



LOGOS

UPHOLDING THE PURITY OF
APOSTOLIC DOCTRINE & PRACTICE

VOLUME FIFTY-ONE
OCTOBER, 1984

From the Editor

Introduction To Volume Fifty One

Subscriptions

With this, the first number of our new volume, the circle of time has again revolved to the point where subscriptions again become due. We gently remind the reader that the early remittance of the money assists us greatly in the work of the Truth. It reduces book-keeping to a minimum, permitting us greater freedom for the more profitable and edifying work of studying and expounding the Word, to say nothing of the actual editing of the periodicals.

The subscription rate covers *Logos*, *Good Company*, and *Herald of the Coming Age*. As such, it depends upon subsidisation to maintain an economic balance. For costs are rising in every avenue of endeavour. Our mail bill alone for the period of the last volume, amounted to \$26,643 (over \$530 per week), and printing and other production costs have to be added to that. However, the ever-widening gap between income and expenses can be partly bridged by the early payment of subscriptions, and by the assistance of readers in bringing *Logos* before the notice of others, and so extending its scope by an enlarged circulation.

Due to the generosity of many readers, who do not limit their donation to the subscription rate, we are not only able to issue *Logos* at a comparatively low cost (thus permitting the greatest

number to afford it) but we are enabled to forward it free of charge to those who are not in a position to pay the rate set down. We have an increasing number of readers in the Third World who are in that category — who cannot afford the subscription rate, or who live in a country which is so restricted economically that they are not permitted to despatch money out of it. With the blessing of the Father and the co-operation of readers we have been able to widen the influence of *Logos*.

We are pleased to do this, because we believe there is a great need, in these closing days of the Gentiles for a regular supply of sound exposition and exhortation to be placed in the hands of brethren and sisters in all parts of the world, and we aim that *Logos* should assist in supplying it. Therefore the magazine is available to all who desire it with or without money. However, it is necessary for those on our free list to personally indicate their desire to receive it. We believe that we owe it to those who support us materially not to waste the money so generously granted us. Besides which the Postal Authorities require this acknowledgment in issuing our Registered Mail postal licence. Such applicants are then treated by us as normal subscribers, and we are pleased to receive from them (as from all) constructive criticism, advice or suggestions for improvement of our services.

Work

The voluntary donations that we receive also enables us to maintain and extend the work we attempt in other avenues as well. We are currently engaged upon what we called *Project Australia*: the aim being to place a budget of literature in every home throughout Australia not serviced by Ecclesias. At the conclusion of volume 50, we had almost covered the whole of South Australia, as well as other isolated cities of Australia. During the course of the current volume, God willing, we should complete South Australia, and will commence on another of the States of this continent. The budgets which are mailed to recipients include a copy of *Herald Of The Coming Age*, a copy of *Today* or a leaflet advertising a free book, a letter introducing the Christadelphians, and a reply-paid application for free literature. We have a group of workers who prepare the budgets, and follow up any interest shown; and during the past year, over 100,000 of these have been mailed.

Policy

Our policy remains the same. Doctrinally, it is based upon the writings of our pioneers epitomised in the BASF. In so writing, we do not give slavish deference to the expositions of any apart from the Inspired Word, but we believe that such works as *Eureka*, *Elpis Israel*, *Christendom Astray From The Bible*, and so forth, are the best aids extant to the better understanding of the Scriptures. We are not interested in "experiments" in exposition which challenge the fundamentals of our faith whether they be in regard to doctrine or prophecy. We have a policy, and to that policy we stand, for we believe that sound, wholesome words of Truth are precious things, capable of motivating us to build into our characters the likeness of our Lord (Col. 3:9-10). The Brotherhood has had a surfeit of experimentation in doctrine, and this has resulted in a divisiveness that has torn and rent the Body. We seek the things that lead to peace; and true peace, as the Apostle clearly shows, is the outgrowth of knowledge and understanding. He wrote of "hearts knit together in love, and unto all riches of the full assurance of understanding" (Col. 3:2). To that end we aim. There is ample scope for variety in exposition, for "bringing forth things new and old" out of the treasure-chest of the Spirit, without challenging the fundamentals of Truth.

Experimentalism in prophetic interpretation is also to be deplored. The Brotherhood is suffering from this to an extent that is saddening. It leads to doubt and dissatisfaction as to the function and use of prophecy. There seems to be a tendency in some circles to desire to challenge the conclusions of Bro. Thomas in the realm of prophecy. Thus *Eureka* is challenged; we are told that *Elpis Israel* is unsound, and new crotchets of prophecy are being served up to the Brotherhood which have the effect of distracting young minds from the subject altogether. This is not only to be deplored, it is downright dangerous. For it results in the watchmen giving forth a most uncertain sound, and as Scripture itself exhorts: "If the trumpet give an uncertain sound, who will prepare himself to the battle" (1 Cor. 14:8). We are living at the epoch of Christ's return; of that there should be no doubt. Therefore we should be clear and decisive in our concept of the future. Faith is a conviction of things not seen as yet (Heb. 11:1), and therefore the setting forth of doubtful concepts of prophecy can weaken and destroy faith. Of course, if the writings of the pioneers are not supported

by a fair appeal to the Word, they must be set aside. But our experience, supplemented by many years of unbiased study of Scripture is that they are fully supported thereby.

Therefore, it was with pleasure that we issued volumes 2 and 3 of *Eureka* during the course of our last volume, and are now preparing the next volume for printing. We also issued an improved edition, of Bro. Sulley's monumental work: *The Temple of Ezekiel's Prophecy*, as well as smaller works. Currently we have commenced to prepare for republication a new edition of *Christendom Astray from the Bible*. This will appear in an unamended form, and bound in hard covers. We anticipate that supplies will remain on hand at the revival of the author in the land of the living!! It would be a pleasure to hand him a copy, though we hardly imagine we would be afforded time to gather it up before being snatched away to Sinai!

Meanwhile, we try not to limit our work to theory, but also engage in the practical outworking of it. To that end, the last twelve months have witnessed an increase in labour in the realm of Gospel proclamation. *Logos* Publications has underwritten certain efforts, giving support to Ecclesias within the Third World. Our publications include *Herald of the Coming Age, Today*, and advertising leaflets. Upwards of 85,000 copies of each number of *Today*, edited by Bro. J. Ullman, have been issued and in this newsheet we propose improvements with future issues.

The Times

Volume Fifty-One commences in significant times. There is no disputing that! The last twelve months have witnessed an intensification of preparations for war, whilst the Middle East has come more and more into prominence in the counsels of the nations. When we pause to consider the world scene, and compare it with that which Bro. Thomas anticipated, there is not the shadow of a doubt that we are in the Time of the End. World events shout their warning to the Brotherhood. They proclaim the message of Revelation 16: "Behold I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." In Europe we see the two feet of the Image forming; in the Middle East, Israel has reached the end of an epoch; in the north, the mighty Russian colossus stands ready; among the teeming millions of the Far East, there is a sense of expectancy; in nations

such as America, Canada, New Zealand, Australia, there is the realisation of growing world problems that must inevitably involve them in any future crisis.

Of all the 4,000 millions of earth's populations, an infinitesimal number of brethren and sisters of Christ, have the answer to these problems. It is an answer of hope, that permits them to see beyond the present to the glory to be revealed. It is to the advantage of those people to make their vision of the future bright and real, so that they have something to lift them out of the slough of despond into which this mad-living age can project us.

This Volume is dedicated to setting before its readers that vision of hope. It is commenced on a note of urgency, recognising the need of us all to lay hold upon these things that we may be in a state of preparedness to receive Christ at his coming. The exposition of the Word is the means designed of Yahweh for the sanctification of His saints (John 17:17), and through it, and it alone, will they find the power to surmount the problems of today and obtain the rewards of the Age of Tomorrow. We look forward to the co-operation of Readers to make "Logos" an even more powerful means of spiritual intercourse in the future than it has been in the past. With Yahweh's blessing we will attain this objective.

H. P. Mansfield

THE GROWING SOVIET NAVAL POWER

The prophecy of Daniel declared that the Russian invasion of Israel in the latter days would be accompanied with "many ships" (Daniel 11:40). In *Elpis Israel* Bro. Thomas wrote:

"The Bible is the enlightener. If men would not be carried about by every word 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. The policy of the Autocrat will be to throw his adversaries off their guard, and take the Sultan by surprise. He is to 'come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he will enter the countries, and overflow and pass over. And many countries shall be overthrown.' This is the career marked out for him; which neither France, nor England, nor the world combined can obstruct or circumvent" (p. 384).

Over the years, many have questioned brother Thomas' interpretation in *Elpis Israel* that the prophecy related to Russia, because until recent years, it has never been a significant naval power. To day that is changed. Russia's feverish building program has developed their navy to become the largest in the world. The Soviets boast bigger and more submarines than the Americans and now are building "the longest fighting ship" (an aircraft carrier) in the world, according to *Newsweek*. The same report suggests that the building of between 4 and 8 of these naval behemoths measuring some 1,105 feet in length, capable of carrying 75 aircraft, called *Kremlin-class-carriers*, reflects "a radical new tract in Soviet naval strategy". These are able to carry vast task forces to distant "hot spots". The first should be ready about 1988, four years hence.

These facts add to the many which indicate we are living on the verge of the Lord Jesus Christ's return to the earth (cp. Luke 21:28).

WJM

3. Joash — A Bending Reed!



“The heart is deceitful above all things, and desperately wicked: who can know it?” (Jeremiah 17:9).

The Serpent In The Flesh

How can a man search out and fathom the workings of the human heart? It is like a slithering serpent on the top of a rock, that deceives by its very facility. There is a desperation in the serpent when under pressure, that adds to its crooked belligerency, resulting in it becoming more self-assertive and dangerous. It hides itself until its victim is deceived, and then attacks. Isaiah comments:

“... a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?” (Isa. 44:20).

The prophet applies this tragic picture to describe a man who cuts down a tree, uses part of it to cook his food or to warm himself, and shapes the rest into an idol before which he bows, attributing to it a power to save! (vv. 15-16).

We smile at such foolishness, and perhaps form the picture of an uneducated savage, clothed with an animal skin . . . a rather barbaric person of very limited intelligence. Actually, the description relates to highly intelligent and sophisticated men according to worldly wisdom. Moreover, their gods were not much different to the “gods of gold and silver” which a covetous-hungry world bows before today (Isa. 2:20; Col. 3:5).

Such people really say, “There is *no God*”, a foolish statement that defies all logic, sound reasoning, and the clear evidence that Yahweh has provided! (Rom. 1:20-23). Such people are deceived, blinded to the realities of life, unable to see the moulding hand of Yahweh, guiding national affairs for the future glory of His Name!

If man cannot plumb the human heart who can? Yahweh, through Jeremiah answers:

“I Yahweh search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings” (verse 10).

The Battlefield Of Faith

Man is held responsible for his actions, and is punished accordingly. He may deceive himself; he cannot deceive God! He may “go on in his trespass”, blinding himself to his accountability for his sin, but the all-seeing eye of Yahweh sees his actions, and discerns the motives of his heart. For “the Spirit searches all things”! even “the hidden things of darkness” (1 Cor. 2:5; 4:5).

Since the beginning, however, man has always resorted to “his fig-leaf devices” to cover his shame. He excuses all shortcomings as “only natural”, and “understandable”, and removes concern from his mind by claiming

that *everyone else* is just the same as he is, doing the same things! Paul, by the spirit of God, stated:

"For what man knoweth the things of a man, save the spirit of man which is in him?" (1 Cor. 2:11).

Man can only assess human behaviour, by human observation of flesh-dominated human beings. He recognises self-deceit in others by what he sees and hears! He may acknowledge that he may be deceived (in part) by *others* . . . but *self-deceived? Never!*

Not that the man of flesh is over-concerned with evidence of a little "self-deceit", for the sin-principle of the human heart *excuses it*, or dismisses it with a smiling expression of good or charitable humour!!!

But when the Truth enters the human heart, to shed the light of Divine revelation into its natural darkness, the sin-principle is revealed for what it is, and the believer is challenged to eradicate that which is displeasing to Yahweh. The circumstances now become entirely changed! A fight to the death takes place in the battlefield of the human heart (susceptible to the thinking of the flesh or that of the spirit — Rom. 8:5-8). The revelation of the Truth, declared Paul:

"God hath revealed unto us by His spirit (the power of the Gospel — Rom. 1:16), for the spirit searcheth all things, yea, the deep things of God!" (1 Cor. 2:10-11).

In the Truth, God has given us a power that can transform us for the Kingdom of God, if we willingly and lovingly respond to its voice and teaching! Solomon declared:

"The spirit of men is the lamp of Yahweh, searching all the inward parts of the belly (metaphorically "womb", where all the purposes and fruit of man are "conceived" — Prov. 20:27).

This is how the power of Truth works in the life of a true believer. It "searches out the deep things of God"; it "searches out the hidden things of darkness" and flushes out

the hidden enemy within! It purifies the heart and causes it to become single-minded in the things of the Gospel (Psa. 19:7,9).

In the absence of the spirit-word of Truth, deceit continues unchecked, often under a mask of "peaceable-talk"!

The Reign of Joash

So it was in relation to King Joash. The record of Joash begins at 2 Kings 12:1:

"In the seventh year of Jehu, Jehoash began to reign; and forty years reigned he in Jerusalem."

This was a long reign during a very turbulent period of Israel's history. His mother's name was Zibia, which means a *female gazelle*, noted for its speed and grace. She was from Beersheba. What sort of background did she have? What sort of influence did she exert on her son? We cannot say! Her son Joash was taken from her when he was a baby!

But it is also recorded of Joash that "He did that which was right in the sight of Yahweh" (v. 2). This does not mean necessarily that Joash was a spiritually-minded man. The expression is used elsewhere to signify walking in the religion of Yahweh without turning aside to other religions! Doubtless, he sacrificed to Yahweh as the Law demanded. But what is the significance of the words: "all his days wherein Jehoiada the priest instructed him!"? We must search the background of Joash's life to discover the answer.

When Athaliah learned that Jehu had killed her son, Ahaziah, she retaliated by destroying all the seed royal, of the house of Judah (2 Kings 11:1). It seemed as if the house of David was to be left without an heir. But, in this time of crisis, two people rose to the occasion and swiftly acted. Jehosheba (v. 2), the wife of Jehoiada the priest, (2 Chron. 22:11) took the baby Joash and hid him in the bed-chamber (the Hebrew means a room where mattresses were stored).

When all immediate danger passed, he was quickly whisked away to the house of Yahweh, which became his "refuge" for the next seven years!

In the Temple, both Jehosheba and Jehoiada the priest cared for the lad. These two faithful people, husband and wife, "as heirs together of the grace of life" worked faithfully in loving co-operation with each other. They risked their lives to preserve the line of David, because they had faith in the Covenant that Yahweh had made with him. Then come the chilling words:

"And Athaliah did reign over the land!" (verse 3).

Athaliah's Frightening Wickedness

Frightening things were to follow. In 2 Chronicles 24:7 it is recorded:

"For the sons of Athaliah, that wicked woman, had broken up the house of God; and all the dedicated things of the house of Yahweh did they bestow upon Baalim."

These words reveal that Athaliah took the warfare to the house of Yahweh, and that her vandal sons "smashed the place up", causing considerable damage that later proved very costly to restore (2 Chron. 24:8-12).

We can imagine the fears within, as the young child was hushed for his very life, when these violent intruders broke into the house of Yahweh. Who could tell where they would stop? What of the fears of Jehosheba*? How did Jehoiada feel? As people of faith, they doubtless gave themselves to prayer, and waited; prepared to resist if necessary!

For six years, Athaliah continued in the ascendancy. Baal triumphed! An opposing priesthood was set up. Men and women of faith were under threat. What of the child, Joash? He grew up in an environment of fear and tension, with the constant terrifying threat of death overhanging him!

Nevertheless, all that time, warm,

loving, firm and kind parental care was given him by the faithful Jehoiada and Jehoshabeath; the all-seeing eye of Yahweh was upon them, and His ear was opened to their cry!

Revolt of the Righteous

At last the time came when Yahweh presented Jehoiada with the opportunity for which he waited; and eagerly he seized it! He "strengthened himself, and took the captains of hundreds" and planned the time and means of overthrowing Athaliah and restoring a "son of David" upon the throne of Judah! (2 Chron. 23:1-3). Jehoiada left nothing to chance. He prepared the Levites, and gathered the leaders of the nation to bind the congregation by a solemn covenant with the king in the house of God without the knowledge of Athaliah. Amid great rejoicing, the king was crowned (v. 11). Hearing the acclamation, Athaliah rapidly appeared on the scene to check it, but was despatched just as quickly! Jehoiada was quick to confirm the boy-King's authority. He joined the people with himself and the king to be "Yahweh's people" (v. 16).

Then follow the sobering words of 2 Chron. 24:4: "Joash was minded to repair the house of Yahweh". This was the only home that he ever had! His officers gathered money according to the king's commandment, and "all the princes and all the people rejoiced . . ." (v. 10).

But, the human heart is "deceitful above all things, and *desperately wicked* . . ." In its hidden recesses there *Sin, the great monarch of the flesh lies hidden*: ready to deceive, and awaiting time and opportunity to issue his commands to his waiting servants!

It did not take long! Joash did that which was right in the sight of Yahweh "all the days of Jehoiada the priest" (2 Chron. 24:2). That is so

* Jehosheba (2 Kings 11:2) is rendered as Jehoshabeath in the Chronicles account.

long as "Jehoiada the priest *instructed* him!" (2 Kings 12:2). But now, Jehoiada was dead (2 Chron. 24:15). The visible hand of restraint was removed. There no longer was the steady and wise influence of a Godly man. The hypocrisy of both Joash and the princes about him, is revealed in the context of these verses. They buried Jehoiada in the city of David *among the kings!* They honoured the man "because he had done good in Israel, both toward God and toward His house!" (v. 16). Jehoiada had lived 130 years. This took him through the most part of Joash's 40 years' reign; he had witnessed the 6 years reign of Athaliah; the one year reign of Ahaziah; the 8 years' reign of Jehoram, king of Judah; the 25 years' reign of Jehoshaphat; the 41 years' reign of Asa; the 3 years' reign of Abijah; and probably, most of the reign of Rehoboam, who reigned for 17 years. Jehoiada had seen kings rise and fall! He was an old man, full of faith and experience in the ways of God!

Now he was dead! His voice and counsel were silenced!

Joash was now on his own!

The Weakness of Joash

Immediately after the death of Jehoiada, the princes of Judah (*those* who only a little time previously had rejoiced with Jehoiada (v. 10), now made their obeisance to the king of Joash. But King Sin ruled their hearts (Rom. 6:12), and now spake through them. They encouraged the king to reject the house of Yahweh. And the king "hearkened unto them!" (v. 17). They left the house of Yahweh (that had been the refuge of Joash in youth), and served groves and idols. They manifested a spirit and disposition which had remained hidden in the recesses of their hearts, as they openly "rejoiced with Jehoiada".

Whilst he was alive, under the mask of pleasant words they had claimed that they were worshippers of Yahweh. But, underneath this

facade, there was the writhing, twisting, deceitful, crooked power of the serpent mind, *desperately wicked*, deceiving the human heart to such an extent, that the victims were no longer able to discern their hypocrisy and evil. Jehoiada means *Yahweh known*, a caption expressive of his faith in two-fold sense:

(a) *Jehoiada had come to Know Yahweh (John 17:3).*

(b) *Yahweh knew Jehoiada (1 Corin. 8:3).*

A grand future awaits Jehoiada. All his tears in due time will be wiped away

But what of Joash?

Joash means *Yahweh fired*, but the final fruits of his life reveal that to be a lie! He would not listen to the prophets that Yahweh sent unto him, to warn him (v. 19); and finally, when the son of Jehoiada the priest, Zechariah, came to him, Joash commanded that he be stoned to death (vv. 20-21).

The facts reveal that in his earlier days under Jehoiada's influence, he had been "*Jehoiada-fired*" rather than *Yahweh-fired*; he leaned upon the influence and support of the priest as a prop. But when the prop was removed, Jehoiada had "nothing in him" to save him. The handlamp of Yahweh was not in his heart to "flush out the enemy", and challenge its evil power, exposing sin for what it is! Jehoiada had a heart that was greatly deceived by the hidden enemy that lurked within!

Our Responsibility

Ecclesial life can be like that! Externally conditions can suggest that all is well; and the Truth is prospering. But, underneath the facade? What is there? What battles are being fought within the recesses of human hearts? How many are courageously and faithfully waging war against the deadly foe within? The Day will declare that! Faithful brethren and sisters, like Jehoshabeath and Jehoiada who risked their lives for the truth,

will be revealed as such in that day. They shall receive the open praise of God, as their works of faith will be publicly proclaimed to the edification of all (cp. Luke 12:8).

Our probation is very short. How close is the coming Kingdom! God has provided us with everything that we need to gain eternal life. Only fools act as though there is *no God*. They go on in their trespasses oblivious to their fate, because their hearts have been completely deceived in the essentials for salvation!

In these difficult days of tension and pressure from a world that knows not God, all members of the ecclesia need to thoroughly use "the hand-lamp of Yahweh", and examine their hearts to ascertain whether they be in the faith or not". The most scrutinising honesty must be exercised in so

doing. There must be a strict sense of personal responsibility. A first essential is to clearly recognise that the natural heart is bent towards deceit, so that the hand-lamp will inevitably reveal the presence of *sin* entrenched and active. Nevertheless, all can be fortified knowing that if they purify their hearts; and strengthen themselves through the Word to war a good warfare of faith they will discover the means to triumph over the enemy. God has promised us the victory if we do that. Through the means He has promised to provide, combined with personal efforts to that end, we, like faithful Jehoiada, can do "good in Israel both toward God, and toward his house" (2 Chron. 24:16). A blessed victory will be won to our everlasting joy.

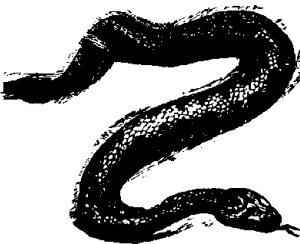
A.C.N. (Stirling)

RESPECT THE AGED

Let us not treat the aged with disrespect. To do so is reprehensible in the eyes of both God and man. "Thou shalt rise up before the hoary head," said Moses, "and honour the face of the old man, and fear thy God" (Lev. 19:32). "The hoary head is a crown of glory, if it be found in the way of righteousness" (Prov. 16:31). "Rebuke not an elder, but intreat him as a father" (1 Tim. 5:1). Israel's law-giver expressed the mind of God. Let us heed the teaching and show that we do so by our example. As a further step in this direction let us carefully train our young. Let us not only tell our children of the wishes of God, let us also explain to them the seemliness and reasonableness of them. Let us point out that old age is no crime, that we grow old because God has so decreed it, and that to speak contemptuously of the aged is to insult Him and mock His word. Irreverence towards the aged is, unfortunately, on the increase. Even pagan Rome made it a crime for juveniles not to rise up in the presence of the aged. Not a few professing christians in our day would rather make it criminal to encourage this. We can do something by way of checking the evil in the circle of the brotherhood, if not in the world. We can do so by refraining from unseemly behaviour towards those advanced in years — from poking fun and cracking jokes at their expense. We can also administer timely reproof where these failings are unworthily exhibited by those in whose company we happen to be.

Modern educational systems encourage children to ignore parental guidance; and the lack of respect that this engenders leads to the widespread blasphemy which is typical of the times. Let us beware this trend. Paul predicted that "the last days" would bring "perilous times" characterised by "lovers of self", arrogance, indifference to the feelings of others, and juvenile delinquency (2 Tim. 3:1-5). Those conditions are in evidence today, and children need guidance in proper deportment, thoughtfulness and respect to others, more than ever before.

A.J.



Wise As Serpents

"Behold, I send you forth as sheep in the midst of wolves, be ye therefore wise as serpents, and harmless as doves" (Matthew 10:16).

Metaphors

How can we possibly use this metaphor to describe those dedicated to the Truth? It is possible, otherwise the Lord would not have used it! So how can we reconcile this with what we know of Scripture?

Take the same teacher. In the example of the Unjust Steward (Luke 16:8). Jesus said the children of this world (the seed of the serpent) are in their generation wiser than the children of light.

The Master was not commending the serpent, nor the unjust steward, but their shrewdness and subtility (Gen. 3:1). In their dealings they were unswe. ving in their dedication to the objective of getting what they wanted. In their case, it was for the gratification of the "lust of the flesh, the lust of the eyes, and the pride of life" (1 John 2:16), and to satisfy these lusts they were prepared to go to any lengths. Hence the persistence of the Serpent in its advice to Eve.

So the Lord taught that unless his followers are prepared to use the same devotion and dedication to obtain results for a higher and

more noble cause, they will fail in the cause his Father has in mind.

So he used another metaphor (Luke 19:12-27): the parable of the pounds. He was about to leave the earth, and expected his followers to show a profit from their unswerving devotion, subtility or shrewdness in their dealings in the Truth. When he returns he will find the Jewish fig tree has failed to show an increase, and the idle Gentile-believer who buries his talent has likewise proved unprofitable. Both are cursed. Once again "the children of this world are proved in their generation (in the estimation of a serpentine world) wiser than the children of light. They make the most of their limited opportunities.

Application

Now look at these metaphors in practice, from the example of Paul. He refused to accept the adulation of men for the way he went about serving the Truth (2 Cor. 12:6). He realised the need for bodily trial that cuts us down to size (v. 7). He even asked Yahweh to take his "thorn in the

flesh" away, but God knew this would not be good for him (vv. 8-10). Paul was feeling the evil influences of the serpent, both from leaders in the Ecclesia, and rulers of the world who used their unswerving powers to belittle and destroy him. Nevertheless they were no match for this great Apostle who had the wisdom of the serpent blended with the harmlessness of the dove. He wrote to the Ecclesia at Corinth "Nevertheless being crafty I caught you with guile (bait)". Thus Paul had heeded the Serpent's wisdom like the unjust steward, yet with the noblest of motives blessed by Yahweh. This is what Jesus meant when he used the metaphors of the serpent and the unjust steward. Here were two forces in conflict, with unswerving devotion to their individual causes. One motivated by the love of money and the praise of men the other by selfless devotion to the cause of Christ exercised with guile (vv. 17-19).

Paul was a master tactician, that is why Jesus Christ chose him. Formerly Paul had used the same diligence in an evil cause (Acts 22:19; 26:11); and most men would have written him off. But the Lord saw him as a useful vessel, once his objectives in life had been adjusted. Jesus wanted a man with shrewdness, subtility, ability and harmless guile to counter the serpentine religious leaders of his day, and to take on such adversaries as Tertullus who was amazed at Paul's ability to converse with the Jews, Greeks, Romans, in their own language, and with arguments as sharp as a rapier. The response from Festus: "Much learning hast made thee

mad", was a compliment to Paul's brilliant defence. Tertullus was no match for him (Acts 24:1-21). He made Felix "tremble"; as for Agrippa those much debated words "almost thou persuadest me to be a Christian" was a testimony to Paul's noble guile to his defence of the Gospel against the serpentine authorities of his day. Sadly, few of us are so capable in wielding the sword of the spirit.

This is what Jesus meant when he called on his disciples to wisely use the talents given them, whilst being harmless in hurt as the eastern dove.

Do we preach the Truth like Paul? Do we use every opportunity to defend the Truth with the same exercise of wisdom or guile as did he in dealing with the serpents of the world, leaving no stone unturned in his efforts to destroy their influences? Do we stand up against those of our community who are undermining the teaching of our Pioneers, who gave their lives in service to establish the Truth in its purity? And yet, at the same time, do we retain the humility and clear-sightedness of an eastern dove?

Advice

Jesus illustrated the advice he gave his disciples, in his handling of the Jewish leaders. He was the world's most experienced tactician. No wonder of him it is recorded "and when the multitude heard this, they were astonished at his doctrine". Concerning his adversaries it is stated: "And no man was able to answer him a word, neither durst any from that day forth ask him any more questions."

If some of us used as much of our time studying to give an answer for the hope that is within us, as we do for making money, we would be more profitable serv-

ants. But, sadly, "the children of this world are in their generation, wiser than the children of light" said the Master.

A. E. Pennington (U.K.)

Is Prayer Answered Now?

"Have faith in God" is the exhortation of Christ. If a man have no faith, no wonder he doubts the value of prayer, and experiences nothing to make him realise it. "Men ought always to pray and not to faint", says Jesus again (Luke 18:1). It cannot be said that our affairs are unworthy subjects of petition. They may be of little consequence to others, but to us they are of paramount importance. Our very attainment of the life to come is dependent on the circumstances of our life in the flesh. Hence, how needful in all our ways to acknowledge Him who can direct our path (Prov. 3:6). The forgiveness of our trespasses, the provision of our daily bread, and protection from the evil by which we are surrounded, are among the subjects of the prayer sketched by Jesus for our guidance. All of these are personal. Personal needs are permitted to be brought forward when we base them on a recognition of the Father's supremacy, and the glory of His purpose. Were we not so permitted, prayer would be robbed of half its comfort to those who are invited to "come boldly unto the throne of grace, that they may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

And if we are permitted to "make our requests known unto God", is it merely as a formality? Is it not that they may be granted unto us in so far as they are in accordance with His will? This cannot be gainsaid. John says: "This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us. And if we know that He hears us, whatsoever we ask, we know that we have the petitions that we desired of Him" (1 John 5:14,15).

There was a class in the days of the apostles whose experience was different from this. James says to them: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:3). The prayer of the wicked is an abomination to God, even, and more especially if that wickedness is coated with a profession of the holy name (Psalm 34:15; 1 Pet. 3:12). It is written, "The eyes of the Lord run to and fro throughout the whole earth, to shew Himself strong in the behalf of them whose heart is perfect toward Him" (2 Chron. 16:9). This is true now: for there is no change with God but "we walk in faith, and not by sight". That is, God works not visibly in this present dispensation towards the sons of men. If He did, there would be no scope for the faith which he is seeking to develop. He works invisibly. He has all things in His hands, and can by very slight diversions, and with no apparent interference with the will of men, turn the current of events around us into any channel He pleases, causing all things to work together for good to them who are called according to His purpose (Rom. 8:28). On this great truth the prayer of faith is founded; and because of faith, the righteous prayer is heard, even to the supply of "the things we have need of". Rejoice, then, all ye righteous, "for the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly. O Lord of Hosts, blessed is the man that trusteth in Thee" (Psalm 84:11-12).

R.R.

God is in Control

God is in control —

— For He it is that made

Our starry skies, bright golden morns, before our thoughts were weighed

God is in control.

The earth He formed with care.

He deemed such should have day and night, before our forms were there.

God is in control.

The earth brought forth her green.

The sun and moon and stars appeared before we e'er were seen.

God is in control.

The fish and fowl were born,

And cattle, birds, and creeping things, before our human morn.

God is in control.

He lastly made our kind.

He gave us an angelic frame and placed in it our mind.

God is in control.

The Creator had designed

The whole of our vast universe, before us, He consigned.

God is in control.

Now nations angry rage.

Now bloodshed, hate, and war abound, but God designs the final stage.

God is in control.

The large and small He knows.

And in His time, our trust in Him, grows, and grows, and grows.

So when our mammoth problems, our anxious care for those who love,
Our fears, our frets, all multiply and form each nervous move,
When we are worn and tired and sad, and tension fills our soul,
Think on our Father's love for us. *The Creator's in control !*

P.M.T. (Tas.).



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Genesis

"We read with eagerness that a re-issue of *Genesis* in the series *Christadelphian Expositor* is on the way. Having only been in the Truth for three years our *Expositors* only commenced with Numbers, so we would like to receive any complete volumes from *Genesis* to *Leviticus*. We appreciate the time, work and effort involved in producing the books, and can only say how much we enjoy and profit from them. May Yahweh bless your endeavours" — J.B. (WA).

(We commenced revising Genesis some time back, but pressure of work and problems have delayed the appearance of the book. Your encouraging note urges us on to greater effort. — Ed.)

Irrascibility

"Writing of *Logos*, I would hope that Yahweh grant you the health, strength, and irascibility to continue the wonderful work until the coming of the Lord Jesus Christ" — B.P. (Tas.).

(The irascibility to which you refer is due to flesh-failings; and recognising it as such we do not attempt to justify it. I confess to a lack of patience when I observe Yahweh's service conducted in a sloppy or indifferent manner. This often leads to me manifesting the irritability to which you refer, and which seems incidental to my makeup or character. I am conscious of this failing and attempt to over-

come, it whilst awaiting the coming of the Lord. I suppose it does help to get things done; but how much better was the Lord's methods! I take comfort, sometimes, in recognising that Paul at times likewise showed lack of patience (Acts 15:36-41); though the circumstances were much different to our case. We can only continue to try and overcome — Ed.)

A Rattle In the Tail!

"Fondest greetings from one servant to another. But for *Logos* I believe that the Brotherhood would be in an even sorer condition than it is. At times you have had a rattle in your tail, but the overall picture has been one of devotion to the Truth, and a true friend to me." — A.P. (U.K.)

(Your brief note is appreciated. I am so sorry that I have shown such a degree of irritability. It often just flashes out, particularly when our guard is down. Your letter arrived the same day as B.P.'s above! Such failings remind us that we are but flesh. The Truth alone is Divine, and we hope to be so also in the Age to come — Ed.)

Bible Lands Tour

"It was indeed a great privilege and pleasure to accompany you on your last and final *Logos* Tour. After having experienced a tremendous spiritual uplifting time together with a most pleasurable group, my wife and I have found that the benefits were not

entirely what the eye could see and experience each day; but the added profit derived on our return home. We have found that the daily reading and study of the Word, as well as material presented from the platform, or classes and general discussion, are given extra pleasure and impetus because of the tour, making the Word a more living reality, as our minds are transported back into time when we visited those actual localities of historic importance.

"A trip of this nature is not to be counted or measured in dollars, but in the additional benefits that stimulate and reward us each time we turn to the living word of God." — D. & S.S. (WA).

(These tours have been planned as travelling Bible Schools, the aim being to understand better Yahweh's glorious revelation. I have found them a great benefit and have been delighted to share the profit with others. Having visited the Biblical sites, we can better visualise the incidents of Scripture. We now look forward with anticipation to again visiting the land in company, we trust and pray, with those of like precious faith including our beloved Lord. We agree that the group this year was most cooperative, and we, personally, enjoyed the occasion immensely — Ed.)

Iranian-Iraqi War

"I enclose today's newspaper cutting. This report

reveals that Iraq flooded a large area north of Basra and west of its frontier with Iran in its efforts to defend itself. This is interesting because the Babylonians, like the Iraqis, also put their trust in water to save them. I therefore doubt very much that Iraq's latest action will save them from defeat at the hands of the Iranians.

"Let us pray for the return of the One greater than Cyrus, who together with his faithful saints will bring about the destruction of Babylon the Great!" — M.W. (NSW).

(We agree with you that the significance of the Iranian-Iraqi war cannot be overstressed. On the area of ancient Persia and Babylonia destiny is being worked out. The use of water by the Iraqis to swamp out a border-area, and make it impossible for the use of tanks and similar weapons, will not save it from domination by the Russian power of the North which will ultimately extend its influence to this area — Ed.)

Guidebook to The New Testament

"What a joy it was to receive your book *Guidebook to The New Testament*. I appreciate the enormity of your schedule of work in the Lord, so it is doubly appreciated. I recently wrote to an old friend of yours, Bro. M. Stewart. He taught at Westfield Bible School (old Wilbraham) last year. It was a great pleasure to observe his vigour, and a joy to listen to his exposition of the word.

"The hour is sure at hand for our heavenly Father to send His be-

loved son, the Lord Jesus Christ back, to gather to himself his beloved Bride. Hopefully and prayerfully, if our paths do not cross till then, may we form part of his bride through the grace and mercy of Yahweh. We look forward to His glorious Kingdom, and to participate therein with all those of like precious faith.

"I am not much at letter-writing, but my feelings for those who labour in the Truth are expressed in my prayers to Yahweh, Who hears all our prayers.

"Time is rolling by fast, and the hour-glass is almost empty; our pilgrimage and sojourning will soon be over. The state of the world demonstrates this. The depths of depravity into which it has sunk shall soon give place to the manifestation of the Shekina glory that shall fill not only the Temple, but reach out into every corner of the earth — B.S. (USA).

(You claim that you "are not much at letter writing" but your simple expressions of joy and hope are stimulating and encouraging to us in the work of the Truth, as I am sure they would have been to "our old friend, Bro. M. Stewart". What a grand day of joy it will be when we are united as one — God willing — in the presence of the Lord — Ed.)

A Challenge

"I have been receiving *Logos* since 1956. I have kept them all and have read and re-read them. So when false teaching of brethren regarding Prophecy including *The Apocalypse* comes up in our Ecclesia I have been

able to recognise the error because of the many articles setting forth the truth in contrast therewith. I am sending you a sample of what is being currently taught in regard to the sequence of events at the coming of the Lord. Continuously we hear talks that undermine the exposition of Brethren Thomas and Roberts. The sad thing is that so few care what is being taught. I get so disappointed. I need the Ecclesia so badly; and sound exposition of the Word. Therefore I wanted you to know how I appreciate *Logos*. May the Lord bless you until he come." — V.L. (USA).

(It is very discouraging to hear the sound expositions of our pioneer brethren challenged by those who set forth theories that were tested and rejected by Brother Thomas as unsound. Paul exhorted: "If the trumpet give forth an uncertain sound who will prepare himself for the battle?" That, unfortunately, is the state when obviously incorrect theories on prophecy are set forth, and many are caused to turn from the study of this important subject altogether, because they feel that there is no unveiling of the prophecies that can be relied upon. During the 6 Days' War, one prominent brother who set forth the theory that the Arabs must drive the Jews into the sea, publicly declared in a meeting of brethren and sisters that he was "praying for an Arab victory". Surely his prayer was answered in the outstanding victory of the Israeli forces at the time! Such brethren do not appreciate the amount of harm they do. Meanwhile, do not let

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these matters discourage you. The Lord is at hand; and his coming will show the fallacy of these false theories. Our recommendation is that you continue to witness against them — Ed.).

system as a woman sitting on a beast on many waters! Is this mere coincidence? I do not think so!

"We appreciate Logos but would like more expositions of the Atonement: The article *The Sig-*



Common-Market Stamp

"Recently in Britain there has been much publicity, although very little public interest of the European Parliament elections. During this time much was spoken about the Treaty of Rome, and the great 'benefits' of this trading community. To help promote these elections new postage stamps were produced. They came in pairs, one showing a Roman viaduct, and the other was the enclosed stamp. We wonder if these stamps were meant to show the civil and religious states of the Community. The religious overtones on the enclosed stamp cover wide scope: The virgin? the mother and child? the sacred cow or perhaps Apis the bull? Dagon the fish god? the 'purer' beginnings of the great whore of Rev. 17?"

"An unenlightened mind has produced a picture depicting the EEC

nificance of the Cross of Christ some months back was greatly appreciated. The true significance of the Atonement seems to be fading, and the evangelical substitution theory is creeping in. Please help us to combat error by continuous articles of the true doctrine of Yahweh's love to us through His only begotten Son" — B.G. (U.K.)

(We appreciate both your letter and the stamp enclosed. It is remarkable that the EEC is shown as a beast above water, because that is the Apocalyptic description of it, though the beast therein depicted is different from the one upon the stamp. However, the principle conforms thereto, and is further evidence of how closely world events conform to the imagery set forth in the Word. We note your comments regarding the Atonement, and point out that "The Blood of Christ" by Bro. Roberts is still av-

ailable, and is one of the best expositions of the doctrine extant. We do hope that you exaggerate a little when you say that the theory of substitution is gaining ground in some Christadelphian quarters. The substitution theory is a complete negation of the Truth. However, some who repudiate it as a doctrine, seem to embrace it in practice, for they fail to apply the principles of the Atonement in fact. For example, the doctrine of the Atonement teaches that defilement by contact with that which defiles is a basic principle of truth. Yet, whilst being insistent upon the representative principle of the Atonement, some are also prepared to condone that which is defiling by contact. Every essential doctrine has a moral application which should be searched out and applied by those who seek to understand, accept and apply divine Truth — Ed.).

Our Great Need

"The experiences of recent months have brought home to us by fact what we had previously known only in theory — the innate weakness and transitory nature of flesh. In the depths of bewilderment and hopeless depression we have come to see in all its starkness our great need of Yahweh; for without Him we are of all men most pitiable. Our prayers, our thoughts, our desires in these times of trouble seem to be more intense, our needs more real than at other times. The experience is most salutary as we endeavour to faithfully prepare against our Lord's advent.

"How great is our need for the Spirit's revitalisa-

tion when, in the grace of Yahweh, we may run in His wonderful service and not be weary. In the meantime we must find other avenues of labour in His service, perhaps less public, but nevertheless necessary until full recovery. May the advent of the Sun of righteousness who comes with healing beams interrupt our waiting and bring to finality the apocalyptic cry 'How long O Lord?' — G.A. (NSW)

(Paul states that "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. 8:28). "All things" include even bouts of adversity, ill health, and depression. One may wonder how such experiences can benefit — but they do. They empty us of ourselves, and cause us to rely more completely on God. They cause us to look forward with greater longing to the coming of the Lord, and hence learn, by bitter experience "to love his appearing" (2 Tim. 4:8). They help to mature us through experience, for it is through such adverse circumstances we learn the reality of the love of God. That was Paul's experience. He felt the anguish of ill-health and bitter depression (2 Cor. 1:8-9), but also discovered in such extremity the great comfort of knowing that he did not have to fight the battle of life on his own unaided. He was "comforted of God" and learned through the God of all comfort how to comfort those who were in need of such. Therefore take comfort in the realisation that your present experiences will equip you in

the future to render greater and more enduring work in the Truth on behalf of others. May Yahweh bless you to that end — Ed.).

Time Periods

"In July Logos you have an article *The Feasts of Yahweh*. The writer points out that 49 generations is 1960 years. I agree with all that he says, and would like to add that 1960 is seven gestation periods: $290 \times 7 = 1960$. What more appropriate time for the birth of the fruits of the covenant than seven gestation periods.

"Also 1960 years is 40 short of 2000. The period of warfare after Armageddon is 40 years. This would mean that from Christ's death to the start of the Millennium would be exactly 2000 years or two days of one thousand years each, which also seems fitting." — B.H. (WA).

(I am convinced that the divine purpose is fitted into a divine chronological prophetic time-clock. There are too many remarkable things happen at just the appropriate time to think otherwise. Thus Hebrew 11:3 states, according to the Greek: "By faith we understand that the times are thoroughly adjusted to God's command". We earnestly await the "set time" of the Lord's return — Ed.).

Called or Chosen

"Many appreciate the articles published in Logos. However, in an interesting article some time back entitled *I Will Come Again!* the statement is made: 'How comforting it is to realise that we have been called to that relationship with him!' I

hope that you believe that we are 'called' but not yet 'chosen' (2 Thess. 2:13-14). This verse is sometimes taken by those of Christendom so called to mean that they are completely saved once they 'accept Christ'. Even some Christadelphians speak as though they are already chosen by God. We need to take care how we comprehend or express Scripture" — B.M. (USA).

(We are called to the Truth, but are not yet chosen. Christ will do that at his coming. Meanwhile as sin is a deceiver, it is possible for us to deceive ourselves as to our standing in Christ Jesus. There is a need to "work out our own salvation with fear and trembling" (Phil. 2:12), recognising at the same time the solemn import of Paul's words: "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12). There will be those who are uncomfortably surprised by their rejection in that day (Matt. 7:22). They had imagined that they were saved, but were blind to their shortcomings. — Ed.).

A Quotable Quote

"Let us beware of setting value on numbers. In these times when it is so difficult to rouse interest in the Truth, the temptation to compromise to obtain them is great. Better to remain few in number and obscure than add to our ranks those who are semi-enlightened. Paul makes it his business to declare the whole counsel of God (Acts 20:27). If we are faithful we will do likewise" — A.B.

The Slaughter of Trees

“As the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands” (Isa. 65:22). It is said that only accident or disease will destroy a tree — the oldest living item of creation upon earth. Apart from those mishaps, trees will live indefinitely. There are cedars of Lebanon and Olive trees of Gethsemane reputed to be 2000 years of age. However, the greatest threat today to the future of the world’s great forests is man’s vandalism. His wantonness in this area is self-destructive, and is placing his very future under challenge. Christ’s return is an urgent need.



Divine Recycling — Green growth captures some of the light energy that reaches the earth, and withdraws some 40,000 million tons of carbon dioxide from the earth’s atmosphere.

Our Proposal

The Lord Jesus Christ is to return to the earth in time to *prevent* its destruction by man. He declared in *The Apocalypse* that at “the time of the dead when they will be judged and he will reward his servants” he will also “*destroy them which destroy the earth.*” (Rev. 11:18). The Greek word for “destroy” is *diaphtheiro* which Dr. Strong says means “to rot thoroughly, to ruin”. The Lord’s statement implies that at the epoch of his coming, mankind’s vandalism will threaten earth’s future as a planet of life.

According to the Apocalyptic time-clock the Lord is to return during the outpouring of the sixth vial (Rev. 16:15) with which we

are contemporary. Significantly, man has never possessed the ability to destroy the earth as he has *today!* In almost every avenue of endeavour, whether scientific, industrial or moral, earth’s continuance as at present is under threat.

Scientists and sociologists realise that even if the earth were to experience political stability, mankind’s insatiable greed would continue its decline toward oblivion because of his ecological, social and scientific wantonness.

In this series of articles we propose to look at evidences of man’s folly which confirm the prophecies of scripture that he is “*destroying the earth*”. These show that even apart from the

dramatic and obvious fulfilment of Biblical predictions such as the growth of Russia, the revival of Israel, and other national signs, man's violent and irresponsible spoilation of the Creator's handiwork, makes the presence of His Son in the earth to protect His property an urgent need.

Wanton Destruction

By the time you have read this article another thousand acres of virgin forest will have been destroyed. Somewhere in the earth, man is busily annihilating nearly 50 acres of indispensable virgin forest *every minute* according to the *World Wildlife Fund*. A 1982 *United Nations' Study* reported that "7.5 million hectares (18 million acres) are lost every year"!

Another scientist put it more dramatically: he said forests are "reduced each year by a piece of land half the size of Great Britain" (*National Geographic* 1983). And these figures relate only to natural forests not planted by man.

This wantonness is causing widespread alarm among concerned scientists who warn "there may one day be dire consequences for much of humanity". They argue that natural forests are part of a delicate ecological balance upon which the fabric of nature depends. According to *The Encyclopedia Of The Animal World*, the word ecology, "originally came into use in the 1880's and is derived (like the word 'economy') from the Greek *oikos* which means a house or home. Biologists now recognise that organisms are so closely integrated with the living and non-living components of their environment

that the two must be studied as a single functioning unit. So a modern definition of ecology might be 'the study of the structure and function of nature'."

Forests: Essential To Life

According to a world ecologist, Sir Arthur Tansley, forests are a part of a natural system, which in 1935 he termed an 'ecosystem'. *The World Wildlife Fund* (1982) claims:

"Tropical forests perform essential services necessary for human life. They contribute to the stability of basic global cycles of carbon, oxygen and nitrogen, the key chemical building blocks of all living things. They maintain watersheds, and prevent erosion and floods. They play an important role in climate regulation; at least one forest, that of the Amazon basin, is known to generate a major portion of its own rainfall. Tropical forests are also a major pool of carbon, and as such they play what is possibly a critical role in the global carbon cycle. Tropical forest conservation might well be an important element in controlling the disturbing increase in atmospheric carbon dioxide which, if present trends continue, could lead to a global warming of the atmosphere that could shift rainfall belts, change agricultural patterns and melt the polar ice caps, inundating many of the world's largest cities." (*I.U.C.N. Bulletin* Vol. 13 No. 10/11/12).

Nevertheless, deforestation continues at an accelerating rate. Greed in the guise of "business or the economy" quoted one ecologist, continues to destroy huge tracts of forest.

Major industrial nations, especially those that have limited timber resources of their own continually search for more. Most of it is reduced to wood chips and then pulped either for the manufacture of paper or cardboard. Japan, particularly, bereft of forests herself, has a large cardboard manufacturing indus-

try which provides packaging for their large industrial export industry. Other nations follow suit. Everything we buy comes specially packaged in large or small cardboard boxes, or paper containers. Often the cost of the package is more than the cost of the product. Once used it is wastefully discarded.

Almost 20 years ago, world production of woodchip had reached the staggering amount of 114,112,000 tons per year; and in 1976, 762,000 tons came from two states of Australia alone! Thousands of products (over 10,000 according to a *F.A.O. Year Book of Forest Products*) are produced from wood chips. But books and newspapers probably consume the greatest amount.

According to the Adelaide Conservation Centre (1984) it takes "about 80 or more acres of trees" for "just one Sunday edition of a major U.S. newspaper (1 million circulation)". Multiply this by the number of newspapers and other forms of "literature" throughout the world, and the enormity of the problem can be appreciated.

And most of this is to convey ideas or information best unread! The media is often designed to brain-wash its readers, or to titillate their minds by pornographic or immoral suggestive matter. Mankind destroys God's creation designed for life and to purify the atmosphere, reduce it to pulp, then retails it to his fellowman in a form calculated to poison his mind, and lead him away from moral accountability to God Who created the trees.

Man capriciously destroys his

natural God-given heritage for present gain to produce things that destroy his brain! The world abounds with "men of corrupt minds, and destitute of the truth," who suppose that "gain is godliness" (1 Tim. 6:5). Significantly Paul used the Greek word *diaphtheiro* for the word "corrupt", the same word the Lord Jesus Christ used in *The Apocalypse* quoted earlier.

The Encroaching Deserts

Man's thoughtless and wasteful destruction of the world's forests, has created myriads of other problems. Soil erosion, now a major problem of many countries, is one of these. A prominent ecologist said:

"There is a widespread belief that tropical forest soils are rich and well suited to agriculture because of the luxuriant vegetation of the original forest and because much cleared land may initially run to deceptively lush second growth. Unfortunately, natural recovery of the vegetation is slow, and most of the soils do not have significant agricultural potential without the addition of highly expensive fertilizers and pesticides which are often inappropriate or misused." (*World Wildlife Fund Report 1982*).



Figures available for America in 1970 suggest that since man has deforested land for agricultural cultivation it has lost "between $\frac{1}{3}$ to $\frac{1}{2}$ of its total topsoil" (*Adelaide Conservation Centre File*). The dramatic expansion of the deserts of the world in the "last fifty to one hundred years" (*National Geographic Nov. 1979*) is thought to be partially caused by deforestation. The same source says "North Africa's rich granaries that once fed the Roman Empire have vanished."

Interestingly, Israel is one nation having success against desert encroachment through their tree-replenishing programmes:

"While deserts spread elsewhere, the Israelis, with industry and financial help from Jews all over the world, have been replanting forests and turning their Negev Desert into a land of milk and honey. It is amazing what a farmer in Israel can get out of an acre of desert and water from the fresh water Sea of Galilee" (*National Geographic Nov. 1979*).

Air Pollution

Besides deliberate deforestation for commercial reasons, forests are also being destroyed because to atmospheric pollution. Forests near large industrial cities are particularly prone. One author states:

"Smog from the Los Angeles basin drifts over 161,000 acres of coniferous forest, rendering the majority of the trees unhealthy and subject to attack by insect and disease. A total of 1.3 million trees are dying in this one forest. Smog is the 'Death Angel'. Presently 82% of the trees are moderately damaged, 15% severely damaged, and 3% are dead" (*Adelaide Conservation Centre File*).

The same problem is being experienced world wide. Tokyo's famous Cherry trees are being destroyed, and Europe's forests and

lakes are being heavily affected by air-born pollutants.

According to *Time Magazine* (Nov. 1982) one modern form of airborne pollutant called "acid rain" is "shaping up as the ecological issue of the '80's". They quote the Canadian Minister of the Environment, John Roberts, as saying "Acid rain is one of the most devastating forms of pollution imaginable, an insidious malaria of the biosphere."

Likewise the U.S. State Department's Robin Porter declared, "We regard acid rain as one of the most serious environmental issues facing the world, and we are anxious to find ways to deal with it."

Acid rain is the result of "high sulphur emissions from power plants". Environmentalists say that the public is being fooled by these industries. To the naked eye it appears that they expel a minimum of pollutants. But infrared photography reveals a vastly different photograph. Instead of a few wisps of smoke, a vertiable flow of sulphur can be seen belching from the chimneys. *Time Magazine* reports:

"Precisely how acid rains forms in the atmosphere is still a mystery to scientists. . . But most experts believe that the current problem is traceable to electrical generating plants, industrial boilers and smelting plants that release sulphur dioxide (SO_2) and nitrogen oxide (NO_x) into the atmosphere, as well as acidic soots and traces of toxic metals such as mercury and cadmium. When they are vented into the air by tall smokestacks, molecules of SO_2 and NO_x are caught up in prevailing winds where they interact, in the presence of sunlight, with vapour to form dilute solutions of nitric and sulphuric acids — or acid rain." It is this acid rain which is adding to the depletion of forests and pollution of lakes. Canadian officials estimate 48,000 lakes will be destroyed by the end

of the century. West Germany "suffers an estimated \$800 million in timber losses annually."

A Warning

Currently, in Australia, attempts are being made by protesting conservationists to prevent the Government from driving a road through a Queensland rain forest. These attempts, sincere as they may be, have no hope of solving the problem. In fact, the protestors themselves present problems in other areas relating to what God requires of man. Christ, alone, has the wisdom and power to solve the problem. His coming is not only a glorious hope, but an urgent need in this regard as in other matters.

Meanwhile, an article under the intriguing title: *Fat Trees Warn Us* claims that the apparent build-up in atmospheric carbon dioxide, partly due to the denuding of the earth of its forests, is not only heating earth's atmosphere, but is also accelerating the growth of its vegetation. The author writes:

"The build-up of CO_2 in the atmosphere has already caused alarm because of the climatic changes expected to result from the so-called 'green house effect' which will warm the earth as the CO_2 level rises. But plant scientists are now urgently investigating what they say has been a generally overlooked aspect of the CO_2 problem. More CO_2 in the air will generally spur plant growth 'causing a transformation in the balance of nature over the next decades' . . ."

He warns that growth rates in trees since 1850 have doubled, and indicates everything in nature is beginning to change, and such changes are nearly always for the worse. As another scientist declared:

"The path of human activity has been marked by the thoughtless destruction of forest and vegetation".

A quotation such as this is a fitting reflection upon man's activities in his environment.

To sum up: Man is risking his future by his stupid wastage of God's creation: particularly in the destruction of the earth's forests. We are warned that there is a time limit on this: man can only continue to do so for a limited period. Then widespread disaster will follow. When the Lord Jesus declared: "Behold the fig trees, and all the trees", he bid us to observe nation developments in Israel and the nations as indicative of his coming. But the threat to the growth of natural trees is a further sign. The "destroyers of the earth" are busy and only Christ's presence will stop their destructive activities. So we are living on borrowed time. Christ is urgently needed in the earth to save man from his own folly. Moreover, God surely does not look unmoved on man's wanton destruction of His own creation, designed for His pleasure. He will send His son back to preserve that which His own. We, therefore, who are privileged to know the purpose of God and to discern the wonderful signs, can surely lift up our heads in the realisation that "our redemption draweth nigh". Man can go so far, and no further; then God will intervene through His son. May that time be within the compass of this year.

Trees In Scripture

Trees find mention throughout the scriptures, both literally and symbolically. They were the first living things to appear, and this

they did on the third day to support the animal life that was to follow. Hence *three* became the number of resurrection. Centuries later, Nebuchadnezzar king of Babylon, was given a vision based upon this natural balance (*ecosystem*) of nature. He saw:

"A tree in the midst of the earth, and the height thereof was great . . . the leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it" (Dan. 4:10-12).

This symbolised the all-pervading political *ecosystem* of the Babylonian empire. Significantly, the literal Babylonian kingdom, like the Assyrian before it, was "hewn down" (cp. Isa. 10:33-34; Dan. 4:14) like the cedars of Lebanon, little of which remain today.

In the Garden of Eden were found two outstanding trees! the "tree of life" that would impart eternity to the partaker of its fruit when once ripe (Gen. 3:22) and the "tree of the knowledge of good and evil" to partake of which meant sin and death (Gen. 3:17; Rom. 5:12).

Man's folly resulted in the orig-

inal ecology being changed, so "thorns and thistles" began to appear, and man had to cultivate crops "in the sweat" of his brow. Thus man commenced his battle against the environment, the result of which is rapidly coming to culmination today, significantly during the outpouring of the sixth vial (Rev. 16:12-16).

There is yet to be a "forest" that will give life to the earth such as ordinary trees can never impart. Those to be given immortality shall "flourish like the palm tree . . . and grow like the cedar in Lebanon" (Psa. 92:12). "They shall still bring forth fruit in old age; they shall be fat and flourishing".

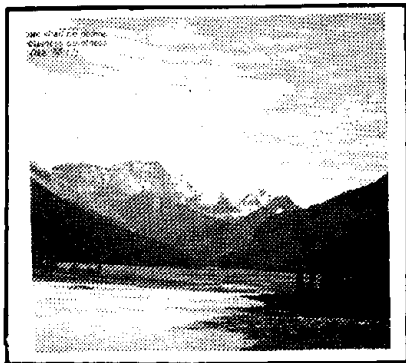
This forest will comprise an immortal company of saints such as the Apostle John saw in vision. He saw a "tree (wood) of life" the leaves of which "were of the healing of the nations" (Rev. 22:2). The Greek word rendered *tree* is a plural word meaning "a wood or a forest". Trees of Righteousness will flourish in that forest (Psalm 1), and the benefit of their shade and fruit will be enjoyed by all that shelter under their branches.

W.J.M.

Shall we weary at any delay — however prolonged it may appear to our weak faculties? Nay. God helping us, we shall be found at our post to the last if we die there. If he come this year, we shall give praise. If he come next year we shall rejoice no less for the prolonging; if he come in five years we shall say, "So this is our God, we have waited for him, let us rejoice in the salvation." But if he come not in twenty years, we shall wait; yea, if he come not in fifty years, we shall not despair. The times and signs forbid such a prospect, still the whole matter stands so strongly established on the pledged and already largely fulfilled purpose of God, that even if our expectations do prove more premature than as we suppose, reason would calmly abide the appointed work out of things.

After Fifty Years

On The Threshold of Eternity



“Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art El” (Psa. 90:2).

For a fleeting 6,000 years Yahweh’s purpose has been out-working in this earth. A mass of humanity has been born, lived, loved, hated and died. Yahweh’s gracious proffered gift of redemption has drawn out of this mass, a tiny handful of men and women to Himself.

When the endless ages roll on beyond the end of the now-dawning millennial age, these redeemed, together with the millennial harvest of redeemed, will have been added to the Name, and will endlessly manifest the Glory.

For a speck of time — 50 years — *Logos* has endeavoured to assist in the preparation of a people for Yahweh. A tiny number, who have lived amongst the Gentiles in that portion of time identified as the years 1933 to 1984.

Now, just on 6,000 years since the Redeemer was promised in Eden; 4,000 years since David was promised the Redeemer

would sit upon his throne in Jerusalem; and 2,000 years since the Redeemer came the first time to his city and his people, the Signs of the Times herald his impending second coming to his city and his people.

In watching these Signs, as brethren and sisters of the Lord Jesus Christ, we individually stand on the threshold of eternity. We need to participate in ecclesial life from that standpoint.

Each day, our loyalty to the Truth makes demands upon us ecclesially, and requires concentration upon the immediate activity. It may simply mean buttoning the top button of the overcoat, unfurling the umbrella, and stepping out into the icy blast of a winter meeting-night, or, alternatively, brushing insects from the eyes, and sweat from the brow, in the broiling heat of a tropic night.

In the daily round of every-day life, for some, concentration is needed for survival in the struggle

against affluence, and keeping firmly in their place, abundances which would otherwise choke.

For others, concentration is needed on the struggle against poverty, and keeping at arm's length despair which would make desolate.

The two great impostors — present success and failure — are ever at the elbows in every aspect of our life, tugging for attention.

As we respond to the immediate demands from all directions, for us the ever-present need is to have as our ever-present guiding thought the realisation that there can only be one central, dominating reality in ecclesial and every-day life — Jesus Christ our Lord, and Saviour, who is alive for evermore.

All else in life is simply the scaffolding, only needful in the building of the house of God, and thereafter dispensable.

The ever-present danger is that the Lord Jesus Christ can be too little considered in our individual and collective ecclesial life.

Let us consider some truths worthy of constant remembrance.

Our memorial meetings remember the Lord's death, resurrection and ascension — until he come. The mental approach to such meetings should thus be vibrant with the realisation that we are brothers and sisters of the most righteous, purposeful and powerful man in Creation, the man Christ Jesus, the Son of the Living God, who once knew the weakness of the nature we bear. Let us cultivate the remembrance of this.

We are brothers and sisters of

the most knowledgeable and informed man in creation. Every language and dialect can be addressed to him, and he knows whether the thoughts of the hearts are in harmony with the words of expressed submission to his commandments. Let us cultivate the remembrance of this.

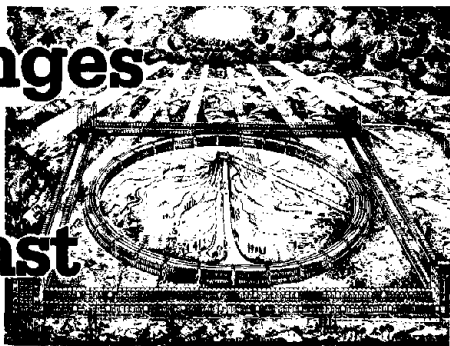
In every ecclesia the hidden acts of kindness and compassion are known to him, along with the sins, the pettinesses and the rebelliousness which blights ecclesial life. At his coming he will call to account. Let us cultivate the remembrance of this.

In the vast outside world, the secrets of every Cabinet and Parliament and Dictatorship are open to him, and the angels do his bidding, moulding the pattern of history using with skill the passions and ambitions of men.

He is therefore the most significant man in all creation — and he is our brother. At his coming every human government, every human religion, every human theory of social behaviour, will be completely abolished. He has the power to accomplish this. Nations who oppose him at his coming will have atomic power at their disposal — his Father *made* all atoms in the beginning. *They* are the slaves of atomic power, he is its *Lord*. He shall prevail.

It is needless to say more. We know the issues. Let us cultivate the remembrance of them. No one will be in Yahweh's Kingdom who does not desire with all the heart to be there, and who does not match that desire with a determined way of life consistent with the realisation that we stand on the threshold of eternity.— B.P.

Vast Changes In The Middle East



Among the things pertaining to "the glory that should follow," Ezekiel, Joel, and Zechariah, saw living waters flowing out from Jerusalem. Ezekiel saw the exact locality of the fountain from which they issued. It was, he says, at the south side of the altar, and from under it they came. From thence they made their way under the threshold of the front, or east, gate of the Temple. They continued their outflow eastward; and were measured by the angel from the brink 4,000 cubits, or four separate measurements, representative of a *square*. He was informed that after a certain distance the streams flowed in two channels; one towards the Dead Sea, into which it is discharged with healing effect upon its waters; so that it teems with finny tribes, as the fish of the great sea; while the other half of the stream flows into the hinder, or Mediterranean Sea.

These things are all stated with such geographical and practical particularity as to make it evident that these healing waters are as literally rivers of water as the Hudson or the Thames. We can see how that Jerusalem can be-

come the centre of navigation and commerce, as well as the metropolis and capital of the world. By the waters flowing between the rent divisions of the Mount of Olives (Zech. 14:4) into the Jordan, and with it into the Dead Sea, and thence by an old channel into the Red Sea, a water communication will be established with Hindostan, China, Australia, California, and the islands and shores of the Pacific generally; and by the branch flowing into the Mediterranean, with Europe and the north and south Atlantic coasts of North and South America. This gives Jerusalem a position highly favourable for a geographical centre of government and religion; and for the easy access of Hindoos, Chinese, Japanese, Americans and Europeans, when they shall go up from year to year to worship the King, Yahweh Tz'vaoth, to be instructed in his ways, and to keep the Feast of Tabernacles (Isa. 2:3; Zech. 14:16).

But the Eternal Power has a higher and grander purpose to be accomplished than that of geographical changes in the physique

of Palestine, and filling the Dead Sea with fish. It is evident that more is signified in what was revealed to Ezekiel than this. The waters he saw came out of a holy place inaccessible to flesh and blood, and had healing properties. There must therefore be flowing with them a stream of healing power. Pour all waters of the Hudson and the Amazon into the Dead Sea, and they would not heal it any more than the Jordan has been able to heal it, though emptying itself therein, ever since the days of Lot. Hence, the waters Ezekiel saw must be regarded in the light of the visible containing the invisible, whose existence is discerned by the super-natural and unwonted effects attributed to the visible stream. In other words, there is deep spiritual significance underlying all that Ezekiel saw, which was apocalyptically exhibited to John in the present chapter.

Ezekiel saw and described the temple, which Zechariah says, far off peoples shall come and build (chap. 4:15); and Isaiah testifies shall be called a house of prayer for all the people, and upon the altar of which, the rams of Nebaioh shall find acceptance (ch. 46:7; 60:7). This is a Temple in Jerusalem, as literal and visible as Solomon's when she becomes the residence of the Great King, and the capital of his dominion. But in the New and Holy Jerusalem. "John saw no temple therein; because Yahweh Elohim, all powerful, and the Lamb are the Temple of it." The Eternal Spirit embodied in the saints are the Temple in the highest sense; and the Most Holy Priesthood, the seed of Zadok,

who minister unto the Invisible Deity in the House of Prayer for all people.

Ezekiel saw the Dead Sea in two states — without any living soul in it; and afterwards teeming with life of every kind. John saw the same thing in its spiritual significance — the sea of nations dead in trespasses and sins; and the same sea full of nations walking in the light of the New Jerusalem. Ezekiel saw that it was the stream effluent from under the altar that gave life and health to the Dead Sea; and John saw that it was the stream issuing from the throne that gave to the leaves of the tree the power of imparting health and life to the world.

The pure transparent stream of water of life issuing from the throne of the Deity is His almighty power, or spirit, by which He creates, regenerates, makes glorious, and subdues all things to Himself. "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation; a tabernacle that shall not be taken down; but there the glorious Yahweh will be to us a place of rivers and streams; wherein shall go no galley with oars, neither shall gallant ships pass thereby" (Isa. 33:20,21). In this the place, the rivers, and the streams, stand for Yahweh and His power.

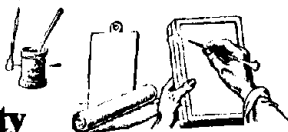
That the water of life represents the spirit in all its relations and effects, is evident from the words of Jesus in John 7:37,39: "if any man thirst" said he, "let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his body shall flow rivers of living water". This spake he, "adds John, of the

spirit, which they that believe on him should receive; for holy spirit was not yet given, because Jesus had not yet been glorified". A stream of this pure, transparent water of life was poured out upon the apostles on the day of Pentecost. That, however, though great and marvellous in its effects, was only the earnest of what is yet to follow. It anointed them with knowledge, wisdom, and power; but it left them as it found them, subject to disease, sorrow, pain, and death. Now people have so much holy spirit in them as they have of the words and ideas of the Deity understood, affectionately, believed, and obeyed (John 6:63). But, when the time of the great Pentecostian

outflow of holy spirit shall arrive, the assembled multitude of the approved convened before the judgment seat of Christ, will be filled, and covered over, and thoroughly saturated in all the atoms of their substance, with the flood of downpouring spirit from unapproachable light; whereby they will be changed, and all that is in them of earthiness and mortality "swallowed up of life". Henceforth, the pure, transparent stream of living water is distributed through them as its channel to mankind, until the knowledge of Yahweh, the fountain of living waters, shall cover the earth as the waters cover the sea (Isa. 45:8).

— J. Thomas

Answers to Correspondents



Titles Of Deity

J. H. (Canada) writes: "I understand that 'God' and 'Lord' are not proper translations of Deity's Name, but which is the proper word to use — Yahweh, Ail, Eloah, or Elohim? Do you think it is wrong to refer to the Father as 'God' or 'Deity'?"

Answer: It is not wrong to use the titles "God" or "Deity," but these words do not express the ideas conveyed by the original names. The word "God" conjures up the idea of a supreme Being whereas the words *Ail* (or *El*), *Eloah*, *Elohim*, or *Yahweh* (all of which are rendered *God*) describe the characteristics and purpose of this supreme Being. *Ail* signifies "Power" and relates to He who is the basis of all Power; *Eloah* means "Mighty One" and defines He who is above all mighty ones. *Elohim* is a plural word, often used for the angels who are manifestations of *Yahweh*, so that the title refers to Deity in manifestation. *Yahweh* is the self-imposed Memorial Name of God and compresses in a word His grand and wonderful purpose with the earth and man upon it (Num. 14:21).

It is not sufficient to use these titles, we must also comprehend what they stand for. It is better to use the words *God* or *Lord* with understanding, than *Ail*, *Elohim* or *Yahweh* without an appreciation of their meaning. The subject of God-manifestation (one of the most profitable of all Bible studies) involves the comprehension of the Names and Titles of Deity. With this subject in mind the Scriptures take on a richer meaning, and hidden depths of beauty are revealed. Psalm 18:31-32 provides a good exam-

ple of this. In the A. V. it reads: "Who is God save the Lord?" or "Who is a rock save our God? It is God that girdeth me with strength." These three words rendered "God" are different in the Hebrew thus: "Who is *Eloah* (a Mighty One) save *Yahweh* (He Who will be manifest)? Or who is a *rock* (a sure foundation) save our *Elohim* (Deity in manifestation)? It is *Ail* (the Divine Power) that girdeth me with strength." There is nothing "wrong" with the A. V. rendering, but the latter is far more meaningful. It is profitable to mark your Bible at the occurrences of the different titles of Deity.

"Flesh and Blood Cannot Inherit the Kingdom" **— 1 Cor. 15:50**

Query: "How can Paul's statement above be reconciled with the teaching of our standard works that the Jews who are gathered to Palestine before the manifestation of Christ serve as 'the nucleus or basis of future operations in the restoration of Israel and of the Kingdom of God?' — see Elpis Israel p. 375; 441; 447."

Answer: By carefully observing what Paul has written. He does not say that flesh and blood cannot *constitute* the Kingdom because the Kingdom will be constituted of such during the millennium. "The kingdoms of this world will become the kingdom of our Lord, and of His Christ; and he shall reign for ever" (Rev. 11:15). The kingdom will be restored to Israel (Acts 1:6; 3:19-23; 15:16). Both Israel and the kingdoms of this world are constituted of flesh and blood individuals, and it will require no change of nature on their part before they can be incorporated into the Kingdom of Christ. On the other hand, to "*inherit* the kingdom" is to possess it, and for the rulers to continue throughout the Millennium, a change of nature is required. Paul's words are confirmed by Daniel: "The kingdom and the dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey Him" (Dan. 7:27). In this reference the "people of the saints" possess or inherit the Kingdom, but the Kingdom itself is constituted of mortal people and dominions.

Of all these kingdoms and dominions to become subject to Christ, Israel will be preeminent. The nations shall symbolically "take hold of the skirt of him that is a Jew" confessing that they recognise that God is with him. Micah declares that the "first dominion" shall come to the daughter of Jerusalem (Ch. 4:7). The Jews are God's people even now, and are recognised by Him as such, for of Gogue it is said: "Thou shalt come up against *My people of Israel*" (Ezek. 38:16). This will be before the manifestation of Christ to them.

The restoration of Israel implies the regeneration of the nation, and of this regeneration the Jews in the land at the return of Messiah will constitute the basis or nucleus. Nothing is clearer in Scripture than this. They will be disciplined and cleansed of their past defilement, and with Christ at their head will constitute the "little stone power" to develop into a great mountain filling the whole earth. If the present regathering of Jews to Palestine has nothing to do with this, it has nothing to do with prophecy whatsoever. Read *The Mystery of the Covenant of the Holy Land Explained* by Brother Thomas, or *Elpis Israel* part 3, chapter 6.



Fifty Years Ago and Now

Signs of the Times



This issue of Logos is the first number of our 51st Volume. This means that fifty years ago, the Magazine commenced to make its appearance to the Brotherhood. We feel that with the passage of time, readers may be interested in comparing what was then published with conditions today. The Magazine's first article was on the signs of the times based upon a reference from Eureka. That type of article has been a feature of Logos ever since. It also gave prominence to current events in the light of prophecy. And the following items can be compared with developments today.

Soviet Union (50 years ago)

"Russia will shortly launch the largest aeroplane in the world. It will weigh 42 tons, will have eight engines, and will be capable of carrying 60 people at a speed of 160mph (240km). The plane, carrying a printing press, and being in continual wireless communication with the Government, will be used to scatter propaganda. If it is successful, others will be constructed. In the event of war they will serve as bombers and troop carriers."

Our comment at the time was a reference to Ezekiel 38:7:

"Be thou prepared, and prepare for thyself and all thy company (including Germany who is not permitted to re-arm) that are assembled unto thee, and be thou a guard unto them" (Ezek. 38:7).

Our comment today:

The performance of the plane mentioned above appears primitive in comparison with current planes. In 1934, the Russians

were very dependent upon foreign assistance to produce sophisticated planes suitable for war. Until the '30s, most of the home-produced aircraft were light, single-engined types used mainly for communications purposes and as fighters. The large plane mentioned in *Logos* for 1934 never came to much, and the Russians concentrated on a four-engined aircraft, which in World War II was used mainly for parachute forces, for which the Russians became famous.

Today Russia is among the foremost nations in the production of aircraft, and the MIG-25 is capable of a speed of 2,100 mph (3380 km/h), with a range of 700m (1130 km). There are probably even more sophisticated planes in its modern fleet.

Which shows how dramatically the major powers have developed the means of destruction. It is sig-

nificance, that in *The Apocalypse* given to John on Patmos, the Lord predicted that at the epoch of his coming, the nations would be capable of destroying civilisation itself (Rev. 11:18). The last fifty years have witnessed tremendous developments in destructive potential on the part of the nations.

The Holocaust

The beginning of the German Holocaust which resulted in 6,000,000 Jews dying in the concentration camps of Central Europe during the Nazi regime was reported in *Logos* fifty years ago in the following terms:

"A fortnight's anti-Jewish boycott will begin on March 23 in Germany. It will be on the same lines as the anti-Jewish campaign a year ago."

Our comment at the time was a citation of Psa. 129:1-2: "Many times have they afflicted me from my youth, may Israel now say: many a time have they afflicted me from my youth: *yet they have not prevailed against me*".

Hitler came to power in 1933. His elevation was due to the brutal rapacity of the Allied powers, and France in particular, who made such demands for reparation on defeated Germany as to ruin her economically, and destroy her potential to exist, let

alone develop or wage war. Germany was thrust into the depths of depression, and in order to survive economically, introduced rabid inflation, such as the world of today has never seen. This was the beginning of the Great Depression that ultimately affected all nations. Hitler was projected into power on the claim that he could save Germany from its economic dilemma. To do so he claimed that she had not been defeated in World War I, but had been "stabbed in the back" from within. Searching around for a scapegoat, he found it in the Jewish people. He claimed that they had destroyed Germany by their fifth-column activity. He agitated to such an extent as to stimulate the most extreme and violent anti-semitism. His proclaimed policy was to destroy the Jewish race. This genocide commenced in Germany and spread to Nazi dominated countries. But the Psalm quoted above, proved correct. Nazi Germany was defeated, and Israel revived as a nation.

The Word of God is true, and its prophecies infallibly illuminate the future when properly interpreted. Our heritage of the pioneer writing is something we must treasure.

Editor

The restless frog-spirit elements are leavening all nations, so that their rulers, emperors, kings, princes, and statesmen are every one filled with anxiety or "fear of what is coming on the earth". All is indicating an approaching revolution, or "great earthquake". Such a state of angry confusion as is to be concurrent with "the time of the dead, that they should be judged", and that his servants, saints, prophets and fearers of God's name, small and great, should be rewarded.



From the Editor

Days of Decline

The world in its morals sinks lower and lower. It has declined to such an extent that obviously its doom is near. Whilst it is disturbing to live in an environment that so blatantly blasphemes God and pursues its own course impervious to the judgment that surely awaits it, the consolation is that these very conditions witness to the imminence of the Lord's return.

"As it was in the days of Noah," he declared, "so shall it be at the coming of the Son of Man". Noahic conditions exist today. This is obvious from the dramatic lowering of moral standards, the breakdown of the family unit, widespread dishonesty even among national leaders, drug-addiction, the incidence of crime, and recourse to violence.

So Soviet forces ruthlessly destroy a Korean air-liner; or a frustrated man in California takes a shotgun and relieves his feelings by indiscriminately shooting men, women and children who are enjoying themselves in a McDonald Food Kiosk; or organisations, legal and illegal, make their point by bombing, shooting, sabotaging and other forms of violence.

In this modern world, which evolutionists such as H. G. Wells believed would move ever upwards to higher levels of civilisation, murders, licentiousness and crime are becoming so common as to be taken as granted.

A Sodomitic Age

These thoughts were especially called to mind by a comment recently made by a prominent moralist as the result of what has been described as the Bikie War in a suburb of Sydney. Two

groups of Bikies arrived with shotguns at the carpark of a hotel where many were gathered on this holiday, and engaged in a shootout that left seven dead and over a score wounded.

Among the dead was a young fourteen year old girl, who it is claimed, was selling raffle tickets at the hotel.

The ruthless and senseless violence that culminated in such a tragedy has perturbed and staggered Australia.

The police have been criticised for not clamping down on such groups, but in this age of licence and permissiveness their power of restraint has been so reduced, that there is little that they can effectively do.

In all parts of the world, and particularly in the Western World, violence is on the increase.

This is causing widespread consternation among law-abiding civilians, as it did in the days of Lot. One time, if the home was left for an hour or two, it was not unusual to leave the door unlocked. Today it is thought needful to install security doors and locks, and spyholes to see who is requesting admission. Indeed, a lucrative trade has developed in making homes secure against unwarranted intrusion.

At one time, during summer evenings, with the temperature soaring towards the century, it was popular to sleep out on an open verandar. Who would think of doing so today!

