Jane McDermott, Rosemary McDermott. **Glenlock:** Rhoda Adams. **Kingston:** Martin Pitt, Debra Pitt, Deanne Pitt. **Salisbury:** Derek Osborn, Rebecca Osborn, Karen Risley, Rebecca Allen, Ilana Parry, Jonathan Parry, Deborah Clark, Andrew Cowie, Linc Wright, Caine Wright, Leah Seymour, Philip Risley, Leah Butler, Hannah Williams, Paul O'Brien, Paul Johnson, Rachel O'Brien, Georgina Forster, Sylvia Minenko, Emma Hauser, Peri Hauser, Jason Hauser, Stephen Barr, Rebekah Risley, Ben Minenko, Nathan Clark, Fiona Dodson, Trevor Dodson, Kevin Dodson, Christiann Williams, Keturah Clark. **Brighton:** Timothy Baird, Gregory Pullman, Deborah Archer, Deborah Beale, Daniel Beale, Linda Nobel, Anna Pearson, Kylie Dowling, Jodie Dowling. **Cumberland:** Sis. Jenny White, Belinda White, Felicity White. **TAS. — Launceston:** Lois Bracey (FSE), Jane Thompson, Jonathan Herron, Nathan Wright, John Dangerfield, David Dangerfield, Elizabeth Dangerfield. **VIC. — Boronia:** Patrick Clementson (FSE), Bronwyn Clementson. **W.A. — Stirling:** Libby Schipper (FSE), Jannah Schipper, Natalie de Groot, Ann Duperouzel, Sarah Newton, Elizabeth Newton, Gene Berry, Jan de Groot, Judith Duperouzel, Michelle Duperouzel, Ruth Duperouzel, Paul Quartermaine, Jeremy Quartermaine, Tamara Quartermaine, Mason Linden, Dane Linden, Nathanael Harrison, Danielle Harrison, Mark Pittaway, Steven Pittaway. **Perth:** Carrie-Anne Atkinson, Jane Evans, Kathryn Bain, Philip Bain, Sharon Ullman, Bro. Richard Ullman, Heather Bennett, Lisa Bennett, Cathy Bennett, Priscilla Williams, Esther Jansen, Braide van der Mey, Rebecca Hawkins, Leah van der Meulen, Timothy van der Meulen. **Manjimup:** Jasmine Brown, Kelly James Brown, Karen Bingham, Tracey Bingham. **Correspondence:** Brenton Gibson, James Gibson, Sarah Gibson.

### 100 MARKS

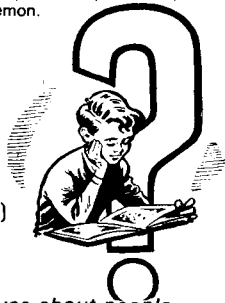
Congratulations to the following readers, whose diligence is rewarded with our special 100 Award prize: Sis Sue McKinlay (Punchbowl), Jasmine Brown (Manjimup), Kelly James Brown (Manjimup), Sharon Steele (Woodville), Joel Hartley (4 yrs. Lismore), Anthony Steele (11 yrs. Woodville), Daniel Hubbard (12 yrs. Woodville), Kerry Wigzell (7 yrs. T.T. Gully), Robbie Boon (8 yrs. T.T. Gully), Linda Steele (Woodville), Tamar McAllister (Woodville).

### 200 MARKS

A valuable award is presented to these readers, on attaining 200 marks in the competitions: Lesley Evans (12 yrs. Redcliffe), Anthony Hartley (7 yrs. Lismore), Jeremy Hartley (8 yrs. Lismore), Jonathan Woodall (U.K.).

### ANSWERS TO COMPETITION 66

**WORD PUZZLE** — The Kingdom. **SQUARE WORD** — Ship, Hose, Isle, Peer. **HIDDEN QUOTATION** — Romans 10:17. **JUMBLE NAMES** — Jonah, Samson, Solomon, Hezekiah, Jeremiah, Abraham, Caleb, Orpah, James, Philemon.



(Questions selected by Sis. Sue Goodwin)  
(Papers marked by Sis. Ruth Black)

*Here are some clues about people, whose names all commence with "E" — submitted by Elisabeth Dangerfield (Launceston).*

1. A high priest. 2. A prophet who called fire from heaven. 3. A queen. 4. The first woman. 5. Aaron's son. 6. Received a prophet's mantle. 7. Mother of John Baptist. 8. Samuel's father. 9. Sold his birthright. 10. Precedes Nehemiah.

*3 marks for completing this interesting crossword.*

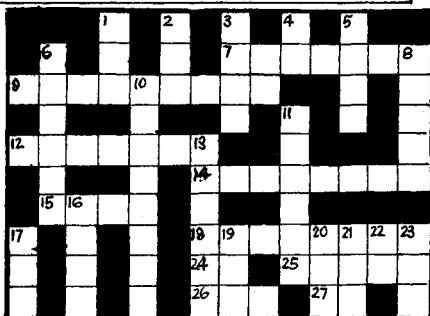
**CLUES ACROSS** — 7. Capital of Syria. 9. Captain of 100 men. 12. Peter delivered this in Jerusalem. 14. The

**PLEASE NOTE THESE COMPETITION RULES**

- (1) Please use a separate sheet for your entries from other matter you may send to us.
- (2) On the top right hand corner of your entry write your Sunday School, Name, Address, and Age — in that order.
- (3) If you would like your paper returned, please enclose a stamped addressed envelope for us to post it back to you. Certificates will be sent direct to the Sunday Schools (where applicable).
- (4) Send your entries, however many questions are answered to:  
**Competitions, Good Company, 9 West Beach Road, West Beach, South Australia 5024. New Zealand readers should post direct to: Mrs. Beth Lean, 9 Merritt Way, Newlands, Wellington, New Zealand.**

Gospel was shown to these. 15. What baptism can bring. 18. A faithful, generous, warmhearted disciple. 24. Abraham's native city. 25. The nationality of those living in Antioch. 26. When Saul was blinded he could not ..... 27. Two consonants.

**CLUES DOWN** — 1. Disobedience to God's law. 2. The spirit fell on this many in Cornelius' house. 3. His life was changed. 4. Saul was .... Tarsus when Barnabas found him. 5. The ecclesia in Jerusalem was this. 6. What Paul and Barnabas preached. 8. What some of the Holy Spirit gifts were called (1 Cor. 12:28). 10. Called out ones. 11. What Peter was accused of doing with Gentiles (Act 11:3). 13. A prophet who predicted a dearth in Judea. 16. What the gate in Jerusalem was made of (Acts 12:10). 17. The Judaisers were strict in this matter. 19. 30th word in (Acts 10:21). 20. What the people of Athens were noted for. 21. Heb. word meaning "son". 22. Two vowels. 23. Use this to slide on snow.



**A HIDDEN SENTENCE**

This sentence will tell of one of the wonderful qualities of the Lord.

*Presented by Rosalie Osborn (Enfield). 3 marks correct answer.*

1. 1st word in Psa. 24:1; 2. 4th word in Jer. 17:5; 3. 10th word in Heb. 8:1; 4. 8th word in 2 Sam. 19:19; 5. 35th word in Gen. 46:34; 6. 1st word in Exo. 16:12; 7. 21st word in Exo. 40:10; 8. 7th word in Acts 7:18; 9. 24th word in Deut. 28:48.

**JUMBLED BOOKS**

*Unfathom these Bible books to earn 3 marks. Question by Andrew Kirkwood (Punchbowl).*

1. icviltseu. 2. sssoolncai. 3. ehilmnop. 4. hhaaizrec. 5. nosethan-silas. 6. ssseeccalit.