Indeed, in sections of some cities, it is not safe to walk the streets unaccompanied in daytime, let alone at night. This is similar to the conditions in Sodom, for when the angels declared to Lot that they would remain in the streets of that evil city rather than accept the hospitality offered them, he was appalled. It was not safe to do so. He "pressed upon them greatly" to accept the shelter he offered; and they did so, to learn firsthand how depraved were the people of Sodom.

There are not wanting incidents in this permissive age that rival what went on in Sodom that night when angels appeared in its streets in the guise of men.

More Violence Impending

The Bikie massacre is a case in point.

What is particularly important regarding that incident, is a statement published in the Press summing up the tragedy. A prominent psychologist claimed that close research revealed that:

“The world is on the eve of an outbreak of violence such as it has never previously experienced.”

Very ominous indeed! Also very significant. It answers to the requirements of the Lord in that he declared that “as it was in the days of Noah” so it would be at his coming.

And the days of Noah were noted for violence: “The earth was corrupt before God, and the earth was filled with violence” (Gen. 6:11).

What is particularly meaningful is that this was the third comment of God in summing up the world before the Flood. Notice that three times the record represents God as speaking: vv. 3,7,13.

Moreover, each statement builds upon its predecessor.

In the first one God says:

“My spirit shall not always strive with men, for that he is flesh; yet his days shall be an hundred and twenty years”.

In the next statement He states:

“I will destroy man whom I have created from the face of the earth”.

The final declaration is:

“The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth”.

A Remarkable Type

The modern world presents a remarkable parallel with these three developments, answering to World War I, World War II, and World War III.

World War I saw the deliverance of Jerusalem and Palestine from Turkish desolation. It was obvious to the brotherhood in that remarkable event, and in the invitation extended to the Jewish people to establish a National Home in Palestine, that the Time of the End in the prophetic program had been reached. It was obvious to Watchers that man’s days were numbered. That event answered to the first declaration of God to Noah.

World War II was brought to an end by an event that has ever since deeply concerned humanity, and has guided the counsels of nations like no other. We refer to the use of Atomic power by the Allied powers on Hiroshima and Nakasaki. It demonstrated to mankind that with the advent of atomic, and later nuclear weapons of war that the nations have in their power the means of self-destruction. It is claimed that during World War II, 3,000,000 tons of TNT equivalent were used, including the two

atomic bombs exploded over Japan in 1945. Yet today, the US and USSR between them have the equivalent of 16,000 million tons of TNT in nuclear weapons alone. About 50 million people were killed during World War II. But on the ratio of explosives and weaponry on hand, the major powers have the potential in theory to kill everyone on the earth 47 times over!!!

In Noah's day God said: "I will destroy man whom I have created . . ."

In the modern world, all God would need to do to bring that about is to leave man to his own resources. As Christ predicted man at the the epoch of his coming has the power to "destroy the earth" (Rev. 11:18).

By the time World War III is launched it will be evident that "the end is come". God's purpose will be fulfilled in that the holocaust of Armageddon will result in the "slain of Yahweh being from one end of earth to the other" (Jer. 25:33). The Divine purpose will be brought to consummation through the judgments then poured out, to be followed by the establishment of the Kingdom.

A Remarkable Sign

It is of further significance that each of these declarations of God is preceded by a stage of decline that can answer to the deterioration in human affairs that is observable today. Note that the final declaration is given because "all flesh had corrupted His way upon the earth" and "filled it with violence".

Is there not observable a similar acceleration of moral decline in recent years? Why, every standard of morality required by God is being challenged and lowered by the modern world, so that licence and blasphemy is rampant. Immorality, drug-addiction, permissiveness, women's liberation, crime, extramarital relationships, repudiation of every divine restraint is demanded whilst wide-spread wickedness sweeps the world. The person "is accounted mad" who stands aside from the folly (Isa. 59:15 mg.).

It is most significant that God's third declaration to Moses concludes with the statement; "the earth is filled with violence through them". Particularly in view of the statement of the prominent psychologist mentioned above who claims that his study of the situation convinces him that the earth is on the eve of an epoch of unparalleled violence.

The Bikie massacre, and others like it, are significant signs of

the times witnessing to the imminence of the Lord's return.

What is even more vital in relation to the account of the Flood in Genesis 6 is the way in which God is described. In the two first declarations, the account declares that "Yahweh said" (vv. 3,7); but the third one states: "*God* looked upon the earth . . . and *God* said . . ."

We believe that this is very important. The word "God" is from a plural noun *Elohim*. Elsewhere it is used to describe Yahweh's representatives, whether angels or men! At the second coming of the Lord the saints will be clothed upon with immortality, and so will become "equal unto the angels". The use of *Elohim* in connection with the third statement from on high, therefore, suggests that in its antitypical application of the events that took place in the days of Noah, there is a dramatic change before the outpouring of judgment: and Yahweh will be manifested in His *Elohim*, or glorified saints. We know that "judgment must begin at the house of God" (1 Pet. 4:17), and, therefore, prior to the outpouring of the fire of Armageddon, Christ will be in the earth, to remove the saints from the centre of judgment.

Stimulating Wickedness

The significant uprising of violence in the last few years, therefore, is in accordance with the pattern of things as revealed "in the days of Noah". It is a sign of the times that enables us to take comfort in the realisation that the Lord will soon return to take control in the name of God. Such acts of violence as were experienced in California, in Sydney, and elsewhere in lesser or greater degrees are warnings to us that the time is at hand.

They also warn us to keep apart from this evil world as much as possible. Ecclesias need to do this by providing means whereby their members can "shut their doors about them". Parents need to exercise additional care with their children, lest at School or at work they come under the evil influence of a world that knows not God.

There is a cause for the modern uprising of immorality and violence. It does not just happen. It is created by circumstances and through influences to which the world is being subjected. The decline in morals and restraints must continue for the world is about to witness an all-time low in these areas as predicted by the Word. But these conditions are not caused by God, or desired by Him.

They are created by man who, in his selfish greed, feeds the flesh with what it wants, irrespective as to whether it is morally uplifting. In that regard the Media has descended to an all-time low. The coverage of news, its descriptions of immorality, the crude language to which it frequently descends must adversely influence those whose minds are filled with such thoughts. There is much in the daily Press that is better left unread; many of the advertisements are coarse in their appeal. There are magazines openly displayed for sale in some stores that one time would have secure for the publishers and distributors goal sentences. Television in the home is a moral risk to young and old alike; and those who have regard for the moral wellbeing of their children will exclude it therefrom.

The Great Menace

And now, the greatest menace of all, is the video set. Australia is flooded with the worst kind of tapes depicting (if reports and advertisements be true) the most explicit scenes of immorality and violence. Moralists are warning that the effect of these video tapes on young minds will be absolutely deplorable, inciting them to imitate the acts there depicted. For there comes a time when what is there displayed is imitated as thought stimulates action. The flesh is never satisfied. The more it sees of immorality and violence the more it desires to see. And so the wave of wickedness and ferocity becomes stronger, and threatens to destroy every barrier of restraint. That is why the Apostle exhorted: "Whatsoever things are true, honest, just, pure, lovely, of good report, virtuous, or praiseworthy think on these things" (Phil. 4:8). The television and video set will not help to that end. Much of what is depicted thereon is the work of the devil — sin in the flesh; and should be banned from the home. To permit otherwise is to court disaster for young minds. Even though it is claimed that they are used only for documentaries, their very presence in the home is an unnecessary temptation to sin. Exclude them. Be old fashioned. Because of the influence of these mediums of entertainment in the modern world, we have resisted their use for advertising the Truth. We recommend to "touch not the unclean thing" and we place both, and particularly the Video set, in that category. It is rather incongruous to advertise the Truth through Television and Video, and when one is baptised, to advise them to get rid of their Television or Video set! Those who have the welfare of their children at heart will not dispute what we say.

One final comment. In the Bikie bloodshed, a 14 year old girl was shot dead. What was she doing selling raffle or lottery tickets adjacent to the hotel? It is said that she was wearing a bikie jumper, but was not a member of the violent ones. It may be so. The question remains, What was she doing there without parental supervision? She is a symbol of how the world cares for its own. She was the victim of a broken home; a heritage of the modern life that cares little for the morals of its children, that is blasphemous towards God, and conscious only of the so-called "rights" of the flesh. Her dead body is a symbol of what this world of violence offers. And because the world is indifferent to the requirements of righteousness, her death is going to be multiplied a million times in the holocaust for which the world is preparing.

A tremendous responsibility rests upon parents in the Truth to guard their children against the influences of this world. Super-vise their companions, their schooling, their forms of relaxation. Encourage them to seek the healthy environment of the Meetings, the Sunday Schools and the Home. Make the home an oasis of warmth, affection, truth. Do the daily readings with them. Do not discourage them in the work of the Truth or in the family associations. Avoid discussing Ecclesial problems in their presence. Explain to them the facts of life, that is, of eternal life; and clearly warn them against the evils of this age. By such wise guidance, with family prayers to the Father, and by the exclusion of such evils as television and video sets from the home, much can be done to guide them into sound ways leading to life eternal in the age to come.

H. P. Mansfield.

Light In Darkness

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). And "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).



4. Azariah — From Strength To Weakness!

“Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures, might have the hope!” (Rom. 15:4). “The Holy Scriptures are able to make us wise unto salvation, through faith which is in Christ Jesus!” (2 Tim. 3:15). “And now I commend you to God and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified” (Acts 20:32). “Sanctify them through Thy truth: Thy word is truth!” (John 17:17). “Draw nigh unto God, and He will draw nigh unto you!” (James 4:8).

Comfort

The Scriptures were recorded for our “comfort” (Rom. 15:4). The Greek word means to *call over to one's side*. How easy it is to appreciate this from the experiences of childhood. Remember, when misfortune or carelessness overtook us, and we were hurt: how at the warm, consoling call of our father, we turned and rushed over to him . . . and he drew us near, and put his sheltering arms about us, and spoke soothing words of comfort to heal us! Little things like that remain long in the

memory of children, and adults as well!

And *that's the way* of gaining the consolidation of the scriptures . . . by being *drawn* to the Father's side (as it were) *through His consoling voice* therein!

It is *then* that we experience the comfort of the Word!

We are considering the lives of certain kings during their period of probation, and are gaining a little insight into their strengths and weaknesses, during those uncertain times of stress and pressure to which they were subjected.

And as we see them striving against, or succumbing to, the trials of their times, we can see reflected therein something of *ourselves*. That is why the Apostle stated that these things were written for *our* learning and admonition!

Source of Help

Many of the problems of life are not fully realised until a considerable passage of time has passed. Meanwhile, many lack the courage to frankly view themselves, and to assess themselves in the Light of the Divine Word! They are frightened to use the handlamp of Yahweh, in case they see something they know is there, but they shrink from viewing. It is something, they believe, that God would justly condemn. But they have not the moral courage to face up to it, and conquer it. Or they are troubled with a host of vague fears they cannot properly express or dismiss. They are fearful of weaknesses to which they will succumb in the face of adversity! They run from their problems: instead of facing them and surmounting them in faith.

The Kings of Israel had similar experiences. And the thrilling record reveals how some kings *faced* their fears and conquered them through their faith (1 John 5:4), while other kings did not. They lacked the faith and courage to put their trust in, and to answer His call to come and shelter by His side.

How can the Father help if His children refuse to heed His call. A man needs the courage to ruthlessly examine himself in the

light of the "hand-lamp of Yahweh" (Proverbs 20:27). There is no sin so great that it cannot be conquered, if we have the humility to recognise it as such, and seek the Father's help to cleanse and conquer it (1 John 1:9).

Wisdom Obscured by Folly

Consider the condition of the kingdom in the days of Solomon, and the great evil that was precipitated by him! Here was a wise king to whom the kings of the earth came: whom none could match in wisdom or wealth! *Yet, with the passage of time*, his wives turned away his heart from fully following Yahweh, as did David his father! He built heathen temples for his heathen wives on the mount of Olives, which, in consequence, became known as the Mount of Corruption (2 Kings 23:13). Consider the fruits of this: a divided kingdom; divided families; destroyed friendships; with murders, heartaches and misery following the trail of ruin. What a record! Over 400 years of cowardice, confusion and cost of life, interspersed with shorter periods of courage and faith! On page 45 is a simple overall picture in chronological order! It may help to grasp the picture a little more clearly, if we familiarise ourselves with the various kings of both kingdoms!

The oscillating history of Israel is like that of ecclesias; moments of courage, faith and glory, followed by periods of apostasy, weakness and sin. Spiritual prosperity followed by spiritual adversity; courage today, cowardice tomorrow; some rejoicing others mourning. It has always been so,

and we can place no confidence in flesh.

But God always has things under control. He allowed evil to develop in the kingdom (or ecclesias) that the character of His people may be developed! The wicked will never prosper in the end; no matter what camp they may be in!

Our eyes survey the list of Judah's kings, during this period of evil, adversity and prosperity and we select Azariah (also called Uzziah) for consideration.

Doing Right With An Imperfect Heart

Azariah (see 2 Kings 15:1) had a long rule of 52 years. His name means *Helped of Yah*. The names of both his parents are also significant. His father's name, Amaziah, means *Strength of Yah*, while his mother's name Jecholiah, means *Yah will enable*. All these names have a common idea running through them: that of *power!* Later on, Azariah chooses to be known by the name "Uzziah", which also means *Strength of Yah*. However, the Hebrew word that he chooses, is different to Azariah which is related to the word *goat* conveying the idea of a very strong inner strength, implying perhaps self-will. It is used in Ecc. 8:1: "the boldness (margin, *strength*) of his face".

What was behind this change of name? What did it stem from? Consider the assessment of the Eternal spirit in v. 3:

"And he did that which was right in the sight of Yahweh . . ."

That implies that Azariah was openly supporting the work of

Yahweh, and strengthening the nation against its enemies. But the statement continues: "*according to ALL that his father Amaziah had done!*"

In view of this addition, consider the character of Amaziah.

Firstly, he was the son of *Joash* (2 Kings 14:1). Moreover, of him it is recorded: that "he did that which was right in the sight of Yahweh . . . yet *not* like David his father" (v. 3). In other words, he acted as *Joash his father had done!* How does the Eternal Spirit view this?

In 2 Chron. 25:2 we read: "but *not* with a perfect heart!"

This confirms that it is possible to do things correctly, but from motives which are questionable! Clearly, Azariah's problems are emerging as longstanding *family* problems!

Opportunity Wasted

Joash was a *turn-coat*: a king not fit to sit upon the throne of Yahweh: but a king who needed a "prop" to keep him walking at least outwardly in the ways of God . . . a king who murdered the son of the very man who saved him from certain death at the hands of Athaliah!

His son Amaziah was Azariah's father! Therefore, we shall look more closely at Amaziah, the father! Certainly, family background plays an important part in the development of this king! From 2 Chron. 25:4 it appears that Amaziah had certain scruples motivated by the Law of Moses. But this does not defer him hiring mercenaries from the northern kingdom of Israel which was astray from Yahweh as a man of God warned him (vv. 6-7).

It is to Amaziah's credit that he listened to the exhortation of the man of God that was sent unto him! But he did not remain constant. A little later and the record presents the pathetic picture of this king adopting the gods of the people whom, with Yahweh's help, he had recently conquered (v. 14).

Further changes occur in his attitude. He refuses to heed the warning of a prophet that was sent unto him (vv. 15-16)! Instead, he answers the clear powerful reasoning of the prophet with expressions of pride and arrogance, mingled with a *threat!*

Next, with a heart lifted in pride, he refuses the warning of the northern king against whom he marched in battle (v. 19). As a result, Amaziah was completely humiliated before the King of Israel, Joash! Significant that the enemy was the same as that of his father! Nevertheless, Amaziah had another fifteen years of grace (v. 25) outliving his northern neighbour, Joash!

Like Hezekiah, who had an extension of 15 years granted him, this king also enjoyed a further 15 years. But what did he do with them? It was opportunity wasted: "he *turned away* from following Yahweh!" (v. 27). The battle had been fought and lost; the king capitulated to his own nature, and finally turned from Yahweh Ropheka, the only One who could have healed him! All that was left was bitterness and death. He fled to Lachish, but he was pursued and slain!

Azariah's Prop

It is against this background, that we consider Azariah! He be-

comes the people's choice (2 Chron. 26:1). The Divine summary has a familiar pattern about it: "He did that which was right in the sight of Yahweh, *according to ALL that Amaziah his father DID!*"

Not only so, but like his grandfather Joash, he needed a prop. He "sought Yahweh *in the days of Zechariah*" (not the well-known prophet at the end of the Old Testament!). This statement seems to indicate that this Zechariah was a powerful influence for good behind Azariah.

But people cannot always lean on others: the time comes when each has to take their own stand! Faith has to be matched with courage to reveal acceptable deeds. Azariah was in a very similar position to that of Joash. What would happen when the temporary support was removed? The record shows this! The "hidden seeds" of weak family environment produced their growth. How often family ways and weakness *remain hidden until* the time comes for them to *surface!*

Amaziah had plenty of vigour and ability. He warred against the Philistines (v. 6); his reputation extended even to Egypt (v. 8); he strengthened Jerusalem (v. 9); built fortified towers in the desert (v. 10); massed a vast army of fighting men (v. 11); revealed outstanding skill in battle (v. 13); equipped his army with powerful weapons and armour (v. 14); and invented new and formidable engines of war (v. 15).

Failure Under Trial

But his successes did not benefit him in the real battle of life: "when he was strong, his heart

was *lifted up to destruction!*" (v.16). The "*hidden things of darkness*", commenced to surface! The family pattern began to assert itself. Why did this happen? The answer is, because his heart was not right in the sight of Yahweh! Doubtless, Azariah was acquainted with his family history, but he never really searched it out with the Hand-lamp of Yahweh. He had not the moral courage to properly "examine himself", and recognise the hidden enemy at work! He ignored the longstanding family weakness and sins. Finally, with an imperfect heart, with Zechariah's influence no longer in evidence, the king was left to his own trial. It was not enough that he was king, he would usurp the authority of the high priest. He would enter the forbidden holy place to minister at the altar of incense.

This is forbidden of Yahweh, and the King comes face to face with the priest, a man bearing the same name as himself! What a dramatic moment! Azariah the King faces Azariah the High Priest (v. 17). Each bears the name "Azariah" *The Strength of Yahweh!* In the head of one, that of the priest is a band of gold bearing the inscription *Holiness to Yahweh*, while in the head of the king, there arose the sore of leprosy! (v. 20).

The king in his pride had grandiose ideas about himself; and mixed ideas about his own greatness and *standing with God!* After all, had not Yahweh been with him? Who had given him the victories that he had won? Was it not Yahweh his God? Azariah simply couldn't believe the words of the priest that he was trespass-

ing in the Holy Place! Not until the evidence of being smitten with leprosy appeared. Then he did hasten "to go out *himself!*"

The sequel to this act of blasphemy was that the King was "cut off from the House of Yahweh" (2 Chron. 26:21). The family weakness had made itself felt (2 Chron. 25:16). It was too strong for Azariah, flushed with fleshly victories, to conquer. Joash his grandfather, and Amaziah his father, had finished their periods of probation similarly: with refusal to heed, to be humbled, and to repent.

So we leave Azariah to face the future. He is one day to meet the Lord of Glory; the Lord Jesus Christ, greater than any king. What will the king offer for his *defence*? What value then all the victories over fleshly enemies in the past! How weak will then appear his power, armies, towers, fortresses, engines and weapons and armour! Where will all his great victories be, in that day of inspection?

What of ourselves? What value then the victories we glory in now? What does Yahweh require of all who come before His Son? *Can we answer that question? Can we give an account in harmony with our professional faith?*

Azariah ended his life dwelling in his own little separate house as a leper, cut off from the House of Yahweh: lonely, dispirited, dejected, doubtless stubborn as ever, and with no one else but himself to blame!

Today, all that is left of this great king, is a little dust, and a character, *one day to be publicly manifested!*

But what of us, who are kings in

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prospect? What does our journey through life on the background of ecclesial circumstances reveal?

Perhaps it is time we also took up the "handlamp of Yahweh" and used it effectively on ourselves. Can we ruthlessly view our characters and actions in its light, and, if necessary, purify ourselves, and prepare ourselves for the Lord of Glory?

Or will we press on regardless,

hoping that past activities in ecclesial life, will be guarantee of Divine approval? In the absence of a character that has faced up to life's challenges as did David of old we rest on a weak reed if we do that.

True comfort is of the Scriptures. Let us heed their call, and make our way to the side of the Father, *where His son is!*

A.C.N. (WA)

THE KINGDOM OF GOD

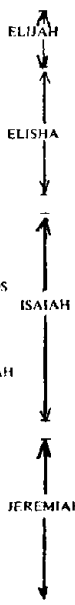
SAUL 40 yrs (Acts 13:21)
 DAVID 40 yrs (1K 2:11)
 SOLOMON 40 yrs (1K 11:42)

ISRAEL

JUDAH

JEROBOAM 18th 20th yrs (1K:14-20)
 NADAB 2 (1K:15-25)
 BAASHA 24 (1K:15-28,33)
 ELAH 2 (1K:16-8)
 ZIMRI 7 days (1K:16-10,15)
 OMRI 12 yrs (1K:16-23)
 AHAB 22 (1K:16-29)
 4th
 AHAZIAH 2 (1K:22-51)
 JEHO RAM 12 (2K: 3- 1)
 5th
 12th
 JEHU 28 (2K:10-36)
 7th
 JEHOAH AZ 17 (2K:13-1)
 JEHOASH 16 (2K:13-10)
 2nd
 JEROBOAM 41 (2K:14-23)
 27th
 ZACHARIAH 6m (2K:15-8)
 SHALLUM 1m (2K:15-13)
 MENAHEM 10 yrs (2K:15-17)
 PEKAHIAH 2 (2K:15-23)
 PEKAH 20 (2K:15-27)
 2nd
 17th
 HOSHEA 9 (2K:17- 1)
 3rd

REHOBOAM 17 yrs (1K:14-21)
 ABUJAH 3 yrs (1K:15-1,2)
 ASA 41 yrs (1K:15-9)
 2nd
 3rd
 26th
 27th
 31st
 38th
 JEHO SHAPHATAT 25 yrs
 17th (1K:22-41)
 18th
 JEHO RAM 8 yrs (2K: 8-16)
 AHAZIAH 1 (2K: 8-26)
 ATHALIAH 6 (2K:11-3,4)
 JOASH 40 (2K:12-11)
 23rd
 37th
 AMAZIAH 29 (2K:14-1)
 15th
 AZARIAH 52 (2K:15-1,2)
 38th (of UZZIAH)
 39th
 39th
 50th
 52nd
 JOTHAM 16 (2K:15-32)
 AHAZ 16 (2K:16-1,2)
 12th
 HEZEKIAH 29 (2K:18-1,2)
 MANASSEH 55 (2K:21- 1)
 AMON 2 (2K:21-19)
 JOSIAH 31 (2K:22-1)
 JEHOAH AZ 3m (2K:23-31)
 JEHOIAKIM 11 (2K:23-36)
 JEHOIACHIN
 3m 10 days (2K:24- 8)
 ZEDEKIAH 11 yrs (2K:24-18)



The Marriage Supper

Long, long deferred, now come at last,
The Lamb's glad wedding-day,
The guests are gathering to the feast,
The seats in heavenly order placed,
The royal throne above the rest,
How bright the new array!

Sorrow and sighing are no more,
The weeping hours are past,
To-night the waiting will be done,
To-night the wedding-robe put on,
The crown and scepter by the bride,
The crown and scepter by the bride.

Without, within, above, below,
Around, above, below, above,
We enter, to the feast above,
We raise the song of praise above,
We doff the sackcloth that we wore,
For all is joy above.

Thrice blessed are they the Lamb doth call
To share the heavenly festival,
In the New Salem's palace hall
Even so, Come Lord Jesus!

Disciples As Priests

"I was particularly disturbed at the analogy you try to draw between the Levitical priests and the 'royal priesthood' of believers in Christ (1 Pet. 2:9). As Brother Thomas shows in *Eureka* (e.g. vol. 1, p. 141; vol. 2 pp. 70,553; vol. 3, p. 693) the full application of 1 Pet. 2:9 is to the regeneration when the faithful will be 'kings and priests' with Christ (Rev. 5:10) — a 'royal priesthood' indeed. If, however, we concede a present application of Peter's words, why do you only apply to us a part of Lev. 21? Do you say brethren should not marry a widow (v. 14)? There have been many brethren who have married a widow after the death of their spouse!" — P.R. (U.K.).

(Your letter is too long for full inclusion here, but we may include sections of it in future issues. Meanwhile, we look at your statement above. We advanced the principle in illustration of Christ's words, that, under the Law, priests were not permitted to marry a divorced woman, and as we are called to priesthood, surely that ideal must apply to us. You have rebutted this by first stating we are not now priests (and therefore, can marry a divorced person!), and to buttress your argument you claim that priests were not permitted to marry a widow. You ask have brethren done wrong who have remarried after the death of their spouse? But you are wrong in your

reasoning on both counts. Firstly, we accept the teaching of Bro. Thomas that we are awaiting the full manifestation of priesthood: but surely, if priests were not permitted to marry a divorced woman, it set the ideal for the whole nation. And surely the prohibition would apply to those who were then priests in prospect, but who had not attained unto the maturity of priests in practice. It is clear that priests were not permitted to marry a woman previously "put away", for the Law declared: "They shall not take a woman put away from her husband; for he (the priest) is holy unto his God" (Lev. 21:7). Are not disciples "holy unto their God"? And though they may be only called to priesthood, and not yet entered into the fulness of service, would this Law be waived for a descendant of Aaron before he reached the state of maturity to be fully consecrated into his priestly service? The answer is in the negative. We are called to priesthood, and should strive to fulfil the requirements even now. Your claim that a priest could not marry a widow is incorrect; for that prohibition rested only upon the High Priest (see v. 10). The High Priest had to marry "a virgin of his own people" (v. 14). Jesus Christ is High Priest, and he will marry only a "virgin of his own people" (Rev. 14:4). Meanwhile, as disciples are called to be priests, there are regulations and restrictions

they should observe, and among them are those relating to limitations of marriage — Ed.).

Greetings from Jerusalem

"Thank you very much for your lovely letter.

"There is really nothing I need; and so there is nothing I know of that you could send me.

"Your letter is worth more than anything else!

"With best regards from Israel." — E. K. (Jerusalem).

(On our last tour of the Land, one of the members needed urgent help, and a young woman passing by, administered it to him, like the Good Samaritan in the parable. We sought out her name, and wrote her a letter of appreciation for the willing and valuable service she rendered, and which greatly helped in a crisis. We asked whether there was any little gift we could send her from Australia, and the above is the very nice letter we received in return. Those who accompanied us on that tour will remember the incident at Joppa, and we publish the reply for their benefit — Ed.).

Centenary of Christendom Astray

"Congratulations on your proposed printing of *Christendom Astray*. As you are probably aware this year is the centenary of this book in its present form. What better way to recognise the worth of this work than by a reprint 100 years later — Well done!

"Reading through both *Dairies of Voyages* by Bro. R. Roberts one be-

comes aware of the immense impact *Christendom Astray* had in the 'colonies'. In 1895 several hundred copies of the book were sold in Melbourne through various booksellers, (to provide whose profit a brother in Victoria had sacrificed 25%); and at one time demand was greater than supply!

"It was responsible for the introduction of the truth in Riverton, where a zealous Wesleyan, greatly angered by the book, set out to refute it point by point, but in so doing came to the conclusion that it was correct. 'One old lady burnt the book that it might do no more mischief' but to no avail. The result was that eleven were baptised into Christ in one day at the local estuary.

"Even in faraway Fiji there came requests for *Christendom Astray*.

"On Bro. Robert's last sea voyage, on board the *S.S. Alameda*, nearing America, where he was to die, the captain's steward having read *Christendom Astray* 4 years earlier sought out the author when he heard he was on board, being convinced that it set forth the truth. It is therefore valuable to retain this book in circulation.

"I have just restituted to the *Lee-Mansfield Debates* of 1962. It is almost a crime that these debates are difficult to obtain. I really believe that they should become more readily available as there is now a new generation of Christadelphians who are mostly unaware of these debates. They are of immense value in revitalising our enthusiasm for the things of the truth espe-

cially in the area of Gospel proclamation. What the ecclesia needs today is the same spirit of challenge and forthrightness which existed at those times. I know that the tapes may be had from various obscure sources but I really think its about time they became generally available once again even in the record form as first issued. Is this possible? Many would still benefit from hearing those debates.

"I have noticed recent letters in *Logos* concerning the right or wrongs of the 'Christmas' celebrations. I think there is a need to perhaps publish something on this subject as many ecclesias use this time of year to advantage in their public lectures; but we have not any literature extant that deals with the subject. I also think it would be valuable for brethren and sisters to be aware of the facts. I have enclosed a small typed copy of something I prepared for a few interested friends last year. If you ever decide to publish something in this regard you may like to use some of the information in it" — M.B. (SA).

(We have initiated the reproduction of "Christendom Astray" but it will be some weeks before it is ready. Meanwhile we are accepting orders for the book at the price indicated recent covers. It will impose a financial burden, and we invite readers to cooperate in the way indicated.)

The debates to which you refer were originally produced on long-playing records. Today, however, they would best be produced on tape, and there should be no problem in

arranging for this to be done. We will investigate the matter. We also will consider your request for a book on the subject of "Christmas" for general circulation — Ed.).

From Jamaica

"The first packet of West Indian edition of the *Herald* (Christ The King) mailed on March 7th has just reached us, bringing pleasure, indeed, delight to our members. They are always hungry for suitable material for personal witness, as well as for ecclesial bookstalls.

"We look forward to further issues in due course.

"As you know, we mourn the falling asleep of Bro. Bill Naidu, whose name and address appears prominently on the back cover. He was a big man, huge in bulk and great in heart, and a true pioneer.

"In hope of the day when such men shall stand again upon the earth" — A.E. (Jamaica).

(Readers who financially support the forwarding of our literature to Christadelphian communities in the Third World will be pleased to learn that the material is being received and appreciated. Some thousands of copies of "Herald of the Coming Age" as well as copies of "Logos" have been forwarded to various brethren and communities. Reference to the falling asleep of Bro. B. Naidu appeared in a previous issue of "Logos". His work completed, he sleeps unconscious of the problems and frustrations of this evil world awaiting the return of the Lord — Isa. 57:1-2. — Ed.).

LOGOS

The Battle of Life

"We wage a continuous battle between the things of the world which would draw us away from divine teaching and principles, and the requirements of the Word as expounded by faithful teachers aiming to build up and strengthen faith in these last days. I find great encouragement from *Logos*, and thank all those who labour to produce and mail it. Above all, I thank my Maker for the spiritual blessings of His word. We need to keep very near to His provisions of faith-strengthening, spiritual nourishment — E.H.C. (Canada).

(Both teachers and hearers are mutually strengthened through the power of the Word when enthusiasm for it is generated. That is what Paul

found with the Brethren he contacted in the Truth (Rom. 1:11-12) — and we do likewise — Ed.).

Logos Delayed

"I have not received the four copies of *Logos* that you state you sent by airmail. Nor have the normal issues arrived on schedule. I hate to bother you again, but it seems that they have gone astray in the post." — C.D. (Canada).

(The mail despatch from Australia is most unsatisfactory. We are, at present, in conference with "Australia Post" to check through the system to find out what has gone wrong with bags of mail sent months ago, by air, but which have not arrived. We live in frustrating times in that regard. We look forward with anticipation to the time when first prior-

ity will be given to the things of God, and there will be delays no longer. Meanwhile, we have to put up with the gross inefficiency of human endeavour in these Gentile times. Man boasts of his accomplishments, but with all his vaunted technology, he does not satisfy the humblest needs. He can put a man on the moon, but cannot feed the starving millions on earth. He can travel through space at faster speeds than that of sound, but cannot deliver "Logos" on time! Therefore, the "sound (does not) go out into all the world" as it is designed to do (Psa. 19). We can but apologise for the delay, and assure you that we have done all things possible to get these articles to you, and in time

— Ed.).



In Guyana

We appreciate the photo above showing the group of Brethren, Sisters and young people outside the Kilcoy Hall Guyana, W.I. A pleasant and profitable time was spent recently by Bro. J. Rosser (NSW) in ministering to the Bible School in the area — Ed.



PERSONAL
FREEDOM
OUTREACH

VOL. 4, NO. 1

JAN. - MAR. 1984

EDITOR, KEITH A. MORSE

newsletter

THE RETURN OF
THE CHRISTADELPHIANS

by WESLEY P. WALTERS

Visitors at last summer's Michigan State Fair may have encountered a group believed to have been extinct the Christadelphians. Importing most of their free promotional literature from Australia, the group appears to be trying a comeback in its native country.

The sect was founded by a British physician, Dr. John Thomas, the son of a non-conformist minister. He came to America in 1832 and for a while became a follower of Walter Scott and Alexander Campbell, the leading figures in establishing the Disciples of Christ movement.

After becoming convinced that the Disciples movement was not the true restoration of primitive Christianity, it seems to be but rather the apostate Church predicted by Scripture, he broke with the movement and in 1848 began to establish his own local groups, each of

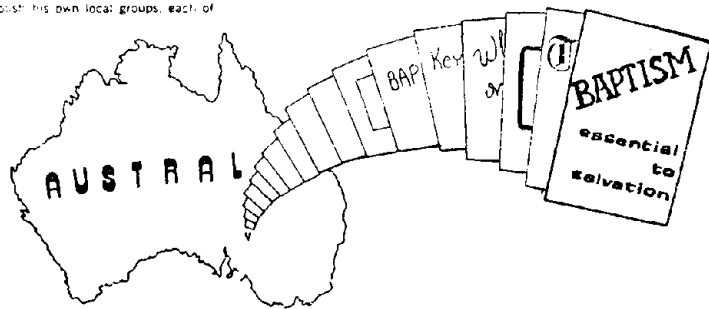
which he called "ecclesias." They bore no formal name until their practice of non-resistance during the Civil War led to their adoption of the name "Christadelphians, the Brethren of Christ." As with members of many other sects, the Christadelphians came to believe that they were the only true people of God.

GOD AND IMMORTALITY

While zealous to restore what he perceived to be primitive Christianity, Dr. Thomas succeeded only in compiling some of the leading theological errors of his day into a system that contradicted the Bible's teaching. He rejected the biblical doctrine of the Trinity, founding his sect on passages as Matt. 28:19 and arguing the old heresy that Jesus was the son of God but not God the Son. Jesus had two

sides: deity and humanity. The man was the Son, whose existence dated from the birth of Jesus, the deity dwelling in Him was the Father, who did not exist until the Third Day after a Series Of Events (see pp. 19-21). The Holy Spirit was such a heretical construct that it necessarily had to be a spirit that referred to the power of God. The Spirit accordingly dropped of personal qualities, such as speaking, grieving, willing, interceding, which are ascribed to Him by the Bible.

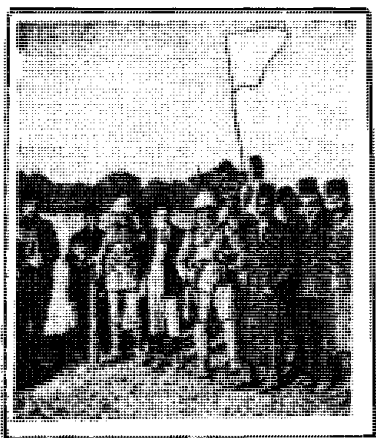
Thomas' other faulty doctrinal and immoralistic, like the Jehovah's Witnesses was belief in pre-tribulation rapture. The main tenet of the Christadelphian faith is that of the "Baptism of the Holy Spirit" which is the only way to receive the Holy Spirit and thus to be saved.



Challenge To Debate

(The above American Newsletter claims that Christadelphia in USA is "trying a comeback in its native country". It draws attention to the "Herald of the Coming Age" issued by us, and claims that "most of the free promotional literature" is from Australia, and then it challenges some of the basic doctrines set forth by us. We rejoice at the publicity given us, and we have written the Editor inviting him to debate any subject he cares to nominate. Meanwhile, let those distributing the "Herald" in the States take courage in the fact that their "labours are not in vain in the Lord". The apostasy fears the impact of truth as is shown by the deep concern expressed by this Newsletter. Let us answer all such criticism by redoubled efforts in furtherance of the Truth — Ed.)

God's Hand Guides The Destiny of Nations



Remarkable capitulation of Jerusalem to two British officers in Dec. 1917 prior to the entrance of Gen. Allenby on 9th.

"This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men" (Dan. 4:17).

Prophecy: The Mould of History

The statement of the angel cited above, witnesses that Yahweh desires that men should clearly recognise that His hand is shaping the course of history according to His purpose, and with the design of ultimately establishing on earth His glorious Kingdom. In the light of this fact, the comments of Bro. Thomas are relevant. In *Elpis Israel* p. 323 he wrote:

"Not a kingdom has been established, nor a king dethroned, but it has formed a move, which has contributed to the maturity of the present crisis, which will ultimate in the introduction of the kingdom of God. This truth is beautifully expressed in the words of the prophet, saying, 'Blessed be the name of God for ever and ever; for wisdom and might are His; and He changeth the times and the seasons; He removeth kings and setteth up kings; He giveth wisdom unto the wise, and knowledge to them that know understanding; He revealeth the deep and secret things; He knoweth what is in the darkness, and

the light dwelleth in Him' (Dan. 2:20-22).

... This is the reason why men and women with so little wisdom, or rather possessed of so much positive folly and imbecility, are able to rule the nations without 'setting on fire the course of nature'. When their wickedness and stupidity become obstacles to His purpose, He removes them out of the way, and introduces other actors upon the stage. In this way, He controls and regulates the world's affairs; but in every interference He shapes the course of events towards the consummation predetermined from the foundation of the world".

This truth is remarkably confirmed by the manner in which the actions of statesmen, who "know not the thoughts of Yahweh neither understand His counsel" (Mic. 4:12) have contributed in bringing about the predetermined purpose of God. The First World War provides an outstanding example of this, showing that world affairs are not entirely left to the control of man; but that God is in control. This should be to us a source of great comfort.

Allied Plans At Gallipoli

Winston Churchill, one of Britain's greatest leaders was First Lord of the British Admiralty at the beginning of World War I, and devised a plan to open a waterway through the Straits of the Dardanelles to Russia, then allied to Britain.

This required a push at Turkish forces at Gallipoli. The plan was brilliantly conceived, and would have considerably shortened the length of the war if it had succeeded. In a book entitled *The Great War: 1914-1918*, the comment is made:

Churchill's strategy was designed to separate Turkey from Germany and then launch an all-out drive on Central Europe. Britain was the greatest naval power on earth at the time, whilst Turkish military power was suspect, and these facts argued success for the proposed venture.

But it matters not how brilliant man's proposals may appear, nor what fleshly power is at his disposal; if it conflicts with the Divine purpose it will not succeed.

And this campaign disastrously failed. Britain was compelled retreat and regroup forces in Egypt,



"The story of the Dardanelles campaign is one of the most glorious and most bitter in the First World War. It was magnificent for the reckless heroism and steely determination of the men who took part in it; tragic for the blunders which dogged alike its planning and its execution. Historians have put it under the microscope. Their verdict is that it was a strategically sound conception; that it could and should have succeeded; that its success would have shortened the war by years. But *some inscrutable destiny* ruled that it should be frustrated by human frailty, hesitation and errors of judgment".

for an attack on Turkey in Palestine.

And, as is obvious, Bible prophecy was dramatically fulfilled. Daniel the prophet had predicted this (Dan. 11:40).

Muddle

The British and Allied forces failed at Gallipoli because unexpected problems arose that hin-

dered their attack. For instance, the 29th Division was transported in such confusion, that it had to be diverted to Egypt to sort out its supplies. The delay was crucial.

Further, on the battlefield occurred one instance where the British and Anzacs would have gained a victory, but the nerve of an elderly General failed at a critical moment. Against instructions he ordered his men to retire when an advance would have brought victory! The Dardanelles were mined whereas the British had thought the ocean would have been free. So unexpected reverses were experienced until, at the close of the year, the costly and futile expedition was abandoned, and the troops were evacuated. It is today claimed that a little extra effort and patience would have resulted in victory.

Divine Strategy

What the history books do not reveal is the Divine strategy in the course of events. The greatest book of strategy in world history is the Bible. Therein Yahweh has revealed His plans to accomplish His purpose.

And His power is greater than the munitions of war, or the combined resources of the British, Turks and Russians.

His Word had revealed His intentions at that time to partially "dry up" the political River Euphrates, or the Turkish Power (Rev. 16:12), that the way may be prepared for His ancient people of Israel, as well as the glorified Saints, to take over the Kingdom.

Had the Allied push against Turkey at Gallipoli succeeded, it would have left the Turkish Em-

pire still in control of the Holy Land. That, however, was not the purpose of the Most High. So the British plan failed.

Repulsed at Gallipoli, the British, in 1916, determined to attack Turkey in the Middle East, and commenced preparations by landing her forces in Egypt. With General Allenby in charge, and co-operating with Lawrence of Arabia, a drive was made from Egypt and Arabia, whilst another task force attacked from the Persian Gulf along the River Euphrates.

The attack was an unqualified success. It succeeded because it was in accordance with God's will. On 9th December 1917, General Allenby entered Jerusalem without a shot being fired. That historic and significant city fell to the British, and *Elpis Israel*, based on Bible prophecy was vindicated.

The Finger of God Directs The Way

Incidents of international significance do not just "happen"; they take place because Bible prophecy and the Divine purpose require them. They illustrate that "the nations are as the drop of the bucket, and are counted as the small dust of the balance; behold He (Yahweh) taketh up the isles as a very little thing" (Isa. 40:15).

The course of history that took place during the crisis of World War 1 was directed by the Finger of God in accordance with the Divine purpose clearly outlined in the Word. In commenting upon the requirements of the Word in that regard, Bro. Thomas had written:

"The finger of God has indicated a

course to be pursued by Britain which cannot be evaded, and which her counsellors will not only be willing, but eager, to adopt when the crisis comes upon them" (*Elpis Israel* p. 442).

History vindicates the truth of those words.

In 1917 the British Government issued the Balfour Declaration in favour of Jewish colonisation in the Holy Land. The faith of Christadelphians at the time was kindled into a flame by this outstanding fulfilment of Bible prophecy.

Seventy years have rolled by since the outbreak of World War 1 in August 1914, and the intervening years have witnessed God's hand at work. The State of Israel was brought into existence in 1948, and Israel occupied Jerusalem in 1967. The Gentile

night has proved to be long, cold, and frequently depressing, but we see the glimmer of dawn on the eastern horizon today, and like Paul on the storm-tossed ship, we can "thank God and take courage".

Many years have passed since *Elpis Israel* was published in 1848, and we are in a position to see how completely Scripture has been vindicated in the light of its Author's interpretation of the prophetic Word. We see factually what he anticipated in prospect.

How important is the prophetic Word! Let us heed its message, and trim out lamps so that the light of Truth shines out brightly in this age of darkness, as we await the stealthy advent of the King of Israel to whom all nations will be compelled to submit. J.H.

"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" — 2 Pet. 1:19.

RUSSIAN BUILD-UP IN SYRIA

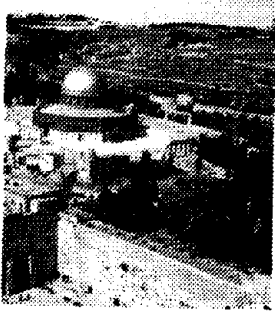
As the latter-day King of the North, Russia will ultimately occupy Syria, preparatory to driving south in a lightning attack upon Egypt (Dan. 11:40-45). Therefore, it is of greatest significance that the Soviet is currently assisting Syria to build up its military potential. Reliable Israeli sources claim that Soviet military aid to Syria totalled \$2.5 billion between June 1982 and March 1984.

Since the start of the Lebanon war, Syria has received some 200 tanks, 200 armoured personnel carriers, 100 towed and recoilless cannons; some 100 BM-Katyusha launchers and the SS-21 ground-to-ground missiles. Her Air Force has received tens of MiG-21s and Sukhoi-22s; SA-8 and SA-9 ground-to-air missiles and radar systems, have also been delivered. This support has enabled previously weak Syria to boast "I am strong" (Joel 3:10).

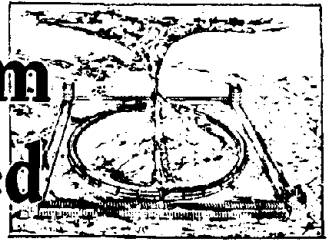
Altogether last year, Syria had 3,600 tanks, some 2,700 armoured personnel carriers, about 600 planes, some 2,300 cannons, 2,000 anti-tank launchers, some 75 batteries of ground-to-air missiles and 75 ships.

The build-up has been undertaken with the assistance of some 4,000 Soviet Army advisers who became even more involved in the build-up after the war.

The Middle East is geared to war. And Russian forces are poised, ready to pounce when the time is ripe. Meanwhile, Egypt and Jordan have entered into discussions, which may also involve Israel. So the various powers are gradually being aligned as required by prophecy. When the Russian confederacy moves south, it will be against Egypt and Israel, whilst the territories east of the Jordan will "escape" — which implies their anti-Soviet alliance. Gradually, that significant area of the world's surface is assuming the political and military alliances required by the prophetic Word — clear indications that we are in "the time of the end" (Dan. 11:40).



Jerusalem Comforted



“Out of Zion, the perfection of beauty”, in the coming age, when the glory of the Lord shall fill the earth, as the waters do the sea, God will shine in refulgent splendour; and forth from Jerusalem, comforted of all her affliction, and made glad by the abiding presence of the God of the whole earth, will the law of Yahweh proceed to every nation under heaven, which will own with perfect submission the new, most glorious, and most perfect Imperialism then resident in the world’s great metropolis.

The Glory of the Elevated Jerusalem

Wonderful will be the city of the Great King, when the Lord will appear in His glory to build Zion. He will comfort all her waste places, will make her wilderness like Eden, and her desert like the garden of the Lord.

When He will restore the desolations of many generations and create Jerusalem a rejoicing for all people, she will, indeed, be a city set upon a hill in all the beauties of woodland and stream. Trees, shrubs, refreshing bowers, pleasant gardens, with running water will add their soft and silvery cadences to the melodious murmur of sweet contentment and perfect peace everywhere abounding, and to the more tuneful and higher strains of the joy and gladness which shall be found therein among the redeemed and grateful people who shall praise Yahweh with never-ending thanksgiving and ascribe glory to Him in voices full of melody.

Within that city, where never will come the uncircumcised nor the unclean, but where everyone that dwelleth there shall be holy and altogether righteous, a striking and marked contrast to the Gentile cities of today, which are merely the habitations of vice and the dens of abominable iniquity, and filled with detestable and unmentionable evils, there will be magnificent buildings, stately towers and beautiful palaces abounding in untold wealth of lavish and ornate embellishment and costly appointment, shining in rich, golden hues, and sparkling with the brilliant light of precious stones; all the work of that Divine Architect, whose perfect wisdom has built the boundless universe and blended its innumerable parts so harmoniously together.

In a city, whose foundations, will be immovable and eternal, whose Builder and Maker will be God, there will be no material used which will crumble into ruins

under the silent and slow, yet irresistible blows of time. Its magnificent buildings will be as durable as the everlasting hills, and as grand in their splendid proportions as they.

"Look upon Zion, the city of our solemnities," exclaims the prophet "thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken."

"Walk about Zion," sings the entranced Psalmist, "go round about her, tell the towers thereof, mark ye well her bulwarks, consider her palaces."

The Glory of The King All Glorious

Within that city and around it will flow one of the branches of the river of God that finds its source beneath the altar in the Temple, and it will enrich and make glad this city of the Lord of the whole earth. There the glorious Lord will make a place of broad rivers and streams, upon whose placid breast will go no armoured ship nor stately merchantman. Within this city will be established the Throne of Glory. There the Lord Jesus Christ will sit upon the throne of his holiness, and before him all the earth will bow down in humble reverence. There the immortal kings of the earth, the beloved brethren of the Great King, and his associates in the government of the whole world, will bring their glory and honour, as they come up from their provinces over all the earth in their appointed seasons. There

the glad nations will come up year by year to worship the king, the Lord of the Invincible Hosts which have conquered them, and to keep the feast of tabernacles.

One continuous round of pleasure, and peace in never-failing abundance, will find in Jerusalem its centre, from which forth-flowing it will encompass the happy globe; for in those days, as in the days of the typical Solomon, there will be neither adversary nor evil occurrent, because the transgressors shall be destroyed together, and all the wicked shall be cut off.

In that day the Lord will create upon every dwelling place in Mount Zion, and upon her assemblies, a cloud and a smoke by day, and the shining of a flaming fire by night, for over all the glory there shall be a covering.

It shall be as a tabernacle; for a shadow in the daytime from the heat, and a place of refuge, and for a covert from storm and from rain. Over His people Israel when in the burning desert of Sinai, He spread a cloud for a covering to shield them from the heat, and so will He do again over His beloved city, and the glorious place of the soles of His feet.

In that day the name of the city shall be called *Yahweh Shammah* — Yahweh is there!

The Glory of the Temple

Surrounded with all the glory of Lebanon's cedars, in the midst of the fir tree, the pine tree, and the box together, will be found the Temple, which will be reared in magnificent proportions, the like of which the world has never seen before, by the man whose name is the Branch, who is not

only a king, but also a priest upon his throne.

In this house of prayer for all nations, sacrifices will again be offered as in the days of old.

There will the suppliant bring his offering of the flock or the herd, and blood will flow, from morning till night, in one continuous stream, in memory of the one Great Sacrifice made 1900 years ago for the sins of the world, when the Lamb of God offered himself, without spot, to God. Here, white-robed priests will attend in their monthly course to receive the sacrifices and gifts of the

once more upon the mountains of Israel, never again to be removed, nor to suffer affliction.

Concerning them, the prophet Isaiah exclaims (49:18), "Lift up thine eyes round about, and behold all these gather themselves together, and come to thee" (the mother city of Jerusalem). "As I live, saith Yahweh, thou shalt surely clothe thee with them all as with an ornament, and bind them on thee as a bride doeth, for thy waste and desolate places, and the land of thy destruction shall even now be too narrow by reason of the inhabitants, and

This article presents a meditative description of the future age—when reading it contrast the glory that shall be with the wickedness prevailing in this Gentile age of sin and darkness.

whole world, as they come up year by year to the appointed feasts.

The Glory of Its Environs

The whole stretch of countryside called the Oblation, in which the Temple will be found, will be filled with beautiful habitations, embowered among the leafy woods and mirrored in the placid streams, the residences of the kings of the earth when they come up, from their respective places of power and authority in different parts of the world, to Jerusalem, and of the priests who minister in the Temple.

Beyond the Oblation, northward and southward, will dwell every man under his own vine and fig tree, the children of Israel, regathered from all the lands of their dispersion, cleansed from all their iniquity, and made altogether righteous, and planted

they that swallowed thee up shall be far away." And again he says, "I will bring forth a seed out of Jacob, and out of Judah, an inheritor of My mountains, and Mine elect shall inherit it, and My servants shall dwell there, and Sharon shall be a fold for flocks, and the valley of Achor a place for the herds to lie down in for My people that have sought Me."

Concerning this people and this time, was the answer of Christ to Peter, when he asked him, "Behold, we have forsaken all and followed thee, what shall we have therefore?" Christ said, "Verily, I say unto you, that ye who have followed me, in the regeneration, when the Son of Man shall sit in the throne of His glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel".

The twelve tribes of Israel, when regathered in their own

land, will be governed by the apostles of the Lord, Matthias taking the place of Judas the Betrayer.

The Glory of Its Rulers

The kingdom of heaven will have immortal and glorious rulers, to administer its multitudinous affairs. In the Land proper, the more immediate associates of the most glorious King of Kings, and Lord of Lords, will be the most favoured and honoured of his brethren, while in every clime under the whole heaven, throughout the wide, wide earth, every place of power will be occupied by an Immortal King, while the subjects, both in the land of Israel and everywhere else besides, will be mortal, and subject to death, though in the enjoyment of greater length of days than man can now attain to. When the new rulers appear, and gain possession of the earth by destroying its wicked and base possessors of today, they will heal it of its woes, cure its evil, and abolish its ills, so that as the days of a tree, will be the days of Yahweh's people, and His elect shall long enjoy the work of their own hands.

God, in the person of his multitudinous Christ, that perfect body of the sons of God, of which the Lord Jesus is the glorious Head, will dwell among men, and be the Great King over all the earth. Each king in the seat of his power will be a priest upon his throne, and through him incense and a pure offering will be made to Yahweh's name, which in that day will be great among the heathen over all the earth, from

the rising of the sun to the going down of the same. Wars shall be no more, for the whole earth will, in that day, when heaven's anointed King assumes his undisputed and undivided sway, sit still and be at rest. Before the omnipotent and Holy One of Israel, then in the midst of her, all flesh will be hushed into deep and prolonged silence. Then will the proclamation go forth, the Lord is in His Holy Temple, let all the earth keep silence before Him. And peace, the gift of God to men, will extend itself in ever-widening circles, from Jerusalem unto the earth's remotest bounds. "I will extend peace to her (Jerusalem) like a river, saith the Lord, and the glory of the Gentiles like a flowing stream". Yahweh will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow, and He shall speak peace to the heathen, and His dominion shall be from sea to sea, and from the river to the ends of the earth.

The Glory of the Kingdom

Such is the glorious picture which the prophets of Israel present for our careful and studious contemplation. It is not a cunningly devised fable, to deceive and cheat the receiver of it; nor yet a dream of fanatics, but it is the revealed purpose of Yahweh concerning the earth, which He has not created in vain, and concerning man whom He has placed upon it. An earnest contemplation of it, inspires the hope that maketh not ashamed, and makes vividly plain the joy that is set before believers, and strengthens them in the race for glory, hon-

our, and immortality in the kingdom of God. He who can, by the eye of faith see the King in His beauty, the beauty and freshness of eternal youth, and the refulgent glory of the fullness of the Godhead, and can behold His land in an extended and far-reaching dominion, he only is able to understand the fuller significance of the promise Christ has given to them who overcome, that they shall have power over the nations and sit with him on his throne. Behold Jerusalem, the habitation of holiness, the throne of the Lord, the Metropolis of the whole earth. Look upon her as she sits, a queen, apart from busy commerce, upon her broad rivers and streams, receiving the homage of a conquered, yet rejoicing world serenely. Great is the peace within her sacred borders. Her land is peace, and fields waving with golden grain, stretch over the gentle hills and declivities of Judah, Benjamin, Simeon, Isaachar, Zebulon, and Philistia, toward the Great Sea and Egypt. Men have turned their swords and spears into pruninghooks and

ploughshares. Solomon had a vineyard at Baalhanan, and so has now the Greater than Solomon, and by the fish-ponds of Heshbon, there is shouting and singing as the treading out of the grapes rejoice in their vintage exultation. Listen to the lowing of the kine of Bashan, and behold the glory of Ephraim, whose beauty is no longer a fading flower, upon the head of his fat valleys, for Yahweh-Tzvaoth is for a crown of glory, and for a diadem of beauty unto Him.

Egypt and Assyria — iron furnaces in days long past to His people — are peace, for they have become the people of Yahweh, and the work of His hands. Europe is peace, for wars have ceased, and like a translucent sea, which had been mingled with fire, it has become. The world, the Empire is peace, and glory to God in the highest heaven — Jerusalem — and peace on earth — her people — and goodwill among men — the world at large — is now an accomplished fact.

J. U. R.

Sin and Death

Mankind is afflicted with a horrible disease. Some people call it natural decay. The Bible describes it as the curse of mortality. Most men abhor it (Heb. 2:15). "Who shall deliver me," asked the apostle Paul, "from the body of this death?" (Rom. 7:24). We are not without hope. A great and infallible physician has been provided. His name is Emmanuel. The medicine he prescribes is to be obtained "without money and without price". The compound has many ingredients — Bible study is one (1 Tim. 4:13); Prayer is another (Luke 18:1). We are urgently enjoined to obtain these pure and unadulterated. Well-doing is another ingredient, which must not be omitted (Rom. 2:7). This medicine must be taken regularly and incessantly (Psa. 1:2) — although at times it may be very unpalatable. But perseverance will effect a cure; Christ underwent the treatment, and he can now say, "Behold, I am alive for evermore".

Which Switch Shall We Use



If we really desire to be in the Kingdom, we must intelligently manifest what is right in the midst of much prevailing evil, and with Prayer and Praise, glorify the Father.

The Glory Shone

At the heart of Israel's Temple was a box. It was approx. 5' x 3' x 3' (1.5m x 1m x 1m). Made of wood, and covered with gold, it was called the Ark of the Covenant. The lid, all gold, was called the Mercy-seat. It was overshadowed by two golden cherubic figures (Exod. 25:10-21).

It was a prophetic foreshadowing of the work of Yahweh in bringing salvation through His Son, the Lord Jesus Christ.

The glory of Yahweh shone forth from between the cherubim. The otherwise dark place was illuminated by the brightness of the glory. Said Yahweh:

"There I will meet with thee; and I will commune with thee . . . of all things which I give thee in commandment" (v. 22).

The continued presence of the glory was a response to the prayer and praise of Israel:

"Give ear, O Shepherd of Israel . . . Thou that dwellest between the cherubim, shine forth . . . come and save us . . . cause Thy face to shine and we shall be saved." (Psa. 80:1-3).

"Make Thy face to shine upon Thy ser-

vant . . . for I have called upon Thee . . ." (Psa. 31:16-17).

"God be merciful unto us; and cause His face to shine upon us; . . . let the people praise thee, O God; let all the people praise Thee" (Psa. 67:1-3).

From the glory was plainly revealed the principles of the goodness and severity of Yahweh. He communicated the knowledge of His holiness. He taught Israel what their duty was on every occasion; what proper conduct was in every circumstance. *"There will I meet with thee . . ."* They had to become reflections of His holiness: *"Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance . . ."*

The continued manifestation of the glory was clearly dependent upon the holiness of the nation. Therefore, their consistent response of Prayer and Praise was, as it were, a switch.

The Glory That Departed

Ezekiel 8 records terrible and horrible facts. In 600 BC Ezekiel sees the Temple in Jerusalem defiled by the actions of all classes of the people, both men and women, who, forgetting the glory

of their calling, delighted in wickedness.

The image of jealousy (v. 3); the worship of creeping things, beasts and idols (v. 10); the women weeping for Tammuz (v. 14); the men worshipping the sun (v. 16), were all aspects of their failure.

Note carefully what Ezekiel finds behind the hidden door in the Temple wall (v. 10-12);

"So I went in and saw; and behold every form of creeping thing, and abominable beasts; and all the idols of the house of Israel, portrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan; and a thick cloud of incense went up. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery?"

Israel had been led to ruin by the children of faithful men, for Shaphan had assisted in Josiah's great reformation. A warning to second and third generation Christadelphians.

The apostacy in essence was following the Baal worship of ancient Canaan. It was sexual indulgence in depravities which Yahweh condemned. The images of chapter 8 are identifiable as the symbols of fornication and prostitution with which the religion of Canaan abounded.

In *Law of Moses* (p. 57), Bro. Roberts wrote upon the need for strictest control of sexual desire. He said:

"Sexual affinity is the one thing above all our other faculties requiring the powerful regulation of law. It is a necessity in the present state of existence, and, in its right employment, a source of pure blessing, whether we consider the individual benefits it confers, or the immortal race that will finally people the earth as the result

(in part) of its action. But, left to itself, there is no more potent blaster and destroyer of the human species. It is like fire — one of the most useful servants of man, but requiring the most rigorous confinement in grates and bars. Nothing but the stern and imperative restriction of law is equal to its management . . . the Law of God having spoken, sin is created when the limits of the law are transgressed."

The generation of Ezekiel's time had stumbled at this. They had turned their backs upon the Holiness of Yahweh. In the darkness, projected upon the walls, were the images of their lusts.

Righteousness died in their lives; the truth died in their hearts; prayer died on their lips; the voice of praise was silenced; and in the sanctuary, darkness came as the glory departed. The glory stood upon the Mount of Olives (11:23), then ascended (10:19). And the people, for many years, went into exile for their sin. And their children suffered with them.

The True Light Shines

600 years later, in the mercy of Yahweh, the glory shone again in Jerusalem. Again the glory was rejected as the lowly Nazarene was crucified. Following the path of the departing glory of Ezekiel's day, the glorified Lord Jesus, raised from the dead, departed by the way of the east, stood upon the Mt. of Olives, and departed to heaven (Acts 1:9-12).

Israel was scattered for twenty centuries, to the ends of the earth, and their children suffered with them.

But the purpose of salvation in Christ Jesus had not failed. Paul evidenced this fact as he wrote (Rom. 11:5) *"there is a remnant according to the election of grace"*.

And associated with the remnant there developed a rejoicing multitude from amongst the Gentiles (Rom. 15:10-11) sounding the note of praise.

The anticipations of the Law had given place to the reality. The glory of the ministration of death (2 Cor. 3:7) gave place to the ministration of righteousness which exceeded it in glory. Paul wrote:

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6).

Still true, twenty centuries later, as our lives are illuminated. The cherubic-ecclesia gazes upon the blood-sprinkled mercy-seat and is transformed:

"We all, with open face beholding as a mirror the glory of the Lord, are changed into the same image from glory to glory, even as of the Lord the Spirit" (2 Cor. 3:18).

Because He has shined in our hearts, we become the reflection of the glory, and individually, and collectively, as the ecclesia, we become a holy temple unto the Lord. Paul asks:

"What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own?" (1 Cor. 6:19).

That is individual.

"Now . . . you are . . . built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord, in whom ye also are build together for an habitation of God through the Spirit" (Eph. 2:19-22).

That is collective.

Here is the cherubic togetherness of the Truth. Measuring up to individual responsibility, but growing together. Sympathetic to

the interests of one another, with the individual and united gaze fastened upon Christ Jesus, the Lord, and reflecting, and illuminated by, the glory revealed.

If this light does not continue to shine in our hearts, if this Christ-like spirit does not dwell in us, we are none of his. Paul makes this crystal clear in Romans 8:6-11.

As brother Carter wrote in *Letter to the Romans* (p. 86):

"Spirit indicates that mental and moral development which has its ultimate source in God, who is Spirit, and who has revealed His purpose by His power, which is also called Spirit."

The test of whether we have this spirit in us, is in the words we speak, the things we do, and the loyalties we display.

Again the same switch operates. Acceptable prayer and praise reveals the presence of the power of God in the life of a believer, and in turn brings continued blessing and guidance in life, whilst in the heart, the light shines brightly.

It is hardly necessary to add, that we refer *not* to public offerings of prayer and praise, as seen by man, but to our personal standing in the sight of the *all-seeing One*, as, stripped of all pretence, we come before Him in the privacy of our own devotions.

Darkness Covers the Earth

Today, Romanism and atheism have combined their influences to destroy the principles of Divine righteousness in the minds of men and women. Romanism, by a false standard, and atheism by no standard except self-interest. As Bro. Roberts says in *13 Lectures on the Apocalypse*

"Rome, the corrupter of the world, to

an extent the corrupted populations do not realise in their corruption."

An evil influence in every avenue of human endeavour and activity. In the words of Paul (2 Cor. 4:4), "the god of this world hath blinded the minds of them which believe not."

There is a box, often about the same shape and size of the Ark of the Covenant, in the homes of almost every family in this pagan land in which we sojourn. Suddenly, it glows with light in the darkened room, and there upon the wall are portrayed the images of their lusts.

Those who meet with them there in the glowing light are these:

"There is none righteous, no, not one: there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace they have not known: there is no fear of God before their eyes."

And these are the principles they hear glorified from the shining light:

"Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings, and such like."

These theories of life and conduct shine forth from the priests of this Altar of Baal and find a frenzied response in the darkness of the hearts of the watchers, because there is no seeking after righteousness in their lives. The spirit of this perishing age fills their hearts. They do not want the Kingdom of God, and, as Paul

says (Gal. 5:21) "*they which do such things shall not inherit the Kingdom of God.*"

There is a switch which invokes this manifestation of lust for those who glory in the flesh. It is not Prayer and Praise but a small plastic switch on the wall. It brings a flow of power generated by the ingenuity of man.

This power is neither moral nor immoral — it is amoral. It is oblivious to the principles of both morality and immortality.

It will cook a piece of toast, or sear a conscience. It will warm a traveller, or electrocute a criminal. It will illuminate the sign outside an ecclesial hall, or light the way to the house of the harlot. It will lighten a page of the Bible, or illuminate a tube to display pornographic depravity.

It has no ability to either fear or love, either Yahweh or Baal. But it will be servant of all. It will do this at 5.66 cents per unit of power, and no questions asked.

When this power illuminates the Altar of Baal it is certainly not the glory of Yahweh for the illumination of His people.

And the box is certainly not the Mercy-seat in the living temple of God. It is certainly not the meeting place where we gazed upon the face of Jesus Christ.

And what we absorb into our minds today, thinks and talks and acts tomorrow.

The Question

Let us each one maintain our place in the Lamb's Book of Life. Let us each one be positive as servants of Christ in our answer to the question — "Which switch?"

Bruce Philp snr. (Hobart)

Dead Asleep or Wide Awake

Paul says we are not to "sleep, as do others". What is this but saying that we are to keep the facts of our situation in constant memory? These facts are the truth: the declaration of God concerning His plan and purpose; concerning the duty of His children, who should walk as children of the light in denying all ungodliness, and living soberly, righteously and Godly in the present evil world.

There is nothing that the natural man is more liable to forget than these things. The world around us is absolutely unbelieving — dead asleep. A few have their sleep disturbed, so to speak, but don't wake up. They have the truth brought to their notice, and give it a momentary attention, but it lays no hold of them in a lasting way. Some wake up, but go to sleep again. They are interested in the truth for a while, but gradually let other things engage their attention and interest. A few wake, and remain in possession of their faculties, but even these have to make an effort to keep awake. The air is full of narcotic fumes, so to speak, which can be neutralised only by the constant application of the antidote provided by the Lord of the house. Neglect the antidote, and sleep will assuredly overcome us. That antidote is to be found in the word of God, and in what it requires at our hands — prayer and assembly with the saints.

Therefore, the way practically to obey the exhortation of Paul, to "not sleep as do others," is to take those means that will keep us awake. The man who neglects the daily reading of the Scripture is not taking those means. He is deceiving himself. He thinks he can keep awake by a mere effort of the will. He thinks as he knows the truth it is unnecessary for him to trouble himself with the reading of the Word. He forgets first, that no man can ever know the truth thoroughly by a mere study of first principles at the beginning, in consequence of the diffuse and diversified form in which it has been divinely communicated, and in consequence of the natural antagonism between human thoughts and divine thoughts; and secondly, he forgets that even if we could know the truth thoroughly at the start, the mind quickly loses the knowledge it has acquired, so far as its power is concerned, especially because it is the knowledge of God which the mind is so prone to throw off rather than to retain.

The word which God has spoken, incorporated now into the mental man by daily reading and meditation, will even now, while it sanctifies us to God, impart a healthful nobility and joy, and in the end ensure a participation in that length of days, for ever and ever.

R.R.

From the Editor

Behold: Goodness and Severity!

Our Position of Privilege

Divine worship enables us to mentally stand in the presence of God. It enables us to visualise Him, as He is presented in the Word: a great King over the host of heaven; Head over the divine family of angelic beings that encircle His throne; Supreme and remote from the world of flesh; Controller of the immensity of creation about Him. Thus things visible to our eyes: the mighty deep, the everlasting mountains, the glory of the heavens above, are but manifestations of His invisible power which is everywhere present.

But our contemplation of God does not limit Him to that. He has revealed Himself more intimately to us. He is not merely the great El, the focal centre of all power and glory, but "He is our God, and we are the people of His pasture, the sheep of His hand" (Psa. 95:7). Divine love has bridged the gulf between us, so that we approach Him as our Father, and, in worship, gather before Him as His sons.

John remind us of our privileged position:

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1).

Sometimes we fail to "behold" this. Many things help to cloud it from view — the natural weakness of the flesh, personal shortcomings, preoccupation with the things of this life, physical and mental weariness, trials of various kinds.

When we thus fail, we deny ourselves the strength, comfort and help that true worship will provide. We try to fight the battle of life in our own strength, and we wonder why we fail. Therefore, the invitation of the Psalmist provides a means of real help in the fight of faith:

"O Come, let us worship and bow down;
Let us kneel before Yahweh our Maker! (Psa. 95:6).

Privilege Confers Responsibility

John says that we are "begotten of God" (1 John 5:1). This entails responsibility. If we are true sons of God, we must reproduce a family likeness to Him, building into our lives the divine characteristics revealed in the Son of God. And God has provided the way whereby this can be done; it is found in the Word of Truth. Christ prayed:

"Sanctify them through Thy truth: Thy word is truth" (John 17:17).

Peter taught:

"Ye are born (begotten) again, not of corruptible seed, but of incorruptible, by the WORD OF GOD, which liveth and abideth forever" (1 Pet. 1:23).

The Word is designed to change us for the Kingdom. It does this by causing us to turn from our own thoughts, to think in conformity with the mind of God, and view life from the standpoint of God instead of that of the flesh. It will motivate us to act as He would have us act, to love what He loves, to hate where He would have us hate, to reject what He reveals as objectionable; to be no longer self-centred but to seek His way in all things.

Above all else, the Word will reveal the need to develop the attribute of Love. John wrote:

"We are of God: he that knoweth God heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error. Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through him. Herein is love, not that we love God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another" (1 John 4:6-11).

God is love, and true sons of God are known by that characteristic. God loved us first. When we were sinners, when we were enemies to His truth, His love drew us to Him. As we contemplate this (and Paul commends this aspect of Divine Love to our attention — Rom. 5:8), we recognise how great, how unselfish was that love. We see in it such a measure of compassion as we cannot adequately comprehend now, and certainly cannot fully repay. It is this unselfish quality of love (which sees for its objective the eternal good of another), that we are called upon to exhibit.

This love is not mere sickly sentimentality revealing itself only in platitudes! It will zealously seek to become the channel of

God's love to others, whilst manifesting itself in a hatred of things that are evil!

This love will have submission to God as its primary object, and will manifest itself in obedience to His will!

"By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments" (1 John 5:2).

"If ye love me, keep my commandments . . . He that hath my commandments, and keepeth them, he it is that loveth me . . . If a man love me, he will keep my word" (John 14:15,21,23).

This is a divine definition of that love: which God desires to see manifested in our lives. This is the love expounded by Paul in 1 Corinthians 13 — a chapter that has been subjected to such platitudinous sentimentality, as to rob it of all power.

The love Paul envisaged is not necessarily manifested in acts of charity, for he declared:

"Though I bestow all my goods to feed the poor and have not charity (love), it profiteth me nothing" (v. 13).

The love that Paul had in mind was the love referred to by the Lord Jesus, when he called upon his hearers to "love the Lord thy God with all thy heart (affection), thy mind (intellect) and thy strength (action)." God wants our heart, mind, and strength; not merely our word. He desires obedience to His Word, and not self-willed deeds of charity devoid of this.

Such a love "rejoiceth not in iniquity, but rejoiceth in the truth" (1 Cor. 13:6).

True love will not stand supinely by when the Truth is in danger, but will boldly stand for its defence, opposing those who challenge its supremacy and authority whether in doctrine or in standards. Love will do this irrespective as to whether its motives are distorted and reputations suffer as a result.

Such a love moved the prophets of Israel to boldly oppose their false contemporaries, and proclaim the will of God without fear or favour. It caused the Lord to publicly indict the Pharisees when they were leading the people astray. It even moved Paul to oppose Peter "face to face because he was blameable" (Gal. 2).

Love motivated all those men: a self-sacrificing love that caused them to forego their own convenience, pleasure, desires, happiness, friends and even pursuits to serve the will of God.

Love Should Permeate the Family of God

We are called upon to love our enemies, to forgive one

another to the utmost extent for sins committed. There is no place therefore for personal hostility against another, except where the authority of God or His Word is challenged. It should never exist merely because of personal dislikes, or because of others failing to conduct themselves towards us as we imagine they should do to us. If a brother upsets us, let us "heap coals of fire on his head" by overlooking it. There is no scope for endless feuding in the family of God; rather should understanding, compassion, unity of belief and outlook characterise it.

Here is the standard set us:

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

It is easy to talk of love, to indulge in platitudes of high-sounding words concerning it; but true love must be seen in action, as James reminds us (James 2:15-16). It is not sufficient to be merely well-wishers; we must be well-doers, helping others along the path of life in a practical way, for true love will be found "abundant in the work of the Lord" (1 Cor. 15:58).

Love is sometimes interpreted as though it is based upon what is pleasing or convenient to flesh, and not what conforms to the Word. We will love as far as it is comfortable to do so, but are not prepared to sacrifice our convenience or ideas for what Truth demands. We will love, and even help in a practical way, so long as we are not vitally affected. But true love demands more than this — it is measured on the Word, and will love until it hurts.

Nor will it hesitate to criticise and warn if the need be. At the same time, it will hearken to rebuke and accept reproof. This is an element of love that is sometimes overlooked. The Scriptures are quoted and applied as though love is a boundless tolerance, providing a cloak of silence in the face of apostasy and apathy, or expressing peace and goodwill when even principle and standards are at stake. But that this is not a Scriptural love is evidenced by the words of Paul:

"I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved" (2 Cor. 12:15).

Paul's love was manifested, not in pleasing platitudes that pandered to the flesh, but in sober words of exhortation and reproof that had as their objective the salvation of those to whom they were addressed. These exhortations were hard to take on the

part of those who were governed by the flesh, so Paul, in gentle rebuke voiced the complaint: "the more abundantly I love you, the less I be loved!"

Christ the Pattern of True Love

Christ was the manifestation of the Father's love (John 3:16). "God so loved (i.e. — in this manner) the world that He gave His only begotten son that whosoever believeth on Him might not perish, but have everlasting life." To that end Christ came into the world, and served His ministry on earth. We see him moved by compassion; guiding, encouraging, helping those about him. His love was so compelling as to have a transforming effect on those who experienced it. He carefully considered the problems and weaknesses of his disciples, gently assisting them over the hurdles that were strewn in their paths, wearing himself out in selfless service on their behalf.

But he could be also moved by anger, causing him to publicly denounce the hypocritical Pharisees, openly rebuking those who refused to bow before the will of the Father.

All were manifestations of a love that knew no limits and accepted no bounds.

He revealed the two sides of his Father's character, for God is "merciful, gracious, long-suffering, abundant in goodness and truth," but He is also just, and therefore "will by no means clear the guilty," visiting the iniquity upon those who justly deserve it.

We must not blind our eyes to this two-fold character of the Father; His children will be found exhibiting both aspects. There will be overflowing love and mercy, there will be stern, unrelenting refusal to deviate from the Truth and its demands. Love demands both. We are apostolically commanded to "behold both the goodness and severity of God," and the Scriptures are full of examples of both (Rom. 11:22).

The warmer our love for the things of God, the greater will be our hatred for the ways of unrighteousness. Like the Ephesians, whom Christ commended, we will "not bear them which are evil" (Rev. 2:2), we will hate deeds which Christ said "I also hate" (v. 6). So our love will develop a hatred of evil, whilst ever before us there will be set the high standard of true love: "for this is love, that we walk after His commandments" (2 John 6).

Trees of Righteousness



The Planting of Yahweh

"In the letter to the congregation at Ephesus, the Spirit says, 'To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the paradise of God' (Rev. 2:7). The simple import of this is as follows. The saints of God are termed in scripture, 'Trees of Righteousness', which bring forth good fruit; and the King of Saints, the Tree of Life. This, then, is the symbol of Christ

as the giver of life. 'As the living Father hath sent me, and I live by the Father; so he that eateth me', says Christ, 'even he shall live by me' (John 6:47). Hence, to give a man to eat of the Tree of Life, is for the Lord Jesus to raise a true believer from among the dead to incorruptible life. He will then eat, or partake, of that life, which he is ordained to bestow, who said of himself, 'I am the way, and the truth, and the life'. But none of the believers, or heirs of life, can partake of the life-giving tree, until it is manifested in the Paradise of God; that is, until the Lord appears in his Kingdom (2 Tim. 4:1,8). We shall see in the second part of this work the particulars concerning this Kingdom. I shall, therefore content myself with remarking here, that when it is manifested, it will be established in the Lord's land; that is, in Eden: hence, the promise, interpreted into plain English, is — 'To the believer that overcomes the world (1 John 5:4), will I, the Lord, who am the life, give glory, honour, and immortality, when I come to stand on the Mount of Olives (Zech. 14:4), and to re-establish the kingdom and throne of David, as in the days of old' (Amos 9:11). There is no immortality, nor Paradise until then; neither can any attain to them unless they 'overcome the world'; for the promise is only 'to him that overcometh'."

The Symbology of Trees

Our previous article, showed that trees and forests are integral parts of the natural environment and are vital to human life. In the beginning, God provided differ-

ing species, each "yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind" (Gen. 1:11). Many are mentioned, throughout scripture, both literally and symboli-

cally. There is the humble grapevine from whose fruit wine and dried fruits are obtained "cheering God and man" (Jud. 9:13); but the wood of which is of no use for building (cp. Ezek. 15:2-4). Then there is the cedar of Lebanon, fragrant and lasting, and renowned for the excellent building quality of its wood. The olive tree, the date palm, and even the bramble (cp. Jud. 9:14-15) have characteristics peculiar to themselves, and lessons for humanity.

Many of the literal characteristics of trees and plants were used symbolically by the prophets to illustrate their teaching. So Jotham spake his parable of the trees electing a king, to illustrate the danger to Israelites who chose to follow the loutish Abimelech (Judg. 9:8-11). Likewise, the expansive empire of Assyria was symbolised by Ezekiel as a "cedar in Lebanon", which "was exalted above all the trees of the field", and under the shadow of whose branches "dwelt all great nations" (Ezek. 31:3-9). Similar examples are found in other places. The Lord Jesus Christ frequently used such symbology in his parables because analogies based upon natural life are more easily perceived (Cp. Lk. 13:18-19,21; Jn. 15:1-8).

In Eden there was a literal tree whose value exceeded all others including the tree of the Knowledge of Good and Evil. This was the Tree of Life. Its literal fruit could have imparted eternal life to Adam and Eve, or their children, if they had eaten of it. But they were not permitted to do so — the Elohim declared:

"Behold the man is become as one of us, to know good and evil, and now, lest

he put forth his hand, and take also of the tree of life, and eat and live for ever" (Gen. 3:22).

In the Hebrew, the word "life" is plural, and the tree can be described as "the Tree of Lives", indicating that it could provide eternal life for many. However, as Bro. Thomas writes:

"But they were excluded on account of disobedience; and the eating of a tree of life was set before the race as a thing to be attained consequent upon obedience to the commands of God" (*Eureka* vol. 1:208).

The literal properties of this unique tree have been used allegorically in Scripture to signify a way of life leading to immortality. Hence the Psalmist declared of the righteous:

"He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither and whatsoever he doeth shall prosper" (Psa. 1:3).

It is commonly believed that the Psalms are divided into five books, synchronising with the first five books of the Bible (or *The Pentateuch*). The Genesis book (Psalms 1-4) appropriately commences with reference to a life-giving tree, and moves on to describe the enmity existing between men of the world and men of God, or the "seed of the woman and the seed of the serpent" and their ultimate destiny, as do the early chapters of Genesis.

The type is further expanded in another Psalm. The Spirit declares (Psa. 92:12-14):

"The righteous shall flourish like the palm tree:

He shall grow like the cedar in Lebanon.

Those that be planted in the house of Yahweh

Shall flourish in the courts of our God.
They shall bring forth fruit in old age;

They shall be fat and flourishing”.

In this instance the Psalmist combined in type the qualities of both the palm and the cedar, to illustrate the ultimate destiny of the righteous.

As a symbol, the date palm is outstanding in the spiritual lessons it conveys. It is noted for its *uprightness*, being tall and straight; for its *usefulness*, every portion being of value: the fruit is nourishing and medicinal, the stone is used as feed for camels, the leaves provide material for thatching roofs or weaving into mats, the fibres are twisted into roping and rigging, the juice supplies both sugar and drink, and what remains furnishes fuel; for its *beauty*, being elegant and admirable for decorative purposes; for its *strength*, successfully resisting the desert in spite of its choking sand, burning heat, limitations of water, and fierce tempests; for its *stability*, having a long tap root that penetrates far into the soil, anchoring the tree, and searching deep for the water of life; for its *fruitfulness*, providing the staff of life to people of the desert; for its *guidance*, being a sure indication of the presence of water; for its *permanence*, bearing fruit longer than most trees, and being noted for its longevity; for *God-glorifying*, finding mention in relation to the Temple both past and future; for *victory*, the palm leaves representing to Israelites victory in the Feast of Tabernacles, that foreshadowed the Millennium.

Moses obviously saw the lesson of the palm tree when he recorded the journey of the nation of Israel from Egypt to Sinai. They came to a place called “Elim

where were twelve wells of water and threescore and ten palm trees”. The Hebrew word *Elim* is the plural of *El* which is a title of God. In the singular the word means might or power. Hence the plural would indicate *Might Ones* — a clear reference to the literal palm trees growing on the edge of the twelve wells of water. The antitype will see the saints in immortality drinking from the “wells of salvation” (Isa. 12:3) which “spring into everlasting life” (Jhn. 4:14). This Moses obviously understood.

The mighty cedar of Lebanon also has admirable qualities. Its roots drive deep into the soil, and taking hold of rocks find anchorage to resist the greatest of storms. The cedar represents the oldest living thing on earth (Isa. 65:22). It is tall and widespread, providing shelter for birds and animals, and adding to the beauty of life. It exudes a pleasant aroma which enhances the environment. Its timber is very hardy and disease resistant, and elegant, providing excellent building material much of which was used for the Temple Solomon built. As such it types those selected out of the world, shaped and fitted by the master craftsman to become part of the Tabernacle of God (Rev. 21:3). Under the widespread branches of such cedars the mortals of the Millennial age will find shelter. The administration will exude the pleasant “odour” of acceptable worship (Cp. Jhn. 12:3; Rev. 5:8).

Many of these analogies are drawn to their conclusions in *The Apocalypse*. The Tree of Lives appears once again, not literally, but as a symbol. The Lord prom-

ises: "To him that overcometh will I give to eat of the tree of life" (Rev. 2:7). The way to it was guarded in Eden (Gen. 3:24), and its figurative fruit will be ripe for eating at the Lord's return.

That apocalyptic tree becomes a forest, or wood in the concluding vision. John saw emerging from the "new Jerusalem" a "river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" (Rev. 22:1). In the "midst of the street" he saw "the tree of life which bare twelve manner of fruits and yielded her fruit every month: and the leaves of the tree were for the healing of the nations" (v. 2).

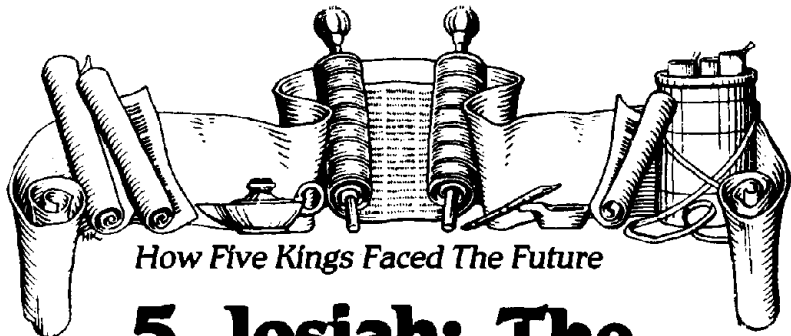
The word for "tree" is *xulon* in Greek, and refers not to a single tree but to a wood, or forest of trees. Concerning this, Bro. Thomas wrote:

"In the Apocalypse there are two Greek words, as *xulon* and *dendron* which are both rendered tree in the English version, but incorrectly, as I believe. I cannot suppose, that the Spirit selected these two different words to express exactly the same idea; but rather, because there was a distinction of ideas, which required different words to convey it. To translate *xulon* by tree, involves one in a difficulty respecting Rev. 22:2 from which there is no satisfactory extrication. This passage reads thus, 'In the midst of her broad place and on this side and that side of the river a *xulon* of life, bearing twelve fruits,' etc. Now, if *xulon* be rendered 'tree', the difficulty is, how can a tree be at one and the same time on both sides of a river? The difficulty, however, vanishes by rendering *xulon* by the word 'wood' . . . And wood may be 'on this side and the other' of a river, and yet be one wood; a singular of plurality, which harmonizes with the structure of other apocalyptic symbols, which are formed upon the principle of many in one; as, many sons of men in One Son of man; many emperors in One Head of the Beast; many popes in One False Prophet; and many *dendra*, or trees, in One *xulon*, or Wood." (*Eureka* vol. 1 p. 207).

This forest of trees associated with eternal life represents the saints in glory. As Bro. Thomas says again: "Now let this idea be extended so as to embrace 'the multitude which no man can number' — all 'in Jesus anointed' — and we have a tree, which in the beginning was 'as a grain of mustard seed, which a man took and planted in his garden; it grew and waxed a great tree, and the fowls of the air came and lodged in the branches of it' (Lk. 13:18); a tree, which with its feathered songsters of the aerial, is apocalyptically symbolized by a Wood of trees in the Garden, or Paradise of the Deity." (p. 208).

What a destiny is ours! Not only to partake of the fruit of the Tree of Life but to become part of a forest of life. Whereas man is busy destroying trees, and robbing his fellow-man of their health-giving qualities, let us learn the lessons they can give, considering the deep import of the Spirit's parables and analogies. As they are important to a stable environment now and provide mankind with many additional aids to health, so will the *xulon* of life in the age to come. As "trees of righteousness, the planting of Yahweh" (Isa. 61:3), the glorified elect will provide "fruit every month" for the sustenance of humanity, whilst their leaves will provide "for the healing of the nations". They will set forth the antidote to the damage done by sin when it entered the Paradise of God. Then, when the Millennium is brought to its close, and death is swallowed up in victory, at long last, there will be "no more curse" (Rev. 22:3).

WJM



How Five Kings Faced The Future

5. Josiah: The Dedicated Reformer

There is plenty of so-called faith in the world, but little of the right kind. The faith that pleases God is a wholehearted belief in the things that He has revealed. This virtue has been conspicuous by its absence in all ages. God spake through Moses, but was not believed (John 12:38; Rom. 10:15-16; Heb. 4:2). And Josiah purged the nation with the fire of his zeal. The people responded out of fear of the king on earth; not out of reverence for the King of Heaven. Josiah's reforms were shortlived because the people were hard-hearted to the things of God. But he performed a valuable work. Men like Baruch, Ezekiel, Daniel were energised to the work of God and in turn caused a minority of others to do likewise. For them, as well as for Josiah, a wonderful future will unfold. The work of the Truth is never wasted, no matter how ineffectual it may appear to flesh.

Parental Guidance

The Scriptures record the fathers of the kings of the northern throne of Israel, but not their mothers. An example of this is given in 1 Kings 22:51:

"Ahaziah the son of Ahab began to reign over Israel. . ."

Of Israel's nineteen kings, only King Jeroboam has his mother named (1 Kings 11:26), and that was before he became king; in the days of Solomon.

On the other hand, of Judah's 20 kings, eighteen of them have their mothers' names mentioned.

The exceptions are Jehoram the son of Jehoshaphat, and Ahaz the son of Jotham. Of those two kings, it is said that each "walked in the ways of the kings of Israel!" (2 Kings 8:18).

There must be an important reason for this different recording of the two dynasties.

It would appear that the women mentioned in connection with the southern kingdom, played an important part in the early childhood, and spiritual upbringing of their royal sons — either for good or evil. The sensi-

tive and wise influence of many of these women of faith bore fruit in the faithful acts of their sons during their brief careers as kings!

Several of the kings of Judah exerted an influence for good, but that was not the case with any of those of Israel.

How important was Solomon's advice:

"Hearken unto thy father that begat thee, and despise not thy mother when she is old. Buy the truth, and sell it not; also wisdom, and instruction, and understanding. The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him. Thy father and thy mother shall be glad, and she that hear thee shall rejoice!" (Prov. 23:22-25).

The Power Behind the Throne

But though mention is made of the kings' mothers, very little is given in detail. They are unobtrusive, quietly exerting an influence behind the scenes. Life is like that! Many are the untold labours of love in the truth through which others benefit, but "the Day shall declare it openly". The hidden things of darkness shall be plainly revealed for all to see, when the Son of God shall bring to light things at present hidden to the eyes of many.

What rejoicing there shall be for many faithful sisters in that day, when they see their sons and daughters, for whom they have sacrificed in order to nurture in the things of Christ, accepted by the Son of God! How vexed will be others when they see the fruits of their selfish and obstinate neglect to wisely guide their sons or daughters in the day of opportunity, now rejected by him. They may have directed them to the vain pursuits of material advantage — but how empty they will appear then!

King Josiah must have experienced the guiding influence of his mother. He lived in very difficult times. Manasseh had filled Jerusalem with innocent blood; beside making Judah to sin (2 Kings 21:17). Adversity changed him, causing him to repent and change his way of life. He repaired the altar of Yahweh, casting out the corrupt idols, altars and strange gods, (2 Chron. 33:13-16). Yahweh was intreated of Manasseh (2 Chron. 33:18,19), but, unfortunately, all the evil was not corrected. Amon his son walked in the earlier ways of Manasseh (2 Kings 21:19-21); and Yahweh was forsaken once again. The record states that Judah became involved in the sins of Manasseh (2 Kings 24:3-4) but, unlike Manasseh, there was no change in the people: therefore, Yahweh would not pardon their sins. Amon, the evil son of Manasseh, must have restored the pagan altars which a repentant Manasseh had cast out of the city (2 Chron. 33:15), because Josiah later found them and smashed them to pieces (2 Kings 23:12). The "bad figs" in the city of Jerusalem, were multiplied, and in the days of Jeremiah the righteous became conspicuous by their absence (Jer. 3:1). Jeremiah lived in the days of Josiah, and mourned the death of the king (2 Chron. 35:25). His reform was only partially successful.

Josiah's Influence

Josiah was only a boy of eight when he came to the throne (2 Kings 22:1). It seems incredible that such a good king should be able to survive in such a corrupt environment. When we re-

member what happened to Joash after the death of Jehoiada the priest, and how the hypocritical princes of Judah brought pressure to bear upon Joash, and how the king so quickly turned aside from the way of Yahweh, we wonder at the survival of Josiah. But, Yahweh watches over His people for their ultimate good. The instruction of his mother Jedidah doubtless laid the foundation for his future integrity. And later Yahweh provided Jeremiah the prophet to support and strengthen the king with wise counsel and Godly influence.

In the eighth year of Josiah's reign, when he was about sixteen years old, he began to seek after the Elohim of his father David. Then, in the twelfth year of his reign, when twenty years of age, he began to purge Judah and Jerusalem from idolatry (2 Chron. 34:3). Something of the zeal of this young king, and the evil of the people are revealed in 2 Chron. 34:3-7. He did not spend money and effort on building huge armies, or inventing engines of war and all sorts of cunning weapons to defeat any northern enemy: he attacked the moral pollution, religious hypocrisy and pagan idolatry of Jerusalem! Yet, four years later, when he commenced a second purge, much of the work had to be repeated. Evidently the people had relapsed into their old, fleshly pursuits (2 Kings 23:3-20).

A lesser man would have despaired! He would have given up at seeing the hopeless condition of the people: "shrugged his shoulders" saying "well, I can't do anything more: let them have their own way! Forget them!" But

not Josiah. He had zeal, courage and determination for the Law of Yahweh that commands respect and admiration. We need to look at the Divine estimate of this young king carefully.

"Because thine heart was tender (that is sensitive to Divine ideas and principles) and thou hast humbled thyself before Yahweh, when thou heardest what I spake . . . and hast rent thy clothes, and wept before Me; I also have heard thee, saith Yahweh!" (2 Kings 22:19).

What tremendous words of comfort and exhortation. Whose heart today is tender like that of Josiah's? Where is the man who is zealous for the Law of Christ (as Josiah was, for the Law of Yahweh)? There *are* such. And the "Day will declare them" (Rom. 2:10-16; 1 Cor. 4:5). There will be those living at the coming of the Lord Jesus who will enter the Kingdom of God (1 Thess. 4:5). Like Josiah, their hearts have been touched by the Law of Christ.

The Divine record states further:

"And like unto him (Josiah) was there no king before him, that turned to Yahweh with all his heart, and with all his soul, and with all his might, according to all the Law of Moses. . ." (2 Kings 23:25).

Here was a genuine, fervent king in the midst of a crooked and perverse generation, allowing his light to shine before men, in the hope of averting the terrible judgments threatened against Jerusalem.

Christ taught the need to "Love Yahweh with all the heart, and with all the strength, and with all the soul and with all the might!" (Luke 10:27). This is the teaching of a greater than Josiah proclaimed in the midst of a crooked and perverse generation. His

words and actions humble and encourage us. He was a man of sorrows and acquainted with grief, but he determinedly carried out the will of Yahweh perfectly. He was not deterred by the weakness of others who ignominiously retreated in the face of trials. Courage, virtue and moral honesty in the face of adversity, are divine qualities that command the greatest respect and admiration by all who behold them.

So with Josiah! Despite his limitations, human failings (for all have these, Ecc. 7:20) we see a willing, faithful king who refuses to give up because of adversity, and apparent failure.

Josiah matched his love of Yahweh and His Law with a zeal that manifested itself in action during his probation. His "works" were manifestations of his faith and love. They inspire us to do likewise in service to Christ. Greater was his example than that of Jehu, who said: "Come and see my zeal for Yahweh", but in spite of his boast "took no heed" to walk in the Law of Yahweh with a perfect heart. Josiah's heart was "tender", yet firm and unyielding to the enemies of Yahweh. After pondering the indictment of the Law in regard to the very iniquities committed by the people, he called a general assembly of prophets, priests and people (2 Kings 23:2) and read to them the words of the Book of the Covenant found in the house of Yahweh.

The king called upon the people to enter into a covenant with Yahweh to keep His commandments, testimonies and statutes "with all *his* (not "their" . . . it is Josiah's covenant!) heart and

all his soul to perform the words of this covenant . . ." (v. 3).

Josiah then cleansed the House of Yahweh (v. 4), purifying it from all the corruption that was hidden within it (1 John 3:3). Any priests who had failed to keep the holiness of Yahweh, and had profaned the Covenant of Levi were removed (vv. 8,9).

Then began a total reform. He suppressed the *chemarim* (the black-frosted church priests) that had risen up in the land. He ruthlessly suppressed centres of corrupt worship (v. 6), particularly those frequented by the morally perverse sodomites (v. 7). He defiled Tophet (the place where young children were sacrificed to Molech the Gentile god who was a "protecting father" to the Ammonites. He destroyed the power of sun-worship (v. 11) by removing the chariots, refusing to compromise by appropriating them to Divine use and protection! He smashed up the corrupt pagan altars (v. 12). He defiled the Mount of Corruption (the Mount of Olives, where King Solomon had built temples for his heathen wives). He moved to Bethel, the very heart of the opposition in the north, and destroyed the altars of Jeroboam (v. 15). He visited Samaria and wrought havoc there, slaying the false corrupt priests and burning their bones. He put away familiar spirits, wizards, images and idols and all the abominations associated therewith.

Josiah's zeal matched that of Jehu's! But in addition Josiah had had a love of Yahweh a zeal for God's Law: a treasure in an earthen vessel.

Josiah was a king *with a future before him!*

What a tremendous source of encouragement for us: a heart that is tender to the things of Divine Law, coupled with an earnestness that is inspiring and humbling

The king's end came quickly, sadly and unexpectedly. Wounded at the battle of Megiddo, he died on the way back to Jerusalem. His work was finished. In his death, Judah was tested and found wanting. Jeremiah mourned at the sad news (2 Chron. 35:25). It was a tragic loss, but life is like that.

Judah also mourned, but not sufficiently to change its ways. Its time of "sorrow to repentance" (2 Cor. 7:9) is yet to come. For the "mourning of Hadad-rimmon in

the valley of Megiddon", yet to be experienced by Judah at the coming of the Lord (Zech. 12:10), relates to the lamentation for Josiah. He was a type of the Lord in his zeal and his reforms, and Israel will learn its mistakes at the coming of the antitype (Zech. 12:10). Meanwhile, we have this reassuring faith, that Yahweh Who is powerful, wise and incorruptible, is sensitive to all the needs of His people. He provides for them all, particularly for those who respond to His word, and turn to Him with a whole heart and fullness of faith as Josiah did in his period of probation. There is for such a glorious hope which the Lord of Glory, Jesus the Christ, will lovingly make possible for all such to share with him, in that glad day!

A.C.N.

We Apologise to Jehoiada

The work of Jehoiada was outstanding. It is summed up in the Divine commendation: "he had done good in Israel, both toward God, and toward his house" (2 Chron. 24:16). His influence was such that during his lifetime Joash maintained a consistent walk before his God; but when Jehoiada died, the King fell away. The circumstances reveal the power and influence of a good example. Therefore, we apologise to Jehoiada because we unfortunately and unintentionally maligned him in our October issue p. 9. It states: "When the prop was removed, Jehoiada had 'nothing in him' to save him . . . Jehoiada had a heart that was deceived . . ." Instead of Jehoiada, please read *Joash*; Jehoiada was the prop; Joash the deceived. We apologise — Ed.

Be of Good Cheer

Are you weighed down through poverty or oppression? — through continued illness? — through shortcomings? — through the unkindness and treachery of companions? — through dissension in the ecclesia? — through the death of dear ones? — through Christ's long delay? If so, do not give in. These trials have been common to the approved children of God in all ages. They did not give in, and why should you? "Unto the upright there ariseth light in the darkness: He is gracious, and full of compassion, and righteous" (Psa. 112:4). Remember that your affliction at its worst is but "light", in comparison with the result to which it leads — "the eternal weight of glory" (2 Cor. 4:17). "We shall all wake from the present evil world," said Bro. Roberts in a letter, "as from a horrible dream presently, with this difference, that we shall see clearly the mission of evil in all its applications".

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

**Temple of
Ezekiel's Prophecy**

"Allow me to congratulate you on the very beautiful reproduction of Bro. Sulley's *Temple of Ezekiel's Prophecy* which is an excellent and valuable book in numerous ways. So much so, in my opinion, that I suggest that copies be sent to secular bookshops, and I would anticipate significant sales which might spread the Truth in unexpected directions. I presume that most so-called Christian bookshops would reject it.

"Can you tell me anything more about Bro. Sulley, and his involvement in the English Ecclesias? How much change was there between the third and fourth editions? Where and when was the Fifth edition published? Was it any different? I will be grateful for any information you can supply. I am sure there will be a great demand for the Sixth edition, and I thank you for making it available" — J.S. (Vic.).

(Brother Sulley enjoyed a long and spiritually profitable pilgrimage in the Truth, and spoke extensively upon the Temple, as well as other subjects, throughout the British Isles and overseas in Canada, USA, Australia and New Zealand. The various editions of his book contained minor changes, as his mind firmed upon the subject, and as his attention was

drawn to additional Scriptural evidence. The Fifth Edition was published in Great Britain by the Trustees of Brother Sulley's Estate; and the present Edition differs nothing from that one except that the illustrations are in colour. Brother Sulley's exposition has enjoyed widespread acceptance throughout the Brotherhood, and has been cited and endorsed by Bible commentators apart from Christadelphians. We see no problem with Religious Bookshops stocking it; the problem being that they would require at least 25% profit, and we are not in a financial position to discount its cost to permit such a profit. Already it is subsidised. Then, again, there is the time factor involved in selling it to the Bookshops; and we are so committed that our time is at a premium. Somebody else would have to act as salesman for it. However, we are encouraged by your comments, and trust that the time may soon arrive when we can present a copy of the book to Bro. Sulley personally, and perhaps another one to Ezekiel the prophet! — Ed.).

Is It Wrong?

"With regard to the article *Androgyny in Logos* some months back, I can agree with 95% of what it says. But can I point out one thing?

"Our Lord Jesus Christ came to fulfil the Law of Moses and the prophets

(Matt. 5:17), and we live under the New Covenant (Heb. 8:13); therefore the old one has passed away. Obviously we must abstain from sexual immorality, and we agree on that.

"However, the rules and regulations of the Law do not apply to us except where actions would contravene the way of life set forth by our Lord and Master: e.g. it is sin to murder or commit adultery, but not to eat pork.

"We feel that where it would be wrong to 'cross-dress' in public, it is not in the privacy of our own home. If it is wrong for a man to wear a dress in the privacy of his own home with his wife, then is the wearing of 'jeans' and 'trousers' by women wrong as well?

"We must be careful not to apply the double standards so often found in the world around us to ourselves.

"If my husband is wrong to occasionally borrow one of my dresses to wear as a bit of fun then I must be wrong to go shopping in jeans and should we perhaps apply the rest of the first part of Deut. 22 to ourselves and make 'tassels on the four corners of our cloaks' (Deut. 22:12, NIV)?

"I hope these comments are not too controversial, and whilst not wishing to be dogmatic would like to qualify your article in the above way.

"May the Lord soon return and establish the

Kingdom which we all look and pray for" — A.S. (U.K.).

(We are pleased to receive your criticism as it gives our opportunity to reply. Whilst it is true that the Old Covenant has been replaced by the New Covenant, the principles of the Law still remain for the guidance of believers, for they are an expression of the will of God. As you will agree the Lord set the ideal in conduct for disciples to imitate, and one of the things that he did was to "magnify the Law and make it honourable" (Isa. 42:21). We are expected to aim at the same ideal. Accordingly, we do not "make void the law through faith"; instead, though attempting to live in accordance with the spirit of the Law, and seeking forgiveness for sins we commit, a forgiveness that is available in Christ, "we establish the law" (Rom. 3:31). The Lord, therefore, did not remove the principles of the Law as a rule of life, but through the atonement available in him, he removed the "curse of the law" (Gal. 3:13). As far as living is concerned Peter taught that he "left us an example, that we should follow in his steps" (1 Pet. 2:21). If we follow in his steps we will fulfil the spirit of the Law. We will do so even in regard to the eating of pork; for surely, whether we eat or do not eat it, we will aim to fulfil the principle taught by the Law in it commanding abstinence from doing so (cp. Matt. 7:6; 2 Pet. 2:22). In regard to the relationship of sexes, the NT has endorsed the guidelines set down by the law (cp. Eph. 5:22-23), even in regard to dress (1 Cor. 11:5-6; 1 Tim. 2:9).

Therefore, the spirit of the N.T. certainly endorses the letter of the Old as expressed in Deut. 22:5 — and this should be observed even in the privacy of the home. For, in the sight of God, nothing is private. In all circumstances we are expected to live "soberly and righteously" before Him. In this age of agitation for Women's Liberation, unisex clothing etc., the principles laid down by the Creator from the beginning are being openly challenged. It is an outrage on decency and nature for men and women to seek to erase the distinction of their own sex as decreed by the Creator, and to imitate each other. It fosters softness and effeminacy in men, and boldness and impudence in women. It breeds levity and hypocrisy in both, and opens the door to many evils that are abominable to God and a disgrace to man. This observation concerns not only clothing, but to anything relating to that which distinguishes one sex from another. According to archaeologists, Syrian pagan rites included the exchange of garments by the sexes, and led to gross immorality. Far better, then, to desist from that which is displeasing to God whether done in private or public — Ed.).

Peace and Safety Cry

"I am sure you will be interested in the Resolution adopted by the General Assembly of UN which I have enclosed. It was sent to me by an acquaintance who knew that we are avid world watchers in connection with Bible Prophecy. It is a significant item for us to consider. The UNO Interna-

tional Resolution, calls upon all nations to observe 1986 as an *International Peace and Security Year*; this to be proclaimed on 25th October, 1985.

"I noted in a recent *Logos* that you are not altogether happy with taped lectures by Christadelphians. I have received some that makes one's heart sick. I am shocked at some of the teaching that has emerged from taped addresses. What is the matter with some of our brethren? On the other hand, most of the tapes we receive are very helpful. Some of us are getting older and cannot travel to all of the good Bible Schools we once attended. If you could know the sheer delight we have received from your classes of a few years' back entitled *Before the Deluge*, and those on *The Apocalypse*, you would reverse your opinion regarding the value of tapes. The big advantage of tapes is that you can listen to them as many times as your heart desires. Of course, they are not equal to being in the presence of the teacher; but they are the next best thing when you cannot travel — B.L. (USA).

(The UN Resolution is most interesting and significant, and we will use it in "Logos". It calls upon nations "to unite their strength to maintain international peace and security" — and unconsciously uses the very terms found in 1 Thess. 5:3 for the words "peace and safety" of the AV are better rendered "peace and security". We note, too, that the proclamation is to be "solemnly proclaimed on

24th October 1985" because that will be "the fortieth anniversary of the U.N." In the Bible, forty is the number of probation; and the UNO has been on probation but has been found sadly wanting. Only the Prince of Peace has the ability and power to accomplish what the UN aims to do. Meanwhile, what you have sent us is a most interesting and significant piece of information; and we thank you very much indeed.

As to the use of tapes, "let every man be fully persuaded in his own mind". I am convinced that more harm than good comes from using them. Any extempore speaker is bound to make mistakes, and to express himself incorrectly — and the tape bears with it such items of misunderstanding. The printed word is far more exact and compelling. But it is also much more difficult to absorb. And that is the great problem today: people want things the easy way. They have instant coffee, instant tea, and now they want instant knowledge. And this is an impossibility. Reading is the best method of obtaining it; and reading such books as "Elpis Israel" and "Eureka" — books that demand time and concentration to comprehend; and meditative thought to gain the greatest benefit. Reading yourself rich is a much more painstaking and difficult task than listening to tapes, and hearing to the tricks of speakers to put over in an appealing manner that which cannot be fully conveyed by speech. You will find in "Elpis Israel" all and more than you can ever hear from the tapes of my classes; and the read-

ing of that wonderful exposition will consolidate in your mind the principles of the Truth in a most compelling manner. So whilst you may find value in the tapes, do not let them encroach upon your reading. Yahweh has given us a Book and by that Book He can change our thinking, ways and characters for the Kingdom. Unfortunately, today, that Book, the Bible, remains closed in many homes; let us open its pages more than ever before — Ed.).

Profitable Study

"May I suggest that you may well serve your readers by including a series in Logos on How To Study Profitably. What you believe would be the best way to get the most out of Bible study.

"I learned that you have been compiling all the Bible references to the coming Kingdom of God. Of course, the vision of the Kingdom is that which keeps us motivated. Perhaps you could pen an article on your findings in your 'spare time'!

"I was thrilled when I saw the connection between Prov. 27:6 — 'but the kisses of an enemy are deceitful (abundant), and Matt. 26:49 — 'Hail Master! and kissed him'. How appropriate that Peter, who used his sword immediately after this should record 'greet ye one another with a kiss of agape' (1 Pet. 5:14). The Proverbs warn against deceitful kisses; Judas betrayed his master with a kiss; and Peter exhorts to be genuine in our greetings of affection. Again, the power of the tongue was brought home to me with the words of Proverbs 26:22: 'The words of

a talebearer are as wounds, and they go down into the innermost parts of the belly'. Consider where Ehud's dagger went — into Eglon's belly and killed him! Words are very potent for good or evil!

"Thank you for the work you and your helpers have performed and are performing for the flock throughout the world. We look forward to the appearing of the Lord" — G.C. (Tas.).

(Yes, we have listed all the Scripture references to the Kingdom of the future, and they total some hundreds. We are now collating them into categories — and that aspect of the study is only progressing slowly due to other pressing duties. We certainly need to get the most out of the Bible study, and we will bear in mind your suggestions. And we also need the vision of the Kingdom to sustain us in these difficult days so as to motivate us to effective activity in the Lord. The days are difficult in many ways, and we need the vision of the Kingdom to sustain our motivation. The Proverbs remind us that "Where there is no vision the people perish" (Prov. 29:18). Instead of "perish" some render the statement of Proverbs 29:18 as "are made naked" (see Rev. 16:15). In other words such people do not worry to discipline themselves. A proper vision is needful in these days of increasing gloominess, and spiritual darkness — Ed.).

Remarriage Before Baptism

"I would like to comment upon your reply to the letter on Divorce and Remarriage before Bap-

tism (vol. 50, No. 12, p. 368). I entirely agree with K.H. (U.K.), and disagree with your reply. You believe that one who divorces and remarries before baptism is in a similar state to Joshua who made a vow with the Gibeonites in ignorance of their real identity, failing to ask counsel of God; and you conclude that any who have divorced and remarried before baptism are in similar position.

"In rebutting your answer, I believe that the marriage law as stated in Gen. 2:24; Matt. 19:6 is to be universally applied, and therefore applies to the world at large. As to 1 Cor. 7:20 which you quote to justify a divorced and remarried person remaining in that association after baptism, again I disagree with you. Paul's reference is not to marriage but to one's occupation or position in life. A knowledge of the Truth found some of Paul's contemporaries in servitude, whilst others, more fortunate, were free. Marriage is not a 'calling' nor is divorce.

"I originally belonged to an Ecclesia that incorporated into its Statement of Faith clauses that state that divorce is unscriptural. I believe that they were Scriptural in their teaching and intent. Such a stand will doubtless cause hardship, but may be the means of obtaining life eternal. As you state in your Editorial: 'The Truth demands restrictions that sometimes are irksome' but also are necessary to the attainment of our great objective in the Truth" — W.V.H. (U.K.).

(This is a difficult and sad subject. However, we believe that our answer to K.H. in the issue of "Logos" cited above is sound. We live in an environment of marital laxity as far as the world is concerned, therefore extra care is necessary that we do not take for granted conduct that God would condemn. John condemned Herod because he had broken God's law of marriage when he divorced his wife and married another. Therefore, and for other reasons, we conclude that for a divorced person to take another is wrong. However, because this is done in ignorance if done before baptism, and because the marriage has been accepted as legitimate before baptism, the vow then made should stand, as did that of Joshua with the Gibeonites. The world advocates that if a marriage causes problems it should be terminated, and a more congenial partner sought. It does not recognise marriage as a binding contract. But in Christ it is aligned with the covenant entered into with God through baptism. We take upon ourselves the name of Christ, as a bride takes upon herself the name of her husband. That is why so much is recorded in the Word on this subject, and why infidelity in doctrine and standards is adjudged as spiritual adultery. Would we seek to divorce Christ merely because we find his demands and restrictions difficult? Is our conduct always compatible with his? Is not the contract of the Truth binding? So also is a marriage contract. Let Ecclesias recognise the seriousness of this subject, and educate their

young members that when they elect to marry, it must be for good: they must bear with each other in strict accordance with the marriage vows they accept at the time. God is insistent that vows be honoured, and they include our marriage vows. Unfortunately, today, marriage vows are treated lightly by a world "that knows not God". Those who have "espoused themselves unto Christ" by a "marriage covenant" need to exercise the greatest care, lest the liberty they allow themselves leads to such licence as to jeopardise their hope of the future — Ed.).

Assistance Across The World

We enclose subscription to Logos plus a little extra for the work of the Truth, with the earnest expectation that the Lord Jesus Christ will soon be back on the earth again to restore all things" — H. & L.C. (U.K.).

(Your material assistance is encouraging, and helps to stimulate us in the work attempted. It is warming to consider that throughout the Ecclesial world there are hands held out to help — Ed.).

Earnest Expectation

"We pray our Lord will soon return and bring the establishment of his Kingdom. May we be found worthy of a place therein". — E.S. (U.K.).

(In spite of troubles and frustrations, we have that glorious hope always to sustain us. Solomon declared: "Where there is no vision the people perish" (Prov. 29:18). Let us keep ours bright — Ed.).

Peace and Safety!

"When they shall say, Peace and safety, then sudden destruction cometh" (1 Thess. 5:3).



Emblem of UNO

"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 p. 112).

The Sign

"Of the times and the seasons, brethren, ye have no need that I write unto you" (1 Thess. 5:1). So wrote Paul to the brethren of Thessalonica. The Apostle recognised the importance of the subject of prophecy, and had carefully instructed the Ecclesia con-

cerning its significance when he was in its midst.

It was an important subject then, for the Ecclesial world was on the eve of witnessing dramatic events in the termination of the Mosaic era through the invisible intervention of Christ (James 5:7,9). This, they were told,

would cause a significant change in their environment. But if the impending changes were important then, how much more so today, living as we do on the eve of the termination of Gentile times, and the *visible* appearance of the Lord. Such a pity, it is, therefore, that some brethren fail to appreciate this, and deprecate the study of Bible prophecy. They are content to await the Lord's appearing, they claim; but their very apathy to the subject is dangerous. It robs the Truth of its virility; and dulls brethren to the vigilance they should manifest. The influence of the world is strong, and can draw us away from the "love of the Lord's appearing" he expects to see in his brethren at his coming (2 Tim. 4:8). Paul warned:

"Yourselves know perfectly that the day of the Lord so cometh as a thief in the night".

No thief will warn of his coming. A "thief in the night" comes unexpectedly, and under cover of darkness. So it will be to all those who are not seized with the urgency of the times, so as to make themselves ready for his coming. Scripture warns that it is possible for the very elect to be taken off their guard, for events will take place suddenly:

"For when they shall say, Peace and safety: then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (v. 3).

The proclaiming of "Peace and Safety" is a "sign" that will precede the "sudden destruction" of Armageddon. This "day of evil", however, that will not overtake any who claims to be "a son of light".

Is there any evidence that such a sign is impending?

Most certainly there is!

An International Year of Peace

It is of the greatest significance, that the United Nations General Assembly for 30th November, 1982 adopted a Resolution to proclaim 1986 an International Year of Peace. The resolution urged that "the International Year of Peace" be linked to the fortieth anniversary of the United Nations and be proclaimed on 24th October 1985, the day of that anniversary. The request was discussed and accepted at the 69th plenary meeting of the UNO on 16th November, 1982. Portion of the accepted Resolution reads:

1. **Accepts** the proposal made by the Economic and Social Council in its resolution 1982/15 and declares 1986 to be the International Year of Peace, which will be solemnly proclaimed on 24th October 1985:

2. **Invites** all States, all organizations within the United Nations system and interested non-governmental organizations to exert all possible efforts for the preparation and observance of the International Year of Peace, and to respond generously with contributions to attain the objectives of the Year;

3. **Requests** the Secretary-General to prepare, in accordance with proposals made by Member States and in consultation with interested organizations and academic institutions, a draft programme and to submit a report to the General Assembly at its thirty-eighth session.

A Generation of Effort

Part of the preamble to this resolution reads as follows:

Recalling that the Preamble to the Charter of the United Nations proclaims that the peoples of the United Nations are determined to save succeeding generations from the scourge of war and for this end to practise tolerance and live together in peace with one another as good neighbours, and to unite their strength to

maintain international peace and security.

Again:

Taking note of the recommendation by the Economic and Social Council that the International Year of Peace could be linked to the fortieth anniversary of the United Nations and be proclaimed on 24 October 1985.

The linking of *The International Year of Peace* with the fortieth anniversary of the UNO is significant. First of all, the 40th anniversary of the UNO synchronises with the 40th anniversary of the termination of World War II. Recalling that forty is the accepted period of a generation, we are reminded of the words of the Lord Jesus Christ: "This generation shall not pass away until all these things are fulfilled" (Matt. 24:34).

Further, in Bible numerics, forty is the number of probation. Since World War II the UNO has been on probation, and has been found miserably wanting in providing humanity with solutions to its problems.

Why?

Because the peace that it seeks is based upon the blasphemy of human arrogance, and denial of God's rights. The wickedness of current trends recalls the words of Elisha in regard to this impending *International Year of Peace*: "What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" (2 Kgs. 9:22). Any international peace, devised by the UNO, is subject to "the Mother of harlots and abominations of the earth", the Roman Catholic Jezebel; and this is an impossible basis for true peace.

Concerning the world's search for peace, the comment of

Brother Thomas in *Elpis Israel* is appropriate:

"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.* The policy of the Autocrat (Russia) will be to throw his adversaries off their guard, and take the Sultan (Turkey) by surprise. He is to 'come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he will enter the countries, and overflow and pass over. And many countries shall be overthrown' (Dan. 11:40,41). This is the career marked out for him; which neither France, nor England, nor the world combined can obstruct or circumvent".

The Peace Cannot Succeed

Peace as envisaged by the UN cannot succeed because it is based upon human philosophy. The very motif designed by UN to publicise their Year of Peace illustrates that. It depicts a dove as the symbol of peace, encircled with an olive wreath emblem of the UNO. Human hands are shown supporting the dove ready for flight, to underline the role of human beings in the maintenance of peace.

And therein lies its weakness.

Permanent peace is impossible in human hands. It will never come in the absence of the Prince of Peace, and the manifestation of righteousness essential as a sound foundation for it. "The work of righteousness shall be peace," wrote Isaiah (Ch. 32:17); and James adds "The wisdom from above is *first* pure, *then* peaceable" (James 3:17). Describing the role of Christ as the Melchizedek of the age to come, Paul declared that he is "*first* King of Righteousness, and *after* that also King of Salem, which is King

of Peace" (Heb. 7:2). It is significant that in so describing the Lord, the Apostle declared that Melchizedek was first manifested when "Abraham returned from the slaughter of the kings". He referred to the confederacy from the north that devastated the Land of Promise, and was overthrown by Abraham; which all the forces of the Gentiles in the Land were unable to do (Gen. 14). Abraham saw in his experience, a typical representation of Armageddon, and his future participation therein.

Peace and Security

The prophecies speak of a period of so-called "peace" preceding Armageddon. Paul made reference to it to the Thessalonians. In addition, Daniel predicted that the King of the North would "by peace destroy many" (Dan. 8:25). That is an element in the coming *International Year of Peace* that should not be overlooked. Russian Communism through its fellow-travellers is very active in advocating peace among the nations of the West. It is to the advantage of the Soviet to do so. The current agitation against nuclear war assists its plans. In fact, the existence of nuclear weapons has served the cause of peace for it has acted as a deterrent to the warlike designs of the nations. Obviously, if USA were not so ready to resist the Soviet, if she had abandoned the development and manufacture of nuclear weapons, the west would be brought under slavery to the Soviet. About 21 years of so-called peace elapsed between World War I and II, but nearly 40 years have passed since the conclusion

of World War II. Why? Not because the nations are more peaceable, nor the UN more successful than the League of Nations, but because both east and west are armed with weapons of such destructive potentiality as to cause widespread fear as to the results of such a war. In the event of nuclear warfare, neither side would win.

Meanwhile, the *International Year of Peace* is designed not for "Peace and Safety" as recorded in the A.V., but *Peace and Security*. In announcing the proposition for such a year, the UN issued a directive (see opposite).

In view of the above, it is eminently significant that the words of Paul to the Thessalonians are better rendered: "Peace and security" than as rendered in the A.V. The UN caption, therefore, is identical with the wording of Paul's prediction.

Peace may come, but only as a temporary measure. Ultimately it will lead to the "sudden destruction" of Armageddon. But in the meantime, the world will be taken off guard, as it is at the moment. It desires peace that it may gratify its lusts. But "there is no peace to the wicked"; the most salutary experience for a godless age is to feel the effects of its evil waywardness. Only when the divine judgments are in the earth will the rebellious "learn righteousness" (Isa. 26:10). That is why the prophet looked forward with anticipation to the coming of Divine judgment. He declared that "fire shall devour the enemies" of Yahweh (Isa. 26:11). That fire, the fire of Armageddon, will purge the world of its uncleanness.

Available Peace

Peace is possible, even now, for those who love the Lord. But to enjoy it one has first to acknowledge and apply the principles of righteousness as found in the Word. "Great peace have they that love Thy law; and nothing will offend them", declared the Psalmist (Psa. 119:165). And Christ added his testimony:

"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

Sacrifice is needed to discover such a peace as that. It does not come readily. It is based on truth and righteousness: an understanding of God's way and an application of the principles of that way in life. Paul discovered it. "I have learned, in whatsoever state I am, therewith to be content" he wrote the Philippians (4:1). They, concerned as to his welfare, had kindly sent him relief when he was in prison, which he gratefully accepted.

World
Affairs

1986: International Year of Peace



The dove is the symbol of peace in association with the olive wreath emblem of the United Nations. Human hands supporting the dove ready for flight underlines the role of human beings in the maintenance of peace.

"The General Assembly of the United Nations has unanimously declared 1986 the International Year of Peace, to be proclaimed on 24 October 1985.

In declaring the Year, the General Assembly recalled that the preamble to the charter of the United Nations proclaims the determination of the peoples of the United Nations to save succeeding generations from the scourge of war and for this end to practice tolerance and live together in peace with one another as good neighbours, and to unite their strength to maintain international peace and security.

The Year will seek to devote a specific time to concentrating the efforts of The United Nations and its member States to promote the ideals of peace and give evidence to their commitment to peace in all viable ways".

The logo of the 1986 International Year of Peace which was approved in New York, symbolizes an important expression of United Nations consciousness for international peace and security — in a simple, dynamic and easily recognizable form of visual communication".

But Paul in prison was able to supply them with greater help that their material offerings gave to him. He wrote with faith, hope, and enthusiasm of the joy in Christ. "Rejoice in the Lord always," he wrote, "and again I say unto you, Rejoice!" (Phil. 4:4). What a message to receive from a prisoner: one so poor and destitute of this world's goods that his brethren felt constrained to send him a gift of money to help him on his way! Paul looked forward to a joy transcending anything this world can give; and, in the meantime, he discovered a peace of mind that enabled him to rejoice even in trouble and frustration.

That peace is open to us today; and when we seek it, and look in hope for that which the future will reveal, we will not be deluded by any so-called *International Year of Peace*, that will be plagued with frustration and will culminate in the sudden destruction that will involve all mankind in a "time of trouble such as never was since there was a nation" (Dan. 12:2). We take comfort in Paul's words: "Ye, brethren, are not in darkness that that day should overtake you as a thief". Let us demonstrate that we are, in truth, "children of the light and of the (coming) day".

P.M.

A Time To Be Honest!

We have bordered this article in black, because the necessity of writing it has driven us into deep mourning.

The title is not original; it is taken from an article published in *The Christadelphian* for October, of which several photostat copies have been forwarded to us by readers on the other side of the world.

The contents of the article, if true, comprise a shocking indictment of the Ecclesias referred to.

It alleges:

"No one who moves around the ecclesial world, either in Britain or anywhere else, can have failed to observe or hear about a practice among a not insignificant number of brethren and sisters which creates a division of loyalty between our own community and other places of worship".

The practice relates to members of Ecclesias "who regularly attend both a Christadelphian meeting, usually the Breaking of Bread and some other place of worship — Baptist or evangelical, for example — or some convention or campaign arranged by or supported by groups of churches".

The practice, claims the writer (Bro. H. Tennant), involves *"a not insignificant number of brethren and sisters"*.

It is a few years since we have visited Britain, but in other parts, particularly Australia and New Zealand, we have "moved around the Ecclesias" fairly freely, but know of no such practice. Certainly, it is not prevalent among Ecclesias with which we generally associate.

We fail to comprehend how an Ecclesia, worthy of the name, could possibly condone, or allow such a practice; and we would

certainly refuse to co-operate with any which did.

It is true, that in Australia, an element of divisiveness exists between some Ecclesias because of differences of attitude towards standards, even when there may be agreement in doctrine. Surely that divisiveness is justified if this is the sort of decline that is witnessed in other parts. To stand aloof from such Ecclesias brings an element of regret and sorrow into the work of the Truth, but it is justified if the flesh is going to take over as it evidently has in those Ecclesias that are so described in the article published.

Separateness Essential to Salvation

The basic principle of the Truth is separateness from the world. Without that, the Truth is a mere academic exercise lacking real power and motivation. Those who justify mixing with the world in the manner described in the article sent us, cannot claim true sonship with God; they are illegitimates, as Paul states in Heb. 12:8. He taught that Sonship is predicated on separateness:

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and (on those conditions) I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (2 Cor. 6:17-18).

"Know ye not," wrote James (4:4), "that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God".

Let us state our stand without ambiguity: if we have the Truth, the Baptist Church, and related denominations have not, and are not Christian in teaching. They are as much of the devil, or even more so, as were the religious leaders and systems of Christ's day (John 8:44).

Those who claim otherwise are not truly Christadelphian — as witness the expositions of our pioneers. To be truly Christadelphian one must stand aside from the political and religious world about us. *"God did visit the Gentiles to take out of them a people for His name" (Acts 15:14).*

To attend a Memorial Meeting in the morning, and a Baptist (or similar) meeting in the evening, as an habitual practice, is to manifest unfaithfulness to the Truth. James described those who sought the friendship of the world as the enemies of God, and adulterers.

Meeting The Challenge

It is not enough for a believer to be baptised merely because he endorses a set of doctrines. John the Baptist demanded of his hearers to justify baptism by providing evidence of true conversion: *"Bring forth fruits meet for repentance"* he declared (Matt. 3:8). The examining of candidates for acceptance of Christ should be designed to ascertain their attitude towards obedience to the requirements of the Truth as well as their doctrines. There is need to clearly reveal what is expected of them in matters of Ecclesial de-

corum and even of dress. They need to express their willingness to conform to Ecclesial policy, and to submit to the requirements laid upon them.

To that end, there is need to clearly define the difference between the Ecclesia and the Church in our public witness. Addresses need to be clear, simple and forthright, avoiding the philosophical approach favoured by the Apostasy. We need to frankly state that Christendom is astray from the Bible. Plain and even provocative titles can oftentimes be used to good effect. We are living in Noahic times; and it is recorded that Noah not only educated his family in the Truth, but by his attitude and in his preaching he "condemned the world" (Heb. 11:7). Faith-stimulating, vigorous exposition of the Word, driving at the very heart of Apostate teaching, can help consolidate the belief of members on the rock foundation of the Truth.

In most Ecclesias throughout Australia and New Zealand, the title *Ecclesia* is used instead of *church*. This is Ecclesial policy, and a speaker, or a reader, who did not use that title, and instead reverted to *church*, would be asked to desist from so doing. In our applications for exemption from military service, many a case was built upon the use of that title. We are not being merely academic in our use of the Word; we want to make it clear that there is a fundamental difference between us and other religions.

The Christadelphian Instructor as issued by Bro. Roberts and used by the *Sunday School Association* in Australia contains the following question and answer:

5.—Why are the brethren of Christ called Christadelphian in our day instead of Christian?

Answer: Because multitudes are called Christians who do not believe the truth, concerning Christ or obey his commandments. It has become, in fact, the name for a system of fable, and error that has risen up in the world in the place of truth, in fulfilment of the predictions of the apostles. Therefore, to be known as a "Christian" is not to be known as a believer of the truth.

Assessing The Cause

Brother H. Tennant, the author of the Christadelphian article, suggests a corrective: He writes:

"We would ask those who are so engaged (i.e. visiting the Churches) to answer in their hearts before God the following simple question: Am I honestly being a Christadelphian in the things I wholeheartedly believe and in the fellowship I am practising?"

But surely all would answer that question in the affirmative. People do not act in the way indicated knowing it is wrong; they believe it is right, and that they are helping the cause of the Truth by so doing. In fact, their very action shows them to be ignorant of what constitutes a true Christadelphian; and hence disqualifies them from being competent to give a sound answer to the question.

The article urges that "Arranging Brethren should look to the life of Christ of the whole Ecclesia and see what can be done to ef-

fect improvement". To effect any improvement, we must first consider the causes. We suggest that consideration to be given to the following:

First: the possible failure to clearly proclaim the vital differences between the religious world about us in its pagan principles, and the unique teaching of the Truth. Let public addresses become more challenging, clearly showing the difference between Truth and Error, and the absolute hopelessness, as far as salvation is concerned, for any embracing church and chapel teaching.

Second: the toleration by Ecclesias of false ideas relating to *The Apocalypse*; and particularly the futuristic concept of its message, and the denial by some that the symbology of Babylon the Great, the Mother of Harlots and Abominations of the earth" (Rev. 17:5) relates to the Roman Catholic System, and her harlot "daughters", the false religious systems of Christendom.

Third: deprecatory and slighting references to the vigorous and clear expositions of Brethren Thomas and Roberts, and the clear manner in which they describe the Apostasy for what it is, with the need of wholesale repudiation of it.

Fourth: The widespread use of the title *Church*, as though Christadelphia is merely another one of the general fraternity, instead of the distinctive title *Ecclesia*. Make it an Ecclesial policy that the significance of the word *Ecclesia* be known to all, and encourage its use.

Fifth: The uncertainty of prophetic expectations, and the hesitation to be definite in addresses on that subject. Details may be hidden from us, but the broad outline of prophecy and the involvement of modern nations in the latter-day crisis is clear, and can be used to great effect. "Where there is no vision the people perish" (Prov. 29:18). Create a vivid picture of coming events, clearly and frankly revealing from the Word that the world is on the eve of the most devastating "time of trouble" ever experienced by the nations, and in view of the urgency of the times, people need to awaken to the crisis, and seek the sole avenue of escape. Give preference to such addresses rather than those that give the general impression that the Truth is merely another exercise in solving social pressures!

Sixth: Encourage the formation of an effective *Elpis Israel* class, where young and old can come together in mutual study, developing in the Word of Truth.

The Future of Ecclesias

What is to be the future of our Ecclesias if the Lord does not soon return? Are they to make headway or to lose ground? We desire and pray for the former. But we recall the ominous warning of the Lord (Luke 17:26-30). Progress depends largely upon the attitude of individual members to the requirements of Scripture as indicated above; and their attitude towards the writings of the

pioneers. The Truth, in these last days of the Gentiles, was brought into existence, under God, through the efforts of Brother Thomas; and such stimulating, and faith-building expositions as *Elpis Israel* and *Eureka*, are required as never before. They not only set forth sound teaching, but do so in an invigorating manner. Those books and others, such as *Christendom Astray From the Bible*, clearly reveal the sharp line of demarcation between the world and Christ; the apostasy and the Truth. The Churches about us pervert and obscure the doctrines of the Bible by upholding mythological nonsense: a pagan god, a pagan devil, a pagan immortal ghost it calls the soul, and pagan realms of eternal woe and bliss.

It is, indeed, a time to be honest. It is a time for straight-thinking and straight-talking. Those who display disloyalty to the Ecclesia by associating with a Church that in doctrine crucifies the Christ we believe in, are not worthy of support in any way. Those who believe otherwise should be required to submit to a proper education in the Word, and conform to Ecclesial practice. There is criticism levelled against some Ecclesias in Australia because they stand aside from sister-Ecclesias on the grounds of the refusal of the latter to implement Ecclesial discipline to maintain the "old paths" of Christadelphian practice. There is constant pressure exerted on the former to lower standards previously endorsed, and conform to that which is more agreeable to the flesh. Let us be honest, and recognise that such a policy will not bring peace and prosperity to Ecclesias now, and will jeopardise the prospects of salvation for those enmeshed thereby. If the article contained in *The Christadelphian* truly expresses the state of the Christadelphia in some areas, urgent and vigorous action is required as a corrective. It will not be accomplished by the mere expression of disagreement, as has been suggested. It needs vigorous action to assist those who are in danger of infection. There is need sometimes to isolate those suffering a dangerous and contagious disease. That would appear to be a present need in regard to Ecclesias endorsing such a practice as described in *The Christadelphian* article. "Pray not for this people," Jeremiah was told when the people were reverting to pagan principles in worship. Action was what then, and today is needed. It will bring pain for a time, but its ultimate fruits will be the elevation of righteousness and the pleasure of peace, leading to life eternal. Is it too late? Not if faith and determination is blended with courage, and a will to correct the conditions. But otherwise this trend will undermine the brotherhood, taking "not an inconsiderable few" away from the Kingdom of God, and leading to a repetition of apostasy "as it was in the days of Noah".

Logos Committee.

In The Beginning

The Pharisees claimed to have the authority of Moses for their treatment of the marriage contract; but what, in fact, did Moses teach?

The Problem

When the Pharisees came to Jesus, "tempting him" concerning the rights of a man to divorce his wife, they referred him to the words of Moses in Deut. 24:1 (see Matt. 19:7; Mark 10:3-4): "Moses suffered to write a bill of divorcement and to put her away". From that liberty, they, with their usual "hardness of heart" had developed liberties for themselves certainly not envisaged by Moses (or by Yahweh, who spoke through Moses).

In his reply, as recorded by Matthew (19:8), Jesus condemned them, and referred them back to "the beginning" when God gave His interpretation of marriage. The A.V. wording does not give a satisfactory impression of what this entailed — "from the beginning it was not so". Other versions are more accurate — for example—:

Rotherham — "from the beginning however, hath it not been done thus."

New American Standard — "from the beginning it has not been this way".

The Concordant, Young's Literal, Revised, all read similarly, and M.R. Vincent (*Word Studies in the New Testament*) confirms that they are grammatically correct:

"The verb is in the perfect tense, denoting the continuance of past action or its results down to the present".

In other words, then, Jesus told the Pharisees that notwithstand-

ing any temporary provisions allowed under the 'Mosaic' Law to meet their *sklerokardia* (hard-heartedness; destitution of spiritual perception) Yahweh's own attitude had never changed. It always has been, and always will be — "a man shall leave his father and his mother, and shall cleave (*dabak* — cling, adhere) unto his wife; and they shall be one flesh" (Gen. 2:24; Matt. 19:5).

Then Jesus proceeded to press home the same unchanging and unchangeable message to his disciples (Mark 10:10-12):

"And in the house his disciples asked him again of the same matter. And he saith unto them, Whosoever shall put away his wife and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery".

Moses On "Putting Away"

But exactly what *did* Moses allow? Again, the A.V. is confusing. The generally accepted interpretation of Deut. 24:1-4 is along these lines:

- A man and woman are married.
- He discovers some sexual misdeed in her.
- He divorces her.
- She is free then to marry another man.
- If the second husband subsequently "hates" her, and divorces her, or he should die, she cannot return to her first husband. Her second husband has "defiled" her.

But in what way has the second husband "defiled" her? An acceptable marriage does not defile.

In setting out the correct message of these verses, we need to understand clearly the meaning and usage of certain Hebrew words — as follows:—

Verse 1

* **man** — *ish* — man; a male person. A flexible term as to status, but not as to sex. It occurs again in v. 2 (man's) and twice in v. 3 (husband).

* **wife** — *ishshah* — a female; a woman, without regard to age or marital status. It occurs again in verses 3 and 4.

* **married** — *bā'al* — to be owner, master, lord.

* **some uncleanness** — *ervah* — a matter of nakedness (see margin). The AV poorly translates here. The word is translated *nakedness* 51 times, *shame* once (Isa. 20:4), *unclean thing* once (Deut. 23:14), and *some uncleanness* once (Deut. 24:1). The word used in the O.T. for things that are impure, contaminated, defiled, is *tame*. Moses uses it in verse 4 of sexual defilement (see also Gen. 34:5,13,27 concerning Shechem and Dinah).

Verse 3

* **divorcement** — *kerithuth* — a cutting off. A word found only in verses 1 and 3 and in Jer. 3:8; Isa. 50:1, concerning Yahweh as a "husband" cutting off Israel and Judah as His "wife".

* **hate** — *sane* to hate personally.

* **husband** — *ish*. Twice in this verse. See note to v. 1.

Verse 4

* **husband** — *bā'al* — the owner, master, lord. The Hebrew pointing is the only difference between the one who has become a "master" in marriage (v. 1), and the one who is "master" by virtue of his marriage (v. 4).

Deut. 22:22 has all these "marriage" words — "If a man (*ish*) be found lying with a woman (*ishshah*) married (*bā'al* — that is, the one who is master, owner) . . ."

In every case in Scripture where this word *bā'al* is found relative to a sexual relationship, it has to do with the husband who is the "master" in a marriage.

* **defiled** — *tame*. See the note on "some uncleanness" (v. 1).

* **abomination** — *towebah* — disgusting; an abhorrence.

Definition

Applying these definitions to the text, the picture presented is this:—

Verse 1: A man has taken a woman to wife, thus becoming her husband. He has found something in her relating to sexuality of which he disapproves, and he has decided he no longer desires her as a wife. Accordingly, he has divorced her, and sent her away.

Verse 2: Two facts must be noted:—

1. There is no word in the Hebrew text for *may*.

2. There is no word either for the italicised *wife*.

Having left her husband's house, the woman has gone and taken up residence with another man. Presumably, to satisfy the legal or social requirements of the day, this man has registered a "marriage". But Yahweh has not authorised it; nor has He recognised it! Young's Literal Translation is "and she hath gone out of his house, and hath gone and been another man's" (RSV, NEB, NASB, Jerus. Bible are all similar). The distinction between the two men is clear — the first is her "husband," the second is "another man".

Verse 3: This man (repeat — not a husband, as in the AV., but "ish" — man) sometime in the future also decides he wants her no longer and he, too, sends her away from his house. He is able to do this simply because he has turned against her ("hated" her) and because it was an illicit union, not a marriage. Or he dies, and she is compelled to leave his house.

Verse 4: While this has been

happening, what of the husband? There has been no provision for him to remarry. In Yahweh's eyes, he has been married all the time, and if his wife had not entered into this unlawful association, there always had been the opportunity for a reconciliation. He has not been able to "remarry" himself, and now his wife is available again. Can he take her back? Yahweh here says "No". The wife has been defiled. "He may not take her again" ("may" here is from *yakowl* — to be able). *Young's Literal* again — "is not able to turn back to take her to him to be to him for a wife".

A point to be noted very carefully — there was nothing in the "matter of uncleanness" that defiled the woman, morally or physically. It was the second, illicit union that did that.

Then what was this "matter of nakedness" that so upset her husband?

In Deut. 22, Moses lists five cases relating to sexual matters before and after marriage. They are:—

(1) verses 13-21. A post-marriage accusation by a husband against his bride that she was not a virgin. If guilty, she must be put to death. If innocent, he could not divorce her ever.

(2) verse 22. Post-marriage adultery. Both parties must die.

(3) verses 23-24. Pre-marriage fornication by a betrothed woman. Both parties must die.

(4) verses 25-27. Pre-marriage rape of a betrothed woman. The man must die; the girl goes free, and is free to marry her betrothed.

(5) verses 28-29. Pre-marriage — forced or willing fornication by an un-betrothed girl. The man must marry her, and cannot divorce her ever.

There is but one case in all these that could have any association with Deut. 24:1 — Case 4.

Having married the girl, the rape may come to his notice, and he then takes divorce action in the hardness of his heart.

Could there be anything else? We are not told, and may only presume to speculate —

(1) Her "frigidity" (possible as a result of the rape)?

(2) Her inability to bear children?

So much then for Deut. 24:1-4.

The New Covenant Teaching

Was not Jesus repeating the same lesson in marital morality in Matt. 5:31-32?

"It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery".

The Pharisees (notably the Himmelfaction) were deliberately misconstruing Deut. 24:1 to satisfy their own carnal desires, and abrogating to themselves the "right" to put aside their wives without a Scripturally acceptable reason — even for a dislike of her cooking, or the way she dressed. Obviously, so they could legally enter into a more "agreeable" liaison (v. 31). (How like today, when the only acceptable reason for a divorce action is "total and irretrievable breakdown of the marriage" — incompatibility).

The Lord, however, taught (to his disciples): If a husband divorced his wife in these circumstances, (without a justifiable accusation against her of misconduct) — and she then entered into a sexual association with another man, both she and that man became adulterers. Furthermore,

the husband thereby placed himself in the position of having "caused" her to take this reprehensible action by casting her out of his house without adequate ways of supporting herself by legitimate means.

That is the message of this verse. Jesus made no mention of the position that arose if in fact the wife was a "loose" character within the marriage — nor did he need to do so. Under the provisions of the Law she could be charged under Deut. 22:13-21 or 22:22, and in both cases the penalty was death; which then left the husband free to remarry. However, the Romans now dictated the law of the land, and while they were prepared to allow easy divorce, they would not permit stoning to death for infidelity. No doubt, then, the Pharisee husband would have taken this only way available to him — divorce his wife, and "marry" again.

But both the Lord and later Paul, made it crystal clear that such an action was not permissible under Yahweh's law of marriage, operative since the beginning.

Marriage is "until death us do part".

Thus, as it is set out in Deut. 24 — no provision being given to either part to "remarry" after a marriage breakdown — so it is also with the Lord in Matt. 5:32.

We can come back now to Matt. 19:9:

"Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery".

The message given by the Lord can be easily understood. The

Pharisees had advanced Deut. 24 as evidence to justify themselves. But in the A.V. and most other versions, the Lord puts a different meaning on it.

The A.V. gives this: "If a man puts away his wife, except for fornication, and *he* 'marries' another woman, *he* commits adultery; and, moreover, any second man who 'marries' the wife commits adultery also!

Obviously, the divorce is not valid.

Was this a deliberate action by Jesus, to point out to his Pharisee adversaries the position in which *they* placed themselves by the actions they took under the guise of following Deut. 24?

If so, it was a typical master-stroke. But we cannot be sure, because some versions (see marginal notes in RV, RSV, Diag., Rotherham) make Matt. 19:9 agree with the wording of Matt. 5:32, thus dealing with the state of the divorced woman, rather than that of the man who divorced her.

It does not matter very much; the overall picture is the same. Both parties are affected in the same way — neither has the right to enter into a new marriage relationship with anyone when their marriage has broken up. Jesus made this abundantly clear in his subsequent statements on marriage when speaking to his disciples — a term we claim to include ourselves (Matt. 19:10-12; Mark 10:10-12), and in a different setting Luke 16:18:

"Whoso putteth away his wife, and marrieth another, committeth adultery: and whoso marrieth her that is put away from her husband committeth adultery".

Is it really possible to speak more clearly than that? E.W.

From the Editor

Aim For Simplicity

"My thoughts are not your thoughts, neither are your ways My ways, saith Yahweh. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts" (Isaiah 55:8-9).

Simplicity in Christ

The Bible sets forth the most profound truths, in the simplest of terms. It requires no unusual qualifications to apprehend its message. Ordinary capacity, coupled with a good and honest heart, is all that is needed. If it were otherwise, few of us would attain unto salvation; but God has chosen the poor of this world who are rich in faith to be the heirs of His kingdom. If a learned man would receive the Truth he must humble himself, empty himself of himself, and "receive with meekness the engrafted word, which is able to save his soul" (James 1:21).

The term "engrafted" signifies *implanted*. Such an expression is used because the Word is likened to the "seed of God" (1 Pet. 1:23; 1 John 3:9). When that seed is implanted in the heart it will, if properly cultivated, germinate and spring forth unto eternal life. But if the soil is arid, or not properly prepared to receive seed; or if when sown the planting is neglected, it will fail to bring forth fruit to perfection (Matt. 13:3-30).

It is sometimes difficult to properly assess the quality of the soil into which we may attempt to sow the seed. We may imagine that outstanding intelligence is necessary; but persons of mental brilliance seldom manifest sufficient humility to respond to the Truth. They usually present a hard, unyielding surface to its sowing. They may have the intellect to absorb the Word, but they lack that which is necessary to generate faith. They consider such a quality the naivete of a simple or ignorant mind. They are not prepared to allow for the miraculous, and therefore have no heart for

the Gospel which is based on miracle. They clutter the Truth with whys and wherefores, lacking the wisdom to comprehend that the mind of man is unable to grasp the immensity of creation in all its magnitude, let alone the majesty and remoteness of its Creator.

This requires faith. And faith is generated through what Paul styles "simplicity in Christ" (2 Cor. 11:3). He shows that acceptance at the Judgment Seat will not be granted because of what a person knows, but what he has done with the knowledge he has gained from the Word. It is, of course, important that we be found always "increasing in the knowledge of God" (Col. 1:10) because such increase feeds faith; but intellectual brilliance is not needed for that. A person of simple knowledge can develop a firm conviction that can generate a faith powerful enough to energise action and so transform his life.

Consider Christ's prayer:

"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).

Those "babes" were grown men and women; but they displayed sufficient humility and simplicity of mind to accept the profound truths of God manifestation, as revealed by the Lord Jesus Christ. So Paul wrote:

"Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not to bring to nought things that are; that no flesh should glory in His presence" (1 Cor. 1:26-29).

That being the intellectual qualifications of those who are called to the Truth, there is a need to cater for their needs. This requires that the profound principles of the Truth are expressed with such simplicity of expression as to be quickly grasped by those to whom it is expounded. Speaking brethren need to discipline themselves in order to recognise this need and provide for it. The Truth's greatest enemies are to be found among the so-called learned: the clergymen of the Apostasy, and the pseudo-scientists of the world. Their worldly wisdom is a snare, both to themselves and to their deluded followers. "The world by wisdom knows not God," declared Paul. Its brittle brilliance blinds it to the need of a humbling faith. The simple truths of the Gospel are treated with contempt by those whose intellect is matched by their arrogance.

Because mere worldly knowledge and learning tends to inflate the flesh and put false values on the real issues of life, they can undermine faith without which "it is impossible to please God" (Heb. 11:6).

Even knowledge of the Scriptures is of little value if it is merely academic. The Truth is a way of life, and the study of it is designed to motivate believers along that way. If it does not do so the seed will remain sterile, and the student will fail to pluck any real and nourishing fruit from its sowing. We need to exercise care even in the study of the Word. In some quarters there are too many study classes of an academic nature, and not enough time given to masticate that which is studied. Classes are best when under Ecclesial supervision, and when they are open to all to attend, instead of being exclusive. Fundamental doctrines and principles should be expressed clearly, simply, and with forthright virility so as to be grasped by all.

In addition to such expositions, there is a dire need for much exhortation of a practical nature. Whilst understanding of the Word is the basis of sound exhortation, an involved explanation of Scripture before the Table of the Lord can leave the audience confused and spiritually empty. At that meeting above all others, there is need to aim at simplicity of expression and explanation. All members both experienced and inexperienced, should be brought to the point of concentrating on the example and offering of the Lord Jesus Christ. Paul's custom was "to give much exhortation" (Acts 20:2). What he did in that regard, he has commanded us to do: "Exhort one another daily", and do this "so much the more as ye see the day approaching" (Heb. 3:13; 10:25). Again he declared, "Let him that exhorteth (specialise) on exhortation" (Rom. 12:8). The exhorting platform is designed for that purpose. It should not be used merely for exposition. An Ecclesia is in a bad way when exhortation becomes an exercise in academics. Knowledge needs to be clarified and simplified in order to properly edify. Its members assemble before the Memorial Table to be built up in their holy faith; to be drawn closer to the Lord Jesus Christ, the personification of true exhortation.

A heavy responsibility rests upon exhorting brethren, particularly as we see the day approaching. How long until the Lord's return? If we knew that we would know how long we have to prepare! If we knew that, would our expositions and exhortations be charged with greater power? How necessary it is for our expound-

ing brethren to consider the limitations of their audience! How needful for them to simplify the Truth in their minds, ponder the application of it in the various avenues of life in which their audience finds itself, and so convey to others in clear and simple terms the principles of the Truth and their application in practical living. It is the vital need of today. Paul told Timothy: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:15-16).

H. P. Mansfield

The Terror of Television

It is only in recent years — with the first TV generation already well into its 20s — that social scientists, child psychologists, pediatricians and educators have begun serious study of the impact of the television on the young. According to television survey-taker A. C. Nielsen, children under five watch an average of 23.5 hours of TV a week. Today's typical high-school graduate has logged at least 15,000 hours before the screen — more time than he has spent on any other activity except sleep. At present levels of advertising and mayhem, he will have been exposed to 350,000 commercials and vicariously participated in 18,000 killings. The conclusion is inescapable: after parents, television has become perhaps the most potent influence on beliefs, attitudes, values and behaviour of the young.

Last winter the American Medical Association asked ten major corporations to review their policies about sponsoring excessively gory shows. "TV violence is both a mental-health problem and an environmental issue," explained Dr. Richard E. Palmer, president of the AMA.

A series of studies has shown that addiction to TV stifles creative imagination. For example, a University of Southern California research team exposed 250 mentally gifted elementary students to three weeks of intensive viewing. Tests found a marked drop in all forms of creative abilities except verbal skill.

Nursery-school teachers who have observed the pre-TV generation contend that juvenile play is far less imaginative and spontaneous than in the past. "You don't see kids making their own toys out of crummy things the way we used to," says University of Virginia psychology professor Stephen Worchel. "You don't see them playing hopscotch, or making up their own games. Everything is suggested to them by television". Some teachers are encountering children who cannot understand a simple story without visual illustrations. "TV has taken away the child's ability to form pictures in his mind," says child-development expert Dorothy Cohen at New York City's Bank Street College of Education.

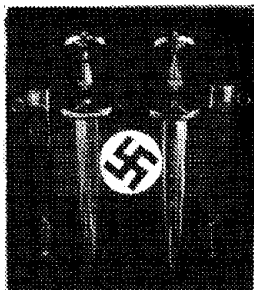
The Passive Generation. Too much TV too early may also instill an attitude of spectatorship, a withdrawal from direct involvement in real-life experiences. "What television basically teaches children is passivity," says Stanford University researcher Paul Kaufman. "It creates the illusion of their having been somewhere and done something and seen something, when in fact they've been sitting at home".

Conditioned to see all problems resolved in 30 or 60 minutes, the offspring of TV exhibit a low tolerance for the frustration of learning. Grade-schoolers are quickly turned off by any activity that promises less than instant gratification. "You introduce a new skill, and right away, if it looks hard, they dissolve into tears," laments Maryland first-grade teacher Eleanor Berman. "They want everything to be easy — like watching the tube".

Keep it out of the home.

"5.30am, 3rd April 1941"

Sentenced To Death



When recently in South Africa my attention was drawn to the following letter sent by a German Nazi state lawyer to our brother Albert Merz, on 22nd February, 1941. The letter has been translated by bro. Lothar Kassier of Pinetown, Natal, who visited our German brethren and sisters in 1983. It is a unique letter in the brotherhood and will surely be of great interest to many readers. Bro. Merz had been conscripted for military service as a rifleman but his conscience forbid him to "take up the sword". His case was heard by a Nazi court in which, apparently, the State President participated, seeking to justify the government position by reference to Romans 13. Bro. Merz is told that his stand is of the spirit of Anti-Christ by whom he had been taught such a conceited attitude! He is informed that he has but a few days of grace in which to change his mind before the sentence of death would be enacted.

Sentence To Be Carried Out

The letter is as follows:

Erich Holme
Lawyer and Notar (Berlin)
To the: Rifleman Albert Merz
Detention Barracks (Berlin)

Berlin, 22 Feb., 1941

The proceedings yesterday have ended with the death sentence for you. It could not be otherwise, because you gave no ear to any suggestions. Everything has developed in such a way, as I mentioned to you on a previous occasion. You must agree that even the State-President has taken great trouble, to heal you from your heretical opinions. The more I think about your opinion, the more non-sensical your attitude becomes. You will remember that the State-President read to you the Bible Verses word for word, in which is stated that *everyone* must be subject to the authority, and that the authority itself is of God. If you always say, that for you as a Christadelphian, the Bible has the final say, then you must also let those Bible Verses count against you. You could also find no answer to this Bible quotation. If a government, like in this case, our leader, calls up the German nation to defend itself with weapons against the jealous neighbouring countries, and if he then as authority introduces general conscription, then this means regarding the quoted Bible Verses to be an arrangement instituted by God, and to be obeyed by everyone.

Not everything is lost for you yet, although such a heavy sentence has been given. It can still come to a lifting of that sentence, if you in this last hour agree to be convinced of your incorrect opinion, and you declare that you are prepared to take up military service. I hope that you will come to a better conviction as you face death. Your point of view, which you so one-sidedly accept, without considering the thoughts and ideas of your fellowmen who think of your welfare, and who also are Christians, is the challenge of Christadelphianism, as you wrongly believe, but the spirit of Anti-Christ. This evil spirit has

taught you to be conceited, and to claim with the few followers of your heretical group that you have the correct interpretation of Jesus Christ. But you oppose God's Commandments. My pure conviction, and that of every German citizen is that the dear Lord is more pleased about a man who will give his life in fulfilling his duty towards his country, than about somebody, who, being conceited, thinks he has better insight, throws away his life meaninglessly. Such action cannot be pleasing to God.

As a defender of the law, I have seen it as my duty to remind you of a very last chance to change your mind. If you should come to a better insight you must make the necessary declaration. The matter is very urgent. You only have a few days grace.

Heil Hitler!

Erich Holme

The Clear Duty of Saints

It must have been a poignant moment in our brother's life when this letter was received. And with what serious intent did the brethren and sisters meet the following Sunday morning when they knew that one of their number was appointed to death! — to join those "souls under the altar who were slain for the Word of God and for the testimony which they held" (Rev. 6:9). Objection to military service has always been a key feature of the saints. The Lord Jesus Christ stated emphatically "all they that take the sword shall perish with the sword" (Matt. 26:52), and he reaffirmed it in his last message, "he that killeth with the sword must be killed with the sword" (Rev. 13:10). This last reference is most significant for it is in the midst of the context speaking of Roman Catholic ascendancy when power would be given to the Heads of the Church to make war with the saints and to overcome them (v.7). In earlier times the Christians had been persecuted but since the Emperor Constantine, the vast majority forsook their Master's instruction and became involved in the bloodshed of war. Constantine gave them to believe that they were fighting for Christ and the same contorted reasoning is found in the above letter of Mr. Holme, representing the Nazis and speaking of "the dear Lord"!

A careful reading of Romans 13:1-8 (the passage referred to by the Nazi lawyer) will show that Paul is speaking as a *non-participant* in the revenging aspects of government. The governmental powers are appointed by

God (v. 1) and they bear the sword to revenge with wrath those who do evil in society (v. 4). Yet Paul does not associate with this exercise, he does not countenance the saints participating personally in this vengeance; in fact his very recent advice to them was in striking contrast — "Dearly beloved, *avenge not yourselves* but rather give place unto the wrath: for it is written. Vengeance is mine I will repay, saith the Lord" (Romans 12:19). The saints are to be "subject" (v. 5) to the ordered powers of government but this can hardly contradict the Apostle's earlier injunction.

Comforting The Brethren

Bro. Albert Merz was taken to the Berlin Military Prison the following day — indeed, "the matter was urgent"! From there he immediately wrote a letter to the brethren comforting them and stirring their faith.

"23rd February 1941. 'For me to live is Christ, and to die is gain, so do not weep over me even if the supreme punishment comes upon me, but rather be strong and of good courage. As I have been condemned to death and am to be executed, the life which in me took a visible form will return to its source, and then at the appointed time will again take on this form. If my time is now at an end and I must die, then remember that it was appointed unto men once to die and after this the judgment'".

Two months passed whilst brother Albert awaited his execution. The early months of 1941 were the bleakest and darkest of the six years of World War II. In the midst of them bro. Albert was led forth to execution, the date being the 4th April, 1941.

The small grouping of brethren and sisters in Germany were utterly isolated from the rest of the Brotherhood. They spent their days in prayer and anxiety, caught in the grip of a cruel and wicked regime. On the 3rd of April, the day before bro. Albert was to die, he wrote to them the following beautiful words:

"I should like to employ my last hours in writing to you once more, and at the same time asking you not to take it too hard, for it is God's will — Romans 6, John 19:7; Romans 14:7; Isaiah 59. At 5.30 on Friday morning the 4th April my course is finished and so my struggle is at an end. My last wish is that you may live in peace and take care that none may be lost — 2 Tim. 4:1-8. Oh my dear ones, if only I could write down all the thousand of things I have said to you in silent conversation, and I am still saying. But you can learn much from Holy Scripture especially from the letters of the Apostles, from the words of Jesus before his death recorded in John, and I hope that I shall see you all again after my awakening. So I will close now, but you will understand why I have not written more. It would be too much I send you my sincere greetings — Albert. Greetings also to all the brothers and sisters and all my friends. The grace of the Lord Jesus Christ be with you all, Amen. Whatever you may be, be that completely. No only the bright blossom, but also the simple leaf is important in the wreath."

Military Service in South Africa

The significance of the above memories is greater in South Africa than in most countries in which the saints are found today. Unlike most western democracies, South African law has never provided for conscientious objection to military service. When in recent years her neighbouring black African nations supported guerilla warfare on the borders, conscription of all young men became mandatory. If they failed to abide by the law then the South African courts sentenced our young men to three years in prison or "Detention Barracks" as it was euphemistically called. Such a sentence meant that some of the young Christadelphian boys left the country before their 17th

birthday, others took up tertiary studies to postpone the call-up, and some sadly entered the ranks of the soldiers on the border.

Several young brethren faced up to the situation with great faith and fulfilled the terms of the sentence with three years in prison. At present there are still two young brethren in the Barracks, bro. Colin Kaiser and bro. Stewart Ackerman, now serving their third year. They have so impressed the authorities that they have been granted special privileges and, like their forebear Joseph in Egypt, have been put in charge of some of the activities of the other prisoners. One hundred and twenty "Jehovah's Witnesses" were in detention and all their outgoing and incoming mail is checked by the Christadelphian boys to see that it is in conformity with the rules of detention! By outstanding behaviour and faithful spirit our young brethren have greatly impressed the authorities.

Nor has the experienced harmed the South African ecclesias. At almost every meeting in almost every ecclesia prayers are heard on behalf of the young brethren, and letters and visits arranged. It is a very stirring and unifying experience that has brought much good to the ecclesias as they share a common affliction. "And whether one (or two) member suffer, all the members suffer with it" (1 Cor. 12:26).

This faithful resolve has now been answered by a change in the South African law: a clause allowing conscientious objection has been passed by the Bothar government, which will require our young men to spend six years in work of national significance but within their ecclesial and home location and in duties approximating their normal or desired employment. The judge appointed over the tribunal that will administer the new legislation is a man of unusual integrity. He even came to Durban ecclesial hall for three to four hours to meet the brethren and understand

the Christadelphian position. He had planned a visit to most of the South African ecclesias to meet them and explain the situation.

These things may never have been expected from a Government facing such bitter opposition from within and without. Surely the Hand of God is in this and suiting a blessing in response to the faithful stand adopted by the ecclesias. It may be that the Government favour to the saints will

keep it as a viable member of the Western Alliance, a veritable "young lion" of modern Tarshish. May Yahweh continue His care and His love upon our brethren in South Africa.

B. Luke (Brighton, S.A.)

Since the above was written Bro. Kaiser has been transferred to: C. Kaiser, Christadelphian, P.O. Box 5070, Boksburg 1460, Republic of South Africa.

REAGAN AND ARMAGEDDON

The divine judgments which came upon the Roman world during the Sixth Seal (Rev. 6:12-17), were recognised as such by those contemporary with their outpouring. So claims Bro. Thomas in *Eureka* vol. 2 p. 278.

History seems to be repeating itself, but this time during the Sixth *Vial*. The *Guardian* (UK) indicates that there appears to be throughout the West a growing awareness and expectation of divine intervention in earth's politics. On the part of "all ranks and classes of society". It reported,

"On at least five occasions in the last five years, Ronald Reagan has referred to his belief that Armageddon may well occur during the present generation and could come in the Middle East. He associates Armageddon with 'the end of the world'. As authorities for this premonition he cites Bible prophecies and unnamed theologians. None of the president's statements about Armageddon have been precise or detailed. But in the light of what Reagan has said already, Americans could fairly wonder if their president — almost all powerful on questions of war, peace and 'pushing the button' — is personally predisposed by fundamentalist theology to expect some kind of Armageddon beginning with a nuclear war in the Middle East."

The president's statements were made during his campaign appearances. Remarkably, he even referred to Armageddon when speaking to Jewish leaders in New York. He said, "Israel is the only stable democracy we can rely on in a spot where Armageddon could come". Similarly a "rev" Jerry Falwell, "his principal supporter among evangelical preachers and the leader of 'the Moral Majority', a religious lobby group, said 'that Reagan agreed with him on Bible prophecy.' He said 'We believe that Russia is going to move in on the Middle East and particularly Israel'."

Falwell believes that when the Russians are defeated in Israel then "antichrist will take over in the M.E. and there will be the 'final holocaust' of Armageddon." These beliefs are causing concern, amongst athiests and others. One said "if the nuclear destruction of Russia is foreordained in some premillennial schemes, might not a fundamentalist politician or general regard his finger on the button as an instrument of God's eternal purpose?"

Perhaps when Armageddon is over and the "everlasting gospel" (Rev. 14:6) is preached throughout the earth this awareness will result in the Western orientated pro-protestant countries fearing God and giving "glory to Him" recognising that "the hour of His judgment is come" (Rev. 14:7). Certainly Isaiah saw the time when Tarshish (Britain) shall be amongst the "first" to give allegiance to Christ (Isa. 60:9) when the "wealth (mg) of the Gentiles" shall be turned to him (v. 5).

If those in the "blind" world can see the significance of the signs which indicate Christ's near return, what of us who "follow the Lamb" and constitute his "firstfruits" (Rev. 14:4)?

WJM (Woodville)

Why is One Generation More Favoured Than Another?

The doctrine of God manifestation is unique to Christadelphian teaching comprising the great fundamental theme of Scripture. Perhaps the most oft-quoted statement summarising this doctrine comes from the pen of Bro. Thomas: "Men were not ushered into being for the purpose of being saved or lost. God manifestation not human salvation was the grand purpose of the Eternal Spirit". But where does this key statement appear? In an answer to a question relating to the justice of God contained in the "Herald of the Kingdom and Age to Come" for April 1858. We reproduce this article which also presents a compelling argument against the insidious philosophy of humanism so popular to modern thought and society — A. Knowles.

The Question

Why are the people of one age more favored than those of another, in hearing the Gospel and being saved? For instance, see what numbers were converted during the apostolic age, whilst whole nations and generations of men had gone down to the dust without ever having heard a message of warning, or testimony of mercy and righteousness. And, again, in millennial times, what multitudes will be blessed and saved under divine knowledge and government, whilst millions have perished in their intervening ages. I know that in those two favored ages — apostolic and millennial — it is the *direct working* of the Spirit's power, in a more visible and potent manner, which is the cause of such eminent success, but why does God put it forth more signally in one age than another, seeing that one generation needs the blessings of salvation as much as another? And it is said that "God will have all men to be saved" (1 Tim. 2:4); that "he is not willing that any should perish" (2 Pet. 3:9). Some would be ready to accuse him of partiality and injustice, but I would not entertain such a wicked thought of my Heavenly Father for one moment, but rather attribute the fault to men. Still, if you can give the *Scriptura philosophy* of this matter, it will help many of us to expound the things of salvation more clearly

on such points, when laying them before our dying fellow men.

God's Unique Purpose

Why are the people of one age more favored than those of another, in hearing the Gospel and being saved? Because one generation of flesh and blood happens to live contemporary with the times appointed in the original plan, while other generations do not. No injustice is done to the nations and generations that never heard the Gospel. Before they were born into the world they were nothing; after they died they went to nothing, so they became as though they had never been. They had no hopes, and now they have no regrets; why, then, need we burden ourselves with sorrowings for them that know nothing and care for nothing? "The dead know not anything".

Men were not ushered into

being for the purpose of being saved or lost. God-manifestation, not human salvation, was the grand 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 the 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.

In elaborating this purpose, upon the principles revealed in the Bible, a far greater production of human kind occurs than is necessary. Hence vast multitudes are swept off by disease, war, and so forth, and the multitude left are of but little more use than to keep the world a going until the Divine Family shall become complete.

The Purpose Limited To a Few

God will take out from the human race as many for His Name as His purpose requires. If He chose to make apostolic demonstrations every two hundred years, he could, doubtless, obtain a hundred fold more for the kingdom than upon the present system; but He does not so operate. It is fair, then, to conclude that His purpose does not demand so many, and that, therefore, He only employs means adequate to what He desires.

True, "one generation needs the blessings of salvation as much as another," but it is not God's pleasure to respond to all their needs, for the plain reason that

He does not. The more light the more responsibility; hence, there will be, no doubt, more raised to Aion judgment who have previously lived in the apostolic age than of those who live in this generation of ours. It is, therefore, a merciful dispensation to leave "the Veil of the Covering" over the intoxicated nations until the appointed time to teach them righteousness by the only means that can effect it — by the argument of Divine force, as introductory to the force of Divine argument. "When thy judgments, O Yahweh are in the earth the inhabitants of the world will learn righteousness" (Isa. 26:9). This is the only remedy for our rebellious race.

Why Some Do Not Respond

God has given light enough and ample means enough for the taking out all needed for His name. The light is strong enough for an honest and good heart to see by, but it is not strong enough to bring men to obedience of a contrary description. Men who do not think and dare not reason or act, lest they should jeopardise their social position or be wounded in the vested interests, can never see the kingdom of God. The light is not strong enough for them, and their constant exclamation is, "I do not see it in that light," "I cannot so understand it". It is never convenient for them to see anything by which "*the idols of the den*" are made to follow the lead of Dagon:

The household gods must be preserved,

Whatever else betide!

God does not "*will* all men to be saved and come to the know-

ledge of the truth," in the sense of *compelling* such a result. That He does not is clear, from the fact that very few of mankind in each generation arrive at that knowledge, and the salvation is scrupulously predicated upon the knowledge and obedience of the truth. The original words of Paul to Timothy do not sanction such a supposition. Speaking of God, he says, "who is willing that all men be saved and come to the exact knowledge of truth; for there is one God and one Mediator of God and men, Jesus, a man anointed, who gave himself a ransom for all; the testimony in its proper times" (1 Tim. 2:4-6). The proof of God's willingness is seen in His sending an invitation to all men, offering them the kingdom, power, and glory, of which the Gospel treats, with eternal life at the resurrection; and the extent of the salvation or amplitude of the "all" is also seen in accompanying the invitation in the history of its proclamation; so that when His willingness shall have found its full development, and the fruits shall be gathered in, they will sing, "Thou hast purchased us for God with thy blood out of every kindred, and tongue,

and people, and nation" (Rev. 5:9). He is willing that any man, Jew, Turk, Protestant, Pagan, or Papist should be saved on the terms He has appointed, for "He is no respecter of persons," but He will not force men to be saved, nor will He permit them to be saved if they will not believe His promises and do His commands.

In 2 Peter 3:9, the word rendered *willing* is not the same as used by Paul above. Peter said, "Not desiring or wishing that any perish". The "any" are related to the "*usward*", in the sentence immediately before. He is willing that the incorrigible perish, but He does not desire or wish that any of the saints should perish. There were certain before Peter's mind who had obeyed the truth, but "had forsaken the right way" (Ch. 2:15), and who were about to fall into that furnace of fire that was shortly to devour Judah. It was the Lord's longsuffering towards such errorists of the circumcision that caused the seeming delay with which the apostles were taunted. He did not wish any of them to perish, but that they might all come to a change of mind.

J. Thomas.

THE POSSIBLE AND THE IMPOSSIBLE

We cannot always do what we would, let us do what we can. We cannot recall the past and blot out its mistakes; but we can refuse to repeat past blunders. We cannot speak into the ears of the dead the kindly words we ought to have spoken long ago; but we can speak kind words to the living today. We cannot repair the past; but we can weave our desires into our present life. Certain deeds lie beyond us but others are possible. We cannot lift a ton, we may lift a few pounds. We cannot give a million dollars, we may give a dollar or a cup of cold water. Our ability is always the measure of our duty. God expects only the possible, but He does expect that.

"This one thing I do; forgetting those things which are behind, and reaching forth unto these things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus" — Phil. 3:13-14.

How To Get The Best Out of "Eureka"



Readers have expressed pleasure at the new edition of "Eureka". The following suggestions concerning the way it should be studied can prove useful.

Eureka, like *The Apocalypse* itself, is only for those who have "an ear to hear what the Spirit saith to the Ecclesias". It is a treatise which requires close, attentive and meditative reading. To gain the best results, it must be read and re-read.

It is the greatest and best commentary upon the Scriptures extant. In expounding *The Apocalypse*, it also:

- * Expounds Moses, the prophets, the Psalms, the Gospels and the Apostolic epistles.

- * Provides an education in history: both secular and ecclesiastical.

- * Explains a host of difficult passages, phrases, words and symbols.

- * Enriches doctrinal understanding.

- * Outlines the prophetic program of the present and future.

- * Sets forth in details matters of vital doctrinal significance such as sin, justification, resurrection, judgment, faith, love, etc.

- * Clearly and repeatedly demonstrates what human nature actually is: earthly, sensual and devilish.

- * Reveals the need to build into our lives the Divine attributes so beautifully manifested by the Lord Jesus Christ.

A person reading *Eureka* should look out for these themes in addition to the exposition of *The Apocalypse* itself.

To that end, it is always valu-

able to read with a notebook and pencil by one's side, and to immediately jot down items of outstanding interest. Further, it is valuable to epitomise a paragraph when it is read. Read it; think about it; epitomise it; give it a heading; mark that heading in the book itself.

Do not hesitate to mark your copy of *Eureka*. Underline important references or statements. Make marginal comments on the exposition given. If you can add to the exposition, or if you disagree with it, note the fact in the margin of your copy. You will then find *Eureka* a far more expressive book for you.

If your copy gets worn out by much use you can always purchase a new one from *Logos Publications!*

When reading *Eureka*, notice how the symbols provide the basis of powerful exhortation that can take you through the Word. Follow those ideas through, and give personal application to them. Identify yourself personally with the symbols associated with the messages to the Ecclesias.

Carefully note the many doc-

trinal expositions in *Eureka*. These include the nature of Christ; his position as the sin-offering; as King and High-Priest; as Judge; the manner of his second coming; his thief-like advent. They include the theme of God manifestation; the true doctrine of eternal life; the nature of flesh; the identity of the devil and satan; the Israel of God; justification; the One Faith or original gospel; the Memorial Name.

In the Resurrection of the Witnesses there is an excellent outline of the development of the Ecclesias in these last days, as Brother Thomas discourses upon the way in which the Truth was gradually brought to light through the instrumentality of God in his life.

As *The Apocalypse* was recorded for the edification of "the servants of God" (Rev. 1:1), or those who already have an understanding of basic principles, *Eureka* is best read when some preliminary study already has been given to *The Apocalypse*. Helps to that end can be obtained in such works as: *Thirteen Lectures On The Apocalypse* (Roberts); *Notes On The Apocalypse* (Walker); *Apocalypse Epitomised* (Mansfield).

It will be found extremely helpful to read right through *Eureka*, or a section of it, prior to settling down for proper study. Given half an hour's reading a day, the three volumes would be covered in six months. Such a reading would provide an over-all comprehension of the scope of the work.

The work is sectionised, and here, again, a section should be read through at a single sitting,

after which it should be gone over paragraph by paragraph. The Scripture references should be carefully considered in the light of Brother Thomas' comments, and any variation of translation should be noted, and, if possible, confirmed.

A dictionary will be found a most useful appendage to this exercise.

It is recommended that you join a *Eureka* study class, so that by mutual discussion the best might be obtained from the reading of the work.

Many ask how to get the best out of *Eureka*, but there is no secret about this. We recommend that you:

- * Use the *Index* when requiring help on subject matter or difficult passages and symbology. Make *Eureka* your Christadelphian Encyclopaedia.

- * Re-read *Eureka* in sections as often as you can. As well as reading it for study, do so for relaxation and inspiration.

- * Discuss the thought-provoking ideas aroused by the reading of *Eureka* with others so-minded. You will find the principles become firmer in your mind, and will discover a lovely bond of fellowship with your brethren.

- * Retain what you read. This will be best achieved by marking up the Book of Revelation with verse by verse notes.

Eureka is a text-book of the Bible, providing the best and truest advanced education extant. Our times require "men who know the times and what Israel ought to do" (1 Chron. 12:32). There is a need in the ecclesias, for minds properly trained and disciplined in the Word, able to resist the encroachments of the world about us.

We live in an age when men are training their minds in materialistic skills, and abandoning their lives to earthly ambitions and

LOGOS

pleasures. Paradoxically, in this age of higher education, there is a steady lowering of moral and spiritual discipline and restraint (2 Tim. 3:1-5).

Eureka provides an antidote to these conditions, and in these closing days of the Gentiles, we are wise if we apply ourselves to it. — R. Pogson (Yagoona)



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Back Numbers of Expositor

"I have had some success in collecting back numbers of *Logos* and *Expositor* from those who conduct the *Eureka Library* in England. They are sending me the *Expositor* for Genesis in bound form; so it has paid me to keep in contact with those helpful brethren. I recently advertised in our local press some of the *Herald of the Coming Age*. I have had one reply, but even so it has been worth the money. The Paper refused to put in two of the titles: *Russia's Bid for World Domination*, and *Jehovah's Witnesses Refuted by the Bible*. They feared these titles would 'cause distress and upset to some' as they expressed it. However, I will continue with the advertisements as circumstances permit". — K.D. (U.K.).

(The truth in every age has "caused distress and upset to some". In his preaching of the Word, Noah condemned the world but he saved his own family — Heb. 11:7. A vigorous presentation of Truth is necessary in this age of indifference to the rights of God. Many may not want to hearken to things that cause "distress and upset to some", but some will do so, and our appeal must be to them. The time is coming when world-wide distress will be the lot of those who have rejected the truth, and they will experience "distress

and upset" when they are involved in the crisis of the last days. We can serve our contemporaries in no better way than to vigorously set before them the principles of the Truth — Ed.).

Appreciation

"It is always a joy to me to receive *Logos* and the encouragement that it gives to me in these difficult days when standards are slipping not only in the world but also in our ecclesial life. Buffeted on all sides by the wind and tide of modern doctrines, how refreshing it is to be able to read again the wholesome words of our pioneers, which sadly are neglected by some in our community. I look forward with much anticipation to the many happy hours spent pondering the Scriptures, guided and uplifted by your periodical.

"I found the article in the June number *The Apocalypse in Obadiah* particularly thought-provoking. Indeed I was stirred anew to re-examine this whole area with new interest and vigour.

"May you long be able to continue that good thing which you have provided for our edification, especially in these latter days when one does indeed have to search with diligence to find that which is wholesome and fitting to aid us in our spiritual lives" — J.H.F. (U.K.).

(We appreciate your encouraging comments received from the other side

of the world. We also deeply appreciate your statement that we may be able to long continue this work. What we pray for, however, is its speedy termination with the coming of the Lord. May 1985 witness that grand event — Ed.).

At Baptism

"Thank you for your letter received on the occasion of my immersion into the Name of the Lord, and the warm welcome you extended to me as I entered the Divine family. I deeply appreciate the untiring efforts and zeal manifested by so many to bring me to the acceptance of Christ, so obeying the instruction of the Lord to 'feed his sheep' (John 21:15-17), that they may attain unto a permanent abiding place in him (John 14:2-3).

"I am sure your periodicals will help me in the study of the Word, which is so essential to make us all 'wise unto salvation in Christ Jesus' (2 Tim. 3:15).

"The welcoming address given at my baptism emphasised three things of paramount importance for a healthy growth in the new life. The first is constant prayer. During our instruction we were given advice on the theme of prayer, so that we may learn to pray as the Lord Jesus taught his Apostles to do (Luke 11:2-13; Matt. 6:5-13). We were taught the significance of every word. Your letter to

me again stresses the importance of prayer. Secondly, we were instructed to *daily partake of the Word, feeding on 'the milk of the Word'* (1 Pet. 2:2), without which we will not properly develop spiritually. And thirdly, we were taught the importance of *fellowship* with, and love for one another. But how can one love and have fellowship with those who do not know God and His purpose with man? How can one know God and His purpose without reading His message as found only in His Word? How can one understand the 'mind of God' which is as high above man's thoughts as the heavens are above the earth, unless help is extended? The Ethiopian Eunuch needed help, and humbly asked Philip to render it to him (Acts 8:30-31). I, too, need every help that I can receive from you and others. I have been given *Elpis Israel, Christendom Astray and Eureka* vol. 1, and have been promised vols. 2 and 3 when they are available. I have also been presented with a copy of *The Gospel of John and The Epistle to the Ephesians*. I will appreciate any further help you may be able to extend me to develop my understanding of God's precious Word" — F.W. (W.I.).

(The books you have been given should greatly assist you to the better understanding of God's inspired Word. Read them with care, and with the Bible ever at your side. Do not take anything for granted but carefully assess it in your mind. Because, as you state, "God's ways are higher than man's ways, and His

thoughts than our thoughts" — Isa. 55:9. *The acquisition of Divine knowledge does not come easily. Care and attention needs to be given to it. We need to read, study and meditate upon the Word of Truth to gain the greatest advantage; and not until that Word motivates our actions can it be truly said that we have gained the full benefit of our search. Paul exhorted the brethren of Philippi to "think on these things" (Ch. 4:8). If we fill our minds with the things of God we may be sure that the effect will be seen in action, and ultimately, in our destiny. May Yahweh bless you in your further pursuit of His wonderful Book — Ed).*

Harmony Sought

"I am a brother who seeks harmony, even though I live in total isolation, nearly 96 miles from the nearest Ecclesia. My understanding of 'The Battle of the Great Day of Yahweh Elohim' is that it is one battle in two phases. First, Russia will overrun the west by force, and then, descending into the Middle East will come to its end by 'divine intervention'. But though Russia is overwhelmed, Europe will remain intact with the Pope still in power. In the second phase the Great War becomes an "holy war" (Rev. 17:13-14,12) for 'one hour with the beast'. This is the holy war against Messiah, in which France will play a part. France will be with the Papacy in this, not with Russia in her Middle East drive 'to take a spoil and a prey'. It has always been a problem with me to imagine France being with Russia when the latter invades the Middle East."

— G.S. (Scotland).

(We apologise for the delay in answering your letter. However, we see no reason to dispute that France will be with Russia when the latter descends south. We have always understood "Gomer and all his bands" as representing France. Gomer can be aligned with Gaul, many inhabitants of which migrated west to form the countries of France, Holland and so forth. We believe, therefore, that France will be with Russia. However, as you note there are two parts to the "Battle of the Great Day of God Almighty". The first will destroy the confederated forces of Gog at Jerusalem; but that will not end the hostilities. The Catholic countries of Western Europe will regroup under Papal leadership and make ready to resist the new King established in Jerusalem. They will decry him as Antichrist, and seek his destruction. But, without waiting for them to invade the land, the Lord "will rebuke strong nations afar off". He will invade their countries and subdue them under his power. We agree with you that prophecy is a subject of great importance. It is necessary to have a clear concept of the future, for as Solomon declared: "Where there is no vision the people perish". We will consider your other comments later — Ed.)

Are We Fighting or Retreating?

"On two particular points you can certainly be challenged. Are you fighting? You say you are! Well what are you fighting? You are certainly not fighting the Apostasy in

your own midst. Look at Bro. Tennant's article in the latest *Christadelphian*. There's corruption! What are you doing about this? Let us see *Logos* squarely face up to the corruption; being specific as to the issues and fighting them. By fighting I mean waging a full scale war! Nothing less, with all the considerable resources at your disposal. Show yourself to be the spiritual warrior you claim to be. Name the wolves and let us see you come out and fight them if you dare, instead of hiding behind that pious *Logos* bravado, which professes to champion the pioneers but yet stands idly by and sees them trampled under foot . . ." — R.L. (U.K.).

(It is good, they say, to view yourself as others see you! Therefore we do not take umbrage at your long letter, only portion of which we cite above. In over fifty years, long before you were baptised into Christ, "Logos" continued to do what you claim is not being done: vigorously and openly champion the Truth against error. Time was when you yourself used to applaud us for so doing! Now you have changed. You have retreated behind a barrage of abuse and a protective fellowship doctrine that Brother Thomas never endorsed. From that hiding place you snipe at others who have not hesitated to openly stand up for Truth and be counted if necessary. You need to take heed lest you be ultimately judged with the same measure of judgment you mete out to others. We remind you again, that whilst it is necessary and Scriptural to disfellowship those who

embrace an error, and Ecclesias should exercise that responsibility, it is the hireling who flees when the wolf appears. Though you claim that we are affectively facing up to the wolves and resisting them, that is not the belief of certain "wolves", who have written us in bitterness because of our resistance to both false doctrine and inconsistent practice. If those who recognise the need of maintaining the Truth, co-operated to resist error instead of sniping as you have done, much good, under God, will come; but if we "bite and devour one another" we need to heed lest we be "consumed one of another". So let us all exercise care — Ed.).

Challenging Times

"We are living in challenging days. They are times when the greatest threat to the Brotherhood comes from the sins of Sodom. Never has there been such opportunity to spend time and money in any way we choose, and never has it been so likely to be misapplied. Therefore, it is encouraging to view the early numbers of *Logos*, found in my Father's library, and see that the consistent theme of prophecy and exposition as given by our pioneer brethren is still maintained in Volume 51. Sadly the trend is different in other areas and other Magazines. I fear that many brethren, even those whose personal commitment to sound teaching and living is unquestioned, are losing the tenacity to oppose modern trends and continue the defence. The world's standards of morality, especially as they pressure

young people, marriage relations and family life are affecting our community. I fear that the thrust from some quarters to establish 'a position' on divorce and remarriage could well result in a general compromise that lowers the defence a little more. I am aware of your personal views as expressed in *Logos* but would be interested to hear what position is developing in the Adelaide area. May Yahweh be with you and your helpers, and strengthen you to continue the positive work of the Truth in all areas" — G.D. (NSW).

(Because the issues are so emotive, the problems of divorce and remarriage are an increasing blight upon the Brotherhood, and in some parts of the Ecclesial world are rapidly getting out of control. Yet where the Truth is properly respected this should not be the case. Marriage relationships should be governed by the instruction of the Word (Eph. 5:22-28), and where that is the case the problems will be curbed. Unfortunately, the world's philosophies and ways are influencing the Brotherhood, so that there can be found a repetition of conditions as they were "in the days of Noah". The Flood in Noah's day was precipitated by a marriage crisis within the Brotherhood (Gen. 6:2), and it is significant that such a crisis faces sections of the Brotherhood today. We view it as a sign of the times; but a sign that provides no rejoicing, because of the effect it has upon those who are near and dear to us. What can be done? Continue to vocally protest against a lowering

of standards within the Body; influence as many as you can to support you in this; revive the old style Elpis Israel Classes with their forthright, vigorous, and stimulating straightforward expositions of the Word. The brotherhood suffers from a surfeit of "marriage counsellors" and theorists, whose advice and expositions of the Word on the theme leave much to be desired. Unfortunately, their voices are heard where they should be stilled, and the Brotherhood suffers as a result. As to the marriage question as it affects Ecclesias in the Adelaide area, we have published in the "Ecclesial Calendar" this month a statement which has been endorsed by seven Ecclesias in that area, and we hope this may assist to stabilise matters — Ed.).

"Time Like An Ever Rolling Stream. . ."

"We must be on a parity in the age group, as my experience in the Truth goes back all those years you have mentioned in Logos in recalling its commencement. Believe me, it is a matter of regret that its existence did not come to my notice for many years after my baptism many years ago. The Lord still graciously preserves me in health and wellbeing, and I hope that I may be included among those of Psalm 92:14 who 'still bring forth fruit in old age' — spiritually if not physically! — C.W. (U.K.).

(Time goes by with unceasing rapidity, but we look to the future when "there shall be time no longer". The signs indicate that we are nearing that epoch; may you be among

the number of whom it is written: "We shall not all sleep, but we shall all be changed" — 1 Cor. 15:51 — Ed.).

Why Not Some Happy Faces?

"Please find enclosed Bank cheque for Logos subscription, and donation to Project Australia. Some time back, in Communication pages S.G. of W.A. asked for back copies of Logos from volume 41-44. I have volumes 42 to 45, though some numbers, are missing. However, S.G. can have them by applying for them (to T. Williams, P.O. Box 527, Warragul, Vic. 3820).

"I love the centre spread of the October Ecclesial Calendar, entitled *Imagine Yourself in The Kingdom!* I intend to place it in my Bible as an encouragement to keep marching forward towards that great hope and promise that our Master wants to share with us.

"But, Oh! Why not some happy faces!!! They all look so serious! We are told to be joyful, as we walk towards the Kingdom; though I know it is hard at times, just the same.

"I heartily agree with C.W.'s (U.K.) poem, and send greetings to all those involved in preparation, posting, publishing and editing of these great little magazines, all so helpful to those who love the Truth.

"May our Father in Heaven watch over you all as you seek to spread the work of His Truth." — T.W. (Vic.).

(We enjoyed your letter, and invite S.G. to make application to you for the

copies of "Logos" you are prepared to share. As to the solemn faces of Woodville members in the "Ecclesial Calendar" illustration, I think they must reflect the fact that the Editor was not with them at the time! They are generally a very happy community, as I am sure that Bro. & Sis. McConville found when they joined with them in the Ecclesial effort. As you remark, we have much to be happy about in view of our great hope, in spite of the evil conditions of the times. Paul urged us to "rejoice"; so let us apply his exhortation — Ed.).

Guidebook To The New Testament

"Thank you so much for forwarding *Guidebook to the NT*. I was particularly delighted with the *Harmony of the Gospels*, contained therein. I have been quite interested in trying to read the Gospels as a unit but not knowing quite how to go about it. This will be a wonderful aid to that end.

"Our Ecclesial Bible class has just embarked on a study of this very subject, using your book for some of the reference material.

"It is our prayer that Yahweh will continue to bless your efforts in supplying the Brotherhood with such written material to aid in the study of His word". — S.B. (USA).

(You will find it valuable to incorporate the maps contained in this book in your Bible, perhaps at the beginning of the New Testament where there are usually a few blank sheets. This will help to consolidate the movements of the Lord in your mind — Ed).

A Warning To The Brotherhood

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins" (Isa. 58:1).

This issue of *Logos* synchronises with the opening of a New Year: 1985 has commenced. We little expected when we commenced the Magazine it would continue five years, let alone fifty. We believed that the Lord would be in the earth before now.

For that matter, we little imagined that we would see such a decline in morals and standards on the part of the world as we see today. The Sodom character of society, its crude and blatant wickedness, is worse than we thought it would ever become; in spite of Christ's warning: "As it was in the days of Lot. . ."

We therefore view the New Year with dread. We have witnessed in the world a dramatic increase of wickedness during 1984, and the signs indicate that it will accelerate more in 1985. The world is ready for it. Therefore we urge upon readers and Ecclesias to take stock of the situation, and take steps to counter what may be expected.

We need to commence with ourselves. "Dearly beloved," wrote the Apostle, "let us cleanse ourselves from all filthiness of the flesh and spirit". The exhortation needs emphasising. The decline of morals, the wickedness and blatant crudity of this age, its irreverence and blasphemy are accepted as the norm by a world that knows not God. It is the environment in which we live, and in which our children are growing up; it is a way of life that can blunt the sensitivities to what is required of God. Paul's exhortation is for all: for men and women, married and unmarried, old and young. The age is exceedingly immoral. This is evident from its irreverence, its ungodly materialism, its dress — or lack of it, its talk, amusements, language, literature, and advertisements. Let us be circumspect. God has expressed His abhorrence of such ways very plainly. Paul wrote: "They which do such things shall not inherit the kingdom of God" (Gal. 5:19,21). There is a need to maintain and elevate standards of conduct. When we attend meetings, let us realise that we are coming into the presence of Yahweh, and let our dress and deportment be such as will grace our worship whilst providing an example for others. The world is busily relaxing its standards and allowing for permissiveness in morals, marriage and other matters such as previous generations would not have tolerated. Let us not follow the world in that way. Let us insist that the standards laid down by the Word be maintained. Let us demand that proper respect for divine

things be manifested by our children; that they treat with due reverence the reading of the Word, or the meetings of the brethren they may attend. Let those who have embraced Christ uphold the efforts of those who are prepared, at risk of personal popularity, to "cry aloud and spare not" where they see standards once accepted by us, now challenged.

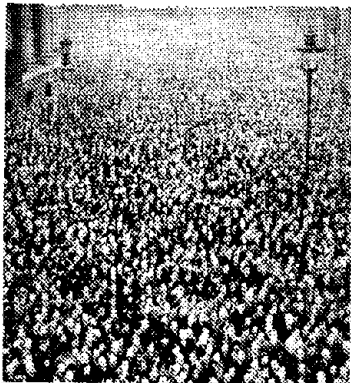
If we are experienced in the things of God; let that experience be manifested in the maturity of counsel and guidance we extend to others. If we are young or single; then let us observe the apostolic injunctions to Timothy to be "pure", to "flee youthful lusts", to be an example in "purity". let us not deceive ourselves with the argument of the world that in the single state we can please ourselves, and so indulge in loose and questionable conduct. Let Ecclesias educate their young in what is required of them both in and out of meetings. Let standards of conduct be clearly stated and maintained.

The world today is a sorry sad wilderness of hopeless wandering for many with broken marriages, rebellious children, increasing economic problems, growing crime, immorality, and violence. Let Ecclesias take guard against these matters. Let the young be thoroughly educated in the moral behaviour expected of those who desire to grow to the maturity shown by Christ. Let those who desire marriage recognise that it is for life, and once they have taken to themselves a partner, and made their vows before God, "till death do us part, or the Lord doth come" acknowledge that they are in duty bound to keep those views. There is no way out. Let Ecclesias insist upon this, making it clear and plain what they require of their members; enforcing it with the word clearly expounded, and plainly stated; refusing to deviate from those standards of teaching and conduct.

If this means that some will find it too difficult to accept the Truth and its claims, it will mean that others will gain the Kingdom who otherwise might lose it. The responsibility lies squarely upon the shoulders of our leaders, upon the world-be shepherds of the flock. Let them remember that when the Chief Shepherd appears, there will be an accounting of the manner in which those in positions of responsibility have cared for the sheep and lambs of the fold. We cannot please ourselves in these matters. A New Year is before us. Let us not be deluded by the hopes and pious wishes of those who blind their eyes to facts. The year will be difficult. Let us now guard against its evils drawing any of ours away from the Truth. To be forewarned is to be forearmed. Christ has warned us. He has told us that as it was in the days of Noah so shall it be at the coming of the Lord. Let us exercise due care. We do not have to capitulate to our environment; it is important that we look the future clearly in the face; anticipate the difficulties that will arise, and take steps to properly meet and to conquer them. Victory will be ours if this is done in faith (1 John 5:4).

Logos Committee

Mega-Cities: Blight of Society



“And he (Cain) builded a city, and called the name of the city after the name of his son Enoch” (Gen. 4:17). Cain built the first city. His name means Gain, and cities are built for that purpose to this very day. But the city Cain built was not an ordinary one. He sought the best of both worlds. Denied the worship of God unless he was prepared to acknowledge his fault (which he refused to do), he set up a rival form of worship centred in the city he built. He named his city Enoch meaning Dedicated. Obviously it was given over to a false form of worship, in which his son was made high priest! So, at the beginning of Gentile history, there was a city presided over by an Apostate; and at its conclusion there will be that “great city which reigns over the kings of the earth”, namely, Babylon the Great (Rev. 17:5,18), also presided over by an Apostate! As Cain’s city was overwhelmed in the Flood, that of Babylon the Great will be destroyed by the purging fires of Armageddon and its aftermath. The urban society of modern times will then be replaced by a rural system based upon the Law of Yahweh.

What Are The Foundations of Modern City Life?

Cities are unproductive, except for industrial manufacturing, which robs the earth of its resources, blights the cities with smog, and adds to the cost of living by production of unessential goods. Consider what makes a city: Loan company offices; lawyers premises; Government buildings; Departmental stores; Insurance Companies; Banks; Law Courts; Police Barracks; Hospitals and so on. All these ac-

tivities will be rendered redundant in the millennial future when life will be stabilised on a rural basis. They are unproductive. For man is wedded to the soil (Gen. 3:19), and it is only what it produces that is alone essential to life. To the extent that man attempts to separate himself from the soil his problems mount. Yet, all over the world today, in countries devastated by famine, people are gravitating towards the cities; abandoning the traditional way of life, and the cultiva-

tion of soil. Food is becoming increasingly in short supply, because the cities are drawing the primary producer into their unhealthy embraces.

This adds to the burden of unemployment and social frustration. In turn, that encourages crime and every wickedness. Modern technology is replacing the need for workers, and with the advent of robot industrial undertakings, available jobs are becoming fewer and fewer. Provision must be made for high taxation to feed and maintain the growing army of unemployed. The Dole, social services, and various forms of relief are draining the economic resources of nations and corrupting the characters of people.

"The pastoral and agricultural activities of the tribes living in the valleys of the Euphrates and the Tigris in the Middle East reached such a level of efficiency that one man could produce more food than he needed to support himself and his immediate dependants. Once this state of affairs had been reached it was possible for some members of these tribes to give up their original way of life based upon the open country and to found the first urban communities".

New words came into use. The word *political*, according to one source, means *pertaining to the 'polis'*, that is the town, for the Greeks originally saw social organisation in terms of townships. The corresponding Latin word for township is *civitas*, which gives rise to our word "city". The building of the first city by Cain, therefore, was the first political activity of the seed of the serpent.

JUNGLES OF CEMENT

According to the August 1984 issue of *National Geographic* 34 cities today have populations higher than 5 million people. But it is projected that by the year 2025 over 93 cities will have more than 5 million people!

City	Population	City	Population
Tokyo	17 million	Buenos Aires	11 million
Mexico	16 million	Cairo	10 million
Sao Paulo	16 million	Moscow	9 million
New York	15 million	Jakarta	8 million
Shanghai	12 million	Delhi	7 million
Calcutta	11 million	Karachi	7 million

Cities of Sin

When Adam and Eve were expelled from the Garden of Eden, and children were born to them, sin increased in intensity. The earth became filled "with violence" (Gen. 6:11). Mankind attempted to circumvent the God-given directive: "in the sweat of thy face shalt thou eat bread" by gravitating to cities (Gen. 4:17). The *Mind Alive Encyclopaedia* observes:

The culmination of their defiance of God is recorded in Gen. 11:4 "go to, let us build us a city and a tower . . . and let us make us a name . . ." According to the Elohim, mankind reached a stage when, as now, "nothing will be restrained from them" (v. 6). They commenced building Babel, the beginning of all the political systems upon earth, in opposition to God. Even though God expressed His displeasure, man con-

tinued with his project. "And Cush begat Nimrod (*we will rebel*); he began to be a mighty one in the earth . . . and the beginning of his Kingdom was Babel (mg. Babylon)" (Gen. 10:8-10).

Growth of Cities

The culmination of this defiance was reached by Nebuchadnezzar, who glamorised and made powerful the city commenced by Nimrod:

"Is not this great Babylon that I have built for the house of the Kingdom by the might of my power, and for the honour of my majesty?" (Dan. 4:30).

The natural development of cities is probably the result of a number of factors. Man is a gregarious animal, needing companionship (Cp. Gen. 2:20-24). This provided the impetus for people to associate together. In turn these concentrations required special administrative, political and business centres, as well as protection from rival centres. In ancient times many cities were structured like fortresses, with high walls and abutments to resist attack by hostile neighbours. Other factors, such as geographical, climatical and political no doubt had their effect. The result is that much of the earth is uninhabited and some is densely over-populated.

According to the *Mind Alive Encyclopaedia*:

"If all the people on earth were distributed evenly over the land surface, there would be no more than about 64 people to every square mile. But the population of the world, which reached 3,355,900,000 in 1966 is distributed very unevenly. More than half the people live in Asia (not including Asiatic Russia) which covers less than a fifth of the land area. Europe (excluding European Russia) has an even higher density of population, with 13% of

the world's population crowded into only 3% of the world's land area. More than two-thirds of the world's population live in areas which make up less than 8% of the total land surface".

Population Problems

The herding of millions into cities has aggravated the problems of population. The Australian *Bulletin* (Aug. 1982) carried a sobering article entitled *A frightening look into the future*. It stated:

"The world's population is growing at the rate of 146 a minute, 8760 an hour, 210,240 a day and about 77 million a year. Those are the unprecedented numbers by which the human race — now totalling 4.6 billion people — is expanding despite wars, starvation, birth control advances and overcrowding."

These massive population increases create awesome problems. By far the largest population increase is in the third world countries where food and other necessities are in short supply. Countries like northern Africa, are in despair. *Newsweek* magazine (Nov. 1983) reported:

"Crop disease and cattle plague are taking a heavy toll; so is economic mismanagement and government corruption. In lands like Chad and Ethiopia, the combination of natural disasters and civil war has proved destructive. But the fundamental problem is that Africa's baby boom is outstripping its harvests. The continent has the highest population growth of any region in the developing world."

A New Word For Our Dictionaries

It is in those densely populated areas, in both developed and undeveloped countries, that some of the world's largest cities are to be found. According to UN predictions, "by the close of this century, *more than half the world's people will live in large cities*".

The development of those

large cities has coined a new word: Megacities (from the word *mega* meaning large). Already authorities world wide (according to *The National Geographic* Aug. 1984) "are declaring their regions to be in crisis situations" because of severe housing shortages, sanitation, transportation, employment, food shortages and a host of other problems. Mexico city is often cited as an example because it is predicted that by the end of the century the present population of *16 million people will have grown to 30 million!* (More than the population of Australia!). It is estimated (*National Geographic*) that in the capital "30% of families sleep in a single room". Many do not even enjoy this 'luxury' and live in places like the city dump where they dwell "in caves — caves in the mountains of trash".

Such conglomerations of people cause soaring crime rates, social problems, unemployment, pollution and disease.

These are problems beyond the ability of man to solve, emphasising the urgent need of Christ's return.

Decisions Of Despair

There is no solution to this problem that man can devise. There needs to be a breakup of cities and a re-organisation of society upon the basis of God's requirements. How can this be brought about? Divine intervention was then needed at the building of Babel, and is needed today. The inexorable growth of the world's population, the herding of vast numbers into cities, and the problems attached thereto, makes the coming of Christ an ur-

gent need, and not merely a glorious hope. Wickedness is rising as a flood, consequent upon the problems of uncontrollable masses of people congregated into vast cities; and the wisdom and power of Christ are alone adequate to the solving of the attendant problems. It is a further sign that his coming is both near and necessary. There is no future without it.

But those without such a hope see no future. Some are opting out of society altogether by committing suicide because they cannot endure the pressure. In US last year 75,000 people took their lives. In Australia 1,600 people did so. On sociologist commented:

"It is thought by some that the mother's role in the family is to integrate the family with each other, where the father's role is to integrate the family into society. Society into which they are supposed to be integrating their family has changed so dramatically; there are *no rules any more* so the kids are confused".

Suicide, crime, drug addiction and commune living are some of the results.

Politicians, sociologists and scientists do not know what to do. But what of tomorrow when these megacities mushroom? Authorities view the problem with deep concern.

Again, we emphasise, there is only one who has the ability and power to resolve man's problems: the Lord Jesus Christ. When he takes the helm of international government and establishes a sound order for society, "all nations shall call him blessed" and "daily shall he be praised" (Psa. 72:17,15).

The Greatest Megacity

Of all the cities of time, two

reached the proportion of Babylon the Great, nor created the problems this "city" has done throughout its history. Its politics, business activities and licentious ways have caused widespread spiritual pollution (Rev. 18:7,9,12).

But as surely as historic Babylon fell, in conformity with the predictions of Yahweh's prophets (Cp. Isa. 47:5; Jer. 50:18), so will Babylon the Great the mother of harlots. The Apostle John was told:

"Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her" (Rev. 18:8).

The judgment to be heaped upon Babylon the Great will be stand out above all others: Babylon and Jerusalem.

The uprise of one has inevitably been at the expense of the other.

Underlying the story of their development is an allegory based upon the politics, origins and destinies of literal cities.

The construction of Babel, Babylon saw the beginning of the postdiluvian opposition to God. The literal city ultimately fell into ruin but its system remained and

was adopted and strengthened by Rome.

Both historic and figurative Babylon, has always opposed God's truth. Its kings aspired to exalt their thrones "above the stars of God" and challenge "the Most High" (Isa. 14:13-14). And in Babylon the Great was "found the blood of prophets and of saints, and of all that were slain upon the earth" (Rev. 18:24).

No literal megacity has ever followed by drastic changes throughout the world which will destroy the cities of the nations (Rev. 16:19), and relieve mankind of the problems caused by the building of megacities.

The Holy City

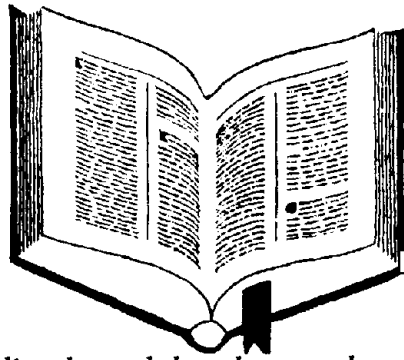
On the ruins of Babylon the Great will arise the allegorical Jerusalem, the holy city. There will be no filthiness found in this city (Rev. 21:27), but from it will issue a light to guide the nations (v. 24), and means for the healing of their problems (22:2).

For it will be beautiful with a symbolic wood of lifes on the two banks of the River of Life, the leaves of which will be for the healing of the nation. Meanwhile the groaning of the world will not find relief until the coming of that happy day. WJM

THE DAY OF CHRIST

The day for Christ's re-appearing is fast approaching. The signs which show it are numerous and distinct. The Gentile times have run their course, and the world is on the eve of mighty changes. The government of the nations is about to pass into the hands of the strong, infallible Son of God. Christ will put down all misrule, destroy the oppressor, sweep away every false creed, and abolish war and every curse. These are the plain, and soul-satisfying promises which the Bible holds out. The religious world knows little or nothing of them. Most people are pre-occupied with the fabled notions of a shadowy hereafter, which offers no satisfaction to the thoughtful mind, and no solution to the apparently aimless and perpetual drifting of this sorrowing, sinning world.

Hearkening to the Spirit-Word



"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit" (John 3:8).

Key Words Explained

In his rediscovery of the Truth, Bro. John Thomas frequently found the Bible concordance to be an invaluable aid when looking beneath English translations of Scripture. He has been termed a Biblical archaeologist as he dug down to uncover the true teaching of the Word. Such an approach is still of great value as many a difficult phrase is understood when the original words used are carefully examined. The words of John 3:8 above is a case in point. Consistently the English translations convey an idea of the invisible nature of blowing wind in the rendering. But such an idea seems to have little to do with the context of the master's instruction of Nicodemus. Therefore, a careful study of the words used will clarify the verse, and reveal it to be an important transition point from Christ's exhortation to repentance to his exposition of God's plan of redemption.

The key is found in the Greek word *pneuma* translated "wind". According to *Young's Concordance* *pneuma* is used 383 times in

the New Testament and is translated "spirit" or "spiritual" 381 of those times. It is rendered *life* once, and *wind* only here in John 3:8. In fact, *pneuma* is used five times in John 3, all rendered *spirit* except this one case. Surely here *the spirit* is what Jesus is referring to, as he continues to instruct the Jewish leader.

"The spirit bloweth. . ." the Greek for "bloweth" is *pneoo* which is used six other times in the New Testament always of the wind blowing. However, the *Liddel & Scott Greek Lexicon* offers the following definition of *pneoo*, "to blow; breathe . . . (2) to breathe, exhale . . .". In *Strong's Concordance* the lexicon note is *pneoo* "a primary word, to breathe hard, i.e. breeze". Accordingly, we are not stretching the language to suggest the Lord said to Nicodemus "the spirit breathes . . ."

The Spirit-Breathes Where God Wills

"The spirit breathes where it listeth. . ." "Listeth" is simply old English for "wills". The Greek

for "it listeth" is *thelei* a third person singular form of *thelo* which is a common verb being used 211 times and normally rendered *will* (104 times), *would* (75 times) or *desire* (13 times). The interesting point is that *it* can be *he, she or it* depending on the context. Any of the three are equally allowable with the third person *thelei*. In John 5:21, precisely the same verb form is rendered "he will". Now consider this: "the spirit breathes where he (God) wills" as a rendering which unlocks the meaning of this passage.

"The spirit breathes where He wills and you (Nicodemus) hearest (are listening to) the sound thereof. . ."

This is exactly what was happening. God had breathed His spirit into the Lord and Nicodemus was listening to the sound of the spirit of God in hearing the words of Christ. He was hearing, in effect, the voice of God. "For he whom God hath sent *speaketh the words of God*: for God giveth not the Spirit by measure unto him" (v. 34).

The Greek for "sound" (*phone*) reinforces this point, *phone* occurs 141 times and is the basic N.T. word for *voice* being rendered "voice" 128 times. In truth, Nicodemus was hearing the "voice thereof", the voice of the spirit of God.

Furthermore, God had breathed His Spirit where *He* listeth, that is where He had decided to and not necessarily where man had anticipated. One of the points referred to several times in the Gospel of John is that when the Messiah came, he came from a background and in a role that they had not expected. The rulers looked for a birth in Bethlehem

but the apparent origin of Jesus was in Nazareth (7:41-42,52). They expected a prominent connection with the House of David but the facts of his birth were obscure to them; and to them had overtones of impropriety (8:41). They looked for a prince, one trained to be king yet he came as one without apparent formal education (7:15). They looked for someone with whom they could co-operate in establishing the Messianic age, not someone who would attack their mercantile practices (2:15-16), and call them to repentance and a new conduct of life (3:3,5). Nicodemus was an example of such confusion of thought, as his own views of right standing were challenged by the Word of God to which he was not directly exposed.

"Canst Not Tell"

". . . thou hearest the sound thereof but *canst not tell* . . ." This translation intimates an unfortunate slant of meaning. The KJV rendering indicates it was impossible for Nicodemus to understand the matters under discussion. However the RV has "but knoweth not" and the RSV "but you do not know". Both of these convey the sense of the Greek as being; here were matters that Nicodemus *did* not understand, rather than a teaching he *could* not understand. The Greek is simply *ouk oidas*; *oidas* is the second person singular form of *oida* (or *eidoo*) which is the most common verb used in the New Testament for "to know" or "to see". *Ouk* is used some 1300 times and means simply "not". Thus the idea is a straight-forward declaration to Nicodemus that he did not

know what was being revealed by the Spirit in Christ. As it turned out, the area of his ignorance was common to the Jews of his day.

Whence it Comes

"You hear the sound of the Spirit of God but you do not know *whence it comes or whither it goes* . . ." Two and a half years later, again in Jerusalem, the Lord used a similar expression. Like Nicodemus many Pharisees were ignorant of these same two areas: ". . . for I know whence I came and whither I go; but *ye cannot tell whence I come and whither I go*" (8:14). In this instance, the Lord uses the more personal phrasing of "whence I come" as opposed to "whence it (the spirit of God) comes". The subject is the same, however, for in Christ the spirit was concentrated "without measure".

At the Feast of Tabernacles (John 8), the interchange swirled around two matters that were consistent stumbling blocks to the Jews: the divine origin of Messiah ("*whence I come*") and his ascension to the nature of God through the humiliation of the cross ("*whither I go*"). He originated by the power of God overshadowing Mary. From the Lord's discourse, however, it becomes evident his divine origin included much more than the manner of his birth. His teaching was from above: "I speak to the world these things which I have heard of (God)" (8:26); "as my Father hath taught me, I speak these things" (v. 28); "I speak that which I have seen with my Father" (v. 38); "the truth, which I have heard of God" (v. 40).

His teaching was from above

and so were his actions. The manner of his life did not originate with the flesh but with the spirit. His opponents were "from beneath" they were "of this world" (v. 23), for they were controlled by their father — sin (v. 44). The Lord, on the other hand, was "from above" not following the course "of this world" (v. 23) for he was controlled by God. "I do always those things that please Him" (v. 29).

His teachings were of divine origin, his manner of life was dictated "from above" and his appointment was of God. The whole manner of his life and his task with the world was of divine determination; "neither came I of myself, but He sent me" (v. 42). Nothing about this program of redemption came "from beneath"; it all was "from above". Those who are "of God" rejoice in these things; those who "are not of God" refuse them (v. 47). In fact, everyone who is born of the Spirit draws their understanding and their strength, their conduct and their redemption from above. They do not seek the way of the flesh; they do not rely upon the arm of the flesh for salvation, nor fleshy descent from Abraham for sanctification. As the Lord was "from above", his whole existence being a result of the work of the Spirit, so the believer is reborn "from above", his new relationship to eternal life being possible because of the work of the Father on high.

Whither it Goes

The meaning of "from whence it comes" is thus clarified in John 8. However, *whither it goes* or "whither I go" is only briefly men-

tioned there; it is not elaborated until the Master is alone with his loved ones during the final hours of his mortality. There the subject comes up again: "I came into the world . . . I leave the world and go to the Father" (16:28). In his instruction of the apostles that begins in Chapter 13, there are a number of allusions to where he was going. When he went away, they would seek him (13:13), and later they would follow (13:36). Jesus was going to prepare a place for them (14:2); he was going to the Father (14:12). But he would come to them again (14:28), and when he came their sorrow would be turned into joy (16:20,22). When we survey these and the other related statements in this section, it becomes evident the Lord was going to the divine nature and immortal fellowship with the Father via the humiliation of the cross. He was going to glory through the cross. So must everyone who is born of the Spirit.

As the firstborn son in the family of God is made perfect through suffering, so must the many sons who are brought into glory. At the time of the last supper, the apostles were not ready for such a course of life, but later they would be.

Nicodemus was hearing the voice of the Spirit of God in the Messiah. He was a ruler in Israel yet he did not understand critical aspects of the divine program: he did not understand the divine origin of the Lord nor did he grasp the way of the cross, of subjection, of a will broken in obedience, that was to precede the glory that would follow. If he was to be one of God's, he too would

have to follow such a manner of life, repudiating what is from beneath, grasping hold of that which is from above, walking in the way that ultimately leads to sharing the holiness of God. "So is everyone that is born of the spirit".

The Key Verse in the Conversation

"The spirit (of God) breathes where God wills and you (Nicodemus) are listening to its voice (through the master) but you do not understand its origin and its destiny". This, we would suggest, is the sense of John 3:8. When understood in this manner, the words provide an integral part of the Lord's discourse with Nicodemus. Jesus had already taught the necessity of true conversion (vv. 3-7), and he was to follow with a revelation of God's method of redemption (vv. 13-18). In verse 8 are the words which provide the bridge as they provoke the question "How can these things be?" The verse thus serves as a transition point in the conversation.

How Can These Things Be

When Nicodemus asks "How can these things be?" (John 3:9) he asks for an explanation of the divine procedure. In doing so he exposes himself to a rebuke (3:10) and an explanation. He should have known the Messiah was to be special in his conception; the clues were there "a virgin shall conceive"; "his name shall be called Immanuel" (God with us); though a descendant of David, David called him *Lord*. And he should have known the way to glory lay through the Lord's sacrifice of himself — the

ordinance of the Law, the anguish in the Messianic Psalms, the clear statements of Isaiah 53 all point to this end.

He should have known these things, and since he did not, he should at least have been prepared to accept the testimony of the one who knew them fully (3:11). He had resisted the instructions about much simpler matters, the "earthly things" regarding repentance and conversion (3:3-5). Was he now prepared to accept instruction in the much more exalted concept of divine redemption through the sacrifice of God's only begotten Son? (3:12). Yet, the Lord proceeds to expound the matter declaring the beauty of the redemptive program of God in His Son (3:14-21). He evidently saw in Nicodemus a heart amendable to the Truth. As subsequent events unfolded, the words spoken on this occasion no doubt took on great meaning to Nicodemus. So it was that when the Lord was crucified, and the hopes of many

were dashed, Nicodemus came quietly forward with Joseph of Arimathea to take the body and give the Lord a king's burial (19:38-40). His were then the actions of a man who understood that as the serpent was lifted up in the wilderness, so must the Lord of Life be lifted up. His were the actions of a man who knew the Lord had not perished but had taken the great step towards gathering together in one the children of God. His were the actions of a man begotten of spirit who now knew from where the Lord had come and to where he was going and who yearned for the day when he too might be reckoned one of those who had followed his captain to salvation by being truly born from above.

—D. Styles (Mich. USA)

(In conformity with the above, it could be noted that the words in italics in the statement: "All Scripture is given by inspiration of God" is from one word: *theopneustos*, and signifies "All Scripture is God breathed. . ." — Ed.).

What God Will Crown With Life

"Moreover it is required in stewards, that a man be found faithful" (1 Cor. 4:2).

It is not great things that God requires of us, unless our mission is to do great things. He asks only that we be faithful in the duties that come to our hand in our commonplace days. That means that we do all our work as well as we can; that we serve well in the varied relationships of life in which from time to time we find ourselves; that we stand heroically in our lot, resisting temptation and continuing true and loyal to God; and that we fulfil our mission in all ways according to the grace given unto us, using every gift and talent for the glory of God and the good of the world. The world crowns "success;" God crowns "faithfulness".

A World In Disarray

Blasphemy

According to *Time Magazine* (20/10/84), a committee of the National Council of Churches has prepared a variation of texts to rid the Bible of its supposed sexist teaching. What is proposed is sheer blasphemy. The design is to rid Holy Writ of the alleged "male bias" that supposedly runs through the Scriptures. This means expunging any references to a male God, such as "the Lord", the "Father" and masculine pronouns like "he". The changed readings are based on the RSV which was among the first of the popular renditions to introduce a more liberal approach to the renditions of Scripture.

(Tampering with the Word of God is one of the worse forms of blasphemy. It is indicative of that decline of reverence for the Word predicted by Scripture: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and shall turn away their ears from the truth and shall be turned unto fables" — 2 Tim. 4:3-4).

US and Israel

"President Reagan's landslide re-election will be welcomed in Israel. To be sure, the US has a mixed record over the last four years in the Middle East. However, the AWAC sale to Saudi Arabia, contradictory signals on Lebanon, an unfriendly Defence Secretary and the untimely Reagan plan have given way to a strong presidential tilt toward Israel over the last two years.

"In strengthening US-Israel relations the President has undertaken a programme of strategic military co-operation enhancing the links between America and its most reliable Middle East ally. He has also initiated watershed US-Israel Free Trade Area legislation which has already received overwhelming congressional approval. It will strengthen economic and trade links between the two countries, eliminate all non-tariff trade barriers and reduce tariffs to zero over the next ten years.

"The most favourable economic and military aid package ever offered to Israel has just been approved. President Reagan has emphasized that the US will never deal with the PLO unless it recognizes Israel and abandons terrorism. Again, President Reagan, ably and courageously assisted in his support of Israel at the UN by

Ambassador Jeane Kirkpatrick, has stated that if Israel is voted out of the UN the US would leave as well". — *Australia/Israel Review*.

(Bible prophecy requires strong ties between the West and Israel, as it does also between the West and Jordan (Dan. 11:41). Current moves in the M.E. are indicative of the strengthening of such links).

Ethiopia's Tragedy

"Amid the West's noisy breast-beating over Ethiopia's starving millions, there are some pertinent facts to be borne in mind.

"One: the communist world's comparative reluctance to go to the aid of its marxist allies who rule that country.

"Two: those marxists spent an astonishing \$400 million celebrating their 10th anniversary of power while an estimated 5,700,000 faced starvation.

"Three: the famine is worst in provinces in revolt against that marxist government. . . and as an American spokesman points out: 'Authorities are not going to feed implacable enemies anywhere in Africa'.

"Four: Ethiopia was warned the famine was coming as long as two years ago, but suppressed the experts' report with the acquiescence of the sponsoring UN agency. But now the faces of skeletal children haunt the world's TV screens, that world's Secretary-General has belatedly realised the enormity of the disaster and is taking himself off to Addis Ababa.

"Five: the situation is by no means isolated. International relief agencies estimate at a horrific 35 million the number of people in 18 African countries facing starvation.

"It gives us no satisfaction to point out these inescapable facts. Nor that up to 50,000 tons of relief are said to be rotting in Ethiopian ports and depots because the marxists cannot — or will not — move it". — *Natal Mercury*.

(It is said that "man's inhumanity to man makes countless millions mourn". It is a travesty of human intellect, and international policy, that countless billions of dollars can be spent in manufacturing weapons of destruction, or in space exploration, whilst a third of the world's population goes to bed hungry every night. The reign of Christ is a dire need in the modern world; only he is capable of solving the problems that face humanity. He will do so and fulfil the promise of Psalm 72).

How Christ Still Labours For Us

“My wedding must be furnished with guests,” is the parabolic announcement by which the Lord taught the necessity for sending an invitation to the Gentiles after the Jews rejected it. But not only had the invitation to go forth; the people responding to the invitation had to be trained and fitted for the position to which they were called. This is Christ’s present work; he is “priest over his own house”, bringing his house to God. It was this that made his departure necessary, as he told his disciples, “I go to prepare a place for you”. His present absence and his present work are necessary to the glorious consummation of “his appearing and his kingdom”. He is not idle or passive though unseen. He is at work in the preparation of his people. His messages to the seven ecclesias in Asia represent him as watchful and vigilant in the superintendence of the affairs of his house. His priesthood involves this; for mediation between God and men requires that he should know the affairs of men. Paul tells us that having suffered, being tempted he (Jesus) is able to succour them that are tempted. This indicates the active superintendence referred to. He is still the shepherd of his sheep. From behind the veil, he tends invisibly, but not the less really. “As many as I love,” he says, “I rebuke and chasten” (Rev. 3:19). This is also what Paul says: “When we are judged, we are chastened of the Lord that we should not be condemned with the world” (1 Cor. 11:32). It follows that, even now, we are under guidance if we sincerely aim at the doing of his will, and that in the affairs of our common experience, his hand intervenes for that direction of our steps which will be to our profit. What if those affairs are chequered and trying? What if trouble harass and evil afflict? Shall we say he regards us not? This would be a very illogical as well as a very unhappy conclusion. He himself has come through a time of trouble, he was, in the days of his flesh, a man of afflicted experience. Shall we say that God did not guide him because he suffered? Yea, rather his suffering was an evidence of his being guided. “Though he were a Son, yet learned he obedience by the things that he suffered”. It is God’s method of perfecting character and laying the foundation of lasting joy. We may be quite sure there is no mistake in it. We may be quite sure that God’s way is the best. We may be quite sure that goodness will be all the sweeter and salvation all the more precious, and glory to God all the more fervent for the prelude of suffering and weariness and waiting that goes before. R.R.

Whatever the circumstances let us ever bear in mind that Christ “walks in the midst of the Ecclesias” and searches the reins and hearts of the members (Revelation 2:1,23).

From the Editor

Seeing the Invisible

“We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal” (2 Cor. 4:18).

Temporal Things

Paul wrote the words above to the brethren in Corinth. The Ecclesia existed in the midst of a sophisticated society which prided itself on its culture, commerce and permissiveness; a city whose prosperity seemed unassailable, and whose majestic architecture excited the admiration, and induced the imitation of people near and far. Its elegant temples, massive warehouses, attractive shops and dwellings together with its commercial activity spoke of permanent security and affluence; they seemed set for eternity.

But, wrote Paul, “the things which are seen are temporal; they will not last!”

Paul’s words proved prophetic. An earthquake destroyed Corinth, so that today only the ruins of that once prosperous and elegant city remain. Divine judgment was poured out upon that guilty city of sin whose notorious permissiveness was an affront to a righteous God; and Corinth was overwhelmed.

The Apostle’s observations regarding Corinth are applicable to our times. Despite the affluence and boastful arrogance of modern civilisation, despite the manner in which its cities are becoming super-centres of affluence, arrogance and sin, with mighty and ever-higher buildings thrusting their bulk defiantly towards heaven like Babel of old, the logic of history and the witness of prophecy reveal that modern civilisation cannot last.

Even unenlightened man acknowledges that when he thinks hard enough. Expression to it was made in an Editorial in the Melbourne Age some time back, when commenting upon the comple-

tion of the Victorian Arts Centre. Though strength and elegance were combined to produce a building that would last, designed to be admired to the end of time, the *Age* stated that all things human are terminable, and in the course of time, even that most modern wonder of Melbourne will fall into decay. The Editorial stated:

“Everything humans build ultimately is destroyed.

“The ancients spoke of the Seven Wonders of the World. Those marvels were undoubtedly soundly constructed, but today they are no more. Armed forces, natural disasters or the elements have effaced them all — except the Pyramids.

“Although the great pyramid of Cheops has dominated Gizeh for some 5000 years, centuries of rain, heat, wind-blasted sand and warfare have reduced the famous memorial to a remnant of its original splendor. In time — perhaps a long time by the calendar but short in the total perspective of Earth’s history — even that old landmark eventually must be reduced to ruins.

“The process has gone on throughout history. It continues before our eyes, nearer home. Early pictures of Melbourne portray streetscapes we hardly recognise: buildings once the pride of their architects have been demolished and replaced by others. Many of those, in turn, have been bulldozed by developers of today’s skyscrapers. Destruction and reconstruction has been continuous. Even reinforced concrete will not last to the end of time.

“A similar process occurs with the institutions humans build. History is largely an account of systems — political, economic, social — which ‘have their day and cease to be’. Then architects saw them as the last word in sound planning and development — as the masters of communism see their system today. So also did the founders of the empires of Persia, Greece and Rome — now only records in history books. Macaulay’s might not have been an impossible dream when he pictured a New Zealander standing on a broken arch of London Bridge wondering why so great a city should have passed away.

“Not only do man’s masterpieces of construction pass away, so also do the people who conceive, erect and admire them. At different times Alexander the Great stood and stared at the Pyramids. So did Antony and Cleopatra, Napoleon and General Gordon — and countless others whose names alone remain.

“Viewed against the backdrop of Eternity, people appear as a passing phenomenon — a flash of lightning in the sky of existence. Their human bodies, like the structures they erect, return to the dust as surely as did the civilisations of Babylonia and Assyria.

“In such a relatively impermanent world the human spirit intuitively longs for immutability. It reaches out for an immovable rock to build its hope upon. To that indestructible Rock, the Book points the way”.

Related to Eternity

These are words of sober truth which we, of all people,

should heed. In being drawn by the Truth to a relationship with Yahweh, we are linked with that which is eternal, and which neither time nor man can efface. "From everlasting to everlasting, I am God", He declared (Psa. 41:13; 90:2; 102:24-27). He revealed Himself to Daniel, not only as "He Who rules in the kingdom of men" (Dan. 4:17), but also as "The Ancient of Days" (Dan. 7:9). As such, the progress of the years means nothing to Yahweh. He is above and beyond all measurements of time. Nations may come and go, measured off by epochs and ages (Acts 17:26), but He continues on having neither beginning nor end. He only hath underived immortality, a nature unique and indestructible; and yet to be revealed in His saints (1 Tim. 6:15-16; 2 Pet. 1:4).

In Daniel's day, Nebuchadnezzar boasted:

"Is not this great Babylon, that I have built for the house of the Kingdom by the might of my power, and for the honour of my majesty?" (Dan. 4:30).

Yahweh's answer to that challenge was:

"Babylon, the glory of kingdoms, the beauty of the Chaldees excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation . . ." (Isa. 13:19-20).

The very boldness of this prediction is staggering; yet the record is literally true as the lonely, desolate ruins, of the once mighty and elegant city on the banks of the Euphrates testify. One of the greatest cities of antiquity Babylon is now only an archaeological wonder, witnessing to the truth of God's Word.

We need to heed the lessons of history, prophecy and archaeology, and recognise that all things human are terminable. We may toil, and sweat, and save to acquire material security, yet never live to enjoy it. Not so in regard to the things of God. Paul was able to see the unseen; Abraham to anticipate the city of God (Heb. 11:10); Moses to view the invisible (Heb. 11:27). In contrast to this, ponder the parable of the rich fool. He is represented as indulging in a colloquy of self-delusion: "What shall *I* do, because *I* have no room where to bestow *my* fruits? This will *I* do: *I* will pull down *my* barns, and build greater; and there will *I* bestow all *my* fruits and *my* goods. And *I* will say to *my* soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry!" (Luke 12:17-29).

He had laboured hard for retirement, but when everything

was nicely settled in his own mind, there came the devastating call: "Thou fool! this night thy soul shall be required of thee . . ."

Ponder the parable; it is a parable for today. It depicts those who though called to the Truth fail to sacrifice anything to obtain it. It describes the state of the modern world which ignores the lesson of history, let alone that of the Bible, and will be taken off guard at a moment when it least expects it. The world about us is pulling down its barns and building greater. But there is no permanent future for it; and if we are deluded by the prevailing attitude and affluence we are in danger of hearing the words: "Thou fool . . ."

Notice the progression of the rich fool. He had no real thought of God, nor of the Divine goodness from whence came his wealth. Though rich in material things, he was a spiritual bankrupt. He was caught up in the "love of money" (1 Tim. 6:10) and the deceitfulness of riches (Matt. 13:22), which blinded his eyes to future realities.

Therefore, commencing as a rich fool he became a self-centred fool. This is shown by the repetition of the personal pronouns "I" and "my" in his statements (vv. 17-19). Eleven times they occur in the matter of a few verses. His vision was filled with self, and this prevented him seeing beyond present advantage.

In turn, the self-centred fool became an ambitious fool (vv. 11-19). He planned to pull down his barns (adequate to that point of time) and build greater; forgetting God in his search for a permanent security. Ambition in itself is not evil; but when it succeeds in blinding a person to the realities of the Divine future, it becomes a sin that can bring sorrow and rejection at the Judgment Seat. The fool in the parable looked and lusted after security and ease for years to come, not recognising the will of God that he should labour in faith.

So the ambitious fool finally became a doomed fool, for he did not live to enjoy his wealth. Instead of his barns he was given a burial: the retirement he anticipated was spent in the grave; in place of his coffers he inherited a coffin. And who finally benefited from the things he had stored up for himself? He did not know and was past caring!

He was cut off when least expecting it. The parable of the wealthy fool is the parable of those who fail to keep sight of the realities of the future: the eternal realities and abounding riches of the Kingdom. It is the parable of the world about us which rejects

God and is hastening to its doom. Even the *Melbourne Age* hints at that fact.

"The children of this age, are in their generation wiser than the children of light", declared the Lord on one occasion. Wise is the wording of *The Age* Editorial. But who will heed it? Let us do so, and in our life seek for that Rock that is higher than we, and upon whose strength we can built with every confidence for the future. We do that not merely by hearing the Word but taking clearly defined steps to implement its principles (Matt. 6:24). Christ is at the door. Let us carefully review our actions in the light of the Scriptures. Do not let it be said of us: "Thou fool! . . ."

H. P. Mansfield.

Airlift From Ethiopia

"I will bring them . . . the blind and the lame, the woman with child and her that travaileth with child together. A great company shall return thither. They shall come with weeping . . ." (Jer. 31:8-9).

The much publicised airlift of 12000 starving Jews from Ethiopia to Israel is a further amazing interlude in the miracle of the revival of Israel.

In spite of the nation's military involvements, and the tremendous drain on its finances that this entails, coupled with the pressure of other heavy problems, Israel has extended itself to help the starving Jews of Ethiopia.

In the famine that stalks that country today, Jews would be the least equipped to survive. This is because of the antagonism that the Communist regime shows towards Judaism. It is claimed that supplies of foodstuffs being forwarded to relieve the famine are used by the Marxist regime to satisfy its own members before extending it to others. And, as was their lot during the Hitler regime, Jews would be the last to be granted relief.

So the black Jews of Ethiopia have been smuggled over the border to the Sudan, and there air-lifted by arrangement with the Israeli Government to Europe, and from there granted entrance to Israel. In the Land they are hospitalised in order to wean them back to health again.

An expensive project costing about \$25,000 per individual.

An amazing operation, but not unique to the revival of Israel! The first Law passed by the newly formed State in 1948 was permission for any Jew to return to the Land irrespective as to his physical or financial status. The result was that whilst the State was engaged in bitter warfare against the six Arab nations that opposed it, it also extended itself to care for a great influx of Jews, mainly from the third world, who brought their problems with them. Many were in financial straits: but the greatest problem was to care for the influx of those physically incapacitated or medically unfit. In 1953 we had the privilege of visiting the Land, and were personally introduced to some of these unfortunate people. Special villages had been built to house displaced children with incurable diseases. And we were taken to inspect some of these places by Moshe Kol who later became prominent in the Israeli Government.

We recorded the occasion in a Diary we kept of the visit:

"It was great pleasure to make personal acquaintance with Mr. Moshe Kol and Mr. Melitz, of the Youth Aliyah Movement in Jerusalem. This Movement has cared for many hundreds of thousands of young Jews during the regathering, for something like

Continued on p. 152

The Millennium and the Glory of Israel

As the Age draws to a close amid scenes of tumult, as men and nations clash and clamour in increasing anger, and as the thunders of God reverberate around the world in judgment, the voice of God will be heard speaking in very different terms to His people: "Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast" (Isaiah 26:20,21).

A Call To Israel

As the judgments of God give birth to the Millennial Age, the healing sunlight of the Kingdom of God will radiate into all the earth to penetrate and dispel the black darkness of Gentile times, bringing righteousness and peace to men who will have laid down their weapons of war at last (Isaiah 26:9; Micah 4:3-4).

The Light of the world will again shine forth:

"Unto you that fear my name shall the Sun of righteousness arise with healing in his wings".

The Light which first shone in Judah long centuries ago with the First Advent of Christ will again alight upon Israel at His Second Advent. The healing and enlightening Light of Christ will raise up Israel and she will live again in the sight of God (Isaiah 60:1-3; Ezekiel 37; Hosea 6:1-3; Malachi 4:1-3).

Cast out of God's sight for many, many centuries, the time of Israel's deliverance and re-gathering will have come. As the anger of the nations subsides and the whole earth comes to be at rest under the Kingdom conditions of Christ and His glorified

Ecclesia, and, as the Holy Spirit of God is poured out upon the earth, so the great work of the re-gathering of Israel will begin (Isaiah 27:12,13; 54:4-17; Hosea 3:4-5).

Converted

Israel will be led to repentance and to receive the Lord Jesus. The nation will lay hold upon the promise of the New Covenant, an everlasting covenant, written in the precious blood of Christ, for this is the only way back to God for either Jew or Gentile: through Christ. He gave himself that Israel might be cleansed of her sins, and thus brought back to her Husband and God (Isaiah 54:5; Jeremiah 31:31-34; Hebrews 8:8-12).

At Messiah's birth it was proclaimed that he was "set for the fall and rising again of many in Israel" (Luke 2:34); and the modern revival of the ancient nation is a token of that. "What shall the receiving of them be, but life from the dead" taught Paul (Rom. 11:15). It heralds the imminence of the resurrection: both personal and national.

Men and women from all over the world who hear that Prophet and call upon His name will be

saved. Thus, "one of a city, and two of a family", will find themselves irresistibly drawn to return to the Holy Land. All who will not hear that Prophet shall be cut off from the people. They will lose their place in Israel, even as it is written (Deut. 30:1-8; Jer. 3:14; Acts 3:19-23). As they hear, so will they return.

"The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away" (Isaiah 51:11).

A Rejoicing People

Great will be the rejoicing in Israel in that day. Is it not written:

"The Lord 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 the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody".

Israel Like Paradise Itself

All her people full of an abundance of peace and joy and gladness! (Isaiah 51:3).

What glory then will be Israel's portion as she goes forth in the earth to be God's channel of blessing to men, a nation that will bring the blessing of Christ to a world which will be at peace in the glorious Kingdom of God upon the earth.

Does not the prophet Isaiah proclaim this saying:

"The Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God" (Isaiah 62:2,3).

A Converted World

No more will it be a matter of an apostate church in the earth —

blind leaders of the blind, shepherds who feed themselves and not the flock. Instead, the bright shining of a lovely Israel, a nation that will faithfully bring the Word of God, the healing and enlightening Light of Christ, to men and nations, under their great Redeemer and King and His glorified Bride in the heavens.

Is it not written:

"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" (Isa. 2:2,3; Micah 4:1,2).

God promises to Israel:

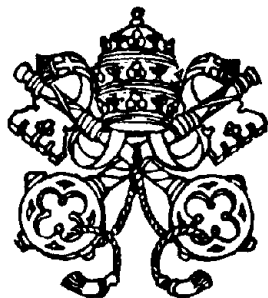
"Ye shall be named the Priests of the Lord: men shall call you the Ministers of our God".

The millennial Temple erected in Jerusalem; a rejoicing world worshipping in Truth and Peace; the earth rid of the evil and wickedness which blights mankind today; and an apostate system removed that presently hides the truth from man, the wonderful revelation of Yahweh and His Christ. The Israel of God — both mortal and immortal priests, ministering to those that make their way to Him in truth, worshippers who are made glad in the realisation of His goodness and mercy. How wonderful is the vision of future glory!

In this way will Israel come to be a blessing to all the families of the earth, even as it is written — a blessed people, the people of Yahweh. His peculiar treasure in the earth — a kingdom of priests and a holy nation indeed! (Gen. 13:15-18; Exod. 19:5,6; Isa. 61:6).

J.L.

Spiritual Megacities



Insignia of Rome — alleged Keys
of the Kingdom!

As stated in our last article (p. 117), Scripture reveals two cities of outstanding prominence standing in opposition to each other: Babylon and Jerusalem. Babylon witnessed the beginning of the political strength of the Kingdom of Man (Gen. 10:10), and both literally and allegorically, has always opposed the Truth. Jerusalem is the antithesis of Babylon. The earliest reference to it, as it emerges from the shadows of history, reveals it as the residence of a King-Priest, "Melchizedek, King of Salem, and priest of the Most High God" (Gen. 14:18; Heb. 7:1-4). He typed the Lord Jesus Christ, and presided over a communal feast of bread and wine attended by Abraham and his household who paid tithes to him in deference to his status. This is also to be the destiny of the New Jerusalem when Babylon the Great shall fall forever.

Two Outstanding Allegorical Cities

Because of their distinctive origins, histories and destinies, historic Babylon and Jerusalem are allegorical of two other cities. Not literal cities constructed of brick and mortar, but cities composed of people (cp. 1 Pet. 2:5).

What do we mean by an "allegorical" city? Bro. Thomas provides the following:

"For the information of the unlearned reader I remark, that to allegorise is to speak in such a way that something else is intended than is contained in the words literally construed. The historical allegory has a double sense, namely, the literal and the figurative; and the latter is as real as the former is essential to its existence (*Elpis Israel* p. 109).

These two allegorical cities are known in the pages of scripture as

Babylon the Great (Rev. 17:5; 18:18) and the New Jerusalem (Rev. 21:2). And like the literal cities, Babylon and Jerusalem, throughout their histories, they have been antagonistic because of their opposing principles.

Babylon the Great

Babylon the Great, like the literal city, has its roots in Cain and reflects his politics and religion. Therefore, though literal Babylon has long since disappeared, its system lives on as powerful as ever. Both Daniel and John prophesied that this would be so. Daniel told Nebuchadnezzar, King of Babylon, that the image he saw in his dream related to "what shall be in the latter days" (Dan. 2:28 Cp. *Elpis Israel* page

327); teaching that in some way, Babylon must be in evidence at that time.

Bro. Thomas comments:

"Hence the Kingdom of Babylon has been in continuous existence from his reign until now, for we are now living 'in the latter days'. It is true that the 'House of the Kingdom' has not always been with Babylon, which was the beginning of Nimrod's dominion (Gen. 10:10); it has been sometimes at one place, sometimes at another, until at length Rome became the 'house' of the Great City" (*Eureka* 2 p. 650-651).

This was the subject of revelation to John, who saw in vision a gaudy, intoxicated woman riding upon a beast (Rev. 17:3-4). He was told that her name was *Mystery, Babylon the Great, the Mother of Harlots and Abominations of the earth*. Astonished at the vision, he was further told that the woman represented "the great city which reigneth over the kings of the earth" (v. 18).

However, in John's day, historic Babylon had long since diminished, and the mantle of her system had fallen upon Rome. She was the city that then "reigned over the Kings of the earth" (Rev. 17:18). History reveals that it gradually became more a religious than a military centre. Bro. Thomas wrote:

"As Jerusalem is the mother of all the Saints; so Rome is the mother of all their enemies".

The Council of Trent proclaimed: *quae omnium Ecclesiarum Mater est et Magistra* — "The Roman Church, which is the Mother and Mistress of all churches".

The Popes themselves seemed determined that there would be no lack of evidence to identify the ecclesiastical polity, of which

they claimed the deified head, with the apocalyptic Great City Babylon. On the year of Jubilee, 1825, a medal was struck, commemorating her claimed status. On one face, is the effigy of Leo XII; and on the obverse, a Woman, symbolizing the Roman church. She is seated on a globe, with rays of glory on her head, a cross in her left hand, and a cup, marked with a cross. This is held in her extended right hand, as if presenting it to be drunk. Beneath her is the date, and around her face the legend "*Sedet super Universam. Anne Iubi. MDCCCXXV.*" — "She sits upon the world year of Jubilee, 1825".

John saw her upon many waters, and was told that they represented "peoples, and multitudes, and nations and tongues" (Rev. 17:4,15). Like certain notorious prostitutes of pagan times, she was displayed with her ignoble name upon her forehead.

Babylon the Great extends beyond Rome to all papal dominions. It is a megacity without parallel in history both in its size and pollutions. In *Eureka* 2 Bro. Thomas records how the city of Rome became coextensive with its dominions through the decree of Caesar Caracalla. The city was extended "three thousand miles in one direction and two thousand in another" he wrote, (*Eureka* 2). It became the centre of international favour (Rev. 17:2; 18:9); known for its peculiar commerce and industry (Rev. 18:11-15); and yet, according to the Divine estimation, it is a sink-hole of iniquity. For in it "was found the blood of prophets and of saints and of all that were slain upon the

earth (Cp. Col. 3:1-2). Abraham himself looked for this "city, whose Builder and Maker is God" (Heb. 11:10), and many others since have followed his example. Many of them have "died in faith not having received the promises, but having seen them afar off, were persuaded and embraced them, and confessed that they were strangers and pilgrims on the earth". Such people, says Paul "declare plainly that they seek a country" (v. 14), and therefore "God is not ashamed to be called their God" and "hath prepared for them a city" (v. 16).

Its Constituents

This city is the New Jerusalem, the foundation of which is the Lord Jesus Christ, the prophets and the Apostles (Rev. 21:14; 1 Pet. 2:6; Eph. 2:20); upon which are built "living stones", the immortal saints (1 Cor. 3:16; Eph. 2:22; Rev. 21:27). Until its manifestation at the coming of the Lord Jesus Christ it is "above" (Gal. 4:27), even on the "drawing board" of its Divine architect Yahweh Himself (Heb. 11:10). The Apostle John was privileged to see this city symbolised. He saw it descending "as a bride adorned for her husband" (Rev. 21:2) a stark contrast to the "Mother of harlots" (Rev. 17:4-5). He heard a voice proclaiming, Behold the tabernacle of God with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, their God" (Rev. 21:3). We have left out the words in italics, for their exclusion makes the sense more significant and much clearer.

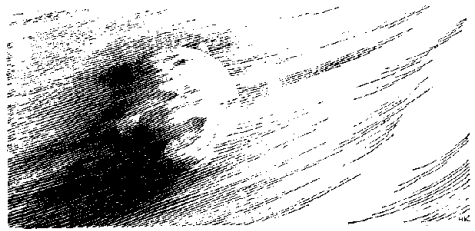
Unlike most "cities" before it, there will be no problems associated with it. Rather the opposite. "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's book of life" (Rev. 21:27).

Instead of pollution there will come "healing" (Rev. 22:2). Healing from the ill affects of 6000 years of disobedience and corruption. Instead of polluted water-supplies, this city will supply earth with an unadulterated "river of life, clear as crystal" (Rev. 22:1). This will not only invigorate mortal life but can lead "into everlasting life" (John 4:14). There will be no need for pollution-producing power stations, nuclear powered or otherwise, because "they need no candle, neither light of the sun; for the Lord God giveth it light" (Rev. 22:5). In fact, however we look at this city, it provides complete answers to the present problems of humanity.

Our concern now must be to make ourselves citizens of New Jerusalem. We will do so if we "set our affections on things above, not on things on the earth" (Col. 3:2). Then when the Lord Jesus Christ returns we will "enter in through the gates into the city, for without are dogs, and sorcerers, and whoremongers and murderers, and idolaters and whosoever loveth and maketh a lie". The destiny of such is death; the New Jerusalem is a city of Life. That will be the inheritance of true saints in that day.

WJM (Woodville)

God's Corporeal Existence



The Creator is Spirit, dwelling corporeally and personally in heaven, yet, in His Spirit effluence filling immensity. The clearer our perception becomes of the nature of the Creator, the greater will be our knowledge of Him and our love for Him. Brother Thomas from his knowledge of Scripture, developed a clear conception of the divine nature; a nature to which all true saints hope to attain (Rom. 5:2; 2 Pet. 1:4). We present his reflections to the reader that they may help him to turn his thoughts Godwards. This will stimulate his love and admiration for his God, and aid him to more effectively worship Yahweh Who "dwells in unapproachable light" — A. Knowles.

The Divine Nature

We learn from the Bible that the Deity it reveals has both body and parts. Paul teaches us this in declaring that the resurrected and anointed Jesus is the *apaugasma*, or *reflexion* of the glory, and *character* or *peculiar nature* of the *hupostasis* or *substance* of the Theos" (Heb. 1:3). In other words, he partakes of the Divine Nature; so that what he now is, is what the Deity hath always been. The substance of the Theos is essentially living substance. It could not exist and yet be dead substance, for "the Father hath life in Himself", and that life is His inherent peculiarity. It is underived

from any antecedent existence; nor can it forsake the Divine Substance, for in that event the Deity would be mortal. But Paul styles Him "the *Incorruptible* Theos," and says that "He is the only one having *athanasia* or deathlessness". Hence, the essential qualities of the substance, which underlies all that is predicable of Him, are incorruptibility and life.

Incorruptible and living substance, then, is the body of the Deity; and, as the glorified Jesus is "*the Image of the Invisible Theos*," he must have "parts". It is not, therefore, a mere figure of speech to speak, as the scriptures do, of the hand, ear, eye, and so

forth, of the Invisible Power. He has form and parts, as well as body, and is the Great Archetype, or divine original, after which all the *Elohim*, or immortal intelligences, of His universe are modelled and made. He dwells in unapproachable light, and is "a consuming fire". Light and heat, then, in their essentiality, with incorruptibility and life, are centred in His substance; for He is the great focal centre of these in all the universe of power. If I might venture a conjecture upon so profound a subject, I would suggest, that the Divine Nature is that wonderful and extraordinary essence observed in that terrible and destructive agent the scriptures term spirit, and philosophy, *electricity*, consolidated and corporealized from the necessity of the thing. This glowing substance is too intensely bright for human vision, therefore Paul not only says, "whom no man hath seen," but adds, "*nor can see*".

The Glory of Yahweh

Now these suggestions are sustained by "*the likeness of the glory of Yahweh*" which appeared to Ezekiel. "Above the firmament," says this prophet, "that was over the heads of the four living ones, was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round

about; as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of Yahweh" (1:26). This was the Deity in symbol, which is brought out again in 8:2,3. In this place Ezekiel adds, that He whom the likeness represented "put forth the form of a hand, and took me by a lock of my head". Being thus secured, he says, "the *Spirit* lifted me up." This was equivalent to saying, that the likeness represented the Spirit, which Jesus says is *Theos* or Ail.

All the similitudes in the prophets representative of the Deity are of this bright and burning character. In Daniel He is exhibited as the Ancient of Days sitting upon a throne like a fiery flame, and His wheels as burning fire, with a fiery stream issuing forth from before Him (7:9). And so in the Apocalypse; "out of the throne" He sits upon "proceed lightnings, and thunderings, and voices"; and before the throne seven lamps of fire burning, which are representative of "the Seven Spirits of the Deity" (4:5).

Light and Spirit

Light, heat, incorruptibility, and life, concentrated in one Eternal Substance, is the great self-existing and central power of the universe. This substance is Spirit, for "the Deity is Spirit". All power, life, and light centre in Him, so that not a sparrow falls to the ground without His perception thereof. "He upholdeth all things," and "in him we live, and move, and do exist". This is by "*the Seven Spirits which are be-*

fore his throne" (Rev. 1:4; 3:1; 4:5; 5:6). Though symbolically "seven," they are complete in one, for saith Paul, "there is One Spirit" (Eph. 4:4). Seven is the symbol of unity and perfection. There is but one spirit there, and this one is represented by the symbolic number seven.

The Father of the spirit is the Divine Substance, for it proceedeth forth from thence; and because it issues thence, He is styled "the Father of glory". Spirit irradiates the boundless universe from the throne of light, and pervades it in all its space. Thus the spirit is consubstantial with the divine nature, or "free", radiating from unapproachable light, everywhere, and illimitably, so that wherever spirit is, there is the Deity present; and consequently, as Paul said to the Athenians, "not far from every one of us". This universality of the divine presence by His "free spirit," is beautifully and forcibly expressed in Psa. 139:7-12, as:

"Whither shall I go from Thy spirit? or whither shall I flee from Thy presence? If I ascend into the heavens, Thou art there; if I make my bed in Sheol, 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 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".

All Things Derived From His Power

"There is one Deity, the Father, *ex ou, out of whom* are all things" (1 Cor. 8:6). The divinity of the schools gives us an idea contrary to this. By the school-

men we are told that God created all things *out of nothing!* Where they got this notion from we know not, save from their own imaginations. The proverbs says, "take nothing from nothing and nothing comes;" but they have reversed all this, and taught the world that out of nothing something doth come, and that something the universe of God! But away with this foolishness. Out of Deity all things have proceeded. His free, radiant spirit is the substratum of every existing thing, from the star of the first magnitude to the minutest insect of the air. The all-pervading spirit is the simple undecomposable radiation "out of" the Divine Substance, which, under the fiat of His will, constitutes the atomic nucleus of all bodies, solid, fluid, or aeriform. Thus, "by His spirit He garnished the heavens," illuminating boundless immensity with orbs of light, teeming with life, and all the wonders of His wisdom and power.

Such, then, was Deity before the appearance of Jesus — Spirit, substantial and radiant: substantial in His own person; radiant thence into all the *Elohim* of His universe, in whom the radiant matter, by the fiat of the Divine Will, became fixed, organic, corporeal, and consubstantial with the Deity Himself. Thus, He is *Eloah* in chief; and "without Me," He saith, "of *Elohim*, there is none else," and "without Me there are no *Elohim*," therefore it is we find the phrase in Isaiah 45:18, "He the *Elohim*" — *He*, the only Deity, by His Spirit, a *multitude of mighty ones*.

— J. Thomas



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Exhortation to Exhorting Brethren

"I would like you to know how helpful and continuously so, is your Exhortation to Exhorting Brethren (*Logos* Sept. 82, vol. 48, No. 12). It provides me with help and guidance, with Yahweh's blessing, each time I prepare an exhortation. Key words such as loving, thoughtfulness, comfort, encouragement, reassurance, strength and faith are objectives for us all." — B.S. (NSW).

(In these evil, closing days of the Gentiles, a tremendous responsibility rests upon Exhorting Brethren to "feed the Ecclesia" in sound words of instruction drawn from the Word. Let them bear in mind the pressures that are being brought to bear upon Christ's people today, and with sympathy and understanding draw their audiences unto Christ. Now, as never before, careful thought and preparation should be placed into this important work — Ed.)

A Time To Be Honest

December, 1984

Dear Bro. Mansfield,

Upon receipt of the December Issue of *Logos*, our Arranging Brethren were unanimous that we should write to add our support, and to encourage you in the great work, sustained now for over Fifty years. In particular we very much appreciated the article *A Time To Be Honest*. Sad though it was

to hear of Pseudo-Christadelphians, who divide their loyalty between Church and Ecclesia, it was none the less encouraging to see that this cannot be done without some form of protest.

It is all too clear that the philosophy of Humanism, has seriously weakened the point of fundamental Doctrine in the minds of many. These are the days of 'Human rights' when the trenchant language of our pioneers is altogether out of date, considered even downright immoral!

However all over the World there are those who still respond to the wholesome words of sound doctrine, which they faithfully couple with a separation from the great Apostasy. To all such your call to watchfulness will find an echo of sympathy and agreement, and we trust that many others will despatch their words of encouragement for your defence of our principles.

Our words are designed to stimulate you to . . . "thank God and take courage", which the brethren were able to do for Paul as he journeyed towards Rome. Whilst we dare not compare ourselves with that glorious throng of faithful "Brethren of Christ", this is a small attempt to encourage you as we near the end of our Journey to Zion!

The Arranging Brethren
The Enfield Ecclesia

(The comments above

are deeply appreciated. It is with a certain amount of foreboding that we view the opening of a new year, recognising the problems it will reveal (see Luke 17:26-30). Let Ecclesias strengthen their members to resist the impact of the world by maintaining the standards as demanded by the Word, for otherwise our "preaching will be in vain" — Editor).

Video Advertisement — A Dangerous Temptation

"Your article entitled *A Time To Be Honest*, and subsequent articles in this current issue of *Logos* have awakened many. I hope, to the state of emergency that currently exists in the Ecclesial world.

"It is of concern to see in the January issue of *Shield* an advertisement for 'Video cassettes' recording talks delivered during a special series of meetings recently. I consider this a sad and dangerous decline. It implies, of course, that many have these machines in their homes. The advertising of such cassettes within the Brotherhood can only encourage the use of T.V. and Video Machines as a legitimate part of a Christadelphian home" — M.B. (SA).

(The world recognises the evil arising from video machines, and those of its number who are of a responsible mind warn against their use. It is with deep regret therefore that we learn that video tapes of

addresses are being sponsored for use by brethren and sisters. There is no place for the video machine in a Christadelphian home. Its presence there is a danger to every member of the family. We need to discourage, not encourage the use of both video and television by Christadelphians. One of the features that Lot had to endure in the evil environment of Sodom was that of both "seeing and hearing" the evil indulged in by his contemporaries — 2 Pet. 2:8 — Ed.).

How To Raise A Delinquent

It is entitled *10 easy rules how to raise a delinquent*, prepared by the Police Department of Houston, Texas, USA:—

1. "Begin at infancy to give the child everything he wants. In this way he will grow up to believe the world owes him a living.
2. "When he picks up bad words, laugh at him. This will make him think he's cute.
3. "Never give him any spiritual training. Wait until he is 21 and then let him 'decide for himself'.
4. "Pick up everything he leaves lying round — books, shoes, clothes. Do everything for him so that he will be experienced in throwing all responsibility on others.
5. "Quarrel frequently in his presence. In this way he will not be too shocked when the home is broken later.
6. "Give him all the spending money he wants. Never let him earn his own. Why should he have things as tough as you had them?
7. "Satisfy his every craving for food, drink and comfort. Denial may lead

to harmful frustrations.

8. "Take his part against neighbours, teachers, and policemen. They are all prejudiced against your child.

9. "When he gets into real trouble apologise for yourself by saying: 'I never could do anything with him'.

10. "Prepare for a life of grief. You are bound to have it".

It may pay to add the following points:

Neglect to do the daily readings of the word.

Relegate the truth to a secondary place in the home — making present things all important — B.C. (USA).

(The necessary guidance, discipline and love required to soundly raise children are faithfully outlined in "The Proverbs" — Ed.).

The Holy Spirit

"When touring the American and Canadian Bible Schools during 1984, I spoke to Bro. Alfred Nicholls upon the subject of alleged present day possession of the Holy Spirit, expressing the concern of many in Australia concerning this teaching. I directed his attention to traditional Christadelphian literature defining the subject (already in existence) which in my opinion is clear and unambiguous, and sufficiently definitive, i.e. *The Declaration*, Proposition 19 (upon God's spirit), 19a (upon the Holy Spirit), along with *The Ecclesiastical Guide*, Sections 3,4,14.

"Upon returning to Australia, I looked more closely at the revised edition of *The Declaration*, printed in 1981, and I am saddened to note the ambiguity of the re-written

proposition upon the Holy Spirit. It states, 'and by the Holy Spirit God dwelt among the believers' (i.e. in the early Ecclesias). My objection to this statement is that *not all believers* in the early ecclesias had the Holy Spirit gifts. The rank and file did not possess the Holy Spirit; can we therefore say that God did not dwell amongst them? Also, those who were given the Gifts were not at all times under the influence of the Holy Spirit. Can we say that God was not dwelling with them during those times? The original edition of *The Declaration* (and the reprint by Logos) are clear and decisive showing that our pioneers grasped and settled this question, and viewed it as fundamental" — S.S. (Vic.).

(We read your letter with regret as we have not seen the issue of "The Declaration" to which you refer. God dwelt with believers by the spirit word, not the outpouring of the Holy Spirit. Balaam was moved by the Holy Spirit to speak forth his prophecies, but can it be said that God dwelt with him? On the other hand, those baptised in Samaria by Philip did not, at first, possess the Gift of the Holy Spirit, but can it be thought that God did not dwell with them (Acts 8:12,14,15)? We need to be clear and certain of what we believe and teach. Vague, uncertain expressions relating to this doctrine have caused trouble and error within the Brotherhood. The trumpet must give a certain sound, for otherwise, who will prepare himself for the battle? See 1 Cor. 14:8 — Ed.).

Greetings

"I wish to renew my subscription to *Logos*. May God bless you with health and strength to continue with this most informative and encouraging publication 'until he come'." — M.C. (Can.).

(More important — may his coming be in '85 — Ed.)

**God's Hand Guides
The Destiny
of Nations**

"I read with interest the article entitled *God's Hand Guides The Destiny of Nations* (Nov. issue). The objective of the Gallipoli campaign was to open the Dardanelles to Russia, as the article states.

"In addition, according to *Imperial Russian History Atlas* p. 84, Britain and France promised the territory around the Dardanelles to Russia in March 1915 in a secret treaty. As this was premature to the Divine purpose, the whole campaign failed. The Jews had to be in Israel before Russia could take Constantinople/Instanbul.

"It is fascinating to see how prophecy is outworking in history" — J.R. (NSW).

(The wonders of the prophetic word certainly demonstrate that the Hand that penned the Book is Divine. We are privileged to be able to clearly discern this. Unfortunately, there are those in Christadelphia who deprecate prophecy and its outworkings in current events, and in so doing weaken the faith of some — Ed.)

Criticism

"Recent publications issuing from *Logos* office seem to be now using the

RSV from cover to cover. Indeed, one such went to the great trouble of changing all of a brother's written A.V. quotes into RSV ones. We pray that this precedent is not continued. Do we need to bottle-feed the public in this way? In my case, the school-leaving presentation Bible became simple to read at the age of fifteen. Are we losing the power of the A.V.?" — B.R. (NZ).

(We do not know to what book you are referring, for we have no preferences for the RSV. In fact, we do not believe it is a particularly good rendition. We prefer the A.V. for which we have a great respect. Perhaps you could be a little more specific — Ed.)

Reverence Required

"Thank you for *Logos*. It is like a spiritual cup of water to a thirsty soul. The variety of articles strengthen our faith as they speak words of warning and caution as to what the Lord requires of those who have made a covenant with Him. I would appreciate a comment on the need for reverence at the Memorial Meetings. It is well and proper we greet our brothers and sisters, but the Meetings should not be given over only to small talk (sometimes loudly uttered!)" — W.G. (USA).

(We agree with you. We need to remember that when gathered before the Table we are in the presence of Yahweh, and we should aim to keep that well in mind. When Moses was in the desert, he was told to "take off his shoes for the ground on which he stood was holy ground" — made such by the presence

of the angel. Therefore, the Memorial Meetings should not be denigrated to mere social gatherings, but should be elevated into solemn occasions of worship in which the greatest reverence is observed in conscious realisation of the presence of Yahweh. Proper dress, decorum, mental preparation and so forth will help elevate the meetings and transform them into wonderful uplifting meetings with our God — Ed.)

**Logos Tour of
Bible Lands**

"I notice in *Logos* that you recently toured the Lands of the Bible again! It must be a thrilling experience. However, you remark that you hope your next visit (next year) will be in company of our beloved Master. You have done well to keep up your journeyings so long. We pray that next year we shall all be gathered together, along with all the Redeemed throughout all ages, for we are told that the Redeemed of the Lord shall return and come with singing unto Zion (Isa. 51:11). Israel will then dwell safely, and the Holy Land will be made beautiful once again. Meanwhile, our Ecclesia continues to enjoy a good measure of love and fellowship at the meetings, and we are spiritually strengthened by the Word. And though most of our members are feeling our ages, we have several younger members who are keen upon the Word of Truth. Also we have been encouraged by a few new members, for God is still calling out 'a people for His name'" — A.S. (U.K.).

(We do esteem it a won-

derful privilege to have visited the Land so frequently, and are emotionally moved by the experience. There is a saying in Israel that when once a visitor has got the dust of Jerusalem on his shoes, he finds it extremely difficult to shake it off. Poor indeed, would be the Christadelphian who is not moved by sight of the Promised Land! As to your ecclesia, it is splendid when young and old work together in the things of the Truth. The energy and enthusiasm of young members are valuable, whilst they also can benefit from experience of age. Each can contribute to the other — Ed.).

Preaching The Gospel

Enclosed is a Money Order to cover expenses for *Logos* (1985). In these days of terrible inflation, the Lord has showered us with blessings abundantly, I therefore, count it a joy and privilege to give something extra for the proclamation of the true gospel message. Kindly use it in whatever way you see necessary. Personally, I consider, spreading the gospel message to be a very important matter. It is very sad when brethren speak in a manner to discourage preaching (especially when it is heard from the platform) saying, it was a command only to the Apostles. Preaching the gospel is a command from our Lord, and to disobey, is to our peril. People are spiritually dying in the world outside. We surely will not ignore the fact that our neighbour's house is on fire and he is trapped inside. We will do everything possible to alert him and assist even if it means

breaking the doors to get in. In like manner, we should take every opportunity to spread the great hope that is within us, whether it be on the Street Cars, Buses, Subways, Doctor's Office, Bill Pushing, Knocking doors or even just standing on the street waiting for the lights to change to green; for the day is soon coming when the lights will turn 'Red' and we will have no time left. The field is indeed 'white to harvest' which implies a matter of urgency. It is indeed a great urgency to keep close to scriptural doctrine and principles and to take heed and obey. The pressures from outside are great upon the brotherhood. I sometimes believe we are in very sight of Jesus' return . . . 'Shall I find the faith when I come?' Every indication is pointing towards the eve of our Lord's return, when we shall have to give an account of our stewardship. It behoves us to hold fast to the things we have learnt, lest at any time they slip and that day come upon us unawares . . .

"I know you all are doing your very best, but indeed the mail is terrible. I did not receive *Logos* for a period of six months' nevertheless, I have started again receiving, the months of Oct. & Nov. Thanks to everyone who work so willingly and joyfully to make it possible to have *Logos* in hand. Without it I am starved. It is my earnest prayer that the work will continue until our Lord's return, when indeed we shall be taken from this wicked world, as he shakes terrible the Earth. We pray that we shall find mercy

on that day and to hear comforting words of acceptance" — S.T. (Can.).

(Thank you for your generous support of our efforts to proclaim the Truth. With you we recognise this as a privilege and a duty. However, we also agree with those who point out that the command to "go into all the world and preach the Gospel" was delivered to the Apostles, and not to Ecclesias, or to brethren, generally. We have no Divine commission to "go into all the world" but it is our responsibility to give the first priority to the building up the Ecclesia of which we are a member. Only after that is done should we look elsewhere for work. Certainly Ecclesias have a duty to proclaim the Word in their immediate neighbourhood, but that is somewhat different to the Commission given the Apostles. The Ecclesias' duty to do so and make known "the manifold wisdom of God" is expressed in Eph. 3:10. To that end, we can use the means available as listed by you, and we can also support the preaching of the Word in various places throughout the world. This we attempt to do, and we appreciate your financial support of such efforts. Finally, we can only apologise for the sporadic delivery of "Logos" in your country. This is terribly distressing to us, and we are trying, in every way possible, to correct it — even at heavy expense of money (see cover of this "Logos"). We look for the coming of the Lord when first priority will be given to the despatch of the things of God in every part of the world. . . Ed.).

Did The Earliest Gospels Use Hebrew Letters for the Tetragrammaton?

The Name of God In The New Testament

We are grateful to Bro. K. Charles of Mt. Waverley Ecclesia (Vic.) for this article by G. Howard published in "The Biblical Archaeology Review" for March 1978. Mr. Howard is Associate Professor of Religion and Hebrew at the University of Georgia, USA.

Jewish Use of the Divine Name

Many early copies of the New Testament abbreviate sacred words (*nomina sacra*). The earliest of these abbreviations stand for "God," "Lord," "Christ," and "Jesus". Abbreviations of these words are formed by writing their first and last letters and placing a line over them. Thus, using English to illustrate "God" would appear as \overline{GD} and "Lord" as \overline{LD} .

The attempt to differentiate and dignify the sacred name of God goes back to pre-Christian times; it was done first by Jews.

From the Dead Sea Scrolls we know that Jewish scribes often distinguished the Divine name of Yahweh. (Yahweh is known as the Tetragrammaton because it consists of four consonant Hebrew letters, *yod, he, vav, he*, often written in English YHWH). Frequently, the scribes who wrote the Dead Sea Scrolls would write the Tetragrammaton in old paleo-Hebrew script, although the scroll was otherwise written in square Aramaic script. An example is the Habakkuk commentary

found in cave 1. The Tetragrammaton is used in the Habakkuk commentary only in Biblical quotations. Whenever reference is made to God in the commentary portion, the generic word *El* (God) is used. This is true not only in the Habakkuk commentary, but in other Qumran (Dead Sea Scroll) documents as well.

The Qumran covenanters had other devices for circumventing the use of God's name. Sometimes they would write four or five dots in place of the Tetragrammaton. In the Community Rule, for example, the writer quotes Isaiah 40:3 as follows: "Prepare in the wilderness the way of . . ." We know from the Masoretic Text that the four dots stand for the Tetragrammaton YHWH. This same passage is quoted again in a document discovered in Qumram Cave 4 (4QTanhumim) with four dots representing the Divine name. At times, dots were placed above the Tetragrammaton when it had been written by mistake, apparently as means of canceling the

word without actually erasing it.

Jews early adopted the practice of not pronouncing the divine name when Scripture was read aloud, even in prayer. The word *adonai* (Lord) was (and is to this day) read by Jews instead of the Tetragrammaton YHWH which appears on the page.

Such practices as writing the Divine name in archaic script, of substituting dots for it, or of avoiding it altogether suggests that to Jews the sacred name for God was a special word which required special treatment both in writing and oral reading.

Incorporating The Name Into the Greek Text

Christian Scriptures frequently quote passages from the Old Testament in which the Divine name YHWH appears in the original Hebrew. In these quotations, however, the Divine name is translated into the Greek word *kyrios* (Lord), or occasionally *theos* (God). Both of these words are generic words for God, not limited to the Hebrew God whose name is Yahweh and who is represented in the Hebrew Bible by the Tetragrammaton. Most of these Old Testament quotations in the New come from the Septuagint, a Greek translation of the Old Testament made by Jews in pre-Christian times. The Septuagint (or at least the extant, later Christian copies of it) usually renders the Tetragrammaton by *kyrios*; the New Testament simply follows this practice.

In 1944, W.G. Waddell discov-

ered the remains of an Egyptian papyrus scroll (Papyrus Fuad 266) dating to the first or second century B.C. which included part of the Septuagint. In no instance, however, was YHWH translated *kyrios*. Instead the Tetragrammaton itself — *in square Aramaic letters* — was written into the Greek text. This parallels the Qumran Covenanters' use of the palaeo-Hebrew script for the Divine Name in a document which was otherwise written in square Aramaic script.

An even closer parallel to the practice Waddell found in Papyrus Fuad 266 comes from second century A.D. Jewish translations of the Old Testament into Greek by Aquila, Symmachus, and Theodotion. In 1897, F.C. Burkitt published some fragments of Aquila's Greek Old Testament which had been found in the debris of a geniza (a storeroom for worn out manuscripts) of the old synagogue in Cairo. These fragments which are the underwriting of palimpsest* scraps clearly show the Hebrew Tetragrammaton in paleo-Hebrew script written into the otherwise Greek text. A number of other similar examples have also come to light.

At the end of the last century, Giovanni Mercati discovered a palimpsest in the Ambrosian Library of Milan containing parts of the Psalter to Origen's *Hexapla*† (lacking the Hebrew column). All the columns show the Tetragrammaton written in square Aramaic script, although the texts are otherwise written in Greek.

* Palimpsests are parchments written over erased earlier writing.

† The *Hexapla*, written by Origen, in the third century is a multi-columned work containing among other things the translations of Aquila, Symmachus, and Theodotion.

Fragments of Psalm 22 from Origen's Hexapla, found in the Cairo geniza, were published in 1900 by C. Taylor. These fragments show the Tetragrammaton written into the Greek columns of Aquila, Symmachus, and the Septuagint in the strange form of PIFI. This is a clumsy attempt to represent with Greek letters what the Tetragrammaton looked like in Hebrew. The Greek letter *pi* somewhat resembles the Hebrew letter *he*.

The Fuad papyrus scroll is the earliest example we have examined, dating to the first or second century B.C. Here for the first time we have clear evidence that in pre-Christian times the Septuagint, at least sometimes, did not translate the Divine name with the Greek word *kyrios* as had been thought; rather it preserved the Hebrew word YHWH itself. Could it be that Jews had always written the Tetragrammaton in Hebrew into the text of their Greek Bibles and that this practice represented a continuous tradition from the earliest Septuagint through the second century translations of Aquila, Symmachus, and Theodotion? Or is the Fuad manuscript a maverick, the only one in its day to do such a thing?

In 1952, fragments of a scroll of the Twelve Prophets in Greek were found in a cave at Nahal Hever in the Judean Desert. Pere D. Barthelemy announced the discovery of the scroll in 1953 and ten years later published a transcription of it. In all probability the document dates to the beginning of the first Christian century. Like the Fuad papyrus it too writes the Tetragrammaton in

Hebrew — in old style script — in an otherwise Greek text.

Divine Name Retained in Earliest Septuagint Renditions

At Qumran cave 4, a fragment of the Greek translation of Leviticus confirms that the Divine name was preserved in the pre-Christian Septuagint. In this scroll, dated by P. W. Skehan to the first century B.C., the Tetragrammaton is transliterated with the Greek letters *IAO*.

Thus, we have three separate pre-Christian copies of the Greek Septuagint Bible and in not a single instance is the Tetragrammaton translated *kyrios* or for that matter translated at all. We can now say with near certainty that it was a Jewish practice before, during, and after the New Testament period to write the Divine name in paleo-Hebrew or square Aramaic script or in transliteration right into the Greek text of Scripture. This presents a striking comparison with the Christian copies of the Septuagint and the quotations of it in the New Testament which translate the Tetragrammaton as *kyrios* or *theos*.

Why The Change In The Current Editions of Septuagint?

Why do Christian copies of the Septuagint reflect a practice so radically different from that of the Jews in designating the Divine Name? Or do they? We have all Christians translated the Tetragrammaton as either *kyrios* or *rammaton* as either *kyrios* or *theos*, they abbreviated these surrogates by writing only their first and last letters and by placing a line over them to attract attention. What was the purpose of

these Christian abbreviations?

In 1907, Ludwig Traube suggested that the *nomina sacra* were of Hellenistic Jewish origin. The first of these, he suggested, was *theos*, which was abbreviated without vowels so as to follow the Hebrew custom of writing consonants only. Soon *theos* was followed by *kyrios* which became an alternate surrogate and the first and last letters became an alternate contraction. According to Traube, these contractions gave rise to the belief that the important thing was to write sacred words in abbreviated form. This resulted in a number of words being written in a similar way (for example, spirit, father and heaven).

In 1959, A.H.R.E. Paap took up the issue again and argued that the system of contracted *nomina sacra* was of Jewish-Christian origin emanating from Alexandria about 100 A.D.

It seems to me, however, that a much better case can be made that the system of contractions is of Gentile Christian origin. The Divine name YHWH was and is the most sacred word in the Hebrew language. So it is hardly likely that Jews of any sort would have removed it from their Bibles. Furthermore, we know now from discoveries in Egypt and the Judean desert that Jews wrote the Tetragrammaton in Hebrew even in their Greek texts. In all likelihood Jewish Christians felt the same way about the Divine name and continued to preserve it in Hebrew in their Bibles. A famous rabbinic passage (Talmud Shabbat 13.5) discusses the problem of destroying heretical texts (very probably including books of

Jewish-Christians). The problem arises for the rabbinic writer because the heretical texts contain the Divine name, and their wholesale destruction would include the destruction of the Divine name. This further suggests that Jewish Christians did not translate the Divine name into Greek.

But Gentile Christians, unlike Jewish Christians, had no traditional attachment to the Hebrew Tetragrammaton and no doubt often failed even to recognise it. Gentile scribes who had never before seen Hebrew writing (especially in its archaic form) could hardly be expected to preserve the Divine name. Perhaps this contributed to the use of surrogates like *kyrios* and *theos* for the Tetragrammaton. The contracted form of the surrogates marked the sacred nature of the name standing behind them in a way which was convenient for Gentile scribes to write. At the same time the abbreviated surrogates may have appeased Jewish Christians who continued to feel the necessity of differentiating the Divine name from the rest of the text. After the system of contractions was in use for some time, its purpose was forgotten and many other contracted words which had no connection with the Tetragrammaton were introduced.

Assuming this to be generally correct, I offer the following scenario of the history of the Tetragrammaton in the Greek Bible as a whole, including both testaments. First, as to the Old Testament: Jewish scribes always preserved the Tetragrammaton in their copies of the Septuagint both before and after the New

Testament period. In all probability Jewish Christians wrote the Tetragrammaton in Hebrew as well. Toward the end of the first Christian century, when the church had become predominantly Gentile, the motive for retaining the Hebrew name for God was lost and the words *kyrios* and *theos* were substituted for it in Christian copies of Old Testament Septuagints. Both *kyrios* and *theos* were written in abbreviated form in a conscious effort to preserve the sacred nature of the Divine name. Soon the original significance of the contractions was lost and many other contracted words were added.

A similar pattern probably evolved with respect to the New Testament. When the Septuagint which the New Testament church used and quoted contained the Hebrew form of the Divine name, the New Testament writers no doubt included the Tetragrammaton in their quotations. But when the Hebrew form for the Divine name was eliminated in favor of Greek substitutes in the Septuagint, it was eliminated also from the New Testament quotations of the Septuagint.

Thus toward the end of the first Christian century, the use of surrogates (*kyrios* and *theos*) and their contractions must have crowded out the Hebrew Tetragrammaton in both Testaments. Before long the Divine name was lost to the Gentile church except insofar as it was reflected in the contracted surrogates or remembered by scholars. Soon, even the contracted substitutes lost their original significance and were joined by a host of other ab-

breivated *nomina sacra* which had no connection with the Divine name at all.

Is there any way for us, at this late date, to calculate the effect which this change in the Bible had on the second century church? It is of course impossible to know with certainty, but the effect must have been significant. First, a number of passages must have taken on an ambiguity which the original lacked. For example, the second century church read, "The Lord said to my Lord" (Matthew 22:44; Mark 12:36; Luke 20:42), a reading which is as ambiguous as it is imprecise. The first century church probably read, "YHWH said to my Lord".

To the second century church, "Prepare the way of the Lord" (Mark 1:3) must have meant one thing, since it immediately followed the words: "The beginning of the gospel of Jesus Christ". But to the First Century Church it must have meant something else since they read, "Prepare the way of YHWH".

The second century church read 1 Corinthians 1:31, "The one who boasts, let him boast in the Lord", which was probably considered a reference to Christ mentioned in verse 30. But to the first century church, it probably referred to God mentioned in verse 29 since they read, "The one who boasts let him boast in YHWH".

These examples are sufficient to suggest that the removal of the Tetragrammaton from the New Testament and its replacement with the surrogates *kyrios* and *theos* blurred the original distinction between the Lord God and the Lord Christ, and in many passages made it impossible to tell

which one was meant. This is supported by the fact that in a number of places where Old Testament quotations are cited, there is a confusion in the manuscript tradition whether to read God or Christ in the discussion surrounding the quotation. Once the Tetragrammaton was removed and replaced by the surrogate "Lord", scribes were unsure whether "Lord" meant God or Christ. As time went on, these two figures were brought into even closer unity until it was often impossible to distinguish between them. Thus it may be that the removal of the Tetragrammaton contributed significantly to the later Christological and Trinita-

rian debates which plagued the church of the early Christian centuries.

Whatever the case, the removal of the Tetragrammaton probably created a different theological climate from that which existed during the New Testament period of the first century. The Jewish God who had always been carefully distinguished from all others by the use of His Hebrew name lost some of his distinctiveness with the passing of the Tetragrammaton. How much He lost may be known only by the discovery of a first century New Testament in which the Hebrew name YHWH still appears.

Airlift From Ethiopia *Continued from p. 133*

200,000 Jewish children have entered the land. As we were shown the various types of work engaged in throughout Israel by Youth Aliyah we developed a great admiration for these efforts. It still has some 14,000 children in its care, and this involves tremendous work and expense. And because contributions are so meagre, the greatest economy is demanded of the workers, so that we found them often using makeshift accommodation for the purpose of their administrative work. The Movement guarantees all children it receives, and if any prove medically unfit, Youth Aliyah assumes full responsibility. What this meant was revealed when we were taken to a children's village for the unfit. It was a pathetic village of sick and ailing presided over by a matron who inspired the greatest confidence because of the sympathy and interest she displayed towards those under her care. We were introduced to some of those who made up this 'village'. One

boy from Morocco was rapidly going blind — he came too late for Youth Aliyah to do much for him. A girl from Iraq had serious heart disease, and would never be able to do heavy manual work. Some had strange and terrible Eastern diseases . . . and so on. The children that come to Youth Aliyah have often known conditions as horrible as those of the concentration camps. Only one in ten of these children has the chance to survive beyond the twelfth year, in the conditions from which they have come . . . and some do not survive even under Youth Aliyah care. They come too late.

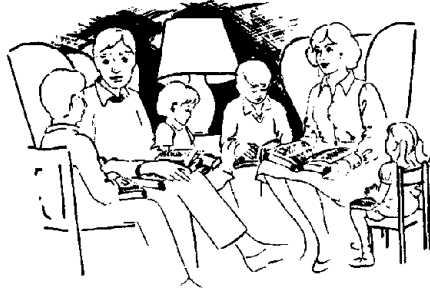
"This the Matron told us as she showed us the different sections of the village. In one room were seven girls undergoing treatment. The faces and eyes beamed a welcome to us — for they could not speak English. These seven girls had come from five different countries . . . 'I will gather them from the east and from the west'. Their Jewish origin had brought them together, and now they were being more closely united by a common language — Hebrew. And from them we received a chorus of 'Shalom' as we went on our way.

"Another village in Israel erected to house blind Jews was given the name *Village Of The Blind*.

"We were told that Catholic and Protestant missions have offered to help rehabilitate children in Israel on condition that they might teach their creeds to those under their care. Catholicism is prepared to spend heavily for that privilege; but the Jews reject the temptation. They do not mind a genuine convert; they take exception to their dire necessity being used as a means of conversion".

Continued on p. 137

Words to the Wise



The wise, as all true Christadelphians are aware, are they who listen to God and strive to make His will the ruling power in all their ways: "The fear of Yahweh is the beginning of wisdom"; "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word".

Instilling Wisdom into Children

Wisdom, as we know, is extraneous to the human mind. Not only must it be instilled into the mind, but it can only be kept there by a constant process of replenishing. To be once wise is not necessarily to be always wise.

One of the most important activities in life, which gives scope for exercising the highest wisdom or the most reprehensible folly, is the training of the children.

Let us not suppose that the bringing up of children is a subject of interest to parents only. Parents do not live in isolation camps. They and their children come in contact with many brethren and sisters who may righteously help or unworthily hinder the faithful endeavours of the parents. When a child on reaching years of discretion turns away from the Truth, as sometimes happens, the parents are too often censured by remarks such

as: "Too strait-laced in the home." How discouraging are these strictures to those who in their homes are daily engaged in fighting the battle of wisdom *versus* folly — of the fear of God *versus* friendship with the world. Have the utterers of such censure ever given heed to God's instructions regarding the upbringing of children? Surely not. If the parents are walking in the narrow way which leads to life eternal, the home must of necessity be "straitlaced." Parents who are acting faithfully should not be influenced to part company with their children and lift them over the fence into the "broad way that leadeth to destruction." So far as the parents are concerned they require strengthening, not weakening, in walking the narrow path. They are far more liable to err from laxity — from yielding to the children's importunities to be allowed, Dinah-like, to copy and

fraternise with the sons and daughters "of the land" than from over-rigidity. Added to this there are other dangers. There is also the temptation to seek, from a worldly point of view, advantageous friendship for them.

In Christadelphian circles a wholesome atmosphere should be provided for parents and children alike, an atmosphere which can only be created by a knowledge of God's mind and an insight into the many temptations which beset both parents and children.

Responsibilities of Parents

What is God's mind concerning the up-bringing of children? Primarily God addresses His instructions to the father. He is the divinely appointed head of the household, and it is fitting that God should hold him responsible for his great power and trust. If the father chooses to banish the consideration of the Deity and His ways from the meal table and upon other occasions when all are assembled, who can reverse his decision or stand against it? God's appeal to the father is also a kind and merciful provision for the nursing mother, who in addition to the hourly needs of her babe has very often to meet the insistent requirements of one or two little toddlers.

Although God's instructions are in the first place addressed to the father, they yield principles for the guidance of all who are brought in contact with either parents or children. Let us keep this bearing of the subject in mind as we proceed to ponder what God has said. Let us bear in mind that the instructions addressed to

the father afford lessons to be heeded and put into practice by all Christadelphians when occasion calls.

"And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4; Col. 3:21).

This injunction warns the guardian not to administer snarls and cuffs all the time. The will of God is to be the foundation of the training. The Scriptures are to be inculcated but kindness is to be shown, reason is to be appealed to. Obedience must be secured, when necessary, by punishment: "Chasten thy son while there is hope, and let not thy soul spare for his crying". When obedience has been secured, instruction in right ways should be continued. Punishment should never be administered without instruction. The reason for punishing is not to give vent to anger, but to secure a willing ear and attitude to what is right.

Elevating the Truth In The Home

Further indications of the methods to be followed are contained in God's injunctions to Israel. Let us not forget that in inheriting Israel's privileges we also inherit their responsibilities. God's mind is expressed in passages such as the following:

"For He established a testimony in Jacob and appointed a law in Israel, which He commanded our fathers, that they should make them known to their children; that the generation to come might know them, even the children which should be born; who should arise and declare them to their children; that they might set their hope in God, and not forget the works of God, but keep His commandments".

These are God's instructions and they cannot be improved.

And yet some unwise Christadelphians act and argue as if the best way to attract to the Truth would be to keep the children off the subject — not to instil into their minds the Scriptures, and not to insist upon their attendance at the meetings, lest the children should tire of God's words and ways.

Let those who argue thus apply their theory to common everyday affairs. Let a child be sent to play during the time set apart for schooling, and what would be the result? There is need for the exercise of common-sense in dealing with the Truth. The mind grows by what it feeds on. Let a child be wholly engrossed by the lust of the eye, the lust of the flesh and the pride of life, and these things will become the all in all of his life. Let God's thoughts be impressed upon him, and as they become assimilated to his mind the Scriptures will grow sweeter and sweeter to him. To do God's pleasure will become to him a second nature, as in the case of young Joseph, who, in the midst of vicious surroundings, constantly thought and said: "I fear God"; "How then can I do this great wickedness and sin against God?"

Make the Bible Live

There is that in the Scriptures that appeals to the young no less than to the old. Is a child's sense of the marvellous great? Then the recital of the wondrous works of God will satisfy it.

True Christadelphians will strive to keep to God's more excellent plan, which is first to fill our minds with God's most precious knowledge, and then to use

every available opportunity of conveying it to their children:

"These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou riseth up".

Example In The Home

True followers of Christ will humbly consent to fit themselves, their children, and any who will listen, for a position in the most powerful, glorious and righteous kingdom that has ever held sway upon the earth, not as mere subjects but as rulers: "And hast made us unto our God kings and priests and we shall reign upon the earth". What a prospect! Looking at the subject in the abstract it would be expected that the place where the truths concerning this high honour are propounded would be besieged by queues miles in length. But not so. Now, as in Isaiah's days, wisdom is very little in evidence. Money is spent "for that which is not bread" and "labour for that which satisfieth not". When queues are formed it is with the object of drinking in productions where God is left out of account and man's lower nature is gratified. Those who have inclined their ears to the call of the kingdom are only kept in a listening attitude by urgent exhortation and admonition. Such is the estimation in which wisdom is held in the present world. A recognition of the facts of the case is necessary for the right guidance of the young. If mistakes have been made in training the children, wisdom demands that these should be rectified and not

adhered to as precedents and examples to be followed. Rather should recourse be made constantly to the counsel given by God Himself. Many times and in many ways is this counsel expressed. The sum of it is: Teach your children the Scriptures, guide them into My ways.

Israelitish parents were to be examples to their children in word and deed. They were to learn, remember and conform to God's laws and observances. They were to give God-honouring, enlightened answers to the questions which it was God's intention that His observances should evoke.

Even Little Children!

Concerning Israelitish assemblies, the following was God's expressed mind regarding the children:

"Gather the people together, men and women and children and thy stranger that is within thy gates, that they may hear and that they may learn, and fear Yahweh your God, and observe to do all the words of this law: and that their children which have not known anything may hear, and that they may learn and fear Yahweh your God" (Deut. 31:12,13).

It will be noted that this applied to gatherings of Israelites each Sabbatical Year. This means that children under seven were expected to hearken to the Word read. Faithfully did Moses' noble successor carry out this precept. It was no expurgated edition of God's law that he handed down to the rising generation:

"There was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the stranger that were conversant among them" (Josh. 8:35).

Make the Bible Exciting

Vivid were the pictures which Israelitish parents were enjoined to present to their children. When Israel partook of the Passover, questions would lead to the portrayal of that eventful night, when freed from bondage, they hastily marched out of Egypt with the wail, ringing in their ears, of the Egyptians for their dead firstborn (Exod. 12:26,27). In reply to questions about the law, the scene of the quaking mount would be conjured up — the fire, clouds and thick darkness out of which was heard the voice of God, answering Moses and enunciating the ten commandments (Exod. 19:19; Deut. 4:9-13). In this age of rabid conceit and unbelief, who knows and appreciates the great truth that God spoke in an audible voice to the nation of Israel? True Christadelphians do so, and they will not be slothful in teaching their children to do so.

All the wealth of Israel's evidences for God's existence and revelation of Himself, including the miracle of Israel's three and a half millenniums of foretold history, is at the disposal of those who will heed it. True Christadelphians will not leave this treasury unused.

Tell Children Why We Worship

But they have more than this. They have their own observances and assemblies with an origin as divine as Israel's. Are the children taught to attend the assemblies of the brethren and the reason for so doing? This is one of the matters in which the child, if left to himself, will bring his

mother to shame. Guardians who exhibit a proud mind in regard to the assemblies — who act as though the humble exhortation and reminder were quite beneath their lofty attainments — will not be very successful in inculcating a tender listening ear in their young charges. If humility and obedience are the only lessons which a loyal attendance at the meetings teach, these lessons in themselves are of the highest value.

Then there is the observance of the daily reading and meditation of the Scriptures. Is this practice honoured in the sight of the children? Is a fitting answer given to the question: "Why do you read the Bible?" There are other observances, such as baptism and the Memorial Feast which, when seen by the children, lead to many opportunities for instructing in the ways of God. It is the children's great privilege to be brought in

contact with God's arrangements. It is a Christadelphian's grave responsibility to inform rightly and reverentially concerning these. To handle properly the situation knowledge and diligence are required. Negligence may fail to enlighten in the difference between a Christadelphian and the child of a Christadelphian — between the baptized and the unbaptized. To convey clear correct ideas upon this subject is essential. Let it be noted and explained that the brethren and sisters are not the children's brethren and sisters. This relationship exists in Christ only, and is one which the future holds out to the children if they love and obey the Scriptures. An hour a week in the Sunday School — however loyal and faithful the teachers may be — cannot take the place of a home training such as God has indicated in His Word. C.J.

Airlift From Ethiopia *Continued from p. 152*

It is assessed that the cost of transporting and weaning back to health these Ethiopian Jews, as well as settling them into the nation is \$25,000 each person! According to the present Israeli Premier, Mr. Peres, this laudible task was instigated by the Begin Government. Mr. Peres declared:

"No effort will be spared until the last Ethiopian Jew reaches his 'homeland'.

"No economic difficulty, no internal distress, no geographical distance and no political obstacle will halt or put off the effort of rescue and immigration.

"We are members of one people, tied to an ancient and splendid faith and no physical force or external distinction will divide us.

"We are one people. There are no black Jews and no white Jews. There are Jews. History and faith bind us forever".

Mr. Peres praised the Jews of Ethiopia, saying "this wonderful tribe had proudly and stubbornly carried the flag of the Jewish faith from the time of Moses. Neither decree nor exile has succeeded in overcoming their Jewish devotion, their human grace or their Zionist hope".

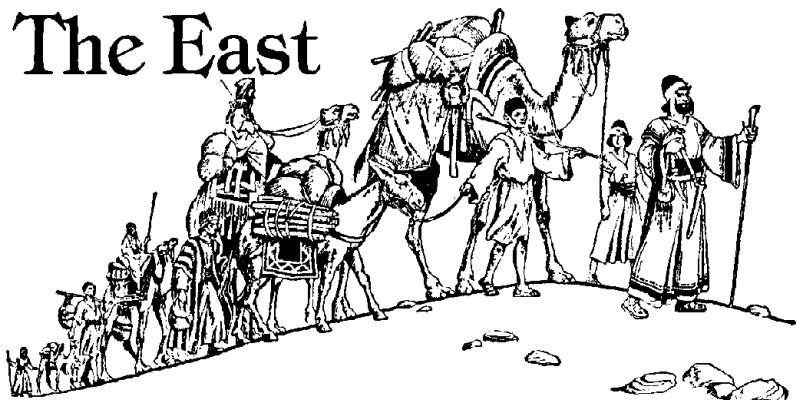
As Jeremiah prophesied the Jews will return "weeping" and enduring many disabilities. The present airlift from Ethiopia is another remarkable incident on the part of a remarkable people witnessing to the prophecy. This revival and current development of the nation is miraculous.

Israel's revival is the witness that these are the last days.

— HPM

(We apologise for spreading this article over three separated pages of Logos (pp. 133, 152, 157), but our copy was already prepared for printing, and we had to fit it in where we could. Such remarkable events proclaim that the consummation is stealing upon the world like a thief; and we need beware that we are not taken off surprise — HPM.)

Wise Men From The East



“Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him” (Matt. 2:1-2).

The Star in the East

The star appeared twice: first in the east, and then at Bethlehem. The “wise men” did not follow it from the east to Jerusalem. They saw it in the east, and they made their way to Jerusalem; where it suddenly appeared again. Matthew records:

“When they had heard the king (Herod), they departed; and, lo (an exclamation of surprise), the star, which they saw in the east, went before them, till it came and stood over where the young child was” (v. 9).

The star led the way from Jerusalem to Bethlehem, and stood over the house where the Lord was domiciled.

“When they saw the star, they rejoiced with exceeding joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrh” (v. 11).

In this beautiful narrative, so well known, so little understood, there is recorded the simple story of the arrival of wise men to worship the Lord Jesus Christ. How distorted it has become through tradition. Matthew does not describe him as being in a stable, but in a house. Nor is he termed a “babe” as he is when the shepherds found him in the manger; but is described as “a young child”.

The visit of the “wise men”, therefore, was some time after the birth of the Lord, for Mary had left the Inn for a house. Indeed, upwards of two years must have elapsed from the date of his birth.

Despite this, tradition has caused many to believe that the wise men found Jesus in a stable, and in ten thousand churches the pageant of Christ’s birth will de-

pict three wise kings solemnly making their way to a manger in a stable. However, there is nothing in Scripture to suggest this; nor is the date of the Lord's birth given. Indeed, the setting aside of 25th December to celebrate the birth of Jesus is entirely a matter of religious tradition intermixed with pagan superstition. Even as early as the days of Paul many false traditions were circulating, causing him to sound a note of warning:

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8).

The Star In Bethlehem

Now most people believe that the star led the wise men (we are not told how many there were) all the way from the east to Jerusalem; but such was not the case. There is nothing in Scripture to state that the star led them to Jerusalem, for surely it would have taken them directly to Bethlehem. They told Herod:

"We have seen his star in the east, and are come to worship him" (Matt. 2:2).

They saw the star in the east, and recognising its significance, made their way to Jerusalem. Evidently, the star, after appearing for a short time, disappeared, and they never saw it again all the way to Jerusalem. They knew where Jerusalem was situated, and needed no star to guide them there. But once there they enquired where the baby king had been born; and after they left Jerusalem to travel the short distance to Bethlehem, the star reappeared to confirm their action, and direct them to the exact spot where Jesus dwelt under the

care of his mother and foster-father. Matthew 2:1-10 clearly shows this to be the case.

The narrative states that "when they saw the star, they rejoiced with exceeding great joy" (Matt. 2:10). Why were they so happy to see the star? Because they recognised it as the one they had seen some time before in the east. Its appearance had started them on their long journey to Jerusalem, and now with its reappearance they knew they were on the right track to find the child-king.

They Find Jesus In A House

Some time elapsed between the commencement of their journey, and their arrival in Jerusalem. Jesus was no longer a newly born babe, but, as described "a young child". Moreover, the wise men found him in a house, and not in a stable. Obviously Joseph and Mary had transferred from the place of his birth in a manger, and were now resident in a house.

The fact that some time had elapsed between the birth of the Lord and the visit of the wise men to Jerusalem, gives point to the command of the brutal Herod, who, after he found himself avoided by the wise men "sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under" (v. 16).

Clearly the visit of the wise men took place some months after the birth of the Lord, and they found him in the house.

Wise in Faith

The visitors from the east demonstrated that their wisdom was located in the things of God. They

recognised Jesus as “born to be king” so they brought with them regal gifts to pay their respects to so august an infant. Clearly they recognised his Divine origin and destiny:

“And when they were come in the house, they saw the young child with Mary his mother and fell down and worshipped him” (Matt. 2:11).

This means that they paid him respect and made obeisance, as the word is used in Rev. 3:9. They acknowledged his Divinity as Son of God, and Lordship as future King. They paid him the respect due to such a One. They did not

worship his Birthday; nor his foster father; nor his mother; nor a manger; nor a relic from the stable in Bethlehem. They worshipped *him*. They had travelled that long distance, those difficult miles to see Jesus and nothing else. “Sir, we would see Jesus!” they basically exclaimed, as the Greeks did Philip in the Temple (John 12:21). To satisfy their desire they endured many wearying hours, and great inconvenience. May we be motivated by the same great desire.

H.M. (USA)

Consider Your Ways!

(Haggai 1:12)

The work of rebuilding had come to a stop —
 The Samaritans their enemies succeeded their plot.
 Instead they built houses, most lavish and grand,
 So God sent a drought that would dry up the land.
 His message to Joshua by Haggai came
 From Yahweh of Armies, the militant Name.
 “Consider your ways, you have little to eat,
 I’ve withheld My blessings, small harvest you reap.
 Return to rebuilding, make sure that you labour
 For that which endures and gains you My favour”.

We also like them have a building to make
 And from slumber and sleeping we too must awake.
 Our personal effort, though feeble and small
 Will please our Creator if on Him we call.
 If faithful and willing and cheerful we labour
 His grace is sufficient to grant us His favour,
 So let us each one then, Consider Our Way
 For the message applies still to us in this day.
 Amid all the trials, frustration and pain
 We can win if we love Him and trust in His Name.

E.S. (NZ)

From the Editor

Needful Writing

“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints . . .” (Jude 3).

Joyfully Jude took up his pen to communicate with his beloved brethren concerning the glorious revelation of Truth they mutually possessed, that they might be encouraged by a contemplation of the hope of the Gospel set before them.

But as he did so, news was received of problems facing the Ecclesias. They were not problems of pressures from without but those from within. The problem of external pressures was bad enough, but those within were far more heart-rendering and dangerous. “Certain men” well known to his contemporaries in the Truth, had “crept in unawares”, and were busily undermining the foundations established by the Apostles.

They were the “last days” of Judah’s Commonwealth of which Peter had warned (2 Pet. 3:3); and as anticipated “scoffers” abounded and the Truth was under challenge. So Jude’s joy turned into concern, and wearily he pushed away the scroll on which he had begun to write, to commence anew to warn his unheeding brethren.

We feel sympathetic fellowship with Jude this month. We wanted so much to talk of our common hope; to rejoice with our readers in considering the grand future of our calling; to lift our heads somewhat from the daily grind and toil of problems, and to centre attention on the events to unfold at the Lord’s return.

But a succession of articles and letters to hand have forced us to write as Jude, and exhort our readers that they should look earnestly within and "contend earnestly for the faith once delivered unto them."

Why?

Well, for these reasons.

First we were sent an article that appeared in *The Testimony* issued in Great Britain which epitomises conditions within the Ecclesias in that country. It follows sadly upon the one written by Bro. H. Tennant some months back, and to which reference was made in *Logos* under the heading *A Time To Be Honest*.

This *Testimony* article claims that the records in *The Christadelphian* over the past fourteen years reveal the following statistics:

1. The number of baptisms and refellowships just about balance the number of deaths reported.

2. The number of withdrawals and resignations are averaging one hundred a year.

3. All the indications are that the community is not growing numerically. In fact, it is declining, on average, by two members per week.

So claims this article in *The Testimony*. If the facts are correct, it means that over the 14 years mentioned some 1400 Christadelphians have committed spiritual suicide!

That is a large number in view of the size of the Body. In the world, suicide is a major disease, and is increasing in popularity with people tired of the boredom of modern existence. It seems that conditions within Ecclesias are similar. *The Testimony* makes the following comment:

"The Christadelphian community was young and virile around 120 years ago, and there was a period of rapid growth. At the turn of the century the body was moving into middle age. Today the ecclesia is approaching old age and death. No growth is expected to take place; it is time to strengthen the things that remain, perhaps with one or two more pieces of surgery to save its life. The only growth areas seem to be building homes for the elderly, which is a parable in itself".

Certainly, we need to "strengthen the things that remain, that are ready to die" (Rev. 3:2); but to where are we to turn for a cure or for strength?

It is always good to have a reliable doctor to consult in times of ill-health; and the Brotherhood has one in Dr. Thomas! The best cure for the present malaise is a good dose of the medicine found within the pages of *Elpis Israel*. The Truth is there set forth vigorously, clearly, decisively; the difference between the Ecclesia and

the Church is soundly stated; the key to prophecy that forms the basis of the Third Section cannot be effectively faulted. Many of the problems of the Brotherhood come from derating such books as *Elpis Israel*; or from suggesting that to study the Bible with the aid of it is to surrender one's independence, and give slavish deference to a man. Those who are interested in their eternal wellbeing will ignore such talk. They will clearly see that the development of the Truth in these latter days was a divine work, and Yahweh provided the right men for the purpose.

It is not enough to merely deplore decline either in standards or in numbers. Something must be done about it. And all must cooperate if the Ecclesia is to successfully resist the challenge of these latter days. What can we do individually or communally? We can read *Elpis Israel* for ourselves; we can form or attend an *Elpis Israel* class where the sound expositions of Bro. Thomas, and his forthright challenges to the world and its ways can be considered and implemented in our attitude to the world. This, we believe, could stop the drift.

To do this, however, demands humility on the part of those who are prepared to do it. The Truth calls upon a man to abase himself; to divest himself of all notions and ways, however long or deeply cherished, that are opposed to the mind of God. How few can do this! Plenty say they are *prepared* to do it, but they obviously fail to carry out their intention. Many embrace it up to a certain point, and then comes a sudden halt. Faith and courage are needed to continue. Faith is conviction in what God has said, and it will manifest itself in loyal submission to His will in all things. "Wherewithall shall a young man cleanse his ways? By taking heed thereto according to Thy word" (Psa. 119:9).

We are prepared to help, as we are able, the formation of such classes. Large numbers are not necessary for their success; but patience and determination are required. There is need for regular attendance, and for every member to read before hand and contribute with discussion to the success of the study. Let this be done in faith and we are sure results will be manifested in the attitude of its members. From those classes the spirit of revival will spread to the Ecclesia.

The numerical decline that *The Testimony* has observed has not been evidenced in the Adelaide area, nor other parts of Australia. In 1953, membership in Adelaide was about 500 members, and they were located in one Ecclesia. Today there would be well

over 2000 members, and some seven or eight Ecclesias have developed. The drive for this came from the *Elpis Israel* Class Movement that also brought *Logos* into existence. We had a three-pronged policy: *First*: to strengthen ourselves in the Word through the help of *Elpis Israel*; *Second*: to become a cell of strength within the Ecclesia of which we were members; to stand for sound truth, sound standards, sound cooperation. *Third*: to give our support to the work of Gospel Extension. The Classes performed a valuable service in the proclamation of the Truth. Ultimately the Classes were directly responsible for a number of Ecclesias being established.

There needs to be a revival of that Class movement among those very Ecclesias today. We need to clearly see, and plainly state, our policy in regard to doctrine and practice. It is necessary, we believe, that we clearly recognise the dangers of the world about us, and warn accordingly. But it is also necessary that steps are taken to nurture and build up the members of an Ecclesia. Mere Sunday Morning Christadelphians jeopardise their eternal future.

It is not difficult to see the cause of decline lamented by *The Christadelphian* and *The Testimony*. If what they have published is true, corruption is at work in the brotherhood. The faithfulness — the robust and earnest contention — of former years is vanishing. The separateness between Christadelphia and Christendom that once was so pronounced is also disappearing. The writings of the pioneers no longer hold in the affections of many, the place that they once did. Unfaithful criticisms of the teaching of these brethren are multiplying. Theories undermining the basics of our beliefs prophetically and otherwise are increasing. It is claimed that the past generation was too narrow and exclusive. The cry is insistent that we should be more tolerant, more scholarly, more communicative with the world about us. The demand is for new, up-to-date methods of preaching. In short, these are "perilous times" such as Paul warned against (2 Tim. 3:1-7). If the Truth is to survive, brethren will have to rouse themselves. A great responsibility rests upon all. Let those who desire to act as shepherds give themselves to the Word, and manifest its influence by steadfast zeal, courageous exhortation, forthright proclamation of the Truth, for by so doing, as Paul encouraged Timothy "they will both save themselves and they who hear them" (1 Tim. 4:16).

H. P. Mansfield



Days of Noah and Lot



An Urgent Need of Today

“Thou hast a Name for Being Alive, But Art Dead”

Recent issues of *Logos* have carried articles by the Committee, warning of the devastating doctrinal and moral challenges which are pressing in upon the Brotherhood with ever-increasing virulence.

Exhorting brethren, lecturing brethren and study class leaders are constantly reminding us of the significance of the times in which we are living. We are living “at the time of the end” and “the very epoch of Christ’s return” are phrases which are constantly being repeated with almost hypnotic repetitiveness.

The challenge of our times is, simply: What impact is this message having upon the Brotherhood?

If current trends in various parts of the Ecclesial world provide a fair indication, it appears that the importance of this message is either not getting through to the Brotherhood, or, in some measure, is given lip service whilst being treated with an element of nonchalance.

It is a frightening but very real fact that virtually entire Ecclesias may be found to be spiritually “dead” at the Lord’s coming — if, through ignorance or indifference they fail to stand firm against the

inroads of an increasingly degenerate and godless world. If an Ecclesia, as a matter of policy, capitulates to erroneous doctrine or unacceptable moral standards, they will seal their own doom (Rev. 2:5).

On many occasions we have stressed that any Ecclesia will only be as steadfast in the Truth as those families and individuals who make up the membership of the Ecclesia. Thus it is evident that the most dominant pressures will mount against families and individual brethren and sisters.

An Evil and Godless Age

Every Christadelphian should be moved by an indisputable fact of Scripture: We are living in the most evil and godless Age that the people of Yahweh have experienced *in more than 4,000 years!*

How do we know this?

When the Lord wished to describe conditions which would exist upon the earth at the epoch of his second coming, he drew upon the two most appalling eras he could bring to mind, in all human history. He said: “As it was in the days of *Noah* . . . (and) As it was in the days of *Lot*, even thus *shall it be* in the day when the son of man is revealed. . .” (Lk. 17:26-30).

“Even thus *shall it be* . . .”

And those days are now upon

us. Do we fully appreciate — are we sufficiently aware — of the enormity of this?

The “days of Noah” were especially noted for the godlessness of the people, and their lack of concern for establishing and maintaining *doctrinal purity*, so that the Creator might be worshipped “in spire and in truth”. That epoch provided the greatest illustration from history from which the Lord could draw to depict the couldn’t-care-less attitude of humankind towards the *requirements* of acceptable divine worship, at “the time of the end”. He showed that men would prefer to pursue materialistic ambitions in preference to seeking their Creator in the appointed way.

Because of this attitude in the days of Noah, and because it had become universal, “Ecclesia after Ecclesia” became undermined, and then destroyed; a total of only *eight* persons were found worthy to survive that dreadful period.

The “days of Lot” became infamous because of the *moral* corruption which prevailed virtually on every hand. The people had debased and degraded themselves with the open practice of immorality of the very vilest and abominable kind which the evil mind of man could conceive.

Sodom, Gomorrah — Ezekiel and Jeremiah

Ezekiel has recorded the three basic weaknesses which developed into the dreadful sins of Sodom: “pride; fulness of bread; and abundance of idleness . . .” (16:49).

What are the lessons to be learned from Ezekiel’s words?

• **PRIDE:** Perhaps the most dominant aspect of life, in the world about us, in this present evil generation. Let the people of Yahweh, then, maintain their *humility* before their God, ever aware of their total dependence upon Him. “Pride” is manifested in so many ways and gets too many people into too much trouble, of every kind imaginable.

• **FULNESS OF BREAD:** A situation which breeds self-esteem and self-reliance. It is all too easy for people who have “fulness of bread” to conclude that they *don’t really need God any more!* They are self-sufficient. How smoothly, and with what consummate ease, will the flesh argue in this way — and convince the unwary.

• **IDLENESS:** Idleness is perhaps the most fertile breeding-ground for “the lust of the flesh, the lust of the eye, and the pride of life . . .” At the same time it should not be taken to indicate that we should work at our normal, daily labour eighteen hours each day simply to keep out of mischief! On the contrary, the implication must be spiritual in its basic lesson. In other words, instead of remaining “idle” we should see that we keep busy *in the affairs of the Truth!* It is only inasmuch as we absorb divine ideas that we will be enabled to think and act in harmony with the revealed will of God; thus avoiding the destructive pitfalls which were so prevalent in “the days of Noah” and in “the days of Lot”.

In drawing attention to “the days of Lot”, Christ would have had in mind not only the extent of the vileness and profligacy of the immorality practised in those

times, but also the attitude towards such shameful conduct. "They commit adultery, and walk in lies: *they strengthen also the hands of evil-doers*, that none doth return from his wickedness: they are all of them unto me as *Sodom* and the inhabitants thereof as *Gomorrhah*" (Jer. 23:14). This verse is showing that the people of Lot's day not only committed perversity, but quite openly supported those who practised such ungodliness. Thus, this verse from Jeremiah provides an exact picture of the world in which we now live.

Two Vital Courses of Action

The question is: What action is to be taken by the Brotherhood at this momentous hour of urgency?

In addition to the continual and consistent study of the word — an activity which is obviously becoming less indulged in than in earlier generations — there are two major needs which must be recognised by all who desire to inherit the kingdom. The first is to place full trust and reliance upon Yahweh, Who is willing and able to save all who worship Him "in spirit and in truth". There must be manifested a firm and valiant dedication to walking in His ways, and a fearless committal to upholding the purity of His word.

Such was the disposition of the Psalmist: "Truly, my soul waiteth upon God" — or, literally: "my soul waiteth *only* upon God" (R.V.). Which is to say that, in the mind of the Psalmist there was, simply, *no one else* in whom he was prepared to place his trust. The word rendered "waiteth" more correctly means "silence" or "repose". When used in this

context, it signifies complete confidence; a placid and tranquil confidence in Yahweh.

The second need which God's true servants must recognise is: Their need of one another. Brethren and sisters of Christ are interdependent upon one another. They must stand firmly together, supporting one another in upholding the purity of the Truth — in both doctrine and practice.

Christadelphians should be familiar with the language used by Paul in 1st Corinthians, to describe the one Body of Christ. He used terms associated with the human body and applied them in a symbolic sense. He demonstrated that every part of the body is *essential*, but that every part must also be functional. Not only so, he also showed that every part of the body is *dependent* upon the other parts.

If ever there was a time for us to appreciate the significance of these principles, that time is now, in view of the times in which we are living. We are living in the latter-day Noahic days, and the latter-day period of the days of Lot. These times are bearing in upon us as never before.

Do we need any further warning?

The Human Body As A Symbol

In 1 Cor. 12:25-27 a number of telling points are made. Paul writes that there should be no "schism" in the body — more correctly rendered as in the margin of the A.V., "division". A reminder to Believers that they should all believe the same things, and speak the same things.

They should also have "the

same care" one for another. Literally, "to be anxious about; distracted about; think earnestly upon . . ."

"And whether one member suffer, all the members suffer with it . . ." We generally regard this statement as simply meaning that if a member of the body suffers, for example, a bereavement, then all members of the Body suffer with that individual. This understanding of the statement is quite in order; but we should look a little deeper. It should be noted that v. 26 follows directly on from v. 25, without any break in the context. It therefore appears that the apostle is saying that if we are not standing firmly together, supporting and encouraging one another, helping each other to unify the Body by upholding the principles of the Truth — in other words, if we are not "caring" for one another — we may bring suffering upon the whole Body. This, then, highlights the responsibility of every member of the Body towards all the other members.

Taking the natural body as the symbol, what, for example, if the "foot" does not look where it is treading, and through foolishness or lack of care, breaks an ankle. Does not the whole Body then experience excruciating suffering?

In other words, this is *how* the various parts of the Body of Christ must learn to care for each other. Every single part of the Body has an obligation towards all the other parts.

The implication is clear. We cannot afford to let each other down. Every function of the various parts of the Body must be carried out carefully and wisely, with a full recognition of what the

truth requires. If we fail in this, *all the Body will suffer!*

Every member of the Body must accept the responsibilities for their own particular function within the Community. In this, all members must exercise great care to see that their obligations to the other "parts" of the Body are wisely honoured and carried out.

David was one who was well aware of these implications and responsibilities. The eleventh Psalm beautifully illustrates this.

David's Faith Under Trial

In the midst of great pressure and adversity, he made a clear and unequivocal statement: "In Yahweh put I my trust". But some of his influential and well-meaning friends believed that his confidence was misplaced. In the face of his impending affliction, they advised him to "flee as a bird" to a "mountain". No doubt they thought such advice to be more practical than the line of defence as embodied in David's brief but faithful confession.

How did David respond to such advice? By saying, in effect, that had he heeded the advice given, under those particular circumstances, it would have represented a complete repudiation of his clear-cut confession: "In Yahweh put I my trust . . ."

He further responded, by delivering a brief exhortation to his associates. His friends may not have realised it, but, in effect, they were urging David to "desert a sinking ship". In much the same way, some could be moved to claim that the Christadelphian Body was a "lost cause" and ready to founder. Their advice to their friends might be: "get out

while the going is good; join some other religious organisation that is well established . . ."

What was David's answer? "If the foundations be destroyed, what can the righteous do?" And there was the restorative wisdom with which the people needed to be challenged. David's attitude was totally uncompromising: "We need each other, to stand firmly together as a Body, upon the sure foundation of the Truth!" David would not only refuse to desert his brethren for the purpose of saving his own skin: *he would not let them down!* He knew the issues at stake, and was fully aware that he must stand undeviating, remaining steadfastly loyal to the principles of the Truth, upon which the firm foundations of faith are laid.

Paul and David Of One Mind

It is pleasurable, but not surprising, to observe that Paul exhibited an identical frame of mind in his epistle to the Ephesians. Drawing upon the analogy of the intricacies involved in the assembling and erection of the tabernacle, and applying this analogy to the need for Believers to be strongly bound together after the same manner, he wrote: "You have been built up upon the *foundation laid* by the apostles and prophets, Christ Jesus himself being the *corner-stone*. *United in him, each separate part will be closely joined to the others*, and will grow into a temple, sacred through its *union* with the Lord. And through your *union in him*, you also are being *built up together*, to be a dwelling-place for God through his spirit. . . ." (Eph. 2:21-22, T.C.N.T.).

Any variance from the revealed constructional plan would result in *mischief* being done to the whole purpose of the construction, for the simple reason that *all* the parts were to be "*closely joined to the others . . .*"

The message is clear: within the Body of Christ, we *need* one another; we need the loyalty of one another; we are *inter-dependent upon one another*.

But this recognition of responsibility must be understood in the light of the purity of the one, true faith. We must support and establish each other upon this basis only, and no other.

Remember that Abraham believed that Lot had taken an "Ecclesia" of at least fifty persons down into Sodom. "Wilt thou destroy the *righteous* with the wicked?" asked Abraham of the angel.

Abraham had no knowledge of the fact that *all* (with the exception of Lot), had been *subverted from the Truth* (2 Pet. 2:7-8).

" . . . even as it was in the days of Lot . . . even thus *shall it be* when the Son of Man is revealed . . ."

Where can we find sound advice for what we should do at this hour of increasing crisis for the Brotherhood of Christ?

"Struggle your hardest in the good contest *for the faith*; *seize hold* of eternal life, to which you were called . . ." (1 Tim. 6:12, Wey.).

This is the great challenge facing the Brotherhood today. Will we rise to the challenge? Or will we capitulate to the pressures of the Age in which we live — the anti-typical epochs of Noah and Lot?

The decision is ours. — J.U.

Corrupters of the Earth

Some signs of the times are exciting and stimulating; others are sad and depressing — particularly when their influence is found within Ecclesias. The time-of-the-end perils of which Paul warned are among the latter, and are becoming more in evidence, insistent and demanding, whilst their pressures on Ecclesial life are increasing. So engrained with every evil and wickedness is the world becoming, that the problems have gone beyond the ability of governments to handle or correct: so that the strong, infallible hands of the Lord are alone adequate to effect the necessary reforms. He will soon return for that purpose: to take control in the name of God; to bring order out of the chaos; and cause righteousness to conquer wickedness. He alone has the strength and wisdom to do this: and our hope is centred on him. Meanwhile we wait, long and pray for his coming, to “destroy them that (currently) destroy (corrupt) the earth” (Rev. 11:18).

The World Lieth In Wickedness

Elpis Israel opens with these impressive words:

“Revolving upon its own axis, and describing an ample circuit through the boundless fields of space, is a planet of the solar system bearing upon its surface a population of over a thousand millions subject to sin, disease, and death. This orb of the starry heavens shines with a glory similar to that of its kindred spheres. Viewed from them, it is seen sparkling ‘like a diamond in the sky’; and with the rest of the heavens, declares the glory of God, and shows forth the handiwork of Him that did create it.

“This celestial orb, which is a world or system of itself, is styled *the earth*. It is the habitation of races of animals which graze its fields, lurk in its forests, soar through its atmosphere, and pass through the paths of its seas. At the head of all these is a creature like themselves, animal, sensual and mortal. He is called Man. He has replenished the earth and subdued it, and filled it with his renown. His crimes, however, rather than his virtues, have illustrated and distinguished him with an unhappy pre-

eminence above all other created things. His heart is evil; and left to its uncontrolled impulses, he becomes licentious, merciless, and more cruel than the fiercest beast of prey.

“Such is the being that claims the independent sovereignty of the globe. He has founded dominions, principalities, and powers; he has built great cities, and vaunted himself in the works of his hands, saying, ‘Are not these by the might of my power, and for the honour of my majesty?’ He repudiates all lordship over him, and claims the inalienable and inherent right of self-government, and of establishing whatever civil and ecclesiastical institutions are best suited to his sensuality and caprice. Hence, at successive periods, the earth has become the arena of fierce and pandemoniac conflicts; its tragedies have baptized its soil in blood, and the mingled cries of the oppressor and victim have ascended to the throne of the Most High.

“Skilled in the wisdom which comes from beneath, he is by nature ignorant of that which is ‘first pure’, and then ‘peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and

without hypocrisy'. This is a disposition to which the animal man under the guidance of his fleshly mind has no affinity. His propensity is to obey the lusts of his nature; and to do its evil works, 'which are adultery, fornication, uncleanness, lasciviousness, wrath, strife, seditions, sects, envying, murders, drunkenness, revelings, and such like'. All these make up the character of the world, 'the lust of the flesh, the lust of the eye, and the pride of life', upon which is enstamped the seal of God's eternal reprobation'. 'They who do such things shall not inherit the Kingdom of God' but 'they shall die'."

Increasing Evil

No matter what flesh does it inevitably "corrupts" the natural habitat upon which man depends for his existence (Rev. 11:18 mg). Every avenue of human endeavour appears to bring irreparable damage to its environment whether it be natural, political, social or economic. Under the veneer of technological achievements and scientific advancement lies the threat of nuclear annihilation whilst famine, starvation, disease, violence, immorality and other problems afflict humanity. Indeed, in every sphere of human activity mortality can be seen at work, leaving mankind with a pessimistic outlook that can only be relieved by the Truth.

Therefore, in this article we look at the corruption generated by society, purely as a result of gratifying the lusts unilluminated by the Word. Paul warned of the consequences of this. "Professing themselves to be wise", he wrote, "they became fools" and receive "in themselves that recompense of their error which was meet" (Rom. 1:22,27).

Amongst the most common so-

cially-accepted corruptions are smoking, drug addiction, alcoholism and sex. Enormous industries have been built around these habits with such financial and political roots as would cause serious economic consequences if any recession in the industry took place.

Tobacco Smoking

According to the *Encyclopedia Britannica*, Christopher Columbus and the Spanish invaders of the Americas noticed the Indians of both the northern and southern continents smoking the dried leaves of a wild variety of tobacco. Because of its narcotic affect the natives believed it had medicinal attributes. However it was soon discovered that smoking was an addiction as equally obnoxious as alcoholism. It was the counterpart to drug addiction which today is beginning to affect the Western world.

Business entrepreneurs quickly saw the economic advantages to be gained, and an enormous industry gradually developed. Recently British journalist Peter Taylor, author of the book *Smoke Ring: The Politics of Tobacco* said that smoking became "entrenched in our way of life and through its addictive powers gained enormous economic and political power for the tobacco industry". He says the industry spends about \$2,000 million annually promoting smoking. But despite the fact that scientists have shown that tobacco smoking is detrimental to human health, governments are in a quandary as to control it. Mr. Taylor says:

"The (tobacco) companies start out with a very powerful base: the consumers

addiction to their products, and also have considerable political influence because of the enormous sums collected by governments in tobacco taxes".

In some of the Third world countries tobacco is a vital export commodity and the U.N. agency, the Food and Agricultural Organization "has commended the economic benefits of local tobacco growing industries, and the World Bank has recommended tobacco for having the highest cash return by area, of any major crop". Even the Australian Federal Government receives "about \$800 million a year in excise duty on tobacco products, while the States reap further income through license fees for retailers, and an estimated 100,000 jobs in Australia depend upon tobacco."

In fact, according to Mr. Taylor, if cigarette smoking suddenly stopped, some countries would be bankrupted and others would experience economic chaos. It is an inextricable problem for politicians and economists: one of the "perplexing problems" plaguing them today (Cp. Luke 21:25). Even the British Medical Association recently revealed that some of its associated institutions, such as the Imperial Cancer Research Fund and the British Heart Foundation, the Institute of Cancer Research, the Royal College of Nursing, the Royal College of Surgeons of England, the National Association for Mental Health and the British Kidney Patients Association have all invested funds with the tobacco industry. Most of them have been unaware of it, but it demonstrates how deeply entrenched is the tobacco industry.

Alcoholism

Alcoholism is no less an evil than smoking. Once again a huge industry revolves around the addiction of consumers, and is just as entrenched in the economical and political fabric of society.

Beside the effects it has on human health, its abuse has many other social repercussions, from such as ill health, crime, violence and domestic disharmony to fatal motor vehicle accidents. Again governments are perplexed as to what to do because, whatever way it turns, the vested interests of one party or another is affected.

Again its cost for society is enormous. Consider only one area — road deaths. According to *Newsweek* (Sept. 1982):

"Drink driving is a national epidemic, what one reformer calls America's 'socially accepted form of murder'. More Americans have died at the hands of drunk drivers during the past two years than were killed in Vietnam; on average, about three Americans are killed and 80 are injured by drunk drivers every hour of every day. The drunken slaughter over the past decade is a staggering one-quarter of a million Americans."

These figures are generally tolerated by society as *the price it has to pay* for the 'right' to drink.

Other Corruptions

There are, of course, other corruptions of society related to the cravings of the flesh that are more evil than those above.

For example, there is the growing drug problem. According to *Newsweek* heroin addiction is becoming impossible to stamp out:

"From Dublin to Rome, the supplies of cocaine and heroin are seemingly limitless, and law enforcement officials con-

cede they are fighting a losing battle to control them . . . No one could have predicted the poisonous flood ten years ago, when some governments liberalised the laws for simple possession of 'softer' drugs such as marijuana. But those changes have come back to haunt lawmakers and have plunged Europe's big cities into a nightmare of crime!"

Then there is the permissive licentiousness of modern society. This is eroding the moral stamina to such an extent as to "corrupt the earth" as it did in the days of Noah (Gen. 6:5-7). Homosexuality, prostitution and pornography are blatantly on the increase. They are now accepted as part of normal urban living, and laws relating to these practices increasingly have been liberalised. Again the cost to society are enormous. They are however not always to be counted in dollars and cents. *Newsweek* commented (April 1983): "The mysterious and deadly disease called AIDS may be the public health threat of the century". The disease is not only affecting the homosexual deviants but through various means of contamination others are affected. It is now recognised as an epidemic as innocents die, mostly as a result of receiving infected blood transfusions.

But worse than the physical affects are the moral. Once rightly treated with repugnance these obnoxious practices are becoming more socially accepted. A few years ago a book was written by some "professing themselves to be wise" on the subject of what is *deviant*. One reviewer of the book wrote:

"One of the key arguments is that the term *social deviance* is used in a two-faced way which is implicitly subservient to the

powerful people and groups in the community, and explicitly oppressive of the powerless. Thus minority groups such as harlots, homosexuals and those who smoke marijuana will be labelled *deviant*, but not virgins or Olympic gold medallists or priests, who are sometimes rarer".

Thus the authors promulgate the theory that whatever the flesh desires is *normal* and should not be treated as criminal. How to treat the subject of "murder" is conveniently overlooked.

Bro. Thomas comments:

"Such is the carnal mind, or thinking of the flesh, as illustrated by the works of the flesh: a hideous deformity, whose conception is referable to the infidelity and disobedience of our first parents: by whom 'sin entered the world, and death by sin'." *Elpis Israel* p. 91.

Every endeavour of man, which is not in conformity to the will of the Father, can only result in sin and corruption. And if it were not for the intervention of God in the affairs of men the earth would ultimately be destroyed.

However, the world will not see the return of the Lord Jesus Christ as the answer to its woes. The vested interests of nations, politicians, religions and business entrepreneurs, will cause them to oppose his reforms. But, for the good of this earth and mankind upon it, Christ will "destroy them which destroy the earth" (Rev. 11:18) so that, ultimately, "all nations shall call him blessed" (Psa 72:17).

The lesson for us of course is clear. Living in the world, we are not to be of the world with all its corruptions (John 17:16); so that when the Lord "shall appear, we shall be made like him", glorious and incorruptible (1 John 3:2).

WJM

Examine Yourself

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me. . . ." (Matthew 6: 22-23).

If our secret springs of action
Were exposed to mortal view,
Would they bear examination?
Would they all appear quite true?

Does not conscience sometimes tell us
That the motive power is wrong,
Of what seems our fairest action,
Of what sounds our sweetest song?

Such unwearyed self-devotion!
Such untiring, earnest zeal!
Such rich eloquence and pathos!
Burning words that wound to heal!

May it be the flesh impelling?
Do we need this question still;
Do we work from pure affection?
Is our aim the Father's will?

If not, Christ is sadly gazing
At thy fierce activity,
And would blame, instead of praising,
What is giving joy to thee.

But, if thou art truly serving,
With a heart all fixed on him,
Walk thy toilsome way unswerving,
Thine earned crown shall not be dim.



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Eureka

We desire to express our sincere thanks for the book *The Temple of Ezekiel's Prophecy* safely received, and in perfect condition. We are very impressed with this latest achievement from West Beach, it is a most worthy memorial to Bro. Bailey and his great work.

We also obtained a copy of *Eureka* vol. 1 recently issued by you, and again, we stand amazed at the quality and the thought which has gone into the whole project. This again, is a worthy memorial of the great work accomplished by Bro. Thomas.

As your Editorial has stressed, we are living in very significant times when the signs indicate the imminent return of the Lord Jesus Christ. Men's hearts are failing them for fear, particularly with the build up of nuclear weapons; and agitation for peace and safety are heard continuously. Many today are looking with horror into the future.

How blessed we are to know that the return of Christ is a real hope, and that with it in view we can look beyond the present to the glorious future! — S.C. (U.K.)

We find a personal satisfaction in helping to produce the thought-provoking books conceived by you. The last volume of "Eureka" is now engaging our atten-

tion, and we would like to see it issued before the Lord's return. However, so significant are the signs that the possibility of this not being done is very real. In fact, as the signs of our times influence even the Brotherhood, we pray more earnestly for the coming of the Lord. Paul told his brethren of Thessalonians that there would be "a falling away first" before the Lord's coming. What he would had application to the Apostasy that was the agent of the Roman harvest, we wonder whether there is not a second application of the prophecy to these times. There is great need therefore, for continued and earnest exhortation and application of the Word. Your personal help has been most comforting over the years, and has urged us on in the work. Even now criticisms have been helpful. We therefore suggest that you continue in all that good and creative! — Ed.)

Maintaining Standards

"I am encouraged by the stand you are taking in Logos. As you have warned, the world has sunk to the lowest ebb in morality, and the danger is that Ecclesians may follow in that downward course. If we do so we will lose faith, and miss down the decline to complete apostasy. The Scriptures warn that the last days will see the growth of such, and we need to take care. If only that wonderful

spirit of Love that you refer to in your Editorial, before Godness and Severity, were acknowledged and acted upon by all, we could exclaim with the Psalmist: "Behold how good and how pleasant it is for brethren to dwell together in unity." You are to be commended for clearly distinguishing between error and truth. The wonderful exhortations set forth in the article "Love." The *Dedicated Reformer* poses very solemn questions every brother and sister should consider and answer. We know the words that will be addressed to be rejected, let us consider how terrible will be the mourning of souls. With an entire man that state of mourning? We have but one commandment which endures all: "Love the Lord thy God with all thy heart, mind and strength. And what is love? This is love that we keep his commandments." So declares Scripture (1 Jhn. 5). So why compromise?

"Your answer to the question 'Is it Wrong' in Communism is very sound. O that more would uphold the sound principles of truth as outlined in Deut. 22:5. The principle involved relating to areas contains marvellous aspects of the character of God, and to deny them is to completely miss the mark. Your comment on Matt. 5:17-18 is also helpful. It makes us sad when these words go unheeded.

Yet we see so often the application of this verse brushed aside as Judaistic. The breakdown of the division between male and female in dress or other aspect is to be deplored. As you write: 'It breeds levity and hypocrisy in both, and opens the door to many evils that are abominable to God and a disgrace to man'. We know how Sarah obeyed Abraham and so adorned herself (1 Pet. 3:1-6); yet we see women today assuming male dress whilst they speak of modesty and sobriety (1 Tim. 2:9). The adornments of fashion, including high-heeled shoes (Isa. 3:16), and cosmetics (2 Kings 9:30) are deplored, and yet are often unheeded by sisters. The ways of Jezebel should be kept at a distance. Some years ago, I was so vexed with these things that I wrote a short article upon them which I have enclosed. Meanwhile, keep up the work, whilst awaiting the coming of the Lord; and may that be soon". — J.M. (NZ).

(Ezekiel was told to put a mark upon those few in Jerusalem "who sighed and cried for all the abominations that were done in the midst thereof". They escaped the judgment that rested so heavily on the rest of that guilty city (Ezek. 9:4). Yahweh takes heed of those who are correctly concerned with falling standards of either morals or teaching, and in due time will vindicate their action if it is in accordance with His Word. We must make sure of this, and set our standards high so that others may be induced to follow suit — Ed.).

From Mauritius

"May Yahweh the Al-

mighty God help you in preaching the Gospel of the Kingdom. I am now a son of God, and I have to fight hard to maintain the faith in walking the narrow way to eternal life (Matt. 7:14). The Ecclesia is progressing in Mauritius, as we await the coming of Bro. P. Helkinton and Bro. Michael Floyd. I read the Bible every day according to the Reading plan, and study the advance Bible course sent me. I regularly attend the Sunday services, and the Bible Classes each Wednesday and Saturday. I would like to receive *Logos*, and also *The Christadelphian Expositor*. However, I can only pay half the cost of the *Expositor*. May God bless you in your work" — J.L. (Mauritius).

(We shall be pleased to forward you "Logos" and "Expositor" and trust that they may assist you in your further studies of the Word of God. Keep up your personal reading of the Scriptures as well as other books that can help you. If you can obtain a copy of "Elpis Israel" it would greatly assist in the furtherance of your knowledge of God and His purpose. We look forward to hearing from you further — Ed.).

Heavenly Compassion

"A few thoughts of appreciation and thankfulness to our God at this time when *Logos* Committee are preparing a get-together around the things we share and love.

"All I can say is expressed in Yahweh's Holy Writ (Ecc. 4:9-12). The constant labour of your Committee in His service has been a wonderful help and encouragement to me; particularly the ex-

positions given in *The Christadelphian Expositor* concerning Deuteronomy. May Yahweh's day of vengeance be soon, for Genesis 6 foreshadows the times in which we live; and our hearts lament because our compassionate heavenly Father does not receive the honour and thanks due to Him for His patience with mankind. May He continue to bless the work and your helpers, and may they go forth with the prayer on their lips as expressed in *Psa. 31:23-24*" — L. & B.R. (S.A.).

(Your warm letter, so typical of you, is deeply appreciated by us. The reference to Ecc. 4:9-12 is most appropriate for as it says, "two are better than one" and the mutual labours of many brethren and sisters have contributed to a work that has gone out throughout the years. We need to mutually labour in faith with Yahweh, manifesting the courage to implement that which the Word dictates we should do. It has not always been easy, and is difficult even now; but the encouragement of such as yourselves, your enthusiasm in spite of your problems, together with the stimulation that the Word gives, helps us over the rough patches. A very large and enthusiastic audience gathered together for the "Logos" evening to review the past and anticipate the future; but we hope that the latter will be cut short by the presence of the Lord in the earth — Ed.).

Temple of Ezekiel's Prophecy

"I am working on getting your recently published issue of Brother

Sulley's Temple book in the Jewish sector of the New York City Public Library. I understand that there are already some old copies in the same Library. I received a short note from a Jewish Publication in New York City which is interested in what we have on the Temple. However, they carry no advertisement! They have been sent copies of Jerusalem: Future Centre of World Rule. — J.M. (USA).

(When Bro. Sulley first published his treatise, a fair amount of interest from outside of the Brotherhood was shown in his exposition. Occasionally it is cited in theological publications not connected with the Truth. When we visited Israel in 1960 and called upon some high officials in the Zionist Federation, we were pleased and thrilled to see a copy of Bro. Sulley's work as well as a copy of "Elpis Israel" in the bookshelf of the office — Ed.).

A More Perfect Way

The enclosed book, *A More Perfect Way* is a recent publication issued by a member of a Queensland Ecclesia. As you will see it boldly challenges the Statement of Faith. May we each one be granted strength to contend earnestly for the faith once delivered to the saints as we patiently await the return of our master". — B.H. (Qld.).

(We deeply regret having to defend the faith from those who claim to be "within". We are reminded of the words of David as we do so — See *Psa. 55:12*. We have not had time to closely peruse the book you have sent us,

but obviously one could not accept it whilst loyally adhering to the Statement of Faith. This it boldly asserts itself. The Introduction states: "Quite simply, I believe that about 15% of the B.A.S.F. contains error and the Cooper-Carter Addendum merely echoes that error. I believe that the error is of such a magnitude that it could jeopardise the salvation of those who actively or passively accept it". We commend the honesty of the writer, whilst at the same time deplore his error. It is such teaching as this that prevents the establishment of close fellowship and co-operation with some in Australia that we would prefer, and which is desirable. We again refer to the comments we made in the *Logos* article for December *A Time To Be Honest*. Unless the Brotherhood is prepared to fearlessly oppose error or declining standards its future will be under jeopardy. Meanwhile, surely the author of this book has withdrawn himself from the Ecclesia of which he was (or is?) a member. Even so, his claim that others refuse to accept the BASF without reservations should be repudiated by all Ecclesias in association with his. We may refer to this book again — Ed.).

Christadelphian Expositor

We have been receiving *Logos* for many years, and *The Christadelphian Expositor* for a few years. We are missing certain numbers of the latter which we have herewith listed. Can you send copies of the numbers listed?" — J.S.C. (USA).

(We cannot supply all the numbers you list, but have sent some to you. Unfortunately, these are only odd copies. But we send them to you without cost. It is valuable to save your numbers of "The Christadelphian Expositor" and bind them into volumes as each book of the Bible is completed. They will make a helpful and valuable addition to your library. We are currently revising *Genesis* for re-publication — Ed.).

Blood

"Enclosed you will find a manuscript for your consideration. This effort on our part is the result of a long condition of confusion which we have experienced with connection to the use or non-use of blood. We have read many publications expounding this subject (including *Blood Transfusion Does Not Violate Bible Teaching*), and emerged still in a state of confusion. Now being in this most unhappy state, we decided to abandon all others, and search the Holy Scriptures for ourselves with the prayerful hope that there, and there only, lies the solution we were searching for. What you now see before you is the outcome of this search.

"I do hope you will examine this work, and if at all possible, respond to its findings" — W.F. (Canada).

(We thank you for the manuscript you have sent us — over 80pp. However, as you will appreciate we will not be able to look at this for some time. We promise to do so as soon as possible,

and make this comment so that you can understand that our silence is not indicative of indifference — Ed. 1.

Distressed

"I am always surprised how often your Editorials and the articles in Logos seem to fit my problems and bring tears to my eyes. I pray that I can serve Yahweh as He would desire me to do, but the flesh is so weak and desperately wicked."

"What is so distressing to me is to hear and observe so many of our number disagreeing on so many important issues: divorce and remarriage, the present possession of the Holy Spirit, the terms of responsibility, the interpretation of the Book of Revelation, Ecclesiastical order, and so on."

"So much discord and controversy can only divide the household. The coming of the Lord is so close at hand, why cannot brethren perceive how divisive they are. More than ever before, do we need to remain steadfast."

"But we are warned that there can be a falling away first. Is this another sign of His imminent return? Even so come quickly Lord Jesus" — J.R.F. (USA).

"The great tribulation out of which the approved come to receive their approval can be from within. It was so in the days of the Apostles (Jude 4), and certainly is a cause for concern today. It is an unfortunate feature of current Ecclesiastical life, that standards and disciplines are

generally accepted among us, and which helped to settle us in a common hope, are today being challenged. Yet the Word has not changed, and the reasoning which established the Truth in the days of the apostles remains true today. What is to be done? Separate ourselves in the Word, draw strength upon Yahweh for help through prayer and refusing to capitulate to the challenge, exceed ourselves to strengthen others in the faith. A great amount can be done by humble brethren and sisters exerting an influence upon others, in assisting them to develop a righteousness or retain the presence of error whether in the truth or from the world — Ed. 1.

Dear Logos:

"Please find enclosed our cheque for Logos for the coming year. We resolve from year to year how long before the coming of our Lord, and I am sure you will agree that all the indications are that it can be any time now. Meanwhile we appreciate Logos and thank all who contribute to its work and publication" — W.H. (UK).

"We trust that your many years of service in the Truth will be crowned this year with the appearance of the Lord in the earth — Ed. 1.

Literature Appreciated

"I wish to thank you for the four books that you sent me. I just read from one to the other. I found no fear so very interesting and so amazing as I could believe each word and found them to be true" — N.R. (NSW).

A Family Blessing

"Thank you for Logos which we received at our baptism. Both my mother and I are fairly new in the Truth, and the magazine has been a great help in furthering our knowledge. We were both baptised at the same time, she being then 69 and I 35. We were introduced to the Truth by an old friend who is now our brother. Our paths had separated for some 15 years, but in the ways of providence they converged again. What a blessing it is to be a member of such a family as the household of God, and what peace of mind it has brought me! I was previously a real man of the world, but have seen the need to change. I hope the few letters I have written will help you in your labours." — M.J. (Canada).

"The unity established by a mutual acceptance of Truth is a very precious blessing indeed. Particularly in this age when family life is depressed by a philosophy that knows no God. In contemplation the world has only 'left it wickedness' but experience gives damage to distress and frustration. Faith and hope and love are wonderful principles brought into existence by the Word, and are profitable 'lasting promises of the life that now is, and of that which is to come' (1 Tim. 4:8). The Truth's principles and blessings are immediate as well as future, opening up to us a glorious destiny. Your material contribution to the work is appreciated — Ed. 1.

The Truth In The Dark Ages



God has never left Himself without a witness in the earth. however, all classed as "witnesses" did not possess the Truth in its purity. In fact, many possessed only portion of Truth, and their witnessing mainly consisted of opposing the extremes of the Papacy, rather than elevating the doctrines of the Truth in their completeness. The "two witnesses" of Revelation 11 were noted for their opposition to the "god of the earth" or the Papacy (Rev. 11:4) more than by their full endorsement of all the saving truths of the Word. Those who were in the category of true saints were comparatively few in number, and largely hidden within the larger numbers of those whom history knows as Protestants. Though hidden from the sight of man, however, they were known of God, and have their names in the Book of Life.

The Witness Of The Apocalypse

Nearly all the information here presented has been gathered from the writings of Bro. Thomas. "The Truth" is a Scriptural expression embracing all the things related to the "Hope of Israel". By the expression the "Dark Ages" is usually meant the period of European history from the fifth to the fifteenth century.

The ecclesiastical events concurrent with the political happenings of the first six seals are brought under our notice in Revelation 12, under the symbology of the woman clothed with the sun and her man child, which

brings us to the time of the elevation of Constantine to the imperial throne and the establishment of a false Christianity in the Empire. After the birth of her child the woman fled before the persecutions inflicted upon her by the catholic party into the "two wings of the great eagle". By this is to be understood the outlying regions of the imperial territory.

What happened to the saints of God in subsequent times is related further on in the 11th chapter, and 12th chapters under the symbolism of the temple, its outer court and the two witnesses.

We can summarise the infor-

mation contained in the 11th chapter concerning the Truth in the Dark Ages as follows:

1. The saints were to be constantly at enmity with the Roman Catholic system of apostasy.
2. They were to experience much affliction and persecution at the hands of their enemies.
3. They were to be on the losing side and their testimony ultimately silenced.
4. They were to receive the protection of other communities who opposed the Papacy by the power of the sword.

The records of ecclesiastical history provide evidence of the existence of communities who possessed the marks of identification we have set forth. The evidence is fragmentary, and not always conclusive; principally for two reasons. *Firstly*, the historians are often biased in their opinions, or unable to understand the exact conditions of affairs about which they write; *secondly* the faithful in Christ Jesus have often been in such a small minority that historians have scarcely considered it worth their while to do more than just mention them. However doubtful the evidence of history may be, yet the testimony we have looked at in *The Apocalypse* concerning the Truth in the Dark Ages stands sure.

The Donatists

During the 4th Century when Christianity was enthroned as the State religion of the Roman Empire, there were many communities who vigorously opposed this union of church and state. Among these was one sect whose characteristics correspond very closely with those given to us in the Scriptures of the followers of Christ, and with those of the witnesses and the woman nourished

in the wilderness of the book of Revelation.

They were called the Donatists, after Donatus their leader, and were most numerous in the African provinces of the Empire. They contended that the so-called Christianity then extant was a spurious one, with which they refused to have any fellowship. They subjected themselves to a rigid discipline and by untiring zeal, energized by deep conviction of what they believed, they recruited large numbers into their midst. This caused the Roman authorities to become apprehensive, and many unsuccessful attempts were made to bring about a union between the Donatists and the Catholics. They protested against the leaders of religion occupying positions of authority in the State organization, and constantly asked the question "what have Christians to do with kings, or what have bishops to do at court?"

Referring to this sect Mosheim wrote:

"The Donatists were sound in doctrine, nor were their lives censurable. Their fault was that they considered the African church to have fallen from the rank and privileges of a true church and to be without the gifts of the Holy Spirit."

Gibbon also wrote of this sect:

"Whenever they acquired a proselyte, even from the distant provinces of the East, they carefully repeated the sacred rites of baptism and ordination, as they rejected the validity of those they had already received from the hands of heretics and schismatics."

Surely here we have a very close resemblance to the testimony of Jesus in the mouth of his witnesses.

This open repudiation of the so-called Christianity soon

brought the Donatists under persecution. They were branded as heretics and afflicted as such. Their assemblies were prohibited, and they were deprived of their civil rights. Two clerical councils, one in A.D. 404 and the other in A.D. 411 resulted in the Emperor Honorius increasing their tribulation. Many he fined, others were banished, and some were put to death. Truly they witnessed clothed in sackcloth. Yet their persecutors did not have it all their own way, for the other witness of the prophecy soon came to their assistance, and "the earth helped the woman".

In A.D. 427 the Vandals successfully invaded Roman Africa, and under their protection the Donatists flourished for about 100 years, but in A.D. 534 the Vandals were overthrown and as a result the Donatists were again brought face to face with the Dragon power. Throughout the sixth century they still continued a separate body, and there is evidence that they defended their principles with resolution and boldness. In maintaining their testimony they were bitterly opposed by Pope Gregory, the Roman Pontiff, who vigorously set out to suppress them. Speaking of this event, Bro. Thomas writes:

"After this but few traces of them under the name of Donatists are to be found in history. The testimony against the Catholic apostasy remained, but the remnant of the woman's seed that upheld it, became pricks in its eyes and thorns in its sides by other names".

We can understand the disappearance of the Donatists from the scene when we remember that they existed chiefly in Northern Africa which soon after became

Mahommedan. Their mission was to witness against the Name of Blasphemy, not against Mahommedanism, and hence when the one was superseded by the other, their presence there was no longer required.

The Paulicians

In the middle of the seventh century another sect arose whose characteristics were in many respects particularly akin to those of the faithful witness, but its history is only to be found in the writing of its adversaries and it is therefore, not altogether reliable. We mention this because some of the things recorded of them, if true, would place them outside the pale of those holding the Truth in its purity. It may have been, however, that during the 300 years of their existence the leaven of corruption had slowly permeated them, causing them to forsake some elements of the Truth, which they probably held in its entirety at the commencement.

This sect was known as the Paulicians, and was first formed by one named Constantine. He was a man living in obscurity in Armenia, and his mind became enlightened by the gospel as the result of an act of hospitality towards a traveller from Syria. The traveller showed his appreciation to his host by presenting him with two manuscripts, one of which was the four gospels, and the other Paul's epistles. From these Constantine learnt how he should fashion his life according to the commandments of Christ and his Apostle, and he was not slow to put his knowledge into practice. He abandoned the superstition of

the Catholic church, and by his preaching persuaded others to follow his example.

Little by little the Paulicians increased numerically, and formed themselves into separate bands which were constituted as near to the apostolic example as possible. They spread over all the provinces of Asia Minor and eventually attained such large proportions that the Catholic power became perturbed and adopted methods to suppress them. An interesting item in their arrangements was that they gave scriptural names to their overseers such as Titus, Timothy, Silvanus, Tychicus and so on, which, says Gibbon, "revived the memory and examples of the first ages". They were also diligent students of the Scriptures, for Mosheim says of them, "they would have these holy books to be read assiduously, and by all, and were indignant at the Greeks who required the Scriptures to be examined only by the priests".

In their witness against the pretensions of the Roman Catholic church they denied the divinity of the virgin Mary, opposed the doctrine of consubstantiation, relic worship, and the sacredness of the cross.

There is practically no evidence to show whether the doctrines of the Paulicians were apostolic, but of this we are certain that their experiences correspond with those of the Apocalyptic woman in the wilderness and the two witnesses clothed in sackcloth.

The Emperor ordered that all who belonged to this sect were to be capitally punished, their books destroyed, their goods confiscated, and if still persistent they

were to be put to death. Constantine was seized by an official of the State named Simeon, who commanded other Paulicians whom he had captured to stone to death their leader as the price of their pardon. Only one of them obeyed, and he afterwards became the betrayer of his brethren, many of whom he delivered into the hands of the persecutors. Simeon, the official however, was so impressed with the zeal and courage of the Paulicians that he, like Paul of old, became converted to them and in later years was a strong defender of the people he had once oppressed.

Bro. Thomas gives us an extract from the writings of Peter the Sicilian as showing the regard which the Paulicians had for the New Testament. He tells us that an aged Paulician woman in conversation with a young man named Sergius said to him, "I hear, sir, that you excel in literature and erudition, and are besides, in every respect a good man; tell me then why do you not read the sacred gospels?" He answered that none but the priest should read them, whereupon she said, "Not so, there is no respect of persons with God: He wills that all men should be saved, and come to the knowledge of the Truth; but your priests, because they adulterate the word of God, do not read all to you." Sergius was persuaded to read for himself and in course of time became an ardent Paulician.

Another characteristic which shows that this sect had understood the commandments of Christ was that they never sought martyrdom like so many of the anti-Catholic sects. They had put

into practice the words of Christ "when they persecute you in one city flee into another", concerning which action Gibbon says "the Paulicians were not ambitious of martyrdom, but in a calamitous period of 150 years their patience sustained whatever zeal could inflict".

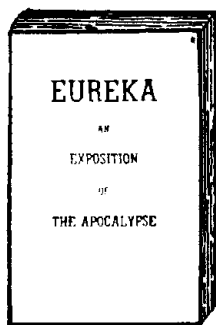
The records of history show

that the Paulicians had many sympathisers and defenders, who are sometimes described under the same name by the historians, but their deeds show that they were not actually a part of the "remnant of the woman's seed," but the counterpart of "the earth" which helped the woman. H.A.

(To be continued).

Getting The Best Out of Eureka

The January, 1985, edition of Logos, contained an article by Bro. R. Pogson on How To Get The Best Out of Eureka. Bro. Pogson's article was very valuable in setting out tips on how to study Eureka. He also emphasised the value of such a study and recommended that the reader "join a Eureka study class, so that by mutual discussion the best might be obtained from reading the work".



The Enfield Class

At Enfield Ecclesia, we conduct a *Eureka* class which we hold on alternate Friday nights. Members from various ecclesias attend the class, and a welcome is extended to all who may wish to do so.

The aim of the class is to promote sound Bible study, to encourage the reading of pioneer works, and to develop the pioneer spirit and pioneer understanding of *The Apocalypse*.

There are today a number of different interpretations of *The Apocalypse* within the Brotherhood; and some are far from sound. By studying *Eureka*, we

can be confident of a reliable and consistent interpretation. In addition, the class also provides the opportunity to encourage one another in our walk and in general fraternisation. We are about to enter our third year of study, having completed Volumes I, II and part of III (*Logos* editions).

The class has been led by Bro. Paul Cresswell, and it may be of interest to readers to know how it is conducted as they may wish to form a class of their own.

After opening with prayer, and reading the appropriate Bible portion to be studied, the class leader summarises the section from *Eureka*, and highlights parts of Bro. Thomas' exposition that

are of particular value to us. Selected paragraphs from *Eureka* are read by an appointed brother at strategic points in the summary. At the beginning of each class, members are provided with Bible marking notes, based on *Eureka* which may be referred to during the study. A consideration of the signs of the times which herald the return of the Lord Jesus Christ form an important part of the study.

Class Setting

At the beginning of each year, a programme of the year's study is prepared, to enable members to prepare each section in advance, that the maximum profit may be obtained from each night. We aim to complete one or more sections of *Eureka* per study and, God willing, hope to finish all volumes by the end of this year, unless the Lord Jesus Christ returns.

To encourage all brethren and sisters to feel actively involved in the study, we endeavour to observe the following:

1. Seats are not arranged in straight rows, but are curved around the leader.
2. Families are encouraged to attend together as it is an end-of-the-week study.
3. A host and hostess are chosen for each night; the former to welcome brethren and sisters at the door, and the latter to look after the supper.
4. There is a basket supper at each class.
5. Care and thought are taken of the welfare of the brethren and sisters and their needs.
6. A time for questions is set down on the agenda, but is often omitted due to the size of the section which is being considered. Supper time allows for questions as well.

We hope that the above will be of interest to those Ecclesias which may be considering starting a class of their own.

Encouragement

Let us take notice of the words of Bro. Thomas in the Preface to *Eureka* Vol. 2 (Jan. 1866).

"When Deity signified *The Apocalypse* to the apostle John, did He not intend it to be understood by His servants? Was it not revealed for their information, and especially for the enlightenment of that generation of them which might be contemporary with the denouement of the plot so skilfully laid and admirably worked out in all the ages and generations of the past by 'The Lion of the tribe of Judah, the root of David' who had prevailed to open the Scroll, and loose the seven seals thereof? Was all this wonderful and mighty working to be lost upon this generation, and to be in regard to it as though it had never been? This the author could not bring himself to believe; his thorough and abiding conviction was that *The Apocalypse* was not only given to be understood, but also to be understood before the appearing of the Ancient of Days. For otherwise how could His servants watch and perceive the signs therein revealed, and be prepared for his coming?

"The Apocalyptic benediction is pronounced upon 'he who knows accurately' and upon 'them who give heed to the words of the prophecy, and narrowly observe the things written in it'. But how can this be done by them who understand it not? And where are they to whom it is intelligible? If any such exist, is their light under a bushel: why hath it not shined forth to all that are in the house?" — B. Horwood

The Parable of the Rich Man and Lazarus

(Luke 16:19-31)

This parable is one of the most complex of all the parables of the Messiah: yet it has a perfectly logical and simple explanation. Why the Lord Jesus adopted what appears to be theological error to teach the Truth is most interesting, significant, and necessary.

The Serpent Teaching of Judaism

As we expounded in a previous article in *Logos*, the Lord exhorted his Apostles to be "wise as serpents, and harmless as doves" (Matt. 10:16). Therefore, whilst he commended the Pharisees for their zeal, he also showed that, unfortunately, it was not according to knowledge (Matt. 23:15; Rom. 10:2). Any good they may have attempted was cancelled out by their lack of discernment, particularly in their attitude towards Jesus and his brethren (Luke 16:13-15). They were "wise as serpents" but not "harmless as doves". On the contrary, they manifested all the characteristics of the serpent, destined to bruise the seed of the woman on the heel.

We first read of the serpent in Eden (Gen. 3:15). It concocted the false doctrine of the Immortality of the Soul, for it told Eve, "thou shalt not surely die". All the names and denominations of the Apostasy, whether Pagan, Judaism or Christian, owe the

foundations of their beliefs to the teaching of the serpent.

The covenant of Genesis 3:15 is a long-range forecast of the serpent's opposition to Christ as his slayer. However, because of the ultimate resurrection of the seed of the woman, the serpent's seed will be the final victim of the Woman's Seed. This theme is splendidly expounded in *Elpis Israel* under the sub-section: *The Elements of the World*, to which we particularly direct the reader.

The next time we cross the path of the serpent is in the days of the accursed Cush and his seed. Nimrod was the founder of Assyria and Babylon, and from Cush also came Egypt. Egypt was the first nation to adopt the theory of the Immortality of the Soul. Subsequently all nations of the earth became contaminated with the same false teaching. The national emblem of Egypt is the Serpent. In London, as one enters the Egyptian Advice Bureau, he takes hold of twin serpents that form the handle of the double doors!

Babylon Sponsors The Serpent's Doctrine

Among those contaminated by the serpent's venom was Babylon.

The national emblem of Babylon the Great as described in *The Apocalypse* is "the great red dragon on the old serpent". In *The Two Babylons*, Hislop shows how closely the teaching of an Apostate Christianity conforms with the pagan practices and doctrines of historic Babylon.

Even the Jews were tainted by its teaching. In the days of Zedekiah they were banished by Yahweh to servitude in Babylon for seventy years. After their return under the hand of Zerubabel and Ezra, various groups sprang up. Among them were the Pharisees or the Intellectuals; the Scribes (or *Scriblers*), the transcribers of Holy Writ; the Sadducees, the Essenes, and the Lawyers, or those claiming to be specialists in the Law of Moses.

All these parties were in opposition to the Lord Jesus and his brethren. Throughout his ministry, they, as the seed of the serpent, dogged the heels of the seed of the woman.

A Generation of Vipers

It was not without sound reason, therefore, that John the Baptist described the leaders of the Jews as a "generation of vipers" (Matt. 3:7). Nor that Jesus, the seed of the woman, addressed them as "ye serpents, ye generation of vipers, how can ye escape the damnation of hell" (Gehenna, or Hinnom's Vale). Gehenna was a rubbish tip outside the walls of Jerusalem, where

the refuse, and even bodies of criminals, were burned. In A.D. 70 the whole city of Jerusalem was given over to such destruction. It became a place of burning in which over one million Jews perished.

In these statements, the Lord Jesus and John the Baptist drew the attention of believers for all time to the fact that the Pharisees, Sadducees etc, were the brood of the serpent of Eden. Their beliefs of devils, the burning fires of hades, and the immortality of the soul, imbibed the teaching of Cush and Nimrod incorporated in the worship of ancient Babylon.

The returning Jews had brought these beliefs back with them from Babylon. Therefore, they answer to the woman called by Zechariah *Wickedness*, who inhabited the Ephah (Zech. 5:6-11). It took 900 years of serpentine teaching of this harlot to fully develop its Apostasy upon its base "in the land of Shinar" (Rome). In A.D. 324 it became fully manifested in the establishment of the State Church by Constantine. The true Ecclesia, the Bride of Christ became impregnated with the serpent doctrine, and forsook the teaching of the Resurrection of the Dead at the second coming of Christ. As Gibbon records, its leaders described references in the Word to Christ's coming and the Resurrection as profound allegories, and therefore not to be accepted literally. The doctrines of the Immortality of the Soul, and eternal damnation of the wicked in Hell or Hades were superimposed upon the teaching of Christ. Ultimately the culmination of iniquity was found in the uprising of the Roman

Catholic Church of the west, and the Greek Orthodox Church of the east. They form part of the feet of the Image seen by Nebuchadnezzar. In *The Apocalypse* the system is described as a great red, serpentine dragon, the seed of the serpent of Eden that was responsible for the slaying of the Lord Jesus Christ (Rev. 11:8). By means of the crucifixion, he was bruised on the heel. However, it was not a fatal blow, for he arose again from the dead. Now immortal in the heavens, he will return to crush the head of the serpent power. The whole system will be utterly destroyed by Messiah and his brethren, the 144,000 of Rev. 14:3, the multitudinous seed of the woman (Gen. 3:15; Rev. 17:9-18; 18:7-13,20-24).

Background To The Parable

The above helps us to understand why Jesus used such an al-

legory as is contained in the parable of the Rich Man and Lazarus. He did not attempt to correct the false doctrines of the religious leaders of his day; but elected to answer those "fools according to their folly" (Prov. 26:4-5). And if the world prefers their fables to the Truth about the mortality of man, so be it. We should not be unduly troubled. Yahweh calls and enlightens those destined to supercede the Kingdom of Men. Let us be clear in our teaching, and Yahweh will add daily those who are destined to salvation in His Kingdom on earth.

The reason for Jewish blindness is the perversity of its leaders. Yahweh has closed their eyes and placed a veil over their hearts (see Isa. 6:9-10; Isa. 29:9-16; Matt. 13:9-17). Selah! This is the background to the parable of the Rich Man and Lazarus which we plan to more closely consider next issue.

A. Pennington (U.K.)

Days of Noah and Lot

(see pp. 165-170)

In publishing this article, in this issue, we draw attention to the importance and significance of what is written therein. The article sets a challenge before the Brotherhood, inviting individuals and Ecclesias to re-assess attitudes and standards which they may now be upholding, which are really at variance with the evident principles related to truth and righteousness, as taught within the pages of the Word. We are living in a world of rapid and dramatic change, but such changes, especially in areas of spirituality and morality, are proving neither beneficial to man, nor honouring to God.

Truth does not change. The standards of doctrinal belief and morality, as taught by Christ and the Apostles remain unchanged.

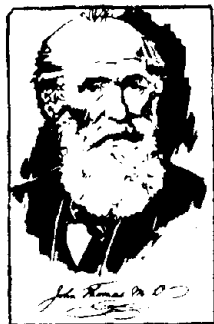
Should we, as individuals or as Ecclesias, decide to change those standards, we may well discover that we do so at the grave risk of our eternal salvation.

The times are evil, and the ungodly appear to flourish. Let us be warned. If individual brethren and sisters, and Ecclesias, are to survive — spiritually and morally — until the coming of the Lord, it is vital that they maintain — or perhaps find the need to re-establish — "the old paths" and the "narrow way" which lead to eternal salvation.

For these reasons, we commend this article to our Readers, in the earnest hope that it will receive careful consideration, and be acted upon accordingly.

Logos Committee.

The Ecclesia Of The Living God



There is need to constantly uphold the purity and sanctity of the precious heritage granted us in the Truth. It was the foremost aim of Bro. Thomas to revive the Apostolic faith, a principle of which is its separation from the World into Ecclesias of those brought under its influence. There is need to restate this today, particularly in view of the inroads of clerical philosophy and vain deceit as asserted by the Churches of Christendom. The distinction between the Ecclesia and the Churches must be maintained. The use of the term Ecclesia, though no guarantee of the integrity of those who use it, at least brings prominently before ourselves and the world outside that there is a vast difference between adherents of the Truth and the Churches of Christendom. The following article by Brother Thomas highlights that fact. — A. Knowles.

Significance of "Church"

In the rendering of the original before us I have not translated the word *ekklesiai*, but simply transferred it. It is generally rendered *churches*; but this word does not express the ideas of *ecclesia*. Church is a corruption of *kuriake*, which signifies "pertaining to a lord". The Anglo-Saxons took the first and last syllables of the Greek word, as *kur-ke*, which they spelled *Circe*; but which is more obviously shown in the Scotch *kirke*; both of which are equivalent to the modern English *Chur-ch*. "Something pertaining to a lord" is the etymological signification of the word; and although, in a certain sense, an *ecclesia* is something pertaining to the lord, and that lord the Lord of heaven and earth, yet the ideas of *property* and *lordship* are not contained in the word *ecclesia*. This is one reason why

in this exposition of the Apocalypse we reject the word *church* as the representative of *ecclesia*.

An Unscriptural Convention

Another reason is, that ideas are conventionally associated with the word which are altogether unscriptural. *Ecclesia* never signifies in the Bible "the place which Christians consecrate to the worship of God"; nor does it signify such collective bodies of "professors of religion" as pass current for Christians in and with the world, under the various "names and denominations" of "Christendom". These, and many other ideas associated with the word *church*, such as church-man, church-warden, church-attire, churchyard, churching of women, and all such papistical foolishness, are altogether foreign from the scriptural use of *ecclesia*. In

order, therefore, to get quit of all the rubbish we exclude *church* from our apocalyptic vocabulary, and hold on to the word used by the apostles. We have therefore transferred it in our rendering without translation.

Still, as an expounder of the word of truth, it is our duty to make the word *ecclesia* perfectly intelligible to the unlearned reader; for we write principally for the benefit of such.

Significance Of Ecclesia

Ecclesia, then, is a word compounded of *ek*, "out of," and *klesis*, "a call, or invitation". Hence an *ekklesis* is "an invitation to come out;" and the assembly of people convened in consequence of their acceptance of the invitation is an *ecclesia*. This is the etymology of the word, which is also in agreement with its scriptural constitution, which we shall briefly explain.

The mission of the apostles was to the Jews first, and afterwards to the Gentiles, for the purpose of announcing to them *an invitation from the Deity to certain things*, which, when accepted, became to the invited "the Hope of the Calling". In delivering this message, or invitation, they distinctly defined the things to which their hearers were invited. In doing this, they informed them of the purpose of Deity — that *He had appointed a day in which the whole inhabited earth should be ruled in righteousness by the Anointed Jesus, whom he had raised from among the dead* (Dan. 2:44; Acts 17:31). But that, before that "day" of the administration of the world's affairs in righteousness should be introduced, He had, in His great mercy and goodness, determined to invite all Jews and Gentiles to a share in that kingdom and glory with eternal life, *upon certain specified and indispensable conditions*. Hence the twelve apostles, constituting "the Apostleship of the Circumcision", were sent to the circumcised; and Paul to the uncircumcised, to invite all ranks and degrees of all

nations "to God's Kingdom and Glory" (1 Thess. 2:12). The result proposed by this *invitation* was not the converting of the "immortal souls" of mankind, and the saving of them from eternal conflagration in the apocalyptic "Lake of Fire and Brimstone"; it was not that they might "get religion", and by its efficacy obtain a right and title to mansions in the skies: no such clerical results as these were proposed by the invitation. The invitation was designed, in the words of James, "*to take out of the nations a people for His name*". The expected consummation was not the conversion of nations by the apostles and their successors in the faith, but *the separation of a class from the general body of mankind, which class should constitute the "One Yahweh-Name"*; and that by this Almighty Name the world should be ruled in righteousness. When this name is completed, — that is, when the last believer shall be inducted into it, and all its elements shall be glorified, — it will constitute the *ecclesia* in its largest sense. When glorified, its members will occupy "*the heavens*;" not the skies, but the apocalyptic heavens, to which the kingdoms of this world belong (Rev. 11:15; Dan. 7:18,27). In the present state, they are "an ecclesia of Chief-borns, who have been enrolled in heaven" (Heb. 12:23). The apostles were engaged in enrolling men and women for the future administration of the world's affairs; so that when they shall attain to dominion they will be "the Heavens that rule". The gospel invites men to enrolment for becoming in due time the stars and constellations of the New Heavens, in which dwells righteousness, that they may shine as such in the kingdom of their Father (Dan. 12:3; Matt. 13:43).

The Invitation

But men and women become elements of this *people of the Name* upon certain specified and indispensable conditions. They are invited to God's

kingdom and glory; and they accept the invitation in believing the gospel of the kingdom and name, and subjecting themselves to "the obedience of faith". What Paul styles "the wholesome words of the Lord Jesus," are these: "He having believed and been baptised shall be saved; but he having not believed shall be condemned". If it be asked, what is a man required to believe? The Lord Jesus replies in the previous verse, "The Gospel" (Mark 16:15,16). There is no salvation without belief of, and obedience to this. Hence when Philip, one of the seven deacons, preached to the Samaritans, it is stated in Acts 8:12, that "when they believed Philip evangelizing the things concerning the Kingdom of the Deity, and the Name of the Anointed Jesus, they were immersed, both men and women". *The things of the Kingdom and the Name* are the great subject-matter of the Gospel of God, "promised before", says Paul, "through the Prophets in holy writings" (Rom. 1:2) and "the power of God for salvation to everyone who believes". Without this power none can be saved; hence the immense importance of "the gospel of the kingdom", which is totally different to anything preached for salvation by the clergy. "*The things*" must be known, understood, believed, and obeyed, with an honest and good heart. This is indispensable.

Privileges

Now when men and women became Christians after the apostolic fashion (and this is the only way of any account), they became members of "the Ecclesia of Chiefborns". They were addressed in the apostolic epistles as *kletoi*, "*the called*," or invited, "of Jesus Anointed;" as "made holy in Jesus Anointed, called Saints", or holy ones; as "the faithful in the Anointed Jesus"; as "the faithful brethren in an Anointed One"; and as "the Ecclesia in God the Father, and in the Lord Jesus Anointed".

They, being in the Deity and in the Anointed One, and the anointing being in them, were a manifestation of Deity in flesh; and were addressed by Paul, saying thus, "Ye are all Sons of Deity in the Anointed Jesus through the faith: for as many as have been immersed *into* the Anointed, have *put on* the Anointed. There is (in him) neither Jew nor Greek; there is (in him) neither slave nor freeman; nor is there (in him) male and female; for ye are *all one* in the Anointed Jesus: and if ye be the Anointed's then ye are the seed of Abraham and Heirs according to the promise" (Gal. 3:26-29).

Saints and Sinners

From these premises, then, it is evident that an Ecclesia is a community of men and women, who have accepted an invitation to the kingdom and glory of the Deity; in believing the promises and testimonies concerning the kingdom and name of Jesus Anointed; and in being immersed into him: by which faith and obedience they have been "washed from their sins in his blood; and made kings and priests to the Deity, even to the Father;" and so separated from the body of mankind for the Age to Come. The Ecclesia of Chiefborns is, therefore not the Kingdom of God, as *church*, in the clerical sense, is styled; but it is the community of *the Heirs of the Kingdom*; and every one knows, or ought to know, the difference between *the heirs* of an estate, and the estate itself.

From these premises, the reader will readily perceive that the distinction existing between *church* in the usual acceptation, and *ecclesia* as defined above, is not fanciful, but real and important. The *churches* of the Gentiles are not *ecclesia*. They make no pretensions to be such, according to the definition I have demonstrated. The members of the churches, judging from their prayers, extemporized and printed, are not saints, but "*miserable sinners*." This

is the designation imposed upon themselves by the most pious of the most exquisitely orthodox establishments. Evangelical divines . . . send up their voices to heaven, saying, "Lord, have mercy upon us miserable sinners!" . . . They all, doubtless, know themselves; and as they one and all proclaim themselves to be miserable sinners, who have gone astray like lost sheep, it would be presumption in me to dispute it. I accept, therefore, their condemnation of themselves; and am, consequently, justified in saying that a church, as distinguished from an *ecclesia* is a community of miserable sinners, possessed by a lord commonly known as "the god of this world". It is not wonderful, then, that "all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life", should reign in the pulpits and all the pews. Churchmen, since the days of Eusebius, to go no further back, will have it that the church is the kingdom of God. Well, we grant it, with the understanding that the God whose kingdom it is claimed to be is SIN, the great god, or power, of the world. There is nothing like understanding, and being understood, so that we may be able to call things by their right

names. Here we have the line of demarcation broadly and distinctly drawn. The *Ecclesias* of the Scriptures are "the Heritages," or *kleroi*, the true clergies of the Deity (1 Pet. 5:3), who shall possess the earth and all that it contains; while the churches are the Kingdom of Sin, possessed and administered by his clergy for their own glory and behoof. This being indisputable, the reader will understand that the Apocalypse is not addressed to the churches of "Christendom;" neither is the salutation of joy and peace to them. Joy and peace are only for the Saints in the Anointed Jesus, who know, and have obeyed the truth, having been purified thereby (1 Pet. 1:22). The salutations of the scriptures are only for these; never for "miserable sinners," whose case we dismiss for the present with the remark, that the apostles never commenced their epistles with "joy and peace to you, miserable sinners, from God our Father, and the Lord Jesus Anointed;" but on the contrary, "to you, the Saints and faithful." God is the Father, and Jesus the Lord, only of the enlightened and obedient; hence to these only did they send greeting.

J. Thomas

The Death of Moses

What a great man was Moses. No one to equal him, we are told by the Word (Deut. 34:10). Yet God removed him before Israel entered the Promised Land. He still retained the ability to lead: "His eye was not dim, nor his natural forces abated". What a lesson! especially for those who have an undue estimate of their worth and importance. Anyone's services — useful as they may be — can easily be dispensed with. Those who are disposed to glory should remember that God is no more dependent upon them than He was dependent upon the Jews to furnish an Abrahamic seed: "Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham". It is entirely of God's goodness that poor, erring mortals live. It is of His goodness that He utilises their services while they live. Moreover, Moses was told before his death, that the people whom he had led to that point of time would "corrupt themselves". How depressing, after 120 years of preparation and labour. Was his work a failure? No, individuals among the millions of Israel were moved by his teaching and example, and will be with him in the Kingdom. It is for that result we need to labour today; outside of it there is no permanence in the things we do and establish; whether it be in the world or in the Ecclesia. We need to see beyond the present and labour for God and for the future; the experience of Moses being witness.

Dwelling Confidently In The Land

We hear much of the economic crisis of Israel; what is the real state of affairs? Those who visit the Land are brought face to face with the dramatic inflation, but do they see evidence of want or unemployment? By no means! Israel is as busy as ever; the building industry is maintained at a peak; and there is a sense of prosperity such as one does not always find elsewhere. This appearance of things is supported by a recent report of the Jerusalem Economic Conference. The following are some excerpts from it:

“Despite expectations to the contrary, last week’s Jerusalem Economic Conference turned out to be a successful occasion, and even more than that. To cite the president of Israel’s industrialists, Eli Hurwitz, it was “an industrial festival”.

“The first concourse of big businessmen from abroad (called the Prime Minister’s Conference) occurred in 1968 on the heels of Israel’s most triumphant war. The gathering proved an historic one and led to a spate of important foreign investments here. The second conference in 1973 was something of an anticlimax, leading to little or nothing.

“Why should the third have been any better? Israel’s popularity has been taking a beating, and her finances are in tatters. Except that the visitors did not see it that way. Perhaps they don’t read the papers, or at least those parts dealing with the Middle East. Instead they noticed something that Israelis in their gloom have overlooked: the country’s industrial efflorescence.

“To use graphic images, Israel was once a square and has become a pyramid. The bottom part of the square — industry, applied science, research and development — has expanded.

“The upper part, the politicians, the political parties, the Knesset, has

shrunk, that is, contributes less and less to the public good.

“He who looks upwards to the Government is dismayed. Israel’s traditional ability to govern has shrivelled away. He who gazes downwards, at the universities which have extended their hand to industry, and the manufacturers who have achieved a new sophistication ends up exhilarated. We caught that euphoric spirit from the delegates themselves. At the first and second conferences they had witnessed Israel’s industrial accomplishments with patronizing approval. “Think how well they have done considering,” friendly people would say. At the present conference there was respect, admiration, even a touch of awe.

“Israel may be in debt to the hilt, inflation may be a national disgrace. The political factions who between them maladminister the country’s budget and ruin its finances may fall short of the most efficient standards.

“But Israel has managed to grow up, despite that mediocre leadership. Perception of the change can be detected in the facial expressions, the gestures, the turns of phrase of conference guests. Today they look to Israel as to a mini-Germany or a mini-Japan.”

(As a comment on the above see Ezekiel 38:11-12 — Ed.).

From the Editor

Hidden Allies

It matters not how much we may be isolated by our fellows, how bereft we may be of human companionship, consolation or comfort, how misunderstood are our actions or motives, or how deep and depressing are our frustrations, a little thought upon the Word will reveal that we are not devoid of help in the battle of life. We have invisible allies who view our state with sympathy and understanding, and who are competent and willing to help us in accordance with the Divine will in our circumstances.

Those invisible allies are the angels of heaven who "encampeth round about those that fear Him" (Psa. 34:7). We are not conscious of their presence, yet they are "ministering spirits sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14).

Their presence is real, their help effective. However, the question is, Are we conscious of the first; and have we recognised the second? And if the answer is in the negative, how do we go about changing it to the affirmative?

Consider Jacob. He was bereft of all human aid as he hastily left his father's house in fear of his brother. Depressed and weary he made his way to Luz, as Bethel was then called, in the highlands north of Jerusalem. He arrived as night was closing in, to find yet one more problem to add to his deep sorrow: the gates of the city were closed against him. He had no place of refuge where to lay his head; and weary beyond all description, he took a stone for a pillow, and through sheer exhaustion, fell into a deep slumber on his uncomfortable bed.

But it was no dreamless sleep, for God appeared to him in a vision. He dreamed of a stairway that reached into heaven. At its summit he saw the glory of Yahweh, whilst ascending and descending it above the recumbent figure of the lonely patriarch

were the angels of heaven. They provided for him contact with heaven itself. More, in his dream Jacob heard the reassuring voice of Yahweh promising him that despite the circumstances of life, he would be cared for: "I am with thee, and will keep (guard or overlook) 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" (Gen. 28:15). He also received confirmation of the Abrahamic covenant. He was promised that though his seed would be scattered into all parts they would be restored to their land again. Do not we observe the work of those angels today in the revival of Israel whilst Jacob sleeps!

Jacob hearkened to the Voice and pondered the Vision. The exercise recharged his spiritual and physical energies. He was strengthened for the walk before him. The record states: "Then Jacob went on his journey" (Gen. 29:1). Literally the Hebrew is: "He *lifted up* his feet!" Yesterday, in his tiredness and despondency, he had "dragged his feet"; but not today. Refreshed by the message of Yahweh, he marched purposefully north to Haran.

But where, in fact, were those angels he had so clearly seen in his dream? In Haran things did not go well for Jacob. He was deceived by the cunning unscrupulousness of the covetous Laban. He was married to the wrong daughter; his wages were changed ten times (Gen. 31:41); he experienced the bitter opposition of Laban's sons. None of it was fair; all of it was frustrating; but he endured it. He had to! When matters became intolerable in Haran, and he was compelled to leave, he was pursued by Laban. But on that occasion, the invisible allies openly manifested themselves, and Laban was warned against ill-treating Jacob.

The patriarch moved on down south; but nagging at his mind was fear of Esau. That fear was conquered, not by manifestation of fleshly might, but by recognition of his own shortcomings. Again there was an open manifestation of angelic power. After he had sent his family and his goods over the swiftly flowing, wrestling river Jabbok, he was met by an angel, and wrestled with him all night. In a mere test of strength, the angel could have broken Jacob's hold on him at any moment; but Jacob had the assurance of Yahweh, and that guarantee of aid could not be broken. Because, in spite of all his shortcomings and failures, he maintained his hold on the angel, he came through that trial successfully. He limped on his thigh, certainly, as all will do who "wrestle with

God", but he was granted the honoured name of Israel, and received the promise that "he who wrestles with God and prevails shall surely prevail with flesh!"

We may sometimes wrestle with the angels in our headstrong determination to go our own way. But remember the covenant, and refuse to let go in prayer until a blessing comes!

But though Jacob was blessed, his trials did not cease. Esau was compelled to acknowledge his right to the blessing and the land, but in that very land the patriarch's problems mounted. There was the trouble at Shechem; there was the hostility of the Canaanites; there was the antagonism within his family; and, greatest of all problems, the imagined death of his beloved Joseph. As he later confessed to Pharaoh: "Few and evil have been the days of the years of my life . . ." (Gen. 47:9).

But, pause a moment and forget Jacob. Do we experience unfairness by some in their dealings with us? Are we subject to brotherly envy, worldly hostility, family disputes, temporary separation in death? Do we experience depression, real sorrow, hatred, envy, weariness, dismay? Jacob went through it all, but learned that there were hidden allies who could help him.

At that stage in his life's journey, Jacob came to recognise that in every circumstance of life, those hidden angels had guided his affairs to his benefit. When he desired to confer an outstanding blessing on his grandsons it was with that knowledge and assurance: "The Angel which redeemed me from all evil, bless the lads . . ." (Gen. 48:16). Those hidden allies did not deliver him from trouble, but enabled him to bear with it, and overshadowed his life, so that he could acknowledge with Paul that "all things work together for good to them that love God, to them who are called according to His purpose" (Rom. 8:28).

In what we would consider a long pilgrimage, Jacob learned the lesson, profited by it, and will find an honoured place in the Kingdom of God. In that day pilgrims from all parts of the world will come to see Jacob, and learn of the manner in which God had remoulded his life in the days of his weakness (Luke 13:28-29). They will worship at the Temple, which will not only be called a *House of Prayer for all Nations*, but also *The House of the God of Jacob* (Isa. 2:3). Every person in that House will find admittance there because he or she through trial has learned to lean upon the

hidden allies that are able and willing to guide their faltering footsteps through the bewildering labyrinths of trouble that clouds the way to the Kingdom.

How do we learn that lesson? Perhaps we have to be reduced and humbled like Jacob was before we can do so. Certainly, we must learn to listen to God as did the patriarch of old. And where is the Voice of Yahweh heard? In His Word, of course. But notice that it was when Jacob was tired and lonely, or when he saw the angry countenance of his relations turned towards him, or when he moved down south in fear of the powerful Esau, or when the Canaanites threatened to destroy him, or when he was bereft of all hope of his favorite son, and destitute of the means of subsistence, that he heard the Voice of Yahweh more clearly. Why? Because circumstances created the need of help. Then he was induced to ponder his ways, and so take hold on God.

We need such experiences. The Word in our hands, or even in our minds in an academic sense is not sufficient. We need to ponder our ways, and the word, to meditate on whether the former conforms to the latter and what does it require of us. Therefore, we need to read: but more than read, we need to *think*. "Who is among you that feareth Yahweh, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of Yahweh, and stay upon his God" (Isa. 50:10). Trust requires more than study; it necessitate thought on how to practically apply the fruits of study to our circumstances of life. And prayer will help us in that exercise. Micah stressed the need for a person to "humble himself to walk with his God" (Mic. 6:8 mg). When one is sufficiently humbled by experiences, he will discover a need of God, and will find greater fervency in prayer. Such prayer is Scripturally described as one "stirring up himself to take hold of God" (Isa. 64:7). This requires personal effort. We are elsewhere told that prayer to be effective must proceed from lips which are sincere and upright (Psa. 145:18), expressing a singleness of heart (Col. 3:22). Again, we are warned that God will not hear men who ignore His commandments (Prov. 15:29; Psa. 66:18). The prayers of a person who makes no ardent effort to obey God are worse than useless — they are an abomination in God's ears (Prov. 28:9). Yahweh warned Jeremiah not to pray for Israel, though it constituted His Ecclesia, for He would not heed such exercises on behalf of such a people (Jer. 6:20; 7:16).

So to recruit our hidden allies we need something more than the Word and Prayer; there is need for conscious effort on our part to perform. And that involves sacrifice. Yahweh told Israel that they must not approach Him with empty hands (Exod. 23:15). Not that He had need of their offerings; but because a worshipper's sincerity is demonstrated by the sacrifices he is prepared to make in order to please His God. To that end, we can sacrifice our money, desires, convenience. When we observe that attitude of mind in our worship, success will attend our efforts. That prayer can be made powerful is clearly shown in the Bible which is full of encouragement in the matter. Many have called upon their hidden allies in times of need, and found help. Hannah prayed for a child, and got one (1 Sam. 1:11,20). But notice that it was through unhappy circumstances and great provocation causing her to shed many tears. Abraham's servant prayed for a good wife for Isaac, and met with a favourable response (Gen. 24). But notice the careful and minute preparations he made in addition to his prayer, and the meticulous way he went about providing by his own efforts means that his hidden allies could bless. Hezekiah asked for long life, and received it (Isa. 28). But bear in mind that he had a sound reason for his request: he had not then married, and had no seed to carry on the line of David. Moses and David petitioned for the destruction of their enemies, and were answered. But those enemies were not so much personal antagonists but enemies of God.

There is power in prayer. David declared: "Taste and see that Yahweh is good: blessed is that man that trusteth in him" (Psa. 34:7). But some may complain: "I have often prayed, and obtained no reply". What of that? Is it not God's prerogative to grant or refuse the requests we make? No prayer will be granted which is opposed to His will (1 John 5:14). We must show confidence in Yahweh to allow Him to grant or refuse our petitions without question, recognising that He knows best, for He has the end in view, and may, in His wisdom, refuse the temporary relief we crave. It may be for our ultimate good that we are not granted what we want. We are very limited in our view of things to come; and shortsighted in recognising what is best for us now. Nevertheless, we are invited to "commit our ways unto Yahweh, and He will bring it to pass" (Psa. 37:5). We have hidden allies who can come to our help at any time, with whom we can share our troubles and problems. They will strengthen us in times of weakness, if we seek their aid. But certain qualifications are necessary. Joshua was

given a book, told to speak according to its principles, to meditate upon its truth day and night; to fulfil its requirements; to show strength of mind and courage of action in implementing its requirements (Josh. 1:7-8). Do this, he was told, and "thou shalt make thy way prosperous, and then thou shalt have good success". Notice that personal effort was required in the directions indicated, and then the hidden allies (the Captain of whom Joshua had the privilege of seeing personally — Josh. 5:14-15) would move to his aid.

We do not live in a day of open vision, but of walking by faith. Therefore all prayer should be directed to God in harmony with this Divine arrangement, and in acknowledgment of the wisdom of God in withholding His hand if He deems it best. The time is coming when our hidden allies will reveal themselves to us, to convey us to the Judgment Seat of Christ (Matt. 25:31). We will then learn how they have overshadowed our lives, and how that all the experiences thereof, whether exhilarating or distressing, joyous or sad, both in triumph or disaster, even in life or death have been governed for our benefit (see Rom. 8:35-39). In wonder and amazement we will be caused to exclaim: "Why! all things have worked together for good to them that love God, to them who are the called according to His purpose". It may not appear like that today; but the future will reveal it.

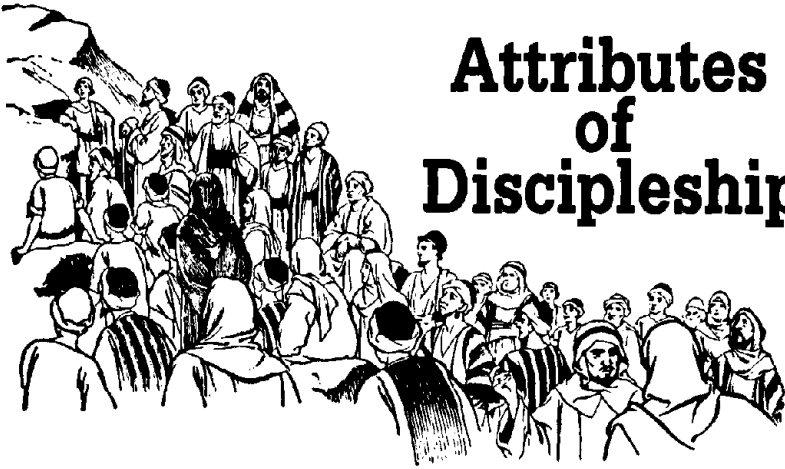
H. P. Mansfield

Do We Know God?

There will be no salvation for us, unless we know God (John 17:3). To know Him 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 yet be lacking in the thing essential. What, then, is needed? Knowledge which shows itself in the performance of God-appointed works — a practical, living knowledge. Upon this point John speaks decisively. "We know God," says the apostle, "if we keep His commandments". And again, "He that saith I know Him, and keepeth not His commandments, is a liar". Bible history bears out this teaching. "The sons of Eli were sons of Belial; they knew not the Lord" (1 Sam. 2:12). Of disobedient Israel, God said, "My people are foolish, they have not known Me" (Jer. 4:22); whilst He said of faithful Josiah, having in mind this king's good acts, "Was not this to know Me?" (Jer. 22:15,16). Do you and I know God?

A.J.

Attributes of Discipleship



The word "disciple" in the New Testament is translated from the Greek word "mathetes" and denotes a "learner". The meaning relates to one who professes to have learned certain principles from another, and maintains them on that other's authority. He thus becomes a follower of his instructor whom he views as his leader. The root word is found in the statement: "But ye have not so learned Christ". Disciples of the Lord are expected to manifest a responsible attitude to the teaching and example of Christ, whose authority to guide and direct they esteem above all others.

The Status of Discipleship

Matthew records the sending forth of the twelve (including Judas Iscariot), to advise the "lost sheep of the house of Israel" that the kingdom of heaven was approaching. It was not an easy assignment. Necessary and cautionary counsel was given them; for to be forewarned is to be forearmed. Had they not been advised as to what they were to expect, their dismay may well have developed into discouragement, and an opting out from their delegated responsibility. Judas did opt out and suffered the consequence. The rest performed as they had

been directed, under the most difficult conditions in some cases, even to the point of death.

Although they had the power (Matt. 10:8) to heal the sick, raise the dead, cast out devils, and were encouraged to render this service gratuitously, they went forth knowing that formidable circumstances would be encountered. They were to accept whatever board and lodging were offered; they would encounter "wolves in sheep's clothing" among the "lost sheep"; men would deliver them up to councils to be scourged; they would be subjected to the harsh and unjust

judgment of cruel political autocrats. Families would be torn apart as a result of their testimony; and because of this they would be detested by many to the point of persecution.

Some prospect! The credentials of a disciples of the Lord Jesus Christ were not to be easily obtained. Effort and perseverance were to be maintained in the face of opposition such as few, if any, of us (who claim to be disciples) have had to experience. It was trying for our Lord to fulfil the will of his Father, whilst maintaining harmony with Him, and his trials demonstrate those that will face those who claim discipleship in relation to him. For this reason he warned: "He that taketh not his cross, and followeth after me, is not worthy of me" (Matt. 10:38). This is precisely what our Lord meant when he said: "Abide (stay in a proper relationship) in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (Jhn. 15:4,8).

Discipleship Defined

A disciple is one who accepts and follows a teacher or doctrine; a pupil, or one who learns. Small wonder then that some addressed our Lord as "teacher" during his ministry. He was the bearer of truth concerning the eternal purpose of Deity, and all who receive the message and manifest their belief by their words and actions become his disciples. They *become* such by the process of hearing, believing and following.

They are not born into such a privileged position as he was *born* Son of the Living God. Their position, therefore, is subordinate to His. He is the teacher and they are the ones who learn. Thus: "the disciple is not above his master, nor the servant above his lord" (Matt. 10:24).

The disciple is not superior to his master. It is important to notice that in this verse our Lord equated "disciple" with *servant*. He did this for a very good reason. A "servant" in this context and in accordance with the Greek, is a slave, or one bound to another. The same word is used in Rom. 1:1: "Paul, a servant (slave) of Jesus Christ, called to be an apostle, separated unto the gospel of God".

To be a "servant" of Jesus Christ and so bound to him, requires a departure from the natural motivations of the flesh, and manifesting an allegiance to the principles of truth set forth in the "gospel of God". He performed God's will perfectly — we do not. The position of the disciple of Christ is therefore one of subordination to the Master requiring a life commensurate with his teachings.

Principles of Discipleship

A disciple is known by his characteristics or standing. An example of this process is Psa. 32:2: "Blessed is the man unto whom the Lord imputeth not iniquity and in whose spirit there is no guile". Apart from our Lord, the person who is in this position is one whose "transgression is forgiven and whose sin is covered" (v. 1). Our Lord needed no forgiveness because he had commit-

ted no transgression, and in him there was no guile. He exemplified the Divine character. He was the personification of what he taught. He set the example for others to follow. His attributes are the criteria of discipleship. Thus he said: "It is enough (satisfactory) for the disciple to be as his master and the servant as his Lord" (Matt. 10:25). Discipleship demands identification with the principles and standards he taught.

Love For His Father. The effect of his absolute confidence in and craving for the presence of his Father, was a singleness of objective. Thus he was able to say: "The Father is in me and I in Him" (John 10:38). The Father and the Son were in complete harmony as to objective, and the means by which it could be attained. The objective was that by his instrumentality God would build a family in which He could also dwell.

Love For His Disciples. His love was exemplary toward those who had been given him: "I pray for them; I pray not for the world, but for them which Thou hast given me; for they are Thine; and all mine are Thine, and Thine are mine; and I am glorified in them" (John 17:9-10). Discipline of his disciples was quickly applied when necessary (Matt. 16:23), but he continued to feed them with the "bread from heaven" which brought them to maturity in him.

Dedication. From the moment of his birth he was dedicated to the renewal of life. The law con-signed men to the grave but our Lord changed that. The law pre-

cluded anyone but the high priest from entering the "holiest of all"; but now, because of his consecration, we have access thereto at any time "by his blood". His death-blow to 'sin in flesh' by his own sacrifice ensured this. The writer to the Hebrews confirms this:

"Having therefore, brethren, boldness (liberty) to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:19-22).

Obedience. As a prerequisite to life, compliance with the Divine will has been mandatory since Eden. Lack of compliance alienates from the Deity. Our inability to comply without mistake, because of the propensities with which we are born, necessitates a means of reconciliation. This has been successfully provided by our Lord and Master, and by God's grace toward those who strive to keep His way. It was our Lord's objective to do his Father's will, but performance was not easy. Being born of flesh through his mother, he had the same inherent propensities as all in Adam's race. These had to be dealt with within the contexture of the Divine way. Thus the apostle said of him:

"Though he were a son (of God) yet learned he obedience by the things which he suffered, and being made perfect, (completed the responsibilities of his consecration) he became the author (causer) of eternal salvation unto all them that obey him" (Heb. 5:8).

He was not a substitute for any, but by his selflessness did provide

a better way for the faithful in the family of Yahweh.

Disdain For Evil. Every way which is out of harmony with the Divine character is false. Every mind focused upon Truth, as revealed in the Word and epitomised in the Son of God, will show contempt for every false way, whether overtly or subjectively. Thus the premise of Psa. 119, all of which reveals the integrity of those "who walk in the law of the Lord". Thus: "Thy Word have I hid in mine heart, that I might not sin against thee" (Psa. 119:11), and "remove from me reproach and contempt; for I have kept thy testimonies" (v. 22).

Disciples of Christ were warned to avoid the doctrine (hypocrisy) of the Pharisees in order to qualify for a place in the kingdom (Matt. 5:20).

Revealer of Truth. The law came through Moses but grace and truth by Jesus Christ. He taught: "The words that I speak unto you, are spirit and are life" (Jhn. 6:63). The words which he spoke were manifested in his life. He said: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). He still is that light, as evinced by the revelation of it through preaching and the characters of those who preach (Phil. 2:13-16).

Suffering. There are a wide variety of ways in which this can occur. The modes have changed over the ages. The record of the suffering of the Master is clear enough but it is difficult to feel the intensity of his inequitable suffering and persecution the way it would be ex-

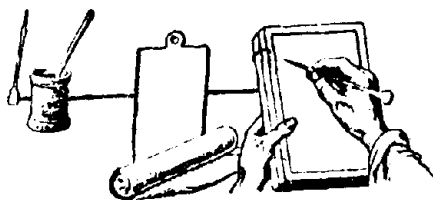
perienced by those present at the time. Mercifully, we are not required to carry his cross but it is expected that we carry ours: "If any will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). Our Lord advised his disciples not to be overly concerned about the contempt of others because of their discipleship, for they hated him first (John 15:18). Our Lord was a curse because he was crucified — so may his disciples become a curse at times because they crucify the flesh with the lusts thereof (Gal. 5:24).

Firstfruits. It is a fact that all "in Adam" die and will continue to do so until the last enemy, which is death, is destroyed. It is true that all "in Christ" will live (1 Cor. 15:22), but our Lord came first. By his sinless life and the offering of himself he was first to participate in resurrection to immortality. Subsequently, they that are his at his coming, will be brought forth to be recipients of the gift of immortality and to be the firstfruits of others. James taught this: "Of his own will begat He us by the Word of Truth, that we should be a kind of firstfruits" (James 1:18), of the faithful mortals of the millennial age who will ultimately also receive the gift of life that Yahweh might become "all and in all" (1 Cor. 15:28).

Following the parable of the unjust judge (Lk. 18) the Lord posed the rhetorical question: "Nevertheless when the son of man cometh, shall he find faith on the earth"? The answer is yes — in those who have developed and continued the attributes of discipleship as required by our Lord.

L. Newth (USA)

The Truth In The Dark Ages



God has never left Himself without a witness in the earth; but His witnesses have been few in number, and often confused by others with Movements which, though endorsing some truth, fell far short of all saving truth. Two essential doctrines seldom understood or embraced by those who are sometimes claimed to have witnessed to the Truth are the Atonement and God Manifestation. When these are lacking, the Truth is not held in its true saving power (John 17:17). Therefore only a small minority of the witnesses symbolised in Rev. 11 possessed the Truth in its purity; the others, whilst standing before "the god of the earth" (the Papacy) had no scruples against taking up the sword to defend or avenge themselves. They embraced some truth but not all of it. They are described in the Apocalypse as "fellow-servants" but not "brethren" of the true saints (Rev. 6:11).

Warfare of Witnesses

In the 35 years between A.D. 845 and 880 a strong body of men, called Paulicians because of their sympathy with that sect, revolted and warred against the tyranny of the Catholic power. Their leader was a man named Carbeas, who was so disgusted with the horrible cruelties of the clergy towards the Paulicians that he espoused their cause and became such a formidable foe to the State power that the Emperor was compelled to march in person against him. During the wars which ensued the Catholic body experienced some of the terror and afflictions at the hands of Carbeas and his follow-

ers which they had inflicted upon the Paulicians.

In the eleventh century, some of the Paulicians migrated as far as France, and became known as Albigenses, after the town of Albi in which they settled. These became the victims of the terrors of the Catholic Inquisition under Pope Innocent III., and so great was the storm of persecution against them that all trace of them as a body was soon lost.

Remnants of The Woman's Seed

From the 10th to the 15th century several other "remnants of the woman's seed" can be traced in history who witnessed against

the corruptions of the Papacy, but of these we have time to say but very little. During this period the Catholic church became so sunk in iniquity, superstition and sensuality that many noble minded men came out of it, and were bold to stand up for their opinions. About A.D. 1110 a man named Peter de Bruys arose in Southern France, who founded the sects called after him Petrobusians. Of these Mosheim has many things to say which are interesting. Peter de Bruys suffered martyrdom A.D. 1130.

A few years after this there arose in Italy one name Arnold, who for eight years successfully protested against Papal corruptions in the very heart of Rome. As a result of his labours, many little bands were formed in the states of Italy and Southern France, which soon became the objects of persecution at the hands of the Romish authorities. They were deemed heretics and according to Venema, the ecclesiastical historian, the following were the heresies they proclaimed, as quoted by Bro. Thomas:

1. "That the Holy Scriptures were the only source of faith and religion, without regard to the authority of the fathers and tradition; and although they principally used the New Testament, yet, as Usher proves from Reinier and others, they regarded the Old also as canonical scripture. From their greater use of the New Testament, however, their adversaries took occasion to charge them with despising the old.

2. They held the entire faith ac-

ording to all the articles of the *Apostles' Creed**.

3. They rejected all the external rites of the dominant church, except baptism and the Lord's supper; such as temples, vestures, images, crosses, the religious worship of holy relics, and the remaining sacraments, confirmation, penance, holy orders, matrimony, and extreme unction; these they considered as inventions of Satan and the flesh, and full of superstition.

4. They rejected purgatory, with masses and prayers for the dead, acknowledging only two terminations of the present state — heaven and hell; 'but in what sense of these terms,' Venema says not.

5. They admitted no indulgences, nor confessions of sin, with any of their consequences, except mutual confessions of the faithful for instruction and consolation.

6. They held the sacraments of baptism and the eucharist only as signs, denying the corporeal presence of Christ in the eucharist.

7. They held only three ecclesiastical orders — bishops, priests, presbyters, and deacons — and that the remainder were human figments: that monasticism or monkery was a putrid carcase, and was the invention of men; and that the marriage of the clergy was lawful and necessary.

8. Finally they asserted the Roman church to be the whore of Babylon; and denied obedience to the Pope or bishops, and that the Pope had any authority over other churches, or the power of either the civil or ecclesiastical sword".

The Waldenses

Towards the end of the 12th century there appeared at Lyons a rich and educated man Peter Waldo who founded the sect of

* By "the *Apostles' Creed* is not meant the teaching of the Apostles but the brief *Statement of Faith* used generally in the Western Church and formulated about the time of Constantine. It is very brief and susceptible of various interpretations including the Truth. It is still used in Churches today — Ed.

the Waldenses. Obtaining a copy of the Latin Vulgate he read the Scriptures for himself, and learnt from them the way of salvation. Realising that knowledge was essential to salvation he had portions of the Scriptures translated into French which he distributed to some, and expounded their contents to others.

It was not long before Waldo's labours were reported to the archbishop of Lyons, who threatened to excommunicate and proceed against him as a heretic if he did not cease his preaching. Waldo as a faithful witness refused, whereupon efforts were made to apprehend him, causing him to live in hiding for about three years. At the end of this time his quiet preaching became the means by which his whereabouts was discovered, and Pope Alexander the third immediately excommunicated him. In those days this meant that life in one's native place would be impossible and so Waldo was compelled to flee into Germany where he witnessed for the Truth to the day of his death.

He had succeeded, however, in obtaining a large following, who carefully preserved the translations of the Scriptures which they had obtained. The Waldenses had spread themselves by the 13th century into the regions of Bohemia, Lorraine, Southern France, Aragon, and Northern Italy. As they increased, so the persecution against them became more bitter; thousands of them sealed their faith with their blood, but they died in the hope of everlasting life. Bulls, edicts and anathemas were issued from the

Court of Rome in rapid succession against the Waldenses.

Many fled to Spain for refuge, but they had not been there long before the king issued an edict in which he said, "all the Waldenses who are otherwise called the poor of Lyons, and all other heretics who cannot be numbered being excommunicated from the holy church, adversaries to the cross of Christ, violators and corrupters of the Christian religion, shall depart out of our kingdom and all our dominions".

Lessons of History

What are the lessons we can learn from this history of these experiences in bygone times? The first one, surely, is gratitude towards God for the quiet and peaceful lives we are permitted to lead in these days in the service of God, without fear of molestation from those against whom we still have to witness! Not till we compare our circumstances with those of Christadelphians who have gone before us are we able to appreciate God's goodness in this matter. Let us not forget constantly to thank Him for His kindness towards us, nor to realise that with the religious freedom we experience today comes added responsibilities.

We have also the examples of these worthies of old, in their fearlessness in spreading abroad a knowledge of the saving gospel, in their indefatigable opposition to the corruptions around them, with which they would have no fellowship; in their undaunted courage in the presence of death itself which overtook them because they kept the commandments of God, and had the tes-

timony of Jesus Christ. Truly it can be said of those faithful martyrs who possessing the Truth in its purity suffered and died because of their witness to it, "of whom the world was not worthy" (Heb. 11:38). If they endured so much, shall we complain when our testimony for the Truth brings upon us some tribulation or deprives us of the esteem of our relatives or friends?

Then we learn the lesson of confidence in God, when we read how He has raised up protectors and defenders of His children throughout the ages, who have fought their battles and delivered them from the adversary. Though many of our brethren and sisters in past ages have suffered much, yet we can rest assured that they were strengthened by God to endure, for He has promised that He will not suffer us to be tempted above that we are able to bear (1 Cor. 10:13). Let us follow their

noble example and trust in God, come what may, for it is those who are faithful unto death, if need be, who shall receive the crown of life.

Let us pray that we may be numbered with that company, among whom will be the faithful witnesses of the Dark Ages, the great multitude whom no man can number of all nations and kindreds and people and tongues, of whom it will be said, "These are they which come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb". "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. 7:14,16).

H. A.

Creation or Evolution?

Whenever I hear or read something about the ongoing debate between the Creationists (who believe that blind chance was and is responsible for everything) I always think of what is perhaps the best proof of all — the many prophecies to be found in God's Holy Word, the Bible.

The Bible was not written with the advantage of hindsight. It was written at a time when the world was much simpler; and to the holy men of old through whom the Almighty worked, many of the prophecies He gave made no sense at all, being foretastes of strange and wonderful things completely alien to their knowledge and experience. Yet, the Bible has stood the test of time. Down through history events have unfolded exactly as ancient prophecies foretold, leaving us with only one conclusion; that there is indeed a God who orders the affairs of man.

According to the Bible there is a purpose to the existence of mankind and an underlying purpose directing the flow of human events. If one looked only at the events themselves, he would quickly get a very dim view of the present world situation and what it offers for the future. But in comparing them to the sure word of prophecy, a clear, broader and brighter view is obtained. Consider only one item: the possibility of nuclear destruction. The world stands in fear of this; but true saints show no fear. Instead, they "lift up their heads," realising that "their redemption draweth nigh" (Luke 21:28).

Pageant of History

"We do appreciate the labour and toil of love extended on the part of *Logos* to the building up of the brotherhood. What a contrast to the building up of the image-empire of human pride that we see going on about us in the ambitious communist activity. Both are preparing for the day of the Lord but only the meek will inherit the earth, and their only weapon in this life has been 'the breastplate of faith and love, the helmet of salvation and the sword of the spirit' The world spends billions of dollars in armaments and all to no avail. How thankful I am to have the inestimable privilege of understanding the Word of Life, and to 'know the peace (in contrast to the troubled waters of the nations) which passeth understanding'.

"Secondly, I wonder if it would be at all possible to put all the articles on the pageant of history into a complete set in book form, when the series is finished? I would like to say, how interesting and easy to follow they have been and of immense value, in piecing together history and appreciating the historical setting of many sections of Scripture. Being a sister, I don't find it easy to plough through reams of detail in comprehensive history books and have therefore appreciated these articles immensely. Also the birds

in Scripture and their spiritual significance, have been very enjoyable and all add more weighty and enlightening meaning to references to them in the Scripture.

"Well thanking you again for your spiritual assistance and may God bless you and keep you, until Zion we gain" — A.G. (SA).

("Pageant of History" appears in "Good Company" Magazine, but I am sure the Editor would consider your request with favour. We shall bring it to his notice. Meanwhile, as you correctly state, we have a work of building to do, and the essential need for this to be done effectively, are faith and meekness, as you state. However, we must not confuse meekness with weakness. Moses was the meekest man of his generation (Num. 12:3), and Christ of his (Matt. 11:29), and both were men of strong, courageous characters. A truly meek man is one receptive to the teaching and guidance of Scripture (Psa. 25:9; James 1:21), and who, in humility, is prepared to put it into practice — Ed.).

Memories

"Thank you for the invitation to attend the *Logos* meeting on 19th. Unfortunately, I cannot attend, though we would have loved to have come, as we did to the last such gathering ten years ago.

"Nevertheless, absence from the event cannot quell the happy thoughts associated with the occasion. The 19th January is exactly 39 years to the day since that lovely Gospel Extension Society meeting in your Father's home at Glenelg reported in *Logos* vol. 12, p. 187.

"It will be 39 years to the day the following Monday since 'eighteen brethren and sisters met at the Adelaide railway station to wave me 'safe journey' as I push on to the West' (p. 186).

"A lot of water has flowed down the Torrens and Swan rivers since then!

"According to your invitation card the gathering is called in order to review the past. In humility, we realise that Yahweh's blessing has been upon the work.

"Consider the challenges of the present. Not to slacken back.

"Anticipations for the future. Let us have plenty more of the same old policy. In your letter to me of 9th Nov. 1944 (a generation ago!) you wrote concerning the sacrifice of Christ: '... it is a matter of great regret that the brotherhood is divided upon this important doctrine; but we are hopeful that the widespread distribution of Bro. Thomas' and R. Roberts' works may have a salutary effect in this direction ...'

"They did!

"And it is still the antidote to every cursed doctrine and practice which plagues Ecclesias today." — B.P. (Tas.).

(We today live in a different world to that of 40 years ago! Permissiveness is demanded by those who know not God, and Ecclesias are pressured by conditions that are abhorrent to God. We need to consider the "old paths" and consistently walk along the direction to where they will faithfully lead.

Meanwhile memories recall labours in tandem that were joyful occasions in spite of the difficulties of the times — Ed.).

A Happy Year?

"Our hope is that 1985 will prove a happy year for some of us in the return of the Lord. May our heavenly Father grant you length of days with health and strength, that you may be able to continue your work of helping the Brotherhood to a deeper understanding of God's Word. I do enjoy *Logos* and *Herald of the Coming Age* which I pass out to others.

"I still have three children to care for on behalf of others: a baby now five months, a girl of six, and a second boy of eight. They are the best behaved children! I coach them in their Bible verse, their reading and their spelling each day after school, and it delights me when they bring home their papers with 100%.

"I am seventy-eight years of age now, and thank our heavenly Father for the wonderful blessing of good health. Please use the additional donation enclosed as you see fit" — J.M. (USA).

(We congratulate you upon your energy in caring for children in such a way at your age. The little personal details you include in your letter are also appreciated. Thank you for the donation enclosed which materially assists us to maintain and extend the work being attempted. All we need now is a measure of your energy to get things done! — Ed).

How To Get The Best Out of Eureka

"We would like to order some of the leaflets advertised in the *Ecclesial Calendar* for distribution in our area. And we would be pleased to receive sample copies of other leaflets issued by you. We have enclosed our Cheque for these and for the work you are doing. May this help in furthering the proclamation of the Gospel to all parts of Australia and the world.

"We found the article *How To Get The Best Out of Eureka* most interesting. It made us realise that *Eureka*, by Bro. J. Thomas, holds in its pages more than an exposition of the Revelation; and is explanatory of difficult verses, doctrinal matters, the Law, the Prophets and the Psalms: things which I had not previously realised.

"I enjoyed the article very much. I would like to read of a similar article relating to *Elpis Israel*. If you have already published one, I would greatly appreciate learning of the issue of *Logos* where it appears. Yours faithfully." — N.R.C.S. (NSW).

(We commend you for your work of Gospel proclamation. It is a witness to the world, whether it heeds

or not. Remember, Noah continued to preach even though little heed was taken of his efforts. "Eureka" is a wonderful book, expounding the Scriptures in such a way as can help change us for the Kingdom. So also is "Elpis Israel". This book is undoubtedly, the book for today. It not only expresses truth clearly and positively, but does so in such a manner as to invigorate those who read it with proper understanding. We are sure that we must have an article on that theme, and will try and look it up for you — Ed.).

Grounds For Divorce Under Moses

"When you say 'Moses gave one reason only for divorce, I presume you are referring to Deut. 24. But those provisions, allowed of God, permitted the first husband to divorce his wife for 'some uncleanness' while the second could do so if he 'hated her'. In both cases, of course, the woman could marry another, although not her 'former husband' (see vv. 1,3). The 'uncleanness' could not be 'fornication' because under the provisions of Deut. 22 adulterers were put to death (v. 22). Moreover it should be noted that in certain cases a man may not put away his wife 'all his days' (vv. 19,29) implying that 'putting away' was permitted in other cases". P.R. (U.K.).

(You are making a mistake by reading into the words of Moses something not intended. It may help you to realise, that in Deut. 24, the statement "she may go and be another man's

wife" does not conform to the Hebrew where neither the words "may" nor "wife" appear. Her action in taking another man is the result of her desire, and is not recognised by Yahweh as legitimate. Moreover, you will find that the Hebrew word rendered "husband" in v. 3 is different to that rendered "husband" in v. 4; clearly showing that the relationship of the "latter husband" (Heb. "ish" i.e. man) is different to that of the former husband. In fact the second "marriage" mentioned here by Moses is an illegal union, shown clearly by the fact that her association with this other man has "defiled" her (v. 4). Such an expression is used in Scripture only for unlawful cohabitation and never for that relating to true marriage. In proper marriage, the bed is "undefiled" as Heb. 13:4 states. Moses taught that if the second "marriage" had not taken place, an association that "defiled" her, the first husband could have restored her to his home. In other words the "divorce" was not absolute, but merely a disciplinary action. When the wife wantonly took another man her action precluded her restoration. You also make a mistake when you say that fornicators were inevitably put to death. That only took place when a charge of fornication or adultery was levelled at the one concerned and was proved. But a husband did not have to do that. He could have followed the course of action Joseph contemplated, and put his "wife" away privily (Matt. 1:19). The record describes him as a "just man" and commended his action. We urge upon you to

very carefully examine all relative Scriptures, because your advice could lead others astray. We live in times when marriage laws are so relaxed, that extra care needs to be exercised in setting forth the Scriptural position. Why are such problems mounting in the Brotherhood? Largely because of wrong advice and teaching on the subject — Ed.).

A Time To Be Honest

"We fully endorse your remarks in the December Logos under the heading *A Time To Be Honest*. When we learned of Bro. Tennant's comments that some brethren and sisters were attending churches as well as ecclesias, we were disgusted, although not terribly shocked, knowing that is happening in the Brotherhood. Your advice regarding the use of the word "church" instead of Ecclesia came to us at a time when we have just learned that a brother and sister whom we personally know have just moved and joined one of 'the Christadelphian churches'. This has saddened us, especially when we remember the strong stand for the faith that they once made. More power to your elbow!" — P.S. (U.K.).

(The Apostle warned, "Let him that thinketh he standeth take heed lest he fall". There is need for us to be on our guard against the seductive appeal that is often made under the guise of "love". We need remember that true love "rejoiceth not in iniquity but rejoiceth in the Truth" — I Cor. 13. No one properly loving the Truth could act in a manner described in the article to which you

refer. It is an act of love to warn and rebuke such. See 2 Cor. 12:15 — Ed.).

Put Not Your Trust in Princes

"I refer to my visit to your office in September last year when I promised to follow up the question of delays to consignments of mail despatches by you to Tom Graham, Chatsworth, California.

"The US Postal Service has finally replied to my enquiries, but as I had anticipated, their response offers nothing to clarify the situation.

"An anonymous clerk has simply scrawled on the bottom of one of my letters, and I quote: 'We are not aware of any delays. There is no time frame involved in SAL mail. All articles go through Customs therefore it is utterly impossible to put an average delivery time'.

"I am sorry I can only offer such an unsatisfactory reply. Perhaps Mr. Graham has had more success with his direct approach to the US Postal Service in San Francisco". — W.H.C. (for Australia Post — State Manager).

(Australia Post spends thousands of dollars advertising its services, claiming that SAL (Air lift) Mail will arrive within a certain period. We have had disappointing delays in the mail in spite of the heavy cost we have paid to expedite it. The letter above is from a high official of Australia Post, and has spent many hours with us to try and help — with the sum results above. Over the past year it has cost us more to mail "Logos" overseas with such services than we have received in subscriptions!!

and leaving nothing for production costs. We look forward to the time when first priority will be given to the things of God as they were in the days of Esther. See Esther 8:14 — Ed.).

Anticipation

"I do look forward to receiving *Logos* each month, but pray that the time will soon come when it will no longer be necessary. We look for the return of the Master to take over the rule of this world" — I.H. (Scotland).

(Your longing exactly matches our own! — Ed.).

Temple of Ezekiel's Prophecy

"Many, many thanks for the Temple book safely received. We are pleased with it: a very good work has been done. The color illustrations certainly improve the presentation" — P.R. (UK).

(The study is a profitable one, because it can give substance to our hope, and enable us to do what Paul constantly did: view the unseen. That is so necessary in these evil days — Ed.).

Story of the Bible

"Some time back I loaned Volumes 8 and 9 of *The Story of the Bible* to a person, but neglected to note his name. If you could replace them I would be most grateful; payment will be prompt if you can supply them. Since last I wrote we have completed our study of *Nazareth Revisited* in our Saturday evening Bible Class, and have begun *Phanerosis* to brighten our winter. But we long

for the coming of the Lord, who will unite us in a manner impossible under present circumstances". — N.P. (USA).

(Unfortunately we cannot help you with your request as we have only one copy of each volume. Perhaps some other reader may be able to assist you, so we include your name and address: Bro. N. Peare, 17101 Locust, Hazelcrest, Ill. 60429, USA. Meanwhile, we are sure that "Phanerosis" will brighten your winter. That book played an outstanding part in our spiritual development, revealing that the purpose of the Gospel is not merely to save but to make one worth saving by manifesting God in his life. This subject has opened up the Scriptures for us as no other — Ed.).

Tapes Available

"We can supply a number of tapes, including the Debates and studies recorded from the Bible Schools. They include a number of your talks. — R.M. (Can.).

(Full details can be obtained from the Williamsburg Christadelphian Foundation, 1508 Richmond Rd., Williamsburg, Virg. USA 23185. — Ed.).

No Junk Mail

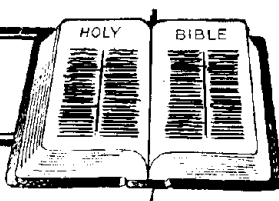
"I have been going to drop you a note on this subject for some time, and today sealed it while out leafletting. It was mentioned in your *Communication* pages that some brethren place leaflets in boxes marked 'no junk mail'. My suggestion, after experience, is that the distributor approach the house concerned, knock on the door, and present the facts to the

householder. Tell him or her that you respect the request, and then point out the type of literature you are distributing — and why you are doing it. Many place the words on the letter-box, not because they are opposed to religion, but because, if they happen to be away at any time, the abundance of 'junk mail' advertises to any dishonest person that the owner is absent: an opportunity to the thief.

"In observing this act of courtesy an opportunity to real interest may result. I am convinced that house to house preaching cannot be equalled by any other method; and this action could well make it even more effective. Meanwhile we hope and pray that our joint efforts to proclaim the way of salvation and sanity in these Noahic times may continue to be rewarded — not by the wholesale conversion of thousands (which would indicate something is wrong with either our preaching or prophecy), but by Yahweh calling one or two from here and there" — B.R. (N.Z.).

(An excellent suggestion. Because our phone number identifies us with the Christadelphian Movement, we have had several call us when their requests have been ignored. Sometimes they are quite irate. But a soft answer turns away wrath, and in some instances has resulted in the complainer listening to the appeal of Scripture over the phone. We should respect the requests of householders in our distribution, and your suggestion opens a pleasant way of approach in an understanding manner that could be appreciated — Ed.).

A Godly Seed



“He that marrieth a heathen woman is as if he had made himself son-in-law to an idol” — Hebrew proverb.

Malachi and Revelation

In Malachi and Revelation we come to the end of two epochs.

The concluding chapters of the O.T. mark the beginning of a period when “the sun would go down over the Prophets” and “the day would be dark over them” (Micah 3:6). Nevertheless there was promise of future glory such as *The Apocalypse* predicts. It outlines the judgments that will humble mankind, and sets forth the nature of the Kingdom of God on earth that will supplant the present conditions of folly and sin.

Therefore judgment and salvation are the themes of both Malachi and Revelation.

Malachi taught that God granted a man the Spirit-word in order that He might develop “a Godly seed” (Mal. 2:15). That is the Divine purpose in procreation. The Godly seed is Christ and those in him by faith and obedience. Children granted to the elect are Yahweh’s heritage to that end (Psa. 127:3). Yahweh “hath set apart him that is Godly for Himself”. The reason the world will suffer from the coming judgment is because of ungodliness arising from unbelief and disobedience by the vast majority.

The Word of God

“His name is called the Word of God”, declares *The Apocalypse* (Rev. 19:13). Jesus Christ is the beginning of the full manifestation of the Yahweh Name. Jesus, or Yahshua means *He who shall be will save*. He is the firstborn of God’s new creation. He is already King, but is yet to be crowned King of kings and Lord of lords; and to him every knee will bow and proclaim him Lord “to the glory of God the Father”. In him are “hid all the treasures of wisdom and knowledge”. He is far above us, and yet he condescends to call us his brethren, his friends to whom and for whom he gave his love and life in a perfect manifestation of the great love of his Father.

The “Godly seed” in him are they who are begotten by the Word of God, His seed to that end (1 Pet. 1:23-25). This means that the study of the Word must be of practical value and not merely of academic interest. The academic Christadelphian is not *begotten* by the word, only interested in it. The person *begotten* manifests a new life, and develops from childhood to maturity.

Responsibilities Resting Upon The Seed

In the beginning, Yahweh designed family relationships to provide for a "Godly seed". In that regard, both parents and children need sound instruction in order to make right decisions. As Bro. J. Carter reminds us in his exposition, an important principle is set forth in the second half of Malachi 2:10. The verse reads:

"Have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?"

Why indeed!

Malachi accused the people of dealing treacherously, everyone against his brother: and this failure to observe truth and righteousness between themselves was sin against God, a profaning of His covenant. It is the same principle laid down by Paul when he wrote: "When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ" (1 Cor. 8:12). But not only so, the sin of some affected all: "Why do we deal treacherously?" the prophet asked, although it was only a part of the nation that was guilty. There is a solidarity of the race (Rom. 5:12); and also of the nation as when Achan's sin is described as the committing of trespass by the children of Israel (Joshua 7:1,12), although Achan alone had taken of "the accursed thing". The same principle applies in the rebuke of Jesus to Ecclesias that had in their midst those who taught false doctrine (Rev. 2:6,14,20).

If wrong teaching or unchristlike actions are condoned, those who deplore but do nothing

else are involved in the guilt of transgression (see Ezek. 33:2-6).

Marriage Relationships

Malachi describes the sin listed in Ch. 2:11-13 as "an abomination", "committed in Israel and in Jerusalem", even Judah's marriage to "the daughter of a strong god". This was how He viewed marriage outside the bonds of the Truth. The worshippers of a strange god are sons and daughters of that god; as worshippers of Yahweh are considered His sons and daughters. So the sin of Israel here rebuked is intermarriage with Gentiles. The law forbade this, emphasising the idolatry of the Gentiles, and the danger of intermarriage leading Israel "to go a whoring after their gods" (Exod. 34:11-16). "Neither shalt thou make marriage with them . . . for they will turn away thy son from following Me, that they may serve other gods" (Deut. 7:2-4).

How readily men and women forget such counsel is seen in the history of Solomon, whose personal foolishness is the greater because of the gift of wisdom which God bestowed upon him. He loved many "strange women" of the nations around Israel; and when he "was old, his wives turned away his heart after other gods, and his heart was not perfect with Yahweh his God" He even set up high places for the gods of Moab and Ammon upon the Mount of Olives in consequence of which it was renamed the *Mount of Corruption* (1 Kings 11:1-7). The practice of intermarriage was widespread among the returned exiles; they took wives of the Canaanites, Hittites, Periz-

zites, Jebusites and other peoples named, "doing according to their abominations" (Ezra 9:1-2). Ezra abased himself when he discovered this, rending his garment and plucking off his hair. When Nehemiah was confronted with the same evil he "contended with the offenders, cursing and smiting them, and plucking off their hair", in keeping with the more executive character displayed in all his actions (Neh. 13:24,25). He also pointed to the outstanding example of Solomon, "even him did outlandish women cause to sin", and described their actions as a "great evil", "to trespass against our God in marrying strange wives".

This great violence on the part of Nehemiah was provoked by the fact that Israel had before confessed their sins and had undertaken "to put away their strange wives" (Ezra 10:10-13; Neh. 9:1-2). The repetition of the offence Malachi indicates by the word *again* or "a second time" (Mal. 2:13 RV). For their "profaning the holiness of God" in these alien covenants, God said he would cut off the man that doeth it, whoever he might be, whether master or scholar, or watchman and him that answereth. Whatever the figure, the meaning is the same — the active promoter and the passive acquiescer in the wrong are alike condemned.

It is not enough to abstain from evil; we must not condone it. But even worse than marrying out of the truth was the state of some condemned by Malachi! They had put away their wives to do so.

"And this ye have done again, covering the altar of God with tears, with weeping and with crying out, insomuch that he regardeth not the offering any more, or re-

ceiveth it with good will at your hand" (verse 13).

It was not their own tears, but those of their injured wives, that covered God's altar. God saw the tears, and rebuked them because He "hateth putting away".

Christ takes us back to Eden with the ideal of partnership for life, or if the worst comes separation and the door left open for reconciliation. "What God has joined let not man put asunder" as is done so lightly today, to the detriment of all concerned.

Meanwhile we live at the epoch of the consummation of the Divine purpose, as outlined in *The Apocalypse*. Concerning this book, Bro. Thomas writes in *Eureka*:

"The true meaning of Revelation is accessible only to the brethren of Christ, and the fellow servants of the Apostle who keep the saying of the book. All others will prove but vain and fanciful theorists with whom the servants of Yahweh are never found".

We hear the stentorian voice of the Master saying "Come out from among them and be ye separate". "Blessed is he that watcheth and keepeth his garments". Those fitly clothed with truth and righteousness, will receive Christ with joy. This class will prophesy again with the Apostle John "before many peoples and nations, and tongues, and kings" (Rev. 10:11). As part of the multitudinous Christ whose voice and power will be heard all over the earth, they will carry to the world at large the requirements of the Lord then enthroned in Jerusalem, with the stern warning that those who reject the offer of mercy then extended will perish (Isa. 60:12; Rev. 17:14). So will the earth be purged of sin and wickedness, and will reflect the glory of its Creator (Num. 14:21).

AFM (NZ).

The Great Gulf Between The Two Israels

In his parable, the Lord did not attempt to challenge the false belief of the Jewish leaders; for, as a class, the Pharisees, Sadducees and Scribes were beyond hope. As indicated in the Parable, a great gulf existed between them and the sheep of Yahweh's pasture due entirely to their own perversity.

Speaking In Parables

Ezekiel complained: "Ah Lord God! they say of me, Doth he not speak parables?" (Ezek. 20:49). As Son of Man (Ch. 2:1) he was a type of Christ, of whom it was written: "And without a parable spake he not unto them" (Matt. 13:34). Christ's parables were designed to separate the sheep from the goats. He invited: "Who hath ears to hear let him hear" so as to heed his teaching (Matt. 13:9-17). He warned the Jewish leaders: "There shall be weeping and gnashing of teeth when ye shall see Abraham, Isaac and Jacob, and all the prophets in the Kingdom of God, and you yourselves thrust out" (Luke 13:28).

Though there is a great gulf between the sheep and the goats, they will all answer before the Judgment Seat for what they have taught and practiced during their lifetime. Destruction awaits the rebellious in that day.

Seeking For Life

Though many have drawn

upon the parable to justify their belief in the immortality of the soul, the mortality of man is plainly set forth in the Bible. There is no life in the grave; no hope of life eternal without a resurrection at the coming of the Messiah to set up on earth his Father's heavenly Kingdom, and reign for one thousand years. Then Yahweh's seven thousand years' plan will be complete, and He will be all and in all (1 Cor. 15:28). His saints will then reign with him in immortal glory (Rev. 5:9-10; 20:6).

Life, therefore, is the time to serve the Lord. Though the constitution of flesh in man differs in no way from that of animals (Ecc. 3:17-19; 9:1-5), man has a moral faculty that is higher than the beasts. He needs to use it:

"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, whither thou goest" (Ecc. 9:10).

We are therefore encouraged to look in faith to the future. Of

Abraham it is recorded:

"He looked for a city which hath foundations, whose Builder and Maker is God" (Heb. 11:10).

All who live in faith will do likewise. They will confess that "they are strangers and pilgrims on the earth". They will declare plainly that they seek a country to come (Heb. 11:8-10; 13-14). They live in hope of a physical resurrection from the grave, and do not die in despair. They anticipate the glorious consummation:

"When all things shall be subdued unto him (Christ), then the Son also himself shall be subject unto Him that put all things under him, that God may be all and in all" (1 Cor. 15:28).

Turned Into Hell

This clear teaching of God was contradicted by the serpent in Eden. Its brood extant in the last days of Judah's Commonwealth refused "to flee from the wrath to come" (Matt. 3:7-12), and therefore were unable to "escape the condemnation of Gehenna" (Matt. 23:29-36). This was fulfilled in A.D. 70 when Jerusalem and its Temple were figuratively turned into Gehenna or consumed by fire, being burned to the ground.

The parable refers to those "in Abraham's bosom"; that is, those who rest upon his promises, and in his hope. When the Romans moved against Jerusalem, most Jews ignored, if they remembered, the Lord's warning; but the sheep followed his advice, and fled to Pella (Matt. 24:15-22). This reaction to his teaching illustrated the great gulf fixed between the righteous and the wicked in those days.

That this is the correct interpretation of the parable, is illustrated

by the words of Moses which the Lord cited as the basis of his parable. Moses' words are recorded in Deut. 32. He made reference to the privileged status of the people of Israel (vv. 7-14), and then prophesied an apostasy in Jeshurun (vv. 15-18). Jeshurun signifies the *Upright One*, and is another term for Israel. Moses predicted that their leaders would reject Yahweh's teaching. He declared that in their affluence they would grow fat, like "the certain rich man who lived sumptuously"; the Jewish leaders justified themselves before men, treating Yahweh with scorn (Luke 16:19,15).

Through Isaiah, Yahweh threatened to hide His face from them (Isa. 6:8-12; 29:9-14). They proved to be children without faith, and of little use to Him.

The Parable Aligned With Moses' Teaching

This led to Yahweh despising this class of disbelievers (Luke 16:19). Seeing they had moved Him to jealousy with their false teaching (Deut. 32:16,21), He in turn moved them to jealousy by temporarily casting them off and turning to the Gentiles (Rom. 10:19; 11:11).

This extreme action should teach us not to presume upon our status, and so ignore or evade the warning of false teaching in our midst in these latter days against which the Scriptures warn (Rom. 11:20-25).

Truly a fire was kindled in the "lowest hell" (Deut. 32:22), and Israel descended therein as did the rich man of the parable (Luke 16:22-23). The period during which that great gulf had existed

spans 2500 years; during which time the Jewish nation has suffered grievously.

Think of the burning thirst (Luke 16:23-24) when the faithless would desire the Lazarus class to moisten their tongues, yet could not obtain relief! How many of us have tried to teach the Truth to Jews of our acquaintance, and they reject it. Why? Because there is a "great gulf" fixed between them and us which will not be bridged until the Lord returns, and Abraham is raised from the dead (Ezek. 36:16-31; Zech. 12:10-14).

The teeth of Gentile beasts (the nations) have torn Israel during the period of their dispersion, during which time the Kingdom of God on earth was destroyed, and will continue in that state until its restoration (Acts 3:19-21). Daniel's prophecies expound this theme (particularly chapters 7,8). Babylon, Persia, Greece and Rome have all played a part. Christ predicted it (Matt. 24:28), and the Roman legions under Vespasian and Titus finally stripped the Judean carcass clean, leaving its bones in an open valley

awaiting the latter days (Ezek. 37:1-14).

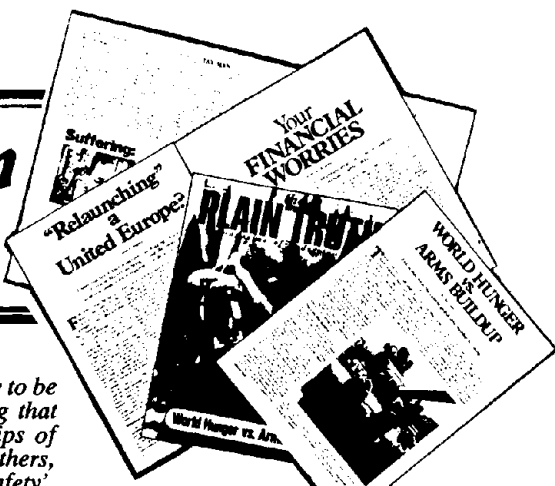
The sword without and terror within fulfilled the requirements of vv. 25-26 of the parable. Yahweh declared that He would "scatter them into corners" (Deut. 32:36; Jer. 26:18; Mic. 4:12); and this He did.

This is the background of the Parable of the Rich Man and Lazarus. It is based upon the warning of Moses to the people as they were about to enter the land (Deut. 32). Did not the Lord declare: "If they will not hear Moses and the prophets, neither will they be persuaded though one rose from the dead"? (Luke 16:31). He directed the Pharisees to the writings of Moses upon which they claimed to rest their belief. But, unfortunately, the leaders of the Jews, as we have shown, were too blind to perceive his teaching. The question is, Are we also blind to the Lord's messages that relate to the Ecclesiast (Rev. 2:3)? Let us follow his advice, and anoint our eyes with the Divine eyesalve, that we may see (Rev. 3:18). There are none so blind who will not see! A.P.

The Bible

The Bible is the oldest book in existence; it has outlived the storms of thirty centuries. Men have endeavored by every means possible to banish it from the face of the earth: they have hidden it, burned it, made it a crime punishable with death to have it in possession, and relentless persecutions have been waged against those who had faith in it; but still the book lives. Today, while many of its foes slumber in death, and hundreds of volumes written to discredit it and to overthrow its influence are long since forgotten, the Bible has found its way into every nation and language on earth, over two hundred different translations of it having been made. The fact that the book has survived so many centuries, notwithstanding such unparalleled efforts to banish and destroy it, is at least strong circumstantial evidence that the great Being whom it claims as its Author has also been its Preserver.

A World In Disarray



The last of the "signs" seems now to be illuminating the heavens indicating that the Dawn is at hand. From the lips of statesmen, business men, and others, comes the suggestion, 'Peace and safety'.

It is claimed that the very preparation of weapons of war will make war itself more and more impossible. Trade is booming, it is claimed, and will continue to do so. But what saith the Scripture? 'When they shall say peace and safety! then sudden destruction cometh upon them'.

Optimism

In all countries surveyed by the Gallup International Research Institute, people expressed belief that the chances of a world war within the next 10 years had decreased since last year. Optimism was greatest among Australians with only 22% believing it could occur. This compared to 28% (down 8%) in the US. *Bulletin* Feb. 1985.

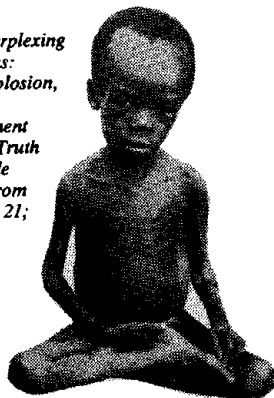
(An increased confidence in world peace is to be expected from the words of Paul in 1 Thess. 5:3: "For when they shall say peace and safety; then sudden destruction cometh upon them". Meanwhile Australia is among those "dwelling carelessly in the isles" (Ezek. 39:6).

Hunger

South Africans could not feel safe while their neighbours were hungry, declared minister of defence, Gen. M. Malan, when he opened the Rouxville Agricultural show, according to the *South African Digest*. He claimed South Africa is one of only 10 countries in the world able to export food, but food production in the rest of Africa was dwindling by between 1% and 10% a year. "Experience had shown that the food production of a country which had been self sufficient declined when Marxist concepts were applied to agriculture, and the country occupied itself with Soviet ideologies instead of economic

realities. Starvation conditions in Ethiopia have been dramatically publicised throughout the world, but many other African countries have found their food supplies dwindling since they were granted independence. The white population of South Africa numbers only about 3m against about 18m coloured; it is bordered by countries in dire want with large populations looking enviously at the comparative affluence and plenty in South Africa. Humanly speaking there is no solution. Africa, like the rest of the world needs Christ. Then "a handful of corn will be found upon the top of the mountains"

Distressing, perplexing world problems: Population explosion, dire famine, nuclear armament and war. The Truth alone is capable of delivering from fear. See Luke 21; Mal. 4:2.



and "the fruit therefore shall shake like Lebanon". Then "every man shall sit under his vine and under his fig tree and none shall make him afraid" (Mic. 4:4).

The Undividing of Europe

This headed an article in the *Economist* (12/2/85), which reported on the 40th anniversary on the 4th Feb. of the Yalta agreement between Churchill, Stalin, and Roosevelt to divide Europe following World War 2. The *Economist* advanced four possibilities for Europe over the next 40 years. These anticipations range from "no change" to "a swing to the West by some European Governments". On this the *Economist* comments: "The danger to Russia is obvious. For the first time, unrest in Eastern Europe is not just a matter of people rebelling against Communist

Will it come?



governments, but of those governments expressing doubts about Russia. The danger of Russia is that, at some stage in the next 10 to 15 years, it may have to decide whether it dare enforce the Brezhnev doctrine against a number of their European neighbours simultaneously; not in order to keep them in the pact, or keep Communist regimes in power, but to prevent them doing a China — that is, insisting that Russia's definition of socialism is not theirs. Overwhelming Russian power has, so far, prevented a solution. But the application of that power is steadily growing harder".

On the basis of a correct understanding of Ezek. 38 and Dan. 11, Bro. Thomas offered no alternative, but one clear statement of fact: "Russia's mission is to reduce all nations of the Old World save Britain and her dependencies into one impe-

rial dominion represented in the Book of Daniel as the Image of Nebuchadnezzar". As the *Economist* implies, trends are taking place that will force Russia to act. We are privileged to be able to recognise this, and look forward to the time when there will be one world, not under Russian rule, but under Christ.

Communism and Catholicism

The "Gore trial" in the Philippines, illustrated the extent of infiltration of the Marxist element in the Catholic Church in that country. The *News Weekly* reports: "Within the Catholic Church, the infiltration of some parts by Marxist elements has been serious, especially in the new social action bureaucracies established by the Catholic Bishops' Conference, in various seminaries, and among some of the religious orders. The "Gore" trial only served to strengthen the Marxist left inside the Catholic Church".

In Latin America the Pope is faced with further problems in his endeavour to satisfy the underprivileged of those areas. *Newsweek* reports on his sixth visit to Latin America in as many years with a Church challenge to Marxist ideology. The pope's appeal was: "Only Christ can illuminate the path to Human Liberation". He promised that the oppressed masses of Latin America could find hope for social justice in the Roman Catholic Church. The article expressed his concern "that liberation theologians would slight the Gospel's call for personal conversion, transforming Christ's plan for salvation into a purely worldly summons to social and political action. He claims that Catholicism is "sensitive to any signs of Marxist influence in the Church".

Daniel describes the papal system as having "eyes like that of a man, and a mouth speaking great things" (Dan. 7:8). This symbolises the extent and influence it will exercise throughout the earth. When it suits its purpose, in fulfilment of Divine prophecy, it will co-operate with "A king of fierce countenance" (Russia), that shall cause (priest) craft to prosper in his hand". But (unitedly) "they shall be broken without (human) hand" (Dan. 8:25). It will be Divine intervention that will do this. Whilst the Pope speaks like that, according to A. Manhattan in The Vatican Moscow Washington Alliance, he continues to woo Communist elements. In some areas Christ is represented by Catholicism as a workman in overalls! PJM

The Futurist Theory of The Apocalypse

John was told that *The Apocalypse*, delivered to him on the Isle of Patmos, symbolised things which “must shortly come to pass”. The scope of the prophecy, he was told, took in “things which are, and the things which shall be hereafter” (Rev. 1:1,19).

Eureka was written with that clearly defined plan of prophecy in view. Brother Thomas saw *The Apocalypse* symbolising a prophecy of continuous history from the date given until the return of the Lord. His exposition provides for this, therefore constitutes a key to history as well as to prophecy. It is remarkable, indeed, how closely the scheme of prophecy in *The Apocalypse* agrees with the outline of history as set forth by Edward Gibbon in *The Decline and Fall of the Roman Empire*.

However, in recent years the Brotherhood has seen a spate of expositions that challenge the concept set forth in *Eureka*, and attempt to derate this exposition which has been accepted as a standard work by the Brotherhood for the past one hundred years. Alternate plans of exposition have been advanced, including the futurist theory. This sets forth the idea that we still await the fulfilment of most of it, and that not until the return of the Lord will it be unsealed. This suggestion is claimed by some as being something new, as though never considered by Brother Thomas. But that is not so. Brother Thomas closely considered all aspects of interpretation, including the futurist theory, and had no hesitation in rejecting it as completely unsound in a very forthright manner. In *Eureka* vol. 3 p. 234 (*Logos* Edition) the following assessment is made concerning the futurist theory of *The Apocalypse*:

“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 wives’ 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).” P. Cresswell.



"This 'time of trouble' is contemporary with the resurrection of a portion of the dead. It is the epoch of Israel's deliverance, both of the Ishmael, and Isaac, seeds; and of the casting down of the thrones of the beast (Dan. 7:9). The convulsion which affects their overthrow is described by the apostle as "a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great" (Rev. 16:18). Ascertain the calamities of former ages, and however terrible they may appear, this will exceed them all. The Flood, Sodom, Egypt, Jerusalem, the fall of the Roman empire, were all judgments which chill the heart, and make the blood run cold to contemplate; but times have now come over the world which will have been hitherto unsurpassed. The wrath of the sixth and seventh vials which remains, is about to overwhelm the nations with 'torment and sorrow', for the cup of their iniquity is full" (Elpis Israel p. 374).

The Threat

Never before has man possessed the capability for widespread destruction that he does today. Nuclear physics, claimed as the pinnacle of man's technological achievement, has been used to develop nuclear explosives, to the point that such weapons can be viewed as a self-made god of destruction, threatening the continued existence of man upon the globe.

With its use, it is claimed, man has the potential to render the earth uninhabitable.

Of course this will not happen because it runs counter to God's purpose. He has declared that "all the earth shall be filled with His glory

as the waters cover the seas". Therefore He will intervene in the affairs of man to prevent his self-destruction. He will "destroy them that (would) destroy the earth" (Rev. 11:18).

But how far will he permit man to go in his destructive thrust?

We intend to answer this question from the standpoint of prophecy.

World War 2 developed man's inventiveness. He utilised nuclear physics to manufacture an atomic bomb. Two small ones (compared with those of today) were subsequently dropped on Japanese cities causing wide catastrophic destruction. During the course of the war, the equivalent of 3,000,000

tons of TNT were used by all powers, including the two atomic bombs.

But today the USA and USSR have the equivalent of 16,000,000,000 tons of TNT in nuclear weapons alone! As one scientist said. "In other words the two superpowers could fight the equivalent of 5,000 World War II's in an afternoon!"

And that is not counting the weaponry of other nuclear powers such as Britain, France, China and others. The figures are so enormous they are almost beyond comprehension. Additionally, it is claimed that the "world is spending about \$1.4 million a minute on the arms race. The arms race draws more money than health, education or welfare!"

International Concern

International concern over nuclear arms deployment is now moving out of the realm of the protest groups into the political arena. Firstly, New Zealand refused access to ports of all ships carrying nuclear weapons. N.Z.'s ally and partner in the ANZUS treaty, US was the first to be affected by the ban. A US Destroyer, the *USS Buchanan* which was carrying guided missiles was denied access. According to *Time* magazine:

"A senior (US) Administration official called New Zealand's decision 'a matter of grave concern that goes to the core of our mutual obligations with allies'."

He warned that the U.S. would have to reconsider its future co-operation with New Zealand within ANZUS*.

The air had hardly cleared when it was revealed that Australian

Prime Minister, Mr. Hawke, "had privately agreed to provide the U.S. with a staging base, probably at Sydney, for U.S. aircraft monitoring the MX splashdown area" (*Time*).

This caused a furore amongst many within Mr. Hawke's own Labour Party who strongly oppose nuclear weaponry. So strong was the opposition that:

"By the time he arrived in Washington three days later, Hawke was forced to inform U.S. Secretary of State, George Shultz that it was politically impossible for him to keep the commitment". (*Time* Feb. 18, 1985).

Conflicts such as these amongst the western allies are welcomed by the Russians. It is known that they actively endeavour to influence peace organizations in western Europe in the hope that nuclear arms deployment by the west will be decelerated. The events indicate they are causing more dissension (amongst the allies) than they could even hope for in conflict. In fact open confrontation at this time would probably result in the Western nations putting aside their differences and combining to meet a common enemy. The Russians, ever the masters of chess abide their time and carefully make their moves. By "peace" they will eventually "destroy many" (Dan. 8:25).

Significantly the Apocalypse reveals that mankind's capability of destroying the earth would be contemporary with the epoch in which we can expect the return to the earth of the Lord Jesus Christ. Both occur during the Sixth Vial, near the end of the Apocalyptic Time Clock (see Rev. 11:15-18; 16:12-16). Current events reveal that we are living at that epoch. WJM

*ANZUS is the title given a treaty signed in 1951 binding together Australia, N.Z. and USA in a mutual defence pact in the Pacific Ocean region.



Logos Fraternal Meeting Saturday, January, 19th 1985

An audience of some 500 assembled to receive reports through the Editor and other representatives on the work of *Logos* past and present, and its policy for the future (God willing).

The Editor outlined the challenges that had faced the Magazine during the fifty years of its operation, and claimed that its policy in doctrine, prophecy and practice had remained constant throughout. His comments were supported by other members of the committee both local and interstate.

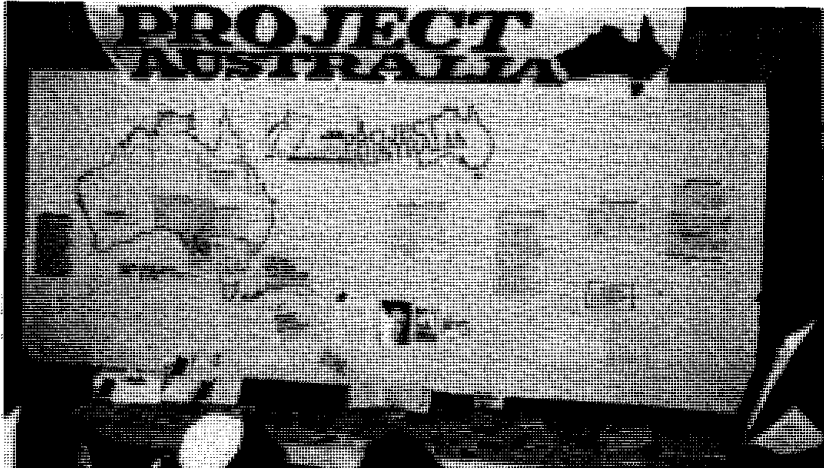
Today the Brotherhood is facing the greatest challenge of its existence. The trends and pressures of a world that knows not God are extremely strong, but also so seductive in their appeal as to cause "even the very elect" to be taken off guard. From its inception, *Logos* has been subjected to challenges. They have taken many forms: doctrinal, prophecy and practice. The Editor's address outlining many incidents of the past was a revelation to many who had not appreciated these circumstances of Ecclesial life.

In the past, he declared, the challenges had been met and overcome by the study of the Word through the aid of *Elpis Israel*. He outlined the development of the *Elpis Israel* Class movement throughout Australia and overseas. From this Movement *Logos* came into existence. Though subjected to vigorous opposition both the Classes and the Magazine prospered and extended their influence, so that eventually a number of the Ecclesias in the Adelaide area were formed.

LOGOS

However the Truth is still subjected to challenge, today more insidious and dangerous than in the past. But the same prescription holds good and is adequate to counter even these "perilous days" (2 Tim. 3:1). There is need to revive the Classes as they were conducted originally, that those attending might be vitalised by the Truth. Brother Mansfield stressed that originally a personal responsibility rested upon every member of those early classes: each one was expected to study the section of *Elpis Israel* under review before attending the class, and to play a part in the discussion of it which was a vital part of the study. They were mutual study meetings, in which all freely participated, a feature lacking in many study classes today. Although *Logos* and *Ecclesias* have faced many challenges of many kinds over the past Jubilee of the Magazine's existence, none has been more insidious and dangerous than that of the present. The need to maintain a sound stand for the Truth both in doctrine and practice is an individual responsibility, and not one limited to Arranging Brethren or Committees.

Reference was made by the Editor to unfortunate trends within the

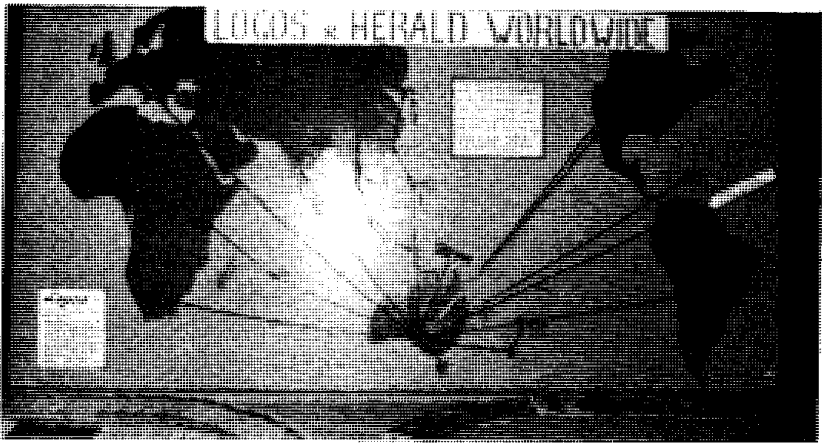


Brotherhood today. For example, *The Christadelphian* claims that large numbers are abandoning the Ecclesia public address in favour of attending a Church; *The Testimony* claims that at least one hundred each year in Britain are leaving the Truth, and bases such a claim upon statistics over 14 years, which would mean that 1400 have committed spiritual suicide. A book expounding *The Apocalypse* recently states that Brother Thomas is incorrect in identifying the Catholic Church and State religions with Babylon the Great, and claims that all the sects of Christendom form part of the true Bride of Christ equally with Christadelphia! A further book to hand, issued from Brisbane, claims that at least 15% of the BASF is erroneous, and of such a nature as to jeopardise the eternal salvation of those who endorse or even condone these portions of it.

LOGOS

There is need of clear and determined rebuttal of such teaching, and a return to the old paths as exhorted by Jeremiah (Jer. 6:16).

An interesting feature of the evening was the screening of two films depicting workers preparing material for publication and despatch. These films were prepared ten years apart, and showed great contrast in the work being done. It was emotionally moving to see such as the late Brethren L. J. Colquhoun, C. Riddle, Lance Weller and others labouring at the tasks they did so faithfully for so long a time.



Other representative workers with Logos spoke. Bro. J. Ullman of W.A. captured the spirit of the evening in drawing attention to the fact that Truth does not change; the Magazine policy has not altered but the same could not be said of the environment in which Ecclesias find themselves today; nor even, unfortunately, some who were one time supporters of these labours. Conditions have changed, and with this, unfortunately, the attitudes of some have likewise altered. He warned of dangerous trends within the Brotherhood that could jeopardise the future for any who may be caught up by them.

The Hall was decorated by a series of displays and charts. These included the first issue of the magazine, copies of the *Elpis Israel* Cottage Meeting Notes that were circulated over 40 years ago; Minutes of early Logos Committee meetings; a world chart showing the penetration of the various magazines. One publicising *Project Australia* showing the extent of the distribution of the Householder Budgets throughout the various states.

Our thanks are due to Bro. R. Dowling, who filmed a current film of Logos work and workers; Sister Joan Osborne, for arranging with her helpers the supper arrangements, and others who laboured hard to make the evening a success.

The talks given were taped, and a set of two tapes are available from Bro. H. Smith at a cost of \$4. Orders can be directed to Logos Publications, 9 West Beach Rd., West Beach 5024.



From the Editor

Is He Gog?

The elevation of Mikhail Gorbachev to supreme power in Russia presents exciting possibilities. Is he Gog? He is young enough in point of age to provide sufficient time for him to be so. If Brother Thomas' assessment of events at the time of the end is accepted, a period of ten years is necessary between the return of Christ and the outpouring of divine wrath at Armageddon. This is based on the "ten days" that lapse between the blowing of trumpets on the first day of the seventh month, and the Feast of Atonement on the tenth day. When considered in the light of the time of the end chronological sequence as set forth in *The Apocalypse* there is much to commend it.

So it was that when Andropov and then Chernenko were elected to the position their ages were against them fulfilling this role, if a period of at least ten years were required.

But the present head of the Soviet has sufficient youth on his side to make it an exciting possibility that he is the man of destiny predicted by Ezekiel.

In *Elpis Israel*, Brother Thomas observes:

"The great incidents of history which have given rise to successive kingdoms and dominions, from the overturning of the kingdom and throne of God, and of David, His anointed, in Judea, by the Chaldeans, to the present time, are but events predetermined and arranged in the purpose of God, and revealed in the 'sure word of prophecy'. Not a kingdom has been established, nor a king dethroned, but it has formed a move, which has contributed to the maturity of the present crisis, which will ultimate in the introduction of the Kingdom of God. The truth is beautifully expressed in the words of the prophet, saying, 'Blessed be the name of God for ever and ever; for wisdom and might are His; and He changeth the times and the seasons; He removeth kings and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding; He revealeth the deep and secret things; He knoweth what is in darkness, and the light dwelleth with Him' (Dan. 2:20-22). It is He to whom all things are subjected; 'for He ruleth in the kingdom of men, and giveth it to whomsoever He will . . .' (Dan. 4:17)".

Development of Soviet Policy

Each change in the leadership of Communist Russia has produced significant developments. The first, Lenin, took over in 1917, and changed the political ideology of the country. He was responsible for the overthrow of the Tzarist regime, and the establishment of a Communist system.

Stalin, his successor, with brutal indifference to the desires or sufferings of the Russian peasantry, or any others who stood in the way of Communist policy, demonstrated how ruthless is the regime. More than 10,000,000 Russians died when they refused his demand for rural collectivism. The same ruthlessness was exhibited when Hitler invaded Russia in World War II. Stalin countered with his "burnt earth policy" and devastated Russian territory as his forces retreated. The Germans gained no benefit from their invasion. It is assessed that no less than 20 million Russians died, but the Soviet's reservoir of manpower was so great, that the Russians regrouped, and drove the Nazis from their territory.

Kruschev had a policy of conquest; but in the political field. His belligerency and cunning in international politics widened the gulf between US and USSR. His famous statement when visiting the States is remembered: "We will bury you!" he angrily warned his interviewers.

Brezhnev aimed at making Russia the undisputed foremost military power in the world. By determined militarisation he succeeded. International commentators warned that the re-arming of Russia was designed for world conquest. But Brezhnev matched his power with cunning. He offered a policy of *detente* (peace) to Nixon, and then set about the task of re-armament with greater determination.

In 1968, whilst talking peace, he ordered Soviet-led troops into Czechoslovakia, and proclaimed the Brezhnev Doctrine that there is to be no independence to satellite Communist countries. His policy partly fulfilled the requirements of Ezekiel 38:7: "Be thou a guard unto them". The word signifies an enclosure to protect or imprison, denying independence to those shut in — his very policy. Still speaking peace, on 24th December 1979, he ordered Soviet troops into Afghanistan, so bringing Russia into the area of the ancient King of the North.

He was followed by Andropov. Though he did not remain long, during the period of his administration he prosecuted his

policy with vigour. He more closely tied the Soviet in with Catholicism, and his policy was followed by his successor Chernenko. As a result, the two systems represented by Communism and Catholicism became more closely aligned, an outstanding sign of the times. Indeed one that cannot be overstressed. A. Manhattan, in *The Vatican-Moscow Alliance* wrote:

“The deadliest opponent of the Catholic Church until yesterday was Communism. Today, the power elite of the same Communist system have become her allies”.

Elsewhere he wrote:

“World War I produced Communist Russia. World War II produced Communist China. The Korean War produced Communist 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 does not destroy mankind) would produce a Communist world”.

In this he will prove to be wrong. The third World War will give place to the Kingdom of God.

Though the death of Andropov was followed by the elevation of President Konstantin Chernenko, in fact Gorbachev had been schooled to take over his position. Chernenko was a stop-gap President, and with his death, a new era opens for the Soviet. Gorbachev is the first Soviet leader to have been born since the Revolution. He was a child during the Stalin terror; and a mere 15 at the end of World War II. Conjecture has been made as to his policy. It is reported that in his inaugural address he declared his intention to introduce changes to the regime. It is claimed that he has stepped into his new role with vigour, and has stated his determination to act with dispatch. He was a progeny of Andropov who, in the early months of his brief rule, did likewise.

Possibilities

At 53 years of age, Gorbachev is young enough to fill the role of Gog. Bearing that in mind, the various heads of state of the major powers present interesting comparisons; exactly those one would expect in view of Bible prophecy. There is a comparatively young Pope, with the charisma and energy to extend the influence of the Church; and now a Russian Ruler with the vigour and drive to implement such a policy as Ezekiel 38 requires. It is said that his recent visit to London favourably impressed many in Britain including Mrs. Thatcher. It is stated that while he maintained the tough Kremlin policy-line with the British Government, he did so

with a suavity unusual in Soviet leaders, hinting at public relations' gains he could develop. On the other hand his main opponents on the chessboard of international politics are an ageing president of USA and a woman in Great Britain whose regime currently is under pressure.

It is stated that he intends to maintain a policy of *detente* (peace). But behind this policy the Soviet for years has attempted to drive a wedge between the Nato countries of Europe and the U.K. and USA. Again this accords with the requirements of Bible prophecy. Gog will not only weld together a confederacy of European powers but he will "cause craft to prosper in his hand" (or power — Dan. 8:25). The word "craft" is elsewhere used for false religion. So that the closer alignment of Catholicism and Communism, obvious in recent months, is extremely interesting to watchers of world events in the light of Bible prophecy. Daniel also predicted that "through peace he shall destroy many" (Dan. 8:25); so anticipating the Russian policy of *detente*.

Whether or not Gorbachev will prove to be Gog, the future alone can tell. But the indications, the straws in the wind, suggest a most exciting possibility.

And one last thought. He comes to power at a most significant period. For this year will witness the fortieth anniversary (a Bible generation) of the conclusion of World War 2, the emergence of Soviet Russia as a world power, and the revival of the State of Israel. We recall that Christ, enigmatically declared: "This generation shall not pass away until . . ."

With a new ruler in Russia, a policy of *detente* by the major powers, and the intention of UNO to promote 1986 as the *Year of Peace and Security*, we have much to excite us. Much, too, to warn us. Christ declared "Behold, I come as a thief; blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame" (Rev. 16:15). It is time for personal and ecclesial re-assessment, and, if necessary, reform.

J. P. Mansfield.

SOVIET EXPECTATIONS

The *Adelaide News*, reporting on the elevation of M. Gorbachev, states that in the USSR he is "hailed as a Communist *Messiah* . . . a baby-faced wonder boy who will kick the country into the age of high-tech". It claims that "outside the Eastern Bloc, the powerful Kremlin boss — while witty and stylish — is seen as a tough hard-liner as passionately involved as the old guard for Soviet supremacy". He "hides the iron fist of mother Russia inside a youthful velvet globe". "The 'Red Bear,' as he has been dubbed, assumed the Soviet leadership only four hours after the death of Konstantine Chernenko was announced." The significance of these statements will be apparent to every Christadelphian.

A Parable of Warning



The background of this important parable is found in the writings of Moses and the Prophets which culminate in the ministry of the Lord.

Foreshadowed In The Old Testament

Nearly 1500 years prior to the advent of the Lord, Moses had warned Israel of the blessings and cursings that would come upon the nation if the people failed to live up to the standards set by Yahweh. Among the curses was the warning of severe punishment to be followed by national death. Scattered throughout the earth, the people of Israel would be reduced to slavery, and bereft of help. The nations, like the fierce brute beasts that are used as their symbol in the Word would persecute the Israelites, thrusting them down into an historical hades that would last some 2500 years; subjecting them to torture and persecution that will only terminate in "the latter days" (Deut. 28:62-68; 32:21-26).

Furthermore, Moses adequately provided a key describing "the certain rich man". In Gen. 3:1-4, the shrewd, fleshly thinking serpent had formulated the doctrine of the immortality of the soul, declaring "ye shall not surely die".

Since then Doctors of Divinity, Reverends and various Divines of Skyana have been repeating the same lie. The Pharisees in the last days of Judah's Commonwealth, claimed to be spiritual fathers, but they were guilty of seducing their brethren. See Matt. 3:7-12; 23:29-36; 2 Cor. 11:2-3.

The certain rich man in the parable was clothed in purple, the emblem of royalty. In illustration of this, the Pharisees were more at home in Herod's palace than they were in the company of Jesus. They wove the fine line that symbolised righteousness, but as Jesus warned, it was only a sham (Matt. 6:1-5; Luke 12:15-21.)

The patronising attitude of the "certain rich man" towards the Lazarus class is made abundantly clear in the parables. It is summed up in the statement that he "fared sumptuously" not occasionally, but "every day", and despised the beggar at the gate.

The Rich Man And The Beggar

As we turn from this arrogant

serpentine class to the Lazarus Class, we note that both are described in Luke 15:1-2. The "common people" heard Christ gladly, causing the murmurers to complain of the notice that Jesus took of them.

It is significant, also, that the certain rich man is not named in the parable, whereas the beggar is given the name of Lazarus. This signifies *Whose Help is God*, a truism of all Yahweh's children, the Ecclesia. The names of all Christ's brethren are in the Scroll of Life, and their deeds in Yahweh's "Day book".

The nameless man will be raised to judgment, like Cain, to be turned away. His complaint will be like that of Cain the seed of the Serpent and first Murderer: "My punishment is greater than I can bear", or as the margin renders it: "Mine iniquity is greater than that it may be forgiven". This is summed up beautifully by Jesus when he said, "There shall be weeping and gnashing of teeth when ye shall see Abraham, Isaac and Jacob, and all the prophets (whom they persecuted) in the Kingdom of God, and you yourselves cast out" (Luke 13:28), to be deposited in the figurative "lake of fire" (Rev. 20:15).

In contrast, the Lazarus Class may be despised today, but their names are written permanently in the Book of Life (Mal. 3:16-17; 4:1). They may suffer like Job, being full of sores; they may plead for mercy from their brethren as Job did with his friends, but to no avail. The sores represent the pains that flesh is heir to, and are good for us as long as we recognise them in their true light, as the disciplinary hand

of God (Heb. 12:6-8; James 1:2-12).

Most of us suffer less than we truly deserve. If our paths do lie in pleasant places, let us see to it, with prayer and supplication, we profit by our mistakes (see Rom. 7:12-24). Consider Paul's advice at the Memorials (1 Cor. 11:23-30). Truly Lazarus has suffered during the night, but "joy cometh in the morning". And if it was that the sores which caused Lazarus suffering were those of leprosy, symbolic of sin in the flesh that calls for cleansing; none suffered it more than Jesus (Rom. 8:3; Heb. 2:14-18; Job 14:1-4 — *Selah*).

Crumbs From the Rich Man's Table

The Lazarus class has ever desired to be fed with the crumbs that fall from the Rich man's table (Isa. 29:11; Mark 7:28), but the certain rich man had no time for his poor brother. Consider the Parable of the Good Samaritan (Luke 10:30-37).

But there were dogs that licked the sores of Lazarus. To the Hebrew, the dog was a symbol of the Gentile. The Samaritan was a Gentile who, in effect, licked the sores of Lazarus. The Syro-Phoenician woman was a Gentile who was content to feed off the crumbs that fell from her masters' table. The Lord was impressed with the faith of this Gentile "dog" and healed her daughter (Matt. 15:21-28). There was also Cornelius, a Gentile, a devout man who feared God with all his family, which gave much alms to the people (i.e. he licked Lazarus' sores) and prayed to God always (Acts 10:2). He was the first of

many, like the Ethiopian Eunuch that embraced the truth (see John 17:6-12,20-21). What a rich parable this is!

As we began, so we will end. Abraham is dead (Heb. 11:8-10,13,15,38-40); yet how many have, during the national death of Israel, passed into his bosom, i.e. rested on his faith (Heb. 11:13,15; Gen. 13:14-17; Gal. 3:26-29).

The Apostles acted as messengers (angels) drawing people out of the world into the Truth. (Mark 16:15-16; Acts 8:12) we, too, can play our part as such till he come (Eph. 3:8-11).

The parable tells a sad story inasmuch as there is a great gulf fixed between the Pharisee Class and the Lazarus Class. How many of us have talked earnestly to Jews without avail! They will listen to us preaching the signs of the times; they will praise our knowledge of the Bible, but when we come to Christ Crucified they are blind, deaf, and dumb.

Throughout the centuries they have drunk of the dregs of torture and sorrow. During the last war over 6 million of them perished at the claws of wild beasts of Germany. They pray in their synagogues for themselves and their children. Yet, as Jesus said, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead" (Luke 16:31).

Only one can open their eyes; only one can "moisten their tongues" with the pure clear stream of the Gospel, and that is Messiah. God manifest in flesh at the second coming (Ezek. 36:16-31). The national resurrection of the

dead (Ezek. 37:1-24; Rev. 14:1-6; Zech. 12:9-14).

Epilogue

The Jews did badly, but have the Gentiles called to the Truth done any better? What happened to the early Ecclesias one hundred years after the ascension of the Lord? In the middle Ages the Protestants were slain as a corporate body of Christian believers; and their bodies lay dead, but unburied, for 105 years. During that time Rome made the world a hell for protestants, who were tortured in the flames of thier religious war, Catholic Inquisition and Paapal Governments.

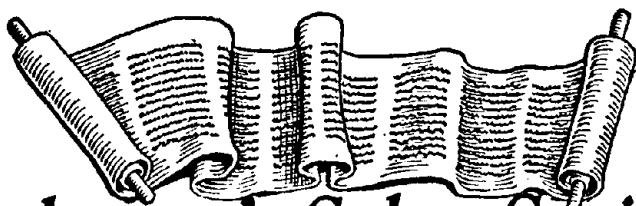
God permitted that Papal slaughter to continue 105 years because the Protestants had failed to witness for the Truth against the serpentine Catholicism.

Selah

At the end of the French Revolution God revived the Protestant movement out of the death state, and Brother Thomas became the herald of the Lazarus Class to which we belong; a spiritual resurrection that carries responsibility (Rom. 6:3-11).

Sadly the other element "the rich man" is also in our midst and manifesting himself in ever increasing numbers. He represents the destroyers, vanguishers of the people, and of the Truth. The Lord posed the question: When the Son of Man cometh shall he find the faith upon the earth? Each one of us has to provide an answer for himself.

A.P. (UK).



Solomon's Sober Sayings

I was told that the more I put into The Book of Proverbs the more I would get out of it. This demanded personal research and thought. To that end I chose six versions: the AV; RSV; Moffatt; NIV; LB and NEB. I compared their renditions and supplemented this with clear illustrations from other Scriptures.

According to the RSV, the "Proverbs of Solomon" that commence from Chapter Ten, contain some 545 proverbs consecutively enumerated, and these will be selected for individual treatment. The practice will be: first, to copy out the six renditions of the saying; then, to make brief comments of varying lengths, but within decided limits, and finally, to express it all in conversational terms.

The work commenced in the first week of April, 1980, and continued daily over the following months (except for occasional periods of absence from home) and was completed on the last day of 1981. The personal gain has been immense, and the joy of my heart finds expression in abscribing thanks and praise to God to Whom alone, through our Lord Jesus Christ, all glory and thanks are due.

— C. Woodgate (U.K.).

A Wise Son (Prov. 10:1)

● "The proverbs of Solomon. A wise son maketh a glad father; but a foolish son is the heaviness of his mother" (AV).

● "The proverbs of Solomon: A wise son makes a glad father, but a foolish son is a sorrow to his mother" (RSV).

● "Maxims of Solomon: A sensible son is a joy to his father, but a senseless son is a grief to his mother" (Moffatt).

● "The proverbs of Solomon: A wise son brings joy to his father, but a foolish son grief to his mother" (NIV).

● "These are the proverbs of Solomon. Happy is the man with a level-headed son; sad the mother of a rebel" (LB).

● "The proverbs of Solomon. A wise man brings joy to his father; but a foolish son is his mother's bane" (NEB).

In this, the first of Solomon's

Sober Sayings, the son who brings joy to his father is severally described as "a wise son", "a sensible son"; "a level-headed son". What a combination of ideas! "Wisdom, good-sense, and good-judgment" are qualities of priceless value, and are acquired by willing response to good upbringing. Parents, who themselves are Godly, like to see their children respond to discipline. The fruits of such are soon revealed; they show themselves in early years. The Bible gives examples well known to most of its readers. What comfort Moses must have

given to his parents. From his youth he grew up to love and revere his God, and ultimately rose to such fame as is testified in the Bible narrative. Consider also Samuel. He gave joy to his parents from his earliest years, an influence that later extended throughout Israel.

But the supreme example is the Lord Jesus, whose birth was the miracle of God's creative power (Luke 1:35). He was subject to Joseph and Mary, and gave pleasure to God and man alike (Luke 2:51-52). The pleasure that in his manhood he gave to his Father, is attested in the words of that awe-inspiring Voice that was heard on the occasion of his baptism: "This is My beloved Son in whom I am well pleased" (Matt. 3:17).

The point of Solomon's proverb is more than just a reminder of those who had gone before: it is to prompt us ourselves, that,

both in our natural relationships, as also the called to spiritual sonship, we likewise learn to live to manifest that wisdom, good-sense and good-judgment that will give joy, pleasure and honour to our heavenly Father.

On the other hand, children who turn out perverse, in some, or even all aspects, bring disgrace on their parents, for naturally they are affected thereby. Renegade sons are the cause of "grief", "sorrow" and "heaviness" to those who beget or give birth to them. Solomon touches on the same subject elsewhere in his unique book (Ch. 17:25; 29:3). These proverbs give added witness to what was previously affirmed. May we, whatever our age, sex or standing, see that we apply Paul's exhortation as expressed in Phil. 2:14-16. We then shall be pleasing to God, and have joy in ourselves.

"Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain" (Phil. 2:14-16).

C. W. (U.K.)

Proper Decorum

The Proverbs set forth principles of good manners. In public or in private let a sensible decorum govern and prevail. The follower of Christ is not a sloven. He washes his hands before meat, not as a Pharisee, but a man sensible of true refinement. He orders his words, his gestures, his attitude in prayer, in reading, in address, by a quickened reason and an instructed feeling. He uses forms but does not abuse them, follows rules, though is not enslaved by them, remembers times and does not scorn punctuality. In manner he is neither slipshod, trifling nor rude, but careful, sincere, and earnest. Whether he is alone before God, or in company before others, he considers what is meet and seemly, seeking to be guided by the Word, and constantly remembering what he is doing.

In Whom Does Yahweh Delight?

The glory of man is empty and fading; the glory of Yahweh is real and enduring. In an age when earthly honours abound, life's true values can easily be clouded by the vain glitter of men's praise. Christ said those that seek the praise of men, have their reward; they cannot have another. In the following article, Bro. Thomas defines the qualities of the man or woman in whom Yahweh delights. Let us seek the approval of the only one who is qualified to discern, whose rewards are unfading and whose mercy endureth for ever — A. Knowles.

Not In Papal or Greek Catholicism

If the answer to this question were to be deduced from that which is highly esteemed among men, it would be unintelligible to a mind unsophisticated by their traditions. The papist would say, that the delight of Yahweh is most certainly in "His Holiness," the Vicegerent of Jesus Christ, enthroned upon the Seven Hills; and in all devoted to his sacred and pontifical majesty. But to this the Greek would decidedly object. He would say that Yahweh could have no delight in the chief of an image-worshipping faction, that "forbids to marry"; and, according to the testimony of Gregory I, "has the pride and character of Antichrist" in assuming the "Blasphemous Name" of *Universal Bishop*. He would claim that the patriarch of Constantinople, or of late years, that the champion of the Orthodox Faith, the Czar of all the Russias, the mortal foe of the pagan Turk, the oppressor of the apostolic church, and defiler of the Holy Places in Jerusalem, with all the faithful of his communion, were they in whom Yahweh delighted above all the earth! Here is an issue joined at once between Greek and Latin; one,

however, which all protestants agree cannot be sustained in favour of either party; both of whom are equally condemned as reprobate by the word of God.

Not in Protestantism

A man instructed by this word will not object to this judgment of the protestant upon the worshippers of the dragon and the beast; but what will he say to the protestant implication, that because they are reprobate — because Yahweh has no delight in those that delight in popes and patriarchs, Greek papas and Latin priests — therefore He delights in "the names and denominations," the sects and parties, of anti-Greek-and-Latin religionism! Does hatred of the one necessitate delight in the other? A man may *protest* against murder, adultery, and theft, with very virtuous indignation, having no inclination for these crimes; nevertheless he may be given to *covetousness* or *the heaping up of this world's riches*, which equally excludes him from the kingdom of God (Eph. 5:5; Luke 12:13-21).

The reader will therefore perceive

that a zealous protest against flagrant evil may be highly characteristic of a man, or party; while sin in another form may be highly approved, and even made the basis of respectability in church and world. What sin is more practically respectable and approved by protestants than covetousness? The most pious of them are the most "diligent in business" to make money to spend upon their lusts; so much so that what they call "the world" is unable to surpass them. Their very benevolence is ostentation, and gratefully odoriferous to their pride of life. But in what are they rich towards God? "In subscribing liberty towards the erection of magnificent churches!" "*God dwelleth not in temples made with hands, neither is He worshipped by men's hands*". Are they rich towards God in giving largely to "the clergy?" The clergy are not God's, but Satan's. They are the ministers of those temples, where He positively declares He does not dwell; and their ministrations never disturb that covetousness which excludes from the kingdom of God. How can they be God's when He turns His back upon their holy places; and will not accept them for His abode? And if not His, whose can they be but His adversaries; and "he that is not with me," says Jesus, "is against me!" Are they rich towards God in sending His gospel to the heathen? Alas! they know not that gospel, how then can they send it? Their zeal is the spirit of adventure and romance; a zeal without knowledge, that compasses the world for a proselyte, who when "converted" is ignorant of the first principles of the oracles of God: — "*their fear is taught by the precepts of men*".

He Delights In His Temple

But, it may be asked if Yahweh delights neither in Latins, Protestants, nor Greeks, who in "Christendom" remain for His delight? "His temple and altar, and them that worship thereat;" (Rev. 11:1) but in the court-

occupants without that temple He has no delight; for they trample His holy community under foot.

The worshippers at His altar are themselves the temple in which He dwells; and the only temple He has upon the earth. Paul, in addressing those that worship God in spirit and in truth saith:

"Ye are the temple of the living God; as God hath said, 'I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty'."

Yahweh delights in those sons and daughters

"who walk uprightly, and work righteousness, and speak truth with their heart: who backbite not with their tongue, nor do evil to their associates, nor take up reproach against their neighbors; in whose eyes a vile person is contemned; but who honor them who fear Yahweh: who swear to their own evil, and change not; who put not out their money to usury, nor take a bribe against the innocent. They who do these things shall abide in Yahweh's habitation, and dwell in his Holy Hill".

Saints Must Live As Such

But alas, how much cause is there of deep regret on account of some who pretend to the divine relation of sons and daughters of the Lord Almighty, because of their violation of these things! Our personal experience of the fact on the part of persons making specious claims to apostolicity of faith and hope, we are mortified in bearing witness, is but too abundant. We know practically something of Paul's experience in Galatia, where, he says, that, notwithstanding the infirmity of his flesh, some received him as a messenger of God, speaking loudly of the blessedness they had been introduced to by his instrumentality; so that, continues he, if it had been possible, they would have plucked out their own eyes, and have given them to him! But what a change had come over some of them

by the time of his writing his letter to them! They had been so estranged from him by troublesome pretenders to superior sanctity, that he had to ask them, "Am I become your enemy because I tell you the truth?" and to declare that he stood in doubt of them. This unhappy condition of things was produced by backbiting with the tongue, not speaking truth with the heart, and taking up reproaches.

Speaking of these evil tongues, he says, "I would that they were even cut off who trouble you." They professed great zeal concerning a certain constitution, which placed them in opposition to him who brought them to what understanding of the truth (which appears to have been little, or superficial, enough) they had acquired. They were opposed to that constitution of things he had introduced among them. They wanted something more gratifying to the flesh, which would exalt them to place and power, and either exclude the apostles from the Galatians, or subject him to the Diotrophetic control. Speaking of these perverse men, he says, "They zealously affect you, but not well; yea, they would exclude you, that ye might earnestly desire them".

This restraining of the Galatians from the apostle could only be the result of backbiting, hypocrisy, and calumny. The doctrine he taught, and the customs he established, afforded no scope for the gratification of personal ambition and democratic turbulence. He required that all things should be done decently and in order; and to the edification, or building up of the body of Christ in its most holy faith. All this was very displeasing to men of vain and conceited minds, whose propensity was for talk and egotistical display. Unmindful, therefore, of their obligation to the apostle, they resorted to the usual policy of the mean and superficial, and strove to depreciate him that they might exalt and popularise them-

selves. But the apostle saw through their pretended zeal, whose fruit was only evil, and that continually. They preached to them liberty, while they were themselves the slaves of sin; and made themselves felt in all their doings by the contentions they caused between their brethren, and their much-ado about trifles; while they disregarded the honor and interests of the truth.

Inconsistent Conduct

Such characters are not likely long to impose themselves undetected upon an enlightened community honestly devoted to the truth. No fountain pours forth at the same mouth sweet water and bitter. What matters their profession of faith in the gospel of the Kingdom, if that faith do not develop "righteousness, and peace, and joy in the Holy Spirit?" Will the wordy prayers of some or the pharisaism, and the gnat-straining of others, atone for that world of iniquity that flames forth from their fiery tongues? "They whet their tongues like a sword, and bow their arrows, even bitter words; that they may shoot in secret places at the blameless. Against such ambushes the honest have no defence but their integrity, and uniform consistency in the right. Compare such with the backbiters, and it will always be found that the latter are only conspicuous when there is evil occurrent. Mark them well, and you will find them "treacherous, heady, devils (*diaboloi*), incontinent, fierce, enemies of good men; and among them silly women laden with sins, led away with divers lusts". Follow them into their daily walk, and you will find them on the best of terms with the world, which is emphatically the enemy of God. They crucify the Lord afresh by the contempt their unchristian conduct brings upon the truth. They profess to know God but in their works they deny Him; so that by reason of their pernicious ways the way of truth is evil spoken of. Where

the table of the Lord is there you find them not; but where the enemy of His truth encamps, there you find them striving to make themselves agreeable!

Associating With The Enemy

Is the truth they pretend has made them free, contending amid discouragement to maintain a position in the enemy's camp? Do you find them, like Aaron and Hur, upstaying Moses' hands against Amalek, occupying a position where they can respond "Amen?" Illiterate, and but little practised in the art of thinking correctly; their time too, almost wholly absorbed in earning their daily bread; with but small ability to dig out for themselves the deep things of God; do you find them adding to their newly begotten faith, knowledge for its increase where alone, upon the principles they have professed, it can be obtained! Do you not rather find them frequenting the conventicles of Satan where neither can be heard; or places where the soil is so unproductive that, if the incorruptible seed may have sprouted, it has not strength enough to enable it to attain the statute of a perfect plant? Can such professors be believed when they say they love the truth; seeing that they wander off to conventicles where the truth hath no place; or to places where it is so little understood that it cannot be scripturally stated, illustrated and proved? Ask them why they act thus treacherously? You will find from their gnat-straining excuses a real cause they endeavour to

conceal. They will pretend that they were sick, or that they were too far off from the meeting, — but, it is useless to particularise, their pretences are countless as they are crotchety and shallow; and such as people make for not doing a thing they have no mind for. Their self-love has been wounded; their petty ambition controlled; their looseness of manners discountenanced; their business prosperity endangered; their popularity jeopardised; their respectability imperilled; their worldly repute hazarded — in short, their adorable self, to which they are habituated to burn incense in ministering to the lusts thereof, is too much crucified by the testimony of God faithfully expounded; and therefore they flee from it under divers pretences, into the by-ways of the surrounding wilderness. There in the dark recess of the earth, the voice of truth reaches them not. Their consciences there obtain a searing which gives them rest. They are gone; and you see their faces no more at the table of the Lord, having sold themselves to self and its natural perverseness.

Doth then Yahweh delight in such as these? In people who lay not hold heartily upon His truth, but are ever ready to embarrass it? If that truth were committed to their fostering care, what would become of it? It would perish miserably, and vanish from the earth! From such professors may we be defended, and effectually delivered by the coming of the Lord.

— J. Thomas.

Momentous Times

We are living in momentous times. Christ's advent is impending. Ere long his power and might will be seen and felt in all the earth. Christ is coming to destroy the wicked, and to inaugurate his righteous and beneficent reign. The world neither expects nor wants Christ, and it ridicules those who do. As in the days of Noah and Lot (Luke 17:16-20), so now, men are unbelieving and disobedient. Violence, immorality and contempt of God's ways are rife in all lands. Even those who profess to be Christ's followers are sometimes found to be unacquainted with his teaching, and oppose it. Let us step aside from all such prevailing apostasy, and strengthen the hands of those who are attempting to do likewise, and who are joyfully awaiting their Lord from heaven.

How Long?

"How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6:10).

Jerusalem! Jerusalem! how long, Lord, shall it be,
Till we Your waiting servants, its settled peace shall see?
Long time have You kept silence, through centuries now past,
And still it doth continue: How long is it to last?

Your people, Lord, You scattered, in days of long ago,
Fulfilling all your warnings, Your vengeful hand to shew;
In pride they spurned Your overtures, rejected Christ Your Son;
Were made to suffer banishment, till time, its course, had run.

But now, today, so plainly, we see Your hand at work;
Your people, land and city, delivered from the Turk!
Yet still surrounding nations, Jerusalem oppress;
They scheme to fight against it, and fill it with distress.

Your Word, O Lord, we know it, declared in ages past,
When Christ who once ascended, shall come again at last.
He comes to bring deliverance, making wars to cease:
Jerusalem, Jerusalem, will You not bring peace!

*"I have long time holden peace, and I have been still, and
repaired my house, now will I go and see the land, for I have
said that I will not see it."*



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLES CONVERSE WITH READERS NEAR
AND FAR

Thank You!

Thank you very much for *Logos*. I do appreciate the kind token, and as I am able, I wish to encourage you to cover my subscription for *Logos* and also ask that you will send me the *Expositor*, as I realize how valuable this will be to me as I study God's Word of Life. I am that the rest of the money be accepted as a donation to further the work of the Truth, especially in the third world countries.

I also take the opportunity to sincerely thank you and all those who labour in the work of *Logos*, for a certainly has been a week blessed by Yahuweh in Israel, and we pray that His holy cause is to prosper as He said that day when His son shall arise, there be in the earth.

"My son, in these last days, remember to strive and to wait for the Truth, teaching it without compromise, that we may be approved by all those who have a true love for it. For all others we need not care a rush." — A.E. (NA)

It is very encouraging to see those of younger years, like myself, embracing the Truth with enthusiasm. It is stimulating and refreshing to those of older years, and longer experience. You can do a power of good without your friends by maintaining the standards set forth in the Word, and by your re-

ceptive and dedicated service to Yahuweh. Each young and old in these closing days of the Gentiles need to show a mature attitude to the Scriptures, for the times are well demanding it of us, and Christ's coming is near — Ed. I.

Opposition

I write with a deep sense of sadness caused by your Editorial in March *Logos*. I am appalled at the destructive, abusive, sensitive, faith destroying attacks by yourself and others. Yours is matched by the article by Ben J. Uffman in Faith. You mention an article by Bro. Tennant, and another one published by The *Yahuweh*, and then stating "if the facts are correct the criticism need a dose of medicine from Elpis Israel." You claim you did not want to write your Editorial (see page 187). Why did you not continue with your original purpose? Why not be more positive and enlighten the new generation of Christians? In reading your articles, based the form of the times, particularly Israel's return? Instead your magazine is divisive and destructive, matched by the various of others who support your policy. Consider the comments on p. 150. I consider them hypocritical. Your magazine scoffs at the word "love" as meaning self denial, outward expression of sympathy

and happiness which set all men so much, especially in a family or related out ones for Yahuweh's name. God is love. He gave His son Jesus for all mankind if they will turn to Him. He does not want any man or woman to perish. He wants them to turn to Him and become His sons and daughters for eternity. Read 1 Cor. 13:1 do not doubt you will not agree with these comments as you never have accepted criticism for over 40 years, and will no doubt reply if you do so, with an attempt to be spite everything that I have said. — L.E. (NSW)

"We feel the need to be glad at your long letter and to encourage you and the inclusion of the above proof that we did at least read it. Moreover we appreciate the criticism and acknowledge that perhaps there may be a little out of balance. But please remember, we always appreciate criticism. In fact every member of our Committee, including Ben J. Uffman is expected to criticize the Editor of the *Messenger*. As in the past we experienced in seeing the Editorial, it was very real indeed. You would not appreciate the feeling of depression we experienced in doing so. And though you criticize, as please remember that we were quoting articles from "The *Christadelphian*" and "The *Testimony*." It was three

Magazines that were harshly commenting upon the attitude and practices indulged in by brethren. We share their deep concern at what they reported, and their claim that ours is a declining community. Are we merely to talk of love when brethren are being drawn from the Truth? We would be lacking in our duty if we did. Let us rather manifest it by warning them of the consequence of their actions. John taught that love is "that we walk after his commandments" (2 John 6). Jude manifested love when he wrote as he did (Jude 3). Isaiah did so when he raised his voice like a trumpet to make manifest the transgressions of Israel (Isa. 58:1). In fact, your letter made us appreciate Paul's words a little more: "The more abundantly I love you, the less I be loved" (2 Cor. 12:15). We do appreciate the genuineness of your feelings, and that you have been moved by emotion in writing as you have. But go over the articles again, and note that what we have written is based upon material has not come from our pen or our observation, nor our publicity. And consider how dangerous it is to ignore the symptoms of a bad illness. It is a God-established law of fact, that we will suffer the consequences if we do. The symptoms are obvious today. It is not merely us who say so but "The Christadelphian" and "The Testimony" as well. You also mention some symptoms of spiritual sickness in your letter, and we may deal with these later. We accept your criticism, and will consider it carefully, and make corrections if necessary. But do not let us

delude ourselves that all things are right, when in fact they are not. The Judgment Seat will decide those issues. Meanwhile, by all means continue your criticism — Ed.).

Support

Dear Bro. Mansfield,

Greetings in our One Hope.

At our recent Arranging Brethren's meeting, it was agreed that we should forward to you an indication of our love and support for you and for your labours in the work of the Truth.

"In these last days, when indeed the days are perilous, the Ecclesia is most appreciative of the work done in the Logos office and of the periodicals issuing therefrom, and is very conscious of the leadership shown by yourself in these endeavours. We recognise the difficulties of maintaining our walk in the Truth as brethren and sisters in Christ, and the need for constant vigilance against the influences of the world. We are grateful to our Heavenly Father that you have been spared this far, and given a measure of health and strength, to serve Yahweh and your brethren and sisters in contending for the 'faith which was once delivered unto the saints'. With fraternal love, — Your brethren and sisters at Tea Tree Gully.

(To receive a letter such as the above, personally signed, as it was, by the individual members of the Ecclesia was for us a most emotional experience — and also encouraging to our Committee in the work it is attempting. We aim to maintain standards of doc-

trine and practice and find the support of others like-minded a great help — See Ecc. 4:9,12 — Ed.).

A Time To Be Honest

"We refer to your recent articles, *A time to be honest* (Dec. 84, no. 3) and *A Warning to the Brotherhood* (Jan. 85, No. 4 of Vol. 51), which have drawn attention to areas of diminished standards of faith and practice in the brotherhood. We have also noted insertions in the *Ecclesial Calendar* for Dec. and Jan. relating to the above and also marriage, divorce and remarriage matters.

"With considerable concern we endorse the need for these articles and we support the object for which they have been published, sharing with you similar observations and anxiety at the deterioration apparent in the body.

"This Ecclesia endorses the 'Statement on the marriage principle' published on behalf of the eight South Australian Ecclesias because it conforms generally to our Ecclesial position upon the matter. We are troubled by the growing number of divorces and remarriages being accepted by Ecclesias and by the increasing number of Ecclesial disruptions caused by the introduction of such problems. We commend readers to your series of articles in explanation of 1 Corinthians 7 and to those upon the subject of divorce and remarriage of some time ago. Perhaps you would consider reprinting the articles in booklet form.

"A matter of further concern is the increasing willingness of some to fel-

lowship errorists. Some Ecclesias in Australia have been guilty of this practice for many years and this has been a major reason for our divided state. All need to beware lest we receive the condemnation which the Lord uttered against certain first century Ecclesias for continuing to fellowship such as should have been rejected therefrom. We believe that apostolic instructions in the first century should form part of personal and Ecclesial practice today. The apostle John (2 John 9-11) warns us about becoming a partner or sharer in the 'evil deeds' of those in error in doctrine; the apostle Paul repeatedly instructs us to avoid those that cause divisions (Rom. 16:17); to not keep company or even eat with such (1 Cor. 5:11). See also 1 Tim. 6:5; 2 Tim. 3:5; 2 Thess. 3:14 etc.

"As you stated, we need to "refuse to deviate from those standards of teaching and conduct. If this means that some will find it too difficult to accept the truth and its claims, it will mean that others will gain the Kingdom who otherwise might lose it.

"Let us all determine, by Yahweh's grace, to maintain the faith in its purity and fullness of power". — Arranging Brethren of the Yagoona Ecclesia.

(We believe that the issues pressuring the Brotherhod today are of such a nature, and are being resisted so weakly by Ecclesias, that the collapse of the Movement as originally established will take place, unless firm steps are quickly taken to prevent it. There is need for faith and

courage on the part of our leaders to do this. Arranging Brethren owe it to their Ecclesias and their positions as such to insist upon the maintenance of both doctrine and practice. When error is revealed it needs to be vigorously opposed, and, if persisted in, action taken against the errorist lest the leaven spread beyond control. We would that the situation were otherwise, but from information received from all parts of the Ecclesial world at present suggest otherwise. We are reminded of the warning of the Lord, that the last days would see within Ecclesias a repetition of conditions as in the days of the Flood. Let us labour together to prevent this happening to our individual Ecclesia. It does not have to succumb to its environment — Ed.).

Criticism Explained

"You ask me to give more details in explanation of the letter you published in February *Logos Communications* (under the heading *Criticism*). Far from being a critic of *Logos*, I much prefer to be considered one who is concerned about the trend within the Brotherhood towards the RSV Bible.

"The *Logos* Publications are very good in themselves, but strike a foreign note when different versions are used.

"The book published by you, *Hope Beyond the Holocaust* presents a mixture of A.V. and RSV usage. Likewise *Beyond Armageddon*, in which there is constant use of the RSV. My comment, that 'publications issuing from *Logos* seem to be now using the RSV from cover to cover' referred to the latter. In searching recent

publications to provide substance to my comment, I have not been able to find any apart from those mentioned above, so I shall say 'Sorry' for possible misinformation to readers and inconvenience to yourself" — B.R. (NZ).

(The second book to which you refer was not published by us. However, we do endorse the comment you make regarding the RSV. The A.V. is much preferred. For one thing, it is a more exact rendition of the original; and for another it is more widely used and known. In fact, with the flood of new renditions being published today, the RSV has faded from popular esteem — Ed.).

Video Advertisement

"In regard to your letter of 4th February. The matter of the particular advertisement in the *Shield* which you mentioned was not referred to me before going to print. Had this been done, I would not have allowed it to go forward. The *Shield* Committee is not prompting the purchase of video machines, and has no intention of doing so. You may rest assured that my own personal convictions are closely in accord with yours, and I do see the present time as a very rebellious age, the judgment of which is very near indeed" — A.D. (SA).

(Following the comment of a reader published in our February issue (p. 143), we approached the Editor of "The Shield" who answered as above. Unfortunately, the advertisement in the periodical indicates divided counsels in the matter — which is a pity. We need to close our

rants in order to present a united front to the world about us. That is only possible where there is a common acceptance of standards or principles. We believe that the presence of a video machine in the home introduces an unnecessary temptation and risk to an environment where the Word of God should be supreme — Ed.]

A Sick or Slandering World?

I must agree with what has been written in the January Logos, especially your Editorial Aids For Ministry, and the Logos Commentary, *and* A Warning to the Brotherhood. The greatest problems we face today are those of morality and conduct, not those of complete ignorance. We need to exercise churches daily in a disciplined obedience to the commandments of Christ if we are to effectively "watch and keep our garments." In the preface to The Commandment of Christ, Brother Roberts makes the following observation: "It is part of the modern restoration of primitive apostolic ways, to recognize distinctly that while faith turns a sinner into a saint, obedience may will secure a saint's acceptance at the Judgment Seat of Christ, and that a disobedient saint will be rejected even more decisively than even an unrepentant sinner."

"We need to remember this, and to exercise ourselves accordingly. False prophets in our own midst can be clearly discerned by the effect their doctrine has upon disciples' obedience to the Commandments of Christ. Ye shall know them by their fruits. Do men gather grapes off thorns, or figs off thistles?"

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. (Matt. 7:16-17) — R. Z. (NSW).

The moral standards of the world are tragically in decline and a way of life is followed that one time would not be tolerated, even by it. Because of this humanity stands, but in many cases it accepted as the norm. These who deplore the prevailing conditions speak of the world as being "sick" and therefore deserving of a measure of sympathy. It is not so sick as sinning. It knows what it is about. We must recognize the fact of sin and discipline that sickness. Let us never relinquish the world for what it is. Otherwise its evil influence will tend to drag the Church down to its level. Paul makes the point: "Evil communications corrupt good manners" (1 Cor. 15:33). The RV renders this as "evil communication . . ." Paul's advice is to keep apart from such whether in the brotherhood or outside it. We need to do that Ecclesiastically as well as personally. If Ecclesians refuse to accept the standards of conduct once accepted by us, they should be avoided. This is the command of both prophet and apostle (cp. Jer. 15:19), and we are wise to observe and advise this — Ed.]

Instant Knowledge

Just a life to let you know I heartily agree with your stand regarding the use of taped Christadelphian lectures and classes. As you so aptly state, human nature has a very weak and wants everything instant and easy. But the spiritual mind will

not grow without constant study and reading (the daily reading class are most helpful). I am sure that nobody will ever get the message in its fulness by listening to tapes — no matter how eloquent the teaching teacher may be. The Bible must be read in its own setting, and listening is not an adequate substitute for personal reading and study — B.L. (USA).

It is pleasant to receive a like support for I am afraid that I am very much in a minority upon this theme. The help that the modern world supplies us with, such as tape, calculator and so forth are dangerous to simplify matters, but they do not teach us to exercise our minds. Consequently many young people are lacking the facility to read, study, think or reason. They are brainwashed by what they receive good, but are so inadequate substitutes for personal contact with the Word. The mental activity that results from such an exercise is irretrievable — Ed.]

Assistance

Please accept this donation to help in the work of Project Australia. We would like to thank you all for the work you do down there, especially for the encouragement that is given to us through Logos. We pray that Yahweh's blessing may continue with the work until the Lord returns — S.C. (Qld.).

Your liberal donation enables this work to proceed as a latter day witness to Truth. These are bright times, and we need to follow his example in the proclamation of the Truth — Ed.]

Doomsday for Humanity?



Past articles have shown how man has corrupted God's creation in almost every avenue of human endeavour. Though given mental capabilities higher than the animals in order to absorb Divine principles and reflect Divine characteristics, he has prostituted them to his own aggrandisement and ultimate destruction. One writer has commented: "So much science has been lavished upon the development of weapons, and so much thought given to the art of war that today we find ourselves in a situation of danger without precedent. The power of destruction at our command is so great that we dare not use it; our weapons are far stronger than we are".

The Paradox of Peace and War

Ever since Cain killed his brother Abel, man has utilized his inventiveness to produce lethal weapons of sophisticated design and enormous destructive power. Knives progressed to swords; javelins to arrows; horses and chariots gave increased mobility and offered supposed advantage. So the Psalmist wrote: "Some trust in chariots and some in horses: but we will remember the name of Yahweh our God" (20:7).

However not all completely trusted in God. It is written of Uzziah, King of Judah that he prepared, "shields, and spears, and helmets and habergeons, and bows, and slings to cast stones. And he made in Jerusalem engines, invented by cunning men, to be on towers and upon the bulwarks, to shoot arrows and great stones withal. And his name was

spread abroad; But when he was strong his heart was lifted up to his destruction" (2 Chron. 26:14-16).

Although Uzziah's weaponry would be considered primitive by today's technology it nevertheless describes the gradual use of science and engineering skills in weaponry development. Man's mental capabilities, created in the "likeness" of the Elohim (Gen. 1:26) in order to reach high moral planes were instead applied to sophisticated forms of destruction, ostensibly to obtain peace!

Alfred B. Nobel established a Foundation for the awarding of annual prizes in five different subjects, one being granted to the person considered to have contributed most that year to the cause of universal peace. Nobel was the inventor of dynamite and other explosives. He marketed his inventions in the belief that

they would act as a deterrent to war. Many pro-nuclear supporters use a similar philosophy today. It is anomalous that since this time (he died in 1896 and the first prizes were awarded in 1901) many of those who have been awarded Nobel Peace prizes have been prominent in scientific discovery which has contributed to the development of nuclear weaponry (see the list of names and their discoveries in the *Encyclopedia Britannica*).

This use of the inventiveness of science caused the late President Kennedy, during his inaugural address to call for a "quest for peace, before the dark powers of destruction unleashed by science engulf all humanity in planned or accidental destruction". Since then man's ability to destroy himself has increased several fold and now scientists are being urged to invent something to reverse the inexorable inertia toward nuclear annihilation. According to *Time* magazine, President Reagan said in his now well known *Star War speech*: "I call upon the scientific community . . . to give us the means of rendering these nuclear weapons impotent and obsolete".

Man's Vain Search for Peace

But six thousand years of history, demonstrate man's utter incompetence to do this. The combined wisdom of the ages of man has brought him to the point of universal suicide. Brother Thomas in *Elpis Israel* wrote:

"Skilled in the wisdom which comes from beneath, he is by nature ignorant of that which is 'first pure, and then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.' This is a disposition to which the animal man under the guidance of his fleshly mind has no af-

finity. His propensity is to obey the lust of his nature; and to do its evil works, 'which are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, sects, envying, murders, drunkenness, revellings, and such like'. All these make up the character of the world, 'the lust of the flesh, the lust of the eye, and the pride of life'; upon which is stamped the seal of God's eternal reprobation. 'They who do such things shall not inherit the kingdom of God', but 'they shall die'."

Man can establish all types of Foundations, make proposals of good intentions, but his thinking, bereft of a knowledge of the truth, will only bring him to ultimate ruin.

A Sign of the Times

No wonder then that man's ability to destroy civilisation is contemporaneous with the epoch in which God intends to openly intervene in his affairs (Rev. 11:15-18). Left much longer to himself, and Yahweh's plan and purpose with the earth would be frustrated by human stupidity!

The present international situation is an example. There is feverish competition between the superpowers to build bigger and better weapons of destruction than their enemies. *Time* magazines comments:

"Perverse and paradoxical as it seems, the central assumption underlining attempts to keep the nuclear peace for decades has been that offence is good and defence bad. The super-powers have been deterred from war by the certainty of retribution" (March 1985).

It is Nobel's doctrine put in modern dress. As we mentioned in our last article, Russia and America between them have today the equivalent destructive force of 16,000 million tons of T.N.T. as against the equivalent of 3 million tons of T.N.T. used

during the period of the Second World War!

Star Wars Policy

Now, however, America has upset the "delicate balance" existing between the super-powers by introducing a defence program called the *Strategic Defence Initiative* but dubbed by the media *Reagan's Star Wars Policy*. According to the President he hopes it will make "nuclear weapons 'impotent and obsolete'."

The S.D.I. program involves sending into space several satellites which would utilize computer guided laser beams to destroy enemy nuclear warheads. Critics of the scheme cite the cost ("from \$100 billion to a staggering \$1 trillion") and the improbability of it ever working. Nevertheless the idea has upset Russia because of the possibility of their nuclear deterrent being neutralized. No doubt their scientists will think of an *Anti-Strategic Defence Initiative* and so "the delicate balance" between war and peace will continue.

Plans and production would probably continue this way far into the future until the last human died on earth, if Yahweh did not intervene. But His purpose with the earth and man upon it makes this intervention inevitable. Man might resist but his efforts in that way will be vain in spite of his scientific knowhow. Then much of what man dreams of today will become a reality. Universal disarmament, peace and co-operation, economic and political stability will exalt the fame of Yahweh in the earth (Psa. 26:10; 72:17).

Until then world peace will prove an illusion, "when they shall say, Peace and safety; then sudden destruction cometh upon them" (1 Thess. 5:3). The world today yearns for peace but only on its own terms.

In *Elpis Israel* (p. 385) Bro. Thomas comments:

"If men would not be carried about by every wind that blows, let them study this (the Bible). It will unfold to them the future, and make them wiser than the world. The coming years will not be years of peace".

War not peace will bring about the final solution to this world's ills, however terrible this may sound. It is Yahweh's will. The Psalmist predicted:

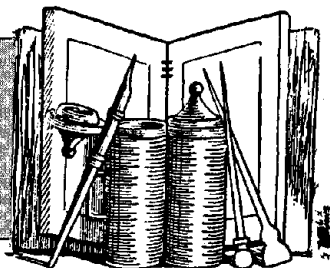
"Come, behold the works of Yahweh, what desolations He hath made in the earth. He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth".

Again Bro. Thomas wrote:

"Ere long, the last and most terrible of wars will break out. The Beast and False Prophet will be plagued, and the Lord will come as a thief in the night. Let this conviction work out its intended results. The blessing is not simply to him that watcheth; but to him that 'watcheth and keepeth his garments'. Simply to believe that the Lord is near, and to be able to discern the signs of the times, will not entitle a man to the blessing. He must 'buy gold tried in the fire; and white raiment, that he may be clothed, and that the shame of his nakedness do not appear; and anoint his eyes with eye-salve, that he may see'. In other words, he must believe 'the things concerning the kingdom of God and the name of Jesus Christ'; follow the example of the Samaritans and be baptized into the name of Jesus Christ; and thenceforth perfect his faith by his works, as Abraham did. He will then be a lamp, well oiled and trimmed, and fit to shine forth as a glorious light at the marriage of the Lamb".

WJM (Woodville)

What Bible Shall I Buy?



My main reason for writing you is to ask if you would publish an article in "Logos" on various Bibles, and what you believe is the best to buy. Various feminist groups around the world have published so called "non-sexist" Bibles which seems to me to be blasphemous. Your opinion would be appreciated — G. W.

Answer

We were discussing your letter with one of our helpers, and were directed to an article that we wrote in 1954. It was suggested that it would be interesting and profitable to reproduce it. The article does not exactly answer your question, but we may, in subsequent articles, consider some of the versions that are extant today. In *Logos* for March, 1954, we wrote the following:

Selecting A Bible

I have been asked what Bible I would recommend for a young student. The question takes me back many years to the first copy I purchased. In those early days, the thing that counted was a clear, readable type on good paper, and with sufficient marginal space to allow for some cross references and explanatory notes that were entered in with an indelible pencil. It was the sort of Bible that was frequently seen in the hands of brethren and sisters, and a very good, serviceable friend it proved.

My next was a *Schofield* Bible. I was impressed and attracted by the

footnotes and explanatory additions therein. These were frequently quoted by me to others in proof of Bible truth — until I found Schofield very much astray on important features of truth. I had the embarrassment of somebody quoting him back to me in support of the doctrine of the Trinity, and having already used him to buttress an aspect of truth, I was placed in an awkward position. As my knowledge grew, I found that I not only distrusted Schofield's comments, but was entirely dissatisfied with relying upon the annotations of others. I wanted my own system of notes and cross-references. The spirit of my desire is expressed in the Mosaic Law. This commanded the King that when he came to the throne he had to "write him a copy of the law" (Deut. 17). This was his personal duty. He could not call up one of the Scribes to do it for him. The purpose of this instruction is also revealed. When the King himself wrote this book of the Law, it is obvious that he would be more impressed with the truths it contained. Read for yourself Deuteronomy 17:18-20.

About this time I had commenced reading very thoroughly such works as *Phanerosis, Elpis Israel, Thirteen*

Lectures on the Apocalypse. The pencil notes in my Schofield were obliterating the printed ones as more and more of the depths of God's Word were revealed to me. I determined to obtain a Bible that would provide ample scope for my own comments, cross references, and explanations of difficult passages.

The Loose-Leaf Bible

Browsing around a bookshop I came upon an interleaved Bible. Every second page was blank, affording grand scope for my objective. I wanted complete notes on the Revelation, Daniel, Ezekiel as well as other writings of prophets and apostles. But there were disadvantages. The book was very bulky, and even so, to conserve space, the publishers had printed the text in very small type which was difficult to read.

Then I came upon what I thought was the ideal book: a loose-leaf Bible. Blank sheets were given with the book, and two screws at the back allowed the Bible to be taken to pieces, and loose sheets placed wherever needed. The text was printed on extremely thin India paper to save bulk, and the blank loose leaves meant that only sufficient were used as required. I began to collate notes to my heart's content. The comments on Revelation, Daniel, Ezekiel, the Epistles, and other portions of the Word grew day by day. However, there were disadvantages that soon became apparent. The comments were on a different page to the text itself causing a slight delay in reference one from the other; in taking the Bible to pieces the punch-holes became worn, giving the book a ragged appearance (I wore out two copies); and I quickly tired of having to take the book to pieces in order to put in a blank sheet every time I wanted to do any annotating.

About this time I made the acquaintance of the Interlinear Bible. This gave the Revised Version as well as the Authorised Version, and was a

large Bible with a good wide margin capable of taking many notes. Its disadvantage was that two versions in one book were a little confusing, whilst the type of paper used meant that only pencil notes could be made — and these usually rub or become dull or illegible with time.

Wide-Margin Bible

Finally I came upon what is termed a "Wide Margin Bible", issued by the Oxford University Press. Though printed on India paper, it is a special paper that will take ink. It answers all my requirements. The margin is sufficiently large to take all the notes I wish to make, the book is not over-bulky, the print is clear and good, I can indulge my fancy by using coloured inks for references in contrast to comments and so forth, my annotations are close up against the text which is invaluable for platform speaking, private instruction, or public debating, and with all the heavy use I give it, it still retains its good appearance.

This is the Bible I recommend you. I have recommended it to others and have been responsible for selling many of them; and, I believe, they have been found very satisfactory. They can be obtained from some book-shops, from some Ecclesial libraries, or, in England, from the Christadelphian Office, 21 Hendon Rd., Sparkhill, Birmingham.

They range in price from about £6 each to £8 according to the binding. This may appear high, but the cheapest edition is a beautiful volume, and when it is considered that a Christadelphian uses his Bible every day, £6 or £8 is not a lot — particularly in these days of inflated currency. It is a Bible I can thoroughly recommend, and if you give yourself assiduously to the study of the Word with the objective of marking and inwardly digesting what you read, it is one that will give you many hours of pleasure and profit.

Postscript

Since the above article appeared we have ourselves imported and sold many Oxford Wide-Margin Bibles representing many thousands of dollars. Ultimately, in conjunction with the Oxford University Press we issued our own *Logos* Bible. It has a wider margin and is better bound than most other editions. Those Bibles today sell at \$80 — a far cry from £6 to £8 mentioned in the article above (equivalent to \$12 to \$16).

And what a wonderful Friend the Bible is when properly used! My faithful companion has as-

sisted me in many a battle, and has accompanied me around the world on many occasions. It speaks to me as no other Bible will, and has strengthened me in times of weakness, and comforted me in moments of loneliness and sorrow. I would hate to be without it; and in an attempt to preserve it as much as possible, I have purchased a cheaper edition of an Oxford Bible, not a wide margin, which matches it in its page numbers. This I use on the platform so as to preserve my old Friend, for both it and I are a little worse for wear at our respective ages!

HPM

The Joy Set Before Christ

“Look unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God” (Heb. 12:2).

Question

“Would you care to give your opinion on the statement of Heb. 12:2? I have been told that the word ‘for’ in this verse means *anti*, *against* or *instead of*, and that what Paul is saying is paraphrased like this: ‘Instead of the (temporary) joy set (immediately) before Christ, he endured the cross’. Christ’s action is considered as a parallel to that of Moses who ‘choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season’ (Heb. 11:25). It is claimed that the ‘joy’ of this

verse means the gratification of the lusts of the flesh, or the pride of kingly glory when the people would take the Lord by force to make him a king. Would you please comment?

Answer

Gratification of the lusts of the flesh would never, for a moment, have appealed to the Lord as a “joy” that would have motivated him. His mind was completely one with that of the Father; in consequence of which no such folly would have entered therein. Moreover, he recognised that it was impossible for him to evade

the cross if he were to succeed in the work set before him (John 12:27-28).

Your problem arises through a too strict acceptance of the meaning of *anti*. It is true that the most common meaning of the word is *instead of*. But it is not the only meaning. Accepting that significance, the statement teaches that Christ chose to "endure the cross, despising the shame" instead of the joy which, as you state, must ever have been before his mind.

But the expression *anti* also has the significance of *in exchange for*, and then we read: "in exchange for the joy set before him he endured the cross and despised the shame". In other words, he endured the cross as payment in exchange for attaining the joy. The latter was so vivid and desirable to him that he willingly paid the cost, the stigma of the cross, in exchange for it.

This brings us nearer to the A.V., and is quite in accordance with the meaning of the word *anti*. So the normal reading of the A.V. can (and I believe should) be accepted. In ancient times the usage of *anti* varied over the years. Originally it signified "for" in the sense of "the cost paid for an item purchased". This is shown by citations from the ancient Greek as published in *The Vocabulary of the Greek Testament* by Moulton and Milligan. This important Greek lexicon is recognised as the most authentic of all such works. Other volumes, such as *Vine's Expository Dictionary of N.T. Words* leans heavily upon it.

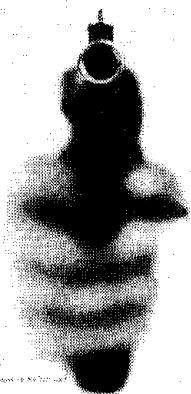
Accepting that *anti* has this meaning, the A.V. stands cor-

rect. Therefore, you are quite justified in your use of this passage, even though in other places *anti* denotes *instead of*. The verse teaches that the joy set before the Lord (the joy of the resurrection unto glory, and the establishment of the Kingdom) was so vivid and real to his mind, that he was prepared to pay whatever cost was necessary to attain it. This involved the shame and stigma of condemnation and execution on the cross. He willingly exchanged that for the glory of the future.

The context of a word always governs its true meaning. What is the context of this statement? That faith presents such a vivid picture of the future to the true believer as to become the motivating power of his life. And the greatest example of this is shown by the Lord Jesus Christ. On that basis, therefore, we believe that the A.V. correctly expresses the significance of the Apostle's teaching. We might add, that the R.V. which is considered by some authorities to be the best of the Versions since the A.V., saw no need to alter the wording of this statement. Again *The Amplified Bible* which by its use of parenthetical insertions, aims to provide a fuller, more exact meaning of the original Scriptures, renders the passage: "He, for the joy (of obtaining the prize) that was set before him, endured the cross, despising and ignoring the shame, and is now seated at the right hand of the throne of God". We believe that the original Greek, as well as the context of the passage, requires such a rendition.

Logos Committee.

World Under Threat



"Whatsoever things were written aforetime (even the prophetic periods) were written for our learning, that we through patience and comfort of the Scriptures might have hope". Hope buoys us up; hope rejoices with confidence "firm unto the end", and makes us glad to see that our deliverance is so near. Never let our lamps burn low; always keep a good supply of oil, for presently the cry will be heard: "Behold the Bridegroom cometh" — and we shall be "hurried off" whether we like it or not!

Dwelling Confidently in the Isles

"Who but God will defend New Zealand?" headed a recent Editorial in the *Adelaide Advertiser*. The article was incited by the attitude of New Zealand in refusing to allow nuclear-armed warships to visit her ports, particularly in view of the words of N.Z. national anthem *"God of Nations, at Thy feet, in the bonds of love we meet, hear our voices we entreat, God defend our free land"*.

The article commented: "Indeed the question many New Zealanders are asking themselves now is who, except God, is left to defend their country?" "A task force of 1000 soldiers, four frigates and a couple of ageing fighters are hardly going to deter a potential enemy. N.Z. is almost as remote as possible from the land masses of the globe. It is 10,000 kms from the Asian or American continents, twice as far from Britain, and, its distance even from Australia, it is about the same as Paris is from Moscow! It is remote and isolated, populated by a mere 3¼m people removed from the rest of the world".

Ezekiel warned that nations which believe they are immune by insularity from the centre of conflict are in for a shock. He declared: "A fire will be sent upon Magog, and among them that dwell carelessly (confidently mg.) in the Isles" (ch. 39:6). Ezekiel states that a "fire" will be sent "on them" to "make them know that I am Yahweh". The stubbornness of those over-confident, carefree nations their re-

fusal to hearken to the appeal of God through Jesus Christ will make it necessary. In order to bring a rebellious world into subjection, the "slain of Yahweh will be at that day from one end of the earth to the other" (Jer. 25:32).



In view of this how important is Gospel proclamation. Even though people may not respond in large numbers turning to Christ today, the circulation of our literature among the English-speaking world may so linger in the memory as to cause nations such as N.Z. then to more readily recognise Christ and submit to his appeal (see Psa. 2:10-12). The greatest benefit we can give the world for the moment is to preach the word "in season and out" (2 Tim. 4:2).

In The Interest of Children

The SA Children's Interest Bureau is advocating the outlawing of the cane in schools. At present four avenues of restraint are legally permissible: detention, suspension, corporal punishment, or ex-

pulsion. The Bureau stresses that there are other strategies that could be used more regularly, including student and parent counselling, loss of privileges, referral to guidance officers or Department of Welfare/Child Adolescent and Family Health Services panels. The Bureau's executive officer claimed that the system of punishment which relied essentially on somebody using strength and control to gain compliance is wrong. In the same newspaper under a *Family Forum Question and Answer Section*, conducted by a panel including a lawyer, psychologist, psychiatrist, minister of religion, social worker and a marriage guidance counsellor, a 15 year old girl asked what she should do as she was unable to get on with her parents because they were very strict and old fashioned. The panel replied "Many teenagers find themselves in conflict with their parents — especially the oldest who has the role of 'breaking in' their parents to the realities of a world vastly different to the one they grew up in. You would find it helpful to discuss your problems with a student counsellor at your high school, or a social worker at your local department of community welfare office.

In spite of the flood of child counsel advice, psychological garbage and unrestrained permissiveness today, the world of fifty years ago was a far happier place for children; nor was it rife with the domestic problems and disturbing marriage breakdowns that plague it in these so-called enlightened times. Which shows the fallacy of such advice. Family Forum sections in the Press, and marriage guidance and youth counselling at School are an abomination when the Scriptures are ignored. God "needs not that any should testify of man to Him, for He knows what is in man" (John 2:25) and has legislated accordingly.

The Apostle Paul predicted the problems facing humanity today: "In the last days perilous times shall come . . . lovers of their own selves . . . disobedient to parents, unthankful . . . without natural affection" (2 Tim. 3:2). Unfortunately those in authority, and sometimes parents, forget Solomon's words of wisdom: "withhold not correction from a child: for if thou beatest him with the rod he shall not die" (Prov. 23:13; see Ch. 13:24; 19:18; 29:15,17). "Train up a child in the way he should go" (Prov. 22:6). Obviously the 15 year old referred to above had not been properly trained. If wise discipline is

implemented a child is more likely to respect the advice of Paul: "Children obey your parents in the Lord" (Eph. 6:1). Moses spoke of the responsibilities of parents to instruct their children in the ways of truth: "Thou shalt teach (these words) diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:7). By so doing a parent makes a companion of his child, and this will develop into mutual respect and love which will make the need of the cane minimal.

AUSTRALIA

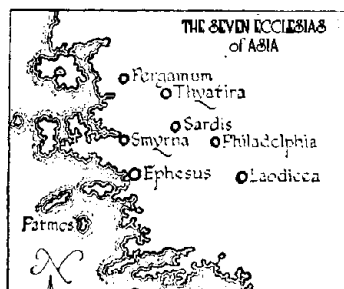


Will Peace Come Through Geneva?

It is claimed that peace talks currently being conducted in Geneva, have been more successful than previous ones. *Asiaweek* commented: "Although Washington and Moscow had replaced their previous scowls and diatribes with smiles and banter in Geneva, the two sides clearly face a long, tough road if they are to eliminate or even reduce their nuclear arsenals". Nevertheless *Asiaweek* claims that the determination of both sides is to come to terms: "That both sides badly want an agreement became evident even before the talks began". As American Secretary of State, George Shultz, alighted from his U.S. Airforce jet he declared: "President Reagan has sent us here on a mission of peace. We have come to Geneva to discuss questions relating to the negotiations of space weapons and nuclear arms". The article quoted a joint communique read by Shultz at the end of more than 14 hours of bargaining, "The object of the negotiations will be to work out effective agreements aimed at preventing an arms race in space and terminating it on earth; at limiting and reducing nuclear arms, and at strengthening strategic stability. Our avowed aim is the complete elimination of nuclear arms everywhere".

In the days of Jeremiah they proclaimed "Peace! Peace! when there was no peace" (Jer. 6:14). So today, both east and west

A Comparison Between Malachi & The Apocalypse



A comparison between Malachi — the last book of the Old Testament and The Apocalypse — the last book of the New Testament reveals a remarkable similarity between the Spirit's Words and Warnings to the ecclesias of both Old and New Testament times. These are epitomised below:

Mal. 1:2 "Wherein hast Thou loved us? They failed to see that God loved them and as a result they did not love God.

Mal. 1:6 "Wherein have we despised thy name? They did not honor Yahweh and polluted His name.

Mal. 1:7 "Wherein have we polluted thee?" They offered blind sacrifices, etc.

Mal. 2:11-14 "Wherefore have we dealt treacherously? . . ." They played the harlot and committed adultery.

Mal. 2:17 "Wherein have we wearied Him? They did not uphold the severity and righteousness of God concerning the sinner.

Mal. 3:7 "Wherein shall we return?" From the days of their fathers they had gone astray. "Return unto me and I will return unto you".

Mal. 3:8 "Wherein have we robbed Thee? . . ." All except a faithful remnant cheated the tithes and offerings.

Mal. 3:13 "What have we spoken so much against thee? . . ." They said it is vain to serve God.

A faithful remnant — not defiled.

Rev. 2:4 "Thou hast left Thy first love". The Ephesians had neglected the love of the Truth.

Rev. 2:9 "The blasphemy of them which say . . ." In Smyrna there were those that defamed Christ's name.

Rev. 2:14-15 "The doctrine of Balaam". Anything less than perfect obedience is idolatry. Those in Pergamos tolerated what God hated.

Rev. 2:20-22 "Thou sufferest that woman Jezebel. . ." She caused Israel to sin. The Ecclesia in Thyatira were indifferent to history about this woman and what she did to the Ecclesia.

Rev. 3:1-3 "Strengthen the things that remain that are ready to die". The Ecclesia in Sardis did not wish to uphold the purity and true love of the Truth.

All Ecclesias told "To him that overcometh . . ." Personal and combined effort was needed to keep themselves aligned with God's purpose.

All ecclesias except Philadelphia, kept back in their service a portion, which thus was constituted an imperfect offering.

Rev. 3:15-17 "Because Thou sayest I am rich . . ." The Laodiceans were self righteous and knew nothing of true service to God.

Philadelphia — The beloved ecclesia.

Issues Contended by Malachi

- Failure to appreciate God's love. ● Disregard for honouring and fearing Yahweh.
- Apathy. ● Departure by the priesthood from educating the people in Divine things.
- The beginnings of idolatry. ● Inter-marriage with Gentiles, adultery and avoiding separation. ● Misunderstanding Yahweh's character. ● Prevalence of sorcery, adultery, false swearing, oppression. ● Robbing God of tithes and offerings. ● Famine and curse. ● Philosophy that says "there is no value in serving God". T. Moore (WA).

Ecclesiastes

The Hebrew word is derived from a root that is the equivalent of the Greek word Ecclesia. The Latin title signifies one who addresses an Ecclesia. Its message is particularly appropriate for the Ecclesia of today.

The Author

The *Book of Ecclesiastes* has a peculiar fascination for many today. The name of its author, although not expressly stated, was undoubtedly Solomon.

The writer describes himself as the son of David and king in Jerusalem; as a man who had more wisdom than any of his predecessors; and as one whose acquaintance with men and things was altogether exceptional. He also refers to himself as a compiler of Proverbs. These identifications point to Solomon.

Many modern critics differ from this conclusion, but are not able to state who was the author. Their arguments and objections have all been satisfactorily answered. The Christadelphian view regarding its authorship is borne out by long time tradition.

At what stage in his career Solomon wrote the book is not revealed — probably it was after his disastrous matrimonial alliances with women of idolatrous nations. The question of time is not material. What is important is a recognition that the writer was divinely inspired, that he was alive to the vital bearings of the Truth, and able to impart instruction that would tend to the edification of the readers. That this was so is evident from the goodly counsel and many stirring exhortations contained in the book. "Fear God, and keep His commandments" is the lesson which its pages enforce.

That the writer's individuality is strongly marked, and that he makes much mention of himself, is not in-

consistent with the idea that he wrote under Divine inspiration. The action of the Spirit was to ensure accuracy and profit in the teaching conveyed — not to prevent the writer from recording personal experiences. This thought applies more or less to all who have been employed by God in the production of the Bible.

Many of our religious contemporaries who agree with us that Solomon was the author, differ from us as regards his mind, and speak of him as a gloomy, miserable worldling at the time of writing the book, and are of opinion that not a few of his statements are unworthy and untrue. This is partly due to attaching wrong interpretations to his utterances, and partly to their minds being prejudiced by orthodox fables, such as the immortality of the soul, heaven and hell going, and the supposed preciousness of human nature.

Theme: All Is Vanity

Solomon starts his treatise by emphasising the vanity or emptiness of man's present existence: "All is vanity". This, in fact, is the burden of the book. It is a truth which find frequent mention in the Scriptures. "Few and evil have the days of the years of my life been", said Jacob. "Wherefore hast thou made all men in vain?" asked David. "The creature was made subject to vanity, not willingly", was the comment of Paul on man's mortal life. The Apostle, however, follows on with words of comfort and hope, but these do not alter the vanity attached to man's present condition.

At times men are inclined to question this pronouncement of the Scriptures — especially youth when in his buoyant prime. Sooner or later, however, all have to admit the truth of it. However many blessings may be enjoyed evil conquers in the end. Being sinful and death-stricken the grave awaits all and receives all at the last. Men of the world — those who think soberly — admit the correctness of Solomon's judgment. "Life is a business that does not pay expenses," was the saying of a well-known sceptic. "Youth is a mistake, manhood a struggle, old age a regret," wrote the father of Lord Beaconsfield. "Why suffer? Why die? Most suffer. All die. Will anyone explain the good of this order of things?" is a passage from a popular agnostic pamphlet.

Apart from the Scriptures there is no solution of the problem of evil, and even here our perplexities are only solved to an extent. Man is far too finite to fathom the wisdom and methods of the Infinite. How often does man feel that he would like to discuss the question with the Almighty! and would even dare to be His counsellor! But man, as it were, is kept by God at a distance, and sternly told to listen humbly and trustfully where matters are baffling and incomprehensible. In this connection the answer of the Deity to Job is impressive (Job 38). David sets a beautiful example as to the mind that is befitting erring and short-sighted man: "Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters or in things too high for me" (Psa. 131:1).

Solving Life's Problems

Solomon appears to have been anxious to solve for himself the prob-

lem of this present existence:

"I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith" (Ecc. 1:13; 7:25).

He tried to gain experimentally wisdom and knowledge in relation to every affair which goes to make up life. But his efforts ended in disappointment:

"I said I will be wise, but it was far from me" (Ecc. 7:23). "A man cannot find out the work that is done under the sun; because though a man labour to seek it out, yet he shall not find it; yea farther; though a wise man think to know it, yet shall he not be able to find it" (Ecc. 8:17).

Reflecting upon his own futile endeavours to solve matters Solomon asks:

"What can a man do that cometh after the King?" (Ecc. 2:12).

If Solomon with all his time, education, wealth, exceptional privileges, was unable to unravel the mysteries pertaining to human existence, how is it possible for others to succeed? To explain the thousand and one difficulties that arise out of this life of vanity — to solve the host of seeming anomalies and inconsistencies that present themselves in the affairs of both righteous and unrighteous — is a task beyond the capacity of man.

We may understand that by "much slothfulness the building decayeth" (Ecc. 10:18); or that the "sleep of the labouring man is sweet" (Ecc. 5:12); but we are defeated when we see the wicked prospering and apparently unpunished, while the worthy are oppressed and otherwise cruelly treated:

"There be just men unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous" (Ecc. 8:14). "There is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his

wickedness" (Ecc. 7:15).

There is an explanation, of course, but that explanation is evidently not for us to know fully. As already suggested, it may be that we are too feeble of understanding to comprehend and follow the wisdom of the Divine workings. The path of duty lies in taking things as they are, without fretting and complaining, recognising that God is the Author and Controller of evil (Isa. 45:5,7; Amos 3:6), and that it has been arranged by Him in wisdom, and will work out in the long run for the accomplishment of His great purpose, and for the eternal good of those who trust, fear, and love Him (Ecc. 7:18; Rom. 8:28).

A Sound Philosophy For Life

It is laid down by Solomon that there is a season for everything: "a time for every purpose under the sun" (Ecc. 3:1). He enumerates the many and varied experiences that enter into man's little history in journeying from the cradle to the grave. Nothing happens but what is of Divine permission or decree. To oppose or thwart God in the real sense is impossible:

"Who can make that straight which he hath made crooked" (Ecc. 7:13).

Let us, then, show humility and resignation. Let us face and handle our experiences according to the precepts and regulations laid down in the Scriptures, and so surrender ourselves to God's arrangements, that whether good or evil our path we refrain from murmuring or chafing. Let us show gratitude for mercies received, and submission in the case of hardship and affliction, feeling confident that at last all will turn out well.

What comfort there is in the words:

"The righteous and the wise, and their works, are in the hands of God" (Ecc. 9:1).

With a mind enlightened and assured as to the foregoing, how many sober and practical truths introduced by Solomon fall into their right place:

"In the day of prosperity be joyful, but in the day of adversity consider" (Ecc. 7:14). "Live joyfully with the wife whom thou lovest all the days of the life of thy vanity" (Ecc. 9:9). "Every man should eat and drink and enjoy the good of his labour, it is the gift of God" (Ecc. 3:13; 2:24; 5:18,19; 9:7).

Walking With God

How edifying, too, are the references of Solomon to other great and kindred subjects in which we as God's children are concerned — humility and care in worship (Ecc. 5:1-4); zeal for the Truth (Ecc. 9:10; 10:1; 12:1); the mindfulness of God of the doings of men (Ecc. 5:8); the depravity of the human heart (Ecc. 9:3); the inability of man to peer into the future (Ecc. 6:12; 8:7; 10:14); the sinfulness of all men (Ecc. 8:20); the certainty of death (Ecc. 3:19; 11:8; 12:7).

How Solomon also reminds us of other truths which we are disposed to forget:

"By sadness of the countenance the heart is made better" (Ecc. 7:3). "The patient in spirit is better than the proud in spirit" (Ecc. 7:8).

We can understand why Solomon, in view of all this, should emphasise the need for obeying God and remembering the judgment:

"God shall judge the righteous and the wicked" (Ecc. 3:17). "God will bring thee into judgment" (Ecc. 11:9; 12:14).

And with this prospect should say: "Fear God, and keep His commandments" (Ecc. 12:13; 5:7).

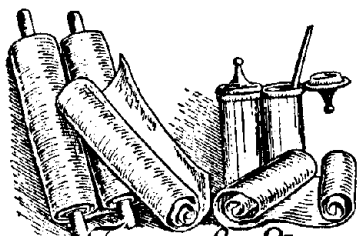
This day of vanity, will surely be superseded by a day of unalloyed joy for all who heed this life-giving teaching of the wise man. So "be of good cheer". A.J.



UPHOLDING THE PURITY OF
APOSTOLIC DOCTRINE & PRACTICE

VOLUME FIFTY-ONE

JUNE, 1985



From the Editor

Grumbling

Those who murmur without cause are soon given cause to murmur!

“And when the people complained, it displeased Yahweh” (Num. 11:1). Israel had the power to conquer. The people had the invitation of Yahweh to enter the land (Deut. 1:8); but instead of keeping their eyes firmly fixed on the future glory, they permitted present difficulties to obscure their vision. Grumbling (Num. 11:1) led to complaining, and caused the people to compare the comforts they had left with the admittedly hard conditions they endured in the wilderness. They lacked the faith to lift themselves out of the depression this caused, so that their murmuring increased. Eventually even Moses was discouraged (Num. 11:10-14). The inevitable result followed: worn out with the complaints of the people, and with nerves on edge through the constant carping of critics who lifted not a hand to help, contention broke out among even them, presenting a sad example to the people in general (Num. 12). All this paved the way for the negative, defeatist attitude of the spies which finally brought the whole project to ruin (Num. 13).

So an entire generation was wasted because of a little grumbling!

How great is the sin of grumbling! Generally we look upon it as a lesser sin. Sometimes we feel justified in indulging a little in it because of the work hours of labour we might give to the cause, or the hardness of the way. After all, it makes us feel better when we have grumbled a bit, for it enables us to let off steam and so relieve tension. But we do not stop to think of the impact of our indulgence on others. Many find life difficult enough without such an added burden, the problems they face may be unknown to others, yet have to be shouldered in silence. Frequently the unpleasant load they are

compelled to bear is made heavier by the thoughtless, unreasonable grumbling of others. Indeed, such has taken many beyond the bounds of what they found endurable, and has left them bereft of faith. It was the basic cause of Israel's failure, as the record of Numbers graphically reveals. And it is also a too familiar fact of modern Ecclesial experience. When grumbling is allowed to become habitual it will govern our feelings, to spring on us at all times, and do its best to spoil every endeavour. How important, therefore, is the exhortation of Paul: "Do all things without murmurings and disputings" (Phil. 2:14). Paul endured many things that might have justified a word of complaint, but he explained: "I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need". How was he able to do this? By personal effort supplemented by the example of Christ. "I have *learned* to be content" he declared. The school of experience educated him in this. "I can do all things through Christ which strengtheneth me" he wrote (Phil. 4:11-13).

Christ was the motivating power of his life. He "followed" him as sheep do a shepherd (1 Cor. 11:1). The teaching and example of Christ, the faith that Paul developed from his study of the Word, led him from grumbling and complaining, from contention and bitterness, such as had characterised the original Saul, to the self-sacrificing, self-effacing, dedicated Apostle, who became one of the greatest exponents of Divine love (1 Cor. 13).

He provides an example for us. He calls upon us to "follow him as he followed Christ". To do so will transform a believer into a true son of God: a blessing to any Ecclesia. On the other hand, complainers are among the worst curses to afflict Ecclesias. Their influence is contagious, and the affects of the sin they spread are deadly. Their attitude reflects that of the world. Grumbling and complaining are indigenous to modern society which demands its rights, which insists that the servant is as good as his master, which agitates on the least pretence, and breeding dissatisfaction, by the dissemination of doubts, makes demands without regard for the welfare or convenience of others.

The impact of this environment is being increasingly felt within Ecclesias. Contempt is often shown for the restrictions of a past generation, or what present leaders might feel wise to impose. They are

pushed aside as being unimportant by mere novices, who show a general lack of reverence. A Cain-like worship is sometimes manifested within Ecclesias by those who please themselves as to their form of offering. They become impatient of restraint, without regard to how their attitude affects others. The restrictions of decorum are contemptuously set aside as of little importance whilst seeking a more relaxed form of worship, and more familiar approach to God. To ask them to conform is frequently a prolific cause for complaining, grumbling and resistance. "You take too much upon you seeing all the congregation is holy", is their attitude to those who impose restraints, — much the same as the accusation was levelled against Moses (Num. 16:3).

How urgent it is, at such times, to bear in mind the example of Israel, and recall that it was through indulgence in seeming unimportant matters that the first generation perished in the wilderness. To discipline self so as to overcome the natural inclination to grumble is worth a determined effort. Grumblers are not friends of God. Their very words and attitude reveal that they are not submissive to the requirements laid down in the Word (Heb. 13:17), and that they are forgetful that God overshadows the lives of His people, and arranges for them to be tried. Their grumbling manifests impatience with Yahweh who may have brought upon them the very circumstances that excite their complaints in order to purify them by trial to fit them for a place in His kingdom. An entire generation perished in the wilderness because of their complaining; and will we escape if we indulge the flesh in a similar manner? Paul warns of the consequence of such action (1 Cor. 10: 6). Jude takes the matter even further. He urged that Ecclesial action should be taken against persistent "murmurers, complainers, walking after their own lusts; with mouths speaking great swelling words, having men's persons in admiration because of advantage" (Jude 16).

Why should he do so? Because the progress of an Ecclesia is hampered by the presence in its midst of grumblers and complainers. They stifle work in hand by discouraging those who labour; they destroy initiative by treating with contempt the efforts of others; they fail to show a responsible attitude to Ecclesial problems; diffuse warmth, encouragement and comfort to their fellow members. Of course, grumblers do not see themselves in that light. They imagine that they are the mainstay of the Ecclesia. Generally, they are thoughtless in their indulgence, but their words and actions are not the less harmful because of that. How can I help? should be their at-

titude, instead of standing back disgruntled. Their grumbling resistance hampers the strivings of those workers who, conscious of their imperfections, nevertheless strive to advance the cause of the Truth. As Moses became discouraged by the constant carping criticism of disgruntled Israelites, so do those in charge of Ecclesial affairs today. When trying to cope with the increasing Ecclesial problems of an evil age it is depressing in the extreme to have those who should support, challenging restrictions that are advanced for the good of the Ecclesia. Ecclesial work is hard and uphill enough without it being added to by incessant and purposeless complaining against the requirements of decorum, dress, attendance at meetings, personal study, and so forth.

It may help, perhaps, if we kept in mind that when we meet with brethren as an Ecclesia, we are also meeting with him who "walks in the midst of the Ecclesias" and is able to say with perfect unchallengeable assurance "I know thy works" (Rev. 2:2). Christ has a deeper knowledge of motives and labours than any other; he is able to correct or rebuke; he hearkens to the conversations of all; he hears the complaints, the contemptuous comment that is designed to weaken authority; and observes the discouraging, disheartening, faith-destroying attitude manifested by some who are indifferent to the welfare of the Ecclesia outside of their own petty influence. Or he observes the stubbornness of those who esteem their personal comfort and satisfaction of greater importance than the smooth, disciplined running of the Ecclesia.

Let us, therefore, cease from grumbling, complaining, moaning; and give ourselves with greater enthusiasm to the work on hand with all its limitations. The time is at hand for the Lord's return, when, if we have been guilty of such indulgence, he will bring to our attention the grumbling and complaining which we have permitted ourselves to mumble, even though thoughtlessly done. He has warned "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). There is ominous import to grumblers and complainers in those solemn, challenging words.

H. P. Mansfield.

"It is well to be zealous for ecclesial purity; but if we are to abstain from ecclesial association till we find an ecclesia that is perfect, we shall never have ecclesial association at all. We must have compassion as well as zeal. We are all imperfect, and unless we practise some of the charity that 'hides a multitude of sins', we shall hinder and destroy instead of helping one another" — R.R. (1886)

Man Without Excuse — God Beyond Reproach

On page 105 of this volume, a very useful reprint article titled "Why One Generation Is More Favoured Than Another" was published. In it Bro. Thomas set forth the Divine perspective towards this current era upon the earth. "God-manifestation not human salvation, is the grand purpose of the Eternal Spirit".

A clarification of this perspective is most satisfying to those who worship God and tremble at His Word. The methods of Deity are such, however, that any — even the condemned — should be convinced of God's fairness and persistent grace when divine conduct is honestly evaluated. David's response to Nathan's parable (2 Sam. 12:1-14), Ahab's unwitting self-judgment (1 Kings 20:38-43), Jonah's reaction to a withered gourd, are instances where, given similar circumstances, human reaction was more severe than the mercy-tempered judgment of God.

In like manner, by looking at an overview of God's conduct, we have found even the skeptic usually agrees that no charge of unfairness can honestly be leveled against God's dealings with the human race.

Following is an approach which may prove useful in this regard.

Are Only Christadelphians To Be Saved?

When presenting the one Gospel and the fact that it is the only way to eternal life, we are often asked "but what about the Pygmies? and the Aborigines? And the hundreds of millions in India and China who have never heard the Truth?" It is a fact; not only have they never heard the Truth but they have little chance of hearing it. Furthermore, we don't have to go far from home. Look at the Catholics and Methodists and others in this country who never hear of Christadelphians.

The challenge to us is: How can we be so sure of ourselves that the first principles have to be understood for one to be saved? Why can't other sincere beliefs draw a person to God? Who is to say that

others in the jungle, and the orient, and the arctic, don't have enough true worship to be acceptable?

The challenge continues "God wants everyone to be saved, doesn't He?" It is true God is willing for any to be saved and that He finds no pleasure in the death of the Wicked. Therefore, one supposes, He should be revealing His truth to everyone in the world so more could respond. But He did that once. In fact, for 2000 years God worked with creation as a whole and the results were disastrous. After 1500 years, the race was nearly obliterated by the flood for its utter depravity.

So He tried it again starting with Noah. But within 500 years the situation repeated itself at Babel. Once more the created

turned against its Creator and would have justified a dire fate. Facing such obstinance, why should God pursue a method that was failing? Why should He continue working with the race as a whole?

A Nation Selected

Accordingly He followed a different tactic. He chose a faithful man and commenced to work especially with Abraham and his seed. Here was a given identifiable national group whose history God was going to control, and in

Israel, bringing some back to their land under Zerubbabel and giving them an opportunity to renew their covenant. 560 years later His only begotten Son hung dead upon a cross: crucified by the people he had come to save: slain by the select nation His Father had chosen and blessed and forgiven so many times before.

Appeal to Individuals

So what was God to do? Was He to take another nation and try this technique again? Instead, He

Man Without Excuse — God Beyond Reproach		
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Adam — World in General	Abraham — Nation of Israel	Crucified the Son of God
Flood	Idolatry	Christ — Taking out of all nations a people for his name.
Tower of Babel	Dispersion among Nations	Early Apostacy
		Now only a remnant believing.

whose affairs the Divine hand would be openly evident. Here was a showpiece for all the world to observe the power of God, the blessings showered upon obedience and the awful judgments invited by sin.

Even if others would not learn from Israel's experience, surely the select nation itself would heed and respond. But the perversity of human nature was such that after 1400 years of divine perseverance from Abraham to Zedekiah, a stiffnecked and rebellious nation was broken up and dispersed by Nebuchadnezzar. And yet God tried again with

pursued a different approach: instead of working with all people, or selecting one nation, He selected individuals out of all nations to be a special community devoted to Him and dedicated to spreading the light of His truth throughout the world.

For nearly 2000 years, God has pursued this approach. But again the results have been the same. Within 70 years, His selected community was riddled with heresy, and within 300 years the major body has turned to persecuting those in its midst who still worship God aright.

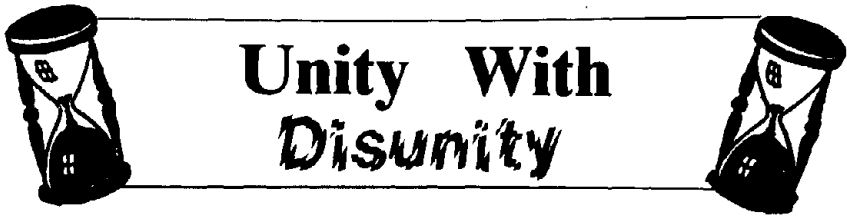
As this era draws to a close, we

need only look about us to see the failure of this approach in bringing a world devoted to God. Man has had his chance. It is evident he cannot rule himself and conform his ways to God. The Almighty is beyond reproof. He has tried three completely different approaches in dealing with His creation and all have ended disastrously. What He will now do is give the Kingdom to His Son and to the faithful of the past 6000

years who will wield a staff of iron in righteousness and Truth.

When the overall working of God with His creation is thus considered, a remarkable picture unfolds. We see man without excuse: we see God beyond reproach. We stand awed by the patience and perseverance of God. Further we better understand why everyone in our era is not acquainted with the Gospel.

D. Styles (USA).



Unity With Disunity

A situation within the community of the saints exists which should not cause complete dismay in view of Paul's exhortation in 1 Cor. 11:19 — "For there must be also heresies (party spirits) among you, that they which are accepted may be made manifest among you". However, it ought to be cause for concern among those genuinely desirous of maintaining doctrinal and moral integrity within the ecclesias. Humanism is robbing the Word of its power, and personal effort is required to counter and overcome its influence.

World Moral Decadence

A continuous deterioration within the ecosystem of unbelievers is to be expected. The Deity has told us this clearly, by the prophets, apostles and our Lord, before and after his ascension. The world predicates its ways upon satisfaction of its fleshly desires and God has "given them up to uncleanness through the lusts of their own hearts, to dishonor themselves".

God has foretold it and it is so. Therefore there is precious little children of Yahweh can do to influence it except to "let their light so shine before men, that they may see their good works, and glorify their Father which is in heaven". Here and there a few hearts are changed and by experience we observe the cogency of the words of our Lord in the parable of the sower. A few souls are saved but the world continues in a

state of disunity *vis-a-vis* the Divine Word.

Ecclesial Decadence

There is, however, a great deal that can be done by those who are really espoused to the Lord Jesus Christ, in influencing the ecclesias to follow the pristine purity of doctrine, and having "chosen to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season:" in influencing the moral fealty which should be found in the ecclesias.

Such influence is in our midst

philosophy of humanism has taken the ascendancy over the Word and standards which are out of harmony with the Word are allowed as acceptable.

In other words, whatever the underlying reason might be, the issues which cause ecclesial spiritual decline are not being taken in hand and dealt with in accordance with the Word of God. If it is not agreed that such is the case then we are not being realistic and need to take another look. If it is agreed that such is the case, then some ecclesial introspection and resolve may be necessary.

It is not sufficient to deplore decline within Ecclesias; it is necessary to do something about it. What can be done? As an individual, study *Elpis Israel* closely. Take heed of the virile forthright mode of expression used. Clearly discern the difference between truth and error — and influence others to do likewise. When error or wrongdoing is manifest, raise your voice against it. Do not condone it or ignore it. Your gentle word of warning or rebuke may save a life for the Kingdom — *Logos*.

and we are grateful for that. But such influence and all the works of faithful brethren which are available notwithstanding, ecclesias of today are ethically in a state of spiritual and moral decadence. It doesn't require a microscope to see this. It is manifest by the things which are occurring within the community. One of the underlying reasons for this is that when doctrinal or moral issues arise they are inadequately dealt with. In some cases they are not dealt with at all — the reason being the ecclesia is deficient in understanding of the Divine principles involved and therefore not competent to adjudicate. In other cases the influence of the

Remember, the Lord said, "we will be judged according to our works (or efforts)".

Unity of Purpose

Three areas which need continuous attention to help ensure that we can "contend earnestly for the faith" are as follows:

(1) Clear appreciation of the gospel as it is *in Abraham and in Christ* by brethren and sisters. More than an academic knowledge is prerequisite. Should such not be the case, it is the responsibility of elders of ecclesias to see that an in-depth program of instruction is implemented. Ecclesias with limited numbers could appeal to others for assis-

tance in such a program. This would in no way curtail the autonomy of ecclesias and, in fact, could improve it. All involved would have to be prepared for hard work because it would mean careful study, by individuals and assemblies, of works of pioneer brethren and others, beside the Word itself. All parts of the body are needed to perform their respective functions — some have to work harder than others. Homework is necessary since attendance at mid-week Bible classes and Bible schools once a year is not enough.

(2) Saints called out for the purpose of Deity are a separated people. This does not take them out of this *kosmos* or 'order of things', but does provide objectives which are quite different. They are different because they are provided by Yahweh for the development of children for His own satisfaction, viz. "to bring glory to Himself", as distinct from motivations and objectives with purely self as base. If the procedure in (1) above is practised, separation should find its appropriate priority regardless of the vicissitudes of life. What is equally

important is that it should provide, for all saints, the required stamina to maintain separation from harmful influences and associations.

(3) Attention to apostolic doctrine is important. The dilution of these in the first century provided the rudiments of the apostasy which attracted the greatest number of followers. Relatively speaking, those who hold fast to Truth will be few in number. Emphasis, therefore, should be on quality rather than quantity. Ecclesias that are unrelenting in holding to sound doctrine may not be as large numerically as they would otherwise be but they will be stronger — and strength of character is what God wants!

There are pockets in the community of the saints where this is being practised but observation would indicate that it is not as widespread as it could or should be. The principle of separation is pure theory unless it is fully activated so let us get closer to the Word, unify our actions and "be watchful, and strengthen the things which remain, that are ready to die" (Rev. 3:2).

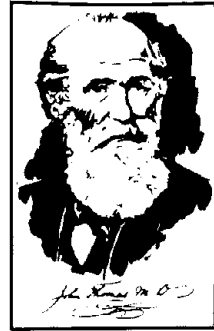
L. Newth

Rely on God

Impossibilities become possibilities with the help of God (Matt. 19:26). Help from God enabled Noah to maintain his integrity in the midst of an unutterably wicked world. Jeremiah and Ezekiel were likewise able to witness for the truth through divine assistance. Help from God allowed the men of Israel, on the occasion of their feasts, to leave their wives, children, and possessions in perfect safety in districts subject to invasions from marauders. It brought Israel a three-fold increase of the earth's products on every sixth year, so that God's command concerning the seventh might be observed. Divine help will in like manner be afforded to the saints in this generation to fulfil the apparently impracticable precepts laid down for their rule of conduct. In giving commands, God has taken into account the assistance He intended to render. He does not mock, that which He has enjoined upon us He will enable us to carry through. Therefore in regard to His precepts, natural consequences must not be allowed to govern.

A.J.

Women's Liberation In The Light of Scripture



It has become fashionable in this Noachic age for both men and women to defy the principles of status and conduct as laid down in Scripture. Men are becoming more effeminate, and women seek equality with them in every avenue of endeavour. These trends are opposed to the teaching of the Word, and destroy the principles of highest virtue reserved for both. Brother Roberts commented "Man is for strength, judgment, achievement. Woman is for grace, sympathy and ministration. Between them they form a beautiful unit: 'heirs together of the grace of life". Brother Thomas considers this "time of the end" problem in the following article: — A. Knowles.

Limitations Imposed by God

We hear much in some parts of the world of the political rights and equality of women with men; and of their preaching and teaching in public assemblies. We need wonder at nothing which emanates from the unenlightened thinking of sinful flesh. There is no absurdity too monstrous to be sanctified by unspiritualized animal intellect. Men do not think according to God's thinking, and therefore they run into the most unscriptural conceits; among which may be enumerated the political and social equality of women. Trained to usefulness, of cultivated intellect and with moral sentiments purified and ennobled by the nurture and admonition of the Lord's truth, women are "helps meet" for the Elohim; and much too good for men of ordinary stamp. The sex is susceptible of this exaltation; though I despair of witnessing it in many instances till "the Age to come". But, even women of this excellency of mind and disposi-

tion, were it possible for such to do so, would be guilty of indiscretion, presumption, and rebellion against God's law, in assuming equality of rank, equality of rights, and authority over man, which is implied in teaching and preaching. It is the old ambition of the sex to be equal to the gods; but in taking steps to attain it, they involved themselves in subjection to men. Preaching and lecturing women are but species of actresses, who exhibit upon the boards for the amusement of sinful and foolish men. They aim at an equality for which they are not physically constituted; they degrade themselves by the exhibition, and in proportion as they rise in assurance, they sink in all that really adorns a woman.

The law, which forms a part of the foundation of the world, says to the woman, "He shall reign over thee". The nature of this subjection is well exhibited in the Mosaic law (Num. 30:3-15). A daughter being yet in her youth in her father's house, could

only make a vow subject to his will. If he held his peace, and said nothing for or against, she was bound by her word; but if when he heard it, he disallowed it, she was not bound to perform; and the Lord forgave the failure of the vow. The same law applied to a wife. A widow, or divorced woman, were both bound to fulfil; unless their husbands had made them void before separation. If not, being subject to God, they had no release.

This throws light upon the apostle's instructions concerning women. "They are commanded to be under obedience, as also saith the law". And "Let the woman learn in silence

the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God (which they profess), be not blasphemed" (Tit. 2:4,5).

Christian women should not copy after the god-aspiring Eve, but after Sarah, the faithful mother of Israel, who submitted herself in all things to Abraham, "calling him lord" (Gen. 18:12). Nor should their obedience be restricted to Christian husbands only. They should also obey them "without the word"; that is, those who have not submitted to it, in order that

This article is taken from Elpis Israel, a book written and published by Bro. Thomas to teach the Truth to those interested. If it was deemed necessary 120 years ago to educate those interested in the Truth in the principles of marriage deportment before baptism how much more is it necessary today!

with all subjection. But I suffer not a woman to teach, nor to *usurp* authority over man, but to be in silence" The reason he gives for imposing silence and subjection, is remarkable. He adduces the priority of Adam's formation; and the unhappy consequences of Eve's talkativeness and leadership in transgression; as it is written, "Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression" (1 Tim. 2:11-14) first. And then, as to their public ministrations, he says, "Let women keep silence in the congregations; for it is not permitted unto them to speak; but to be under obedience, as saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the congregation" (1 Cor. 14:34,35). It is true, that in another place the apostle says, "Let the aged women be teachers of good things"; but then this teaching is not to be in the congregation, or in the brazen attitude of a public oratrix. They are to exercise their gift of teaching privately among their own sex, "that they may teach

they may be won over to the faith when they behold the chaste and respectful behaviour of their wives, produced by a belief of the truth (1 Pet. 3:1-6).

Such are the statutory provisions enacted in the world's constitution at the beginning, with respect to the position of women in the body social and political. Any attempt to alter the arrangement is rebellion against God, and usurpation of the rights of men to whom God has subjected them. Their wisdom is to be quiet, and to make their influences felt by their excellent qualities. They will then rule in the hearts of their rulers, and so ameliorate their own subjection as to convert it into a desirable and sovereign obedience.

A man should never permit the words of a woman to intervene between him and the laws of God. This is a rock upon which myriads have made shipwreck of the faith. Adam sinned in consequence of listening to Eve's silvery discourse. No temptation has proved more irresistible to the flesh than the enticing words of a woman's lips. "They drop as a honeycomb, and her mouth is

smoother than oil: but her end is bitter as wormwood, and sharp as a two-edged sword. Her feet go down to death; and her steps take hold on hell" (Prov. 5:3-5). Adam was a striking illustration of this truth, as appears from the sentence pronounced upon him. "Because", saith the Lord God, "thou hast hearkened to the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake: in

sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and in the sweat of thy brow shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken, for dust thou art, and unto dust shalt thou return". Thus, having passed sentence upon the serpent, the woman, and the man, the Lord appointed them a new law, and expelled them from the garden He had made.

J. Thomas

Scientists Look To Clay For Origin of Life

Mountain View, Calif. (AP) — The theory that life arose from a chemical soup in the ocean is being challenged by scientists who have found evidence that a common clay possesses basic properties essential to the generation of life.

"The functional attributes that we associate with life are not necessarily confined to organic systems", said L. Coyne, a San Jose State University chemist who led the research team.

The researchers have verified that clay can store and transfer energy, which would allow it to act as a chemical factory for the generation of life, they told a symposium Tuesday at the National Aeronautics and Space Administration's Ames Research Centre.

The "clay-life theory", first proposed in the 1960s by chemist Graham Cairns-Smith of the University of Glasgow, challenges the long-favored notion that life emerged from the primordial oceans after millions of years of chemical reaction between simple organic molecules.

It also is reminiscent of the Bible's account of the Creation in Genesis, which says, "And the Lord God formed man of the dust of the ground," and refers to it commonly as clay.

Cairns-Smith said Tuesday he believes that clay was not just a catalyst for life but the actual "low-tech" material that gave rise to progressively more sophisticated or "high-tech" life forms.

"The recognition that many of the specific functions of living systems can be performed by inorganic molecular systems is forcing us to re-examine, at a real fundamental level, the definition of life," Coyne said.

The "primordial soup" theory, set forth in the 1930s by the Soviet scientist A.I. Oparin, suggests that the chemical evolution of life was random, while the clay-life theory proposes a patterned development.

"Most of the chain-lengthening organic reactions that have to occur (to create life) ... occur through the elimination of water. It's hard to eliminate water in an aqueous environment," L. Coyne said. "You can have an awful lot of organic matter, but if you dump it in the water, it may not look like much. If you want to lengthen chains, you have to have a lot of these molecules close together. It's easier to grow things on surfaces".

Research by Armin Weiss of the University of Munich suggests that clay, which has a mineral structure almost as intricate as a DNA molecule, could be capable of such lifelike attributes as reproducing crystal structures from a "parent" clay to several generations of "daughter" clay.

Cairns-Smith suggests that the creation of life could have been directed by an inorganic pattern developed in clay.

Other theories, such as that life reached earth from outer space in the form of spores, do not answer the fundamental question of creation — what, for instance, created the spores?

The finding that a common ceramic clay can store and transfer energy — sometimes in the form of radioactivity — has been confirmed through experiments showing that clays release soft ultraviolet light when they are wetted with organic liquids or water, irradiated, dried, crushed or ground up.

— Newspaper Cutting from USA

Faith

At a recent Bible Gathering at Glenlock, South Australia, attended by upwards of 1000 Brethren, Sisters and young people, the subject of *Heroes Of The Faith* (Heb. 11) was expounded by the Editor, and the suggestion was made by him, that the young teenagers in the audience write out in their own words a definition of faith. The response was extremely gratifying. Many young people around 14 years of age submitted their definitions, and we have decided to publish some of them. The following were awarded prizes which, however, will not match the great prize that awaits those of true faith at the coming of the Lord.

"Faith is a complete belief in things expected, enabling one to see things of the future as a reality" — D. Rogers (Kingston).

"Faith is that energising force which is derived from hearing the Word of God. It acts upon a person, so as to produce pictures of reality of the desired future, revealing the caring of the invisible God. When in action, faith conquers the seeming impossible, exceeds the limits of human power, and enables God to manifest His strength out of weakness, whilst obtaining victory over the world" — C. Gore (Enfield).

"Faith is believing that the things the Bible tells us will happen in the future, will really happen, and this belief shows in our lives and actions now."

"Is faith important? Yes: 'Without faith it is impossible to please God; for he that cometh to God must believe that he IS and that He BECOMES a rewarder of them that diligently seek Him' (Heb. 11:6)."

"How do we get faith? It comes by hearing the word of God (Rom. 10:17)."

"What encourages faith? '... faith which worketh by love' (Gal. 5:6)."

"What does faith accomplish? '... this is the victory that overcometh the world, even our faith' (1 John 5:4)."

"How can faith be seen in our lives? 'Was not Abraham our father justified by works, when he had of-

fered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect' (James 2:21-22)."

"John Thomas wrote: 'Faith is the confident anticipation of things hoped for, a full persuasion of things not seen'."

"Faith gives us the title deeds to an inheritance in the Kingdom". — D. Horwood (Enfield).

"Faith is a confident anticipation of things hoped for" (Heb. 11:1). It is like a mirror that reflects the future.

"The way to develop faith is through hearing the Word of God and putting it into practice in our lives. Faith is not given to us, it is something we must develop over a long time. It is even more precious than gold. Faith makes God a reality in our lives, and enables us to see that God is shaping the future of the nations leading to the coming of the Lord Jesus Christ. Without faith there is no possible way of pleasing God (Heb. 11:6). If our faith is strong it will motivate us to walk in the straight and narrow path (drifting neither to the left or right) remaining in the Truth throughout our lives. We know when we have faith, for it will then motivate action, and not merely dictate words" — A. Jones (Salisbury).

We hope to include further definitions next issue.

Future Blessings

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne" — Rev. 3:21.

The Tree of Life, in paradise
Shall be your food that day.
In spirit clothed, part of His wife,
Your new name He shall say.

You shall receive the morning star,
And he shall sup with you.
No longer sin your life shall mar,
He will make all things new.

The hidden manna you shall eat,
For you the pebble white.
At his table, you he'll seat,
Arrayed in Spirit bright.

Before him you shall be confessed,
O'er nations you shall rule
The Book of Life, your name shall bless,
Of Deity's Spirit, full.

For those of us who overcome
The troubles of this life,
Who faithfully the race have run
Not giving in to strife —

Those gracious blessings then shall be
Abundantly poured out,
And length of life and days shall see
Our hearts with praises shout.

E. Surgenor (N.Z.).



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Children In The Meetings

"In a study on the Psalms, I found Psa. 144:12 most thought provoking: 'That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace'. What a responsibility we have with the precious gifts our heavenly Father has granted us!

"Hannah taught her son when he was young, and then gave him to God to continue in His service. We, too, must teach our children when young, then when they are older they will more readily accept the Truth and desire to serve their God like Samuel.

"I find it most annoying of a Sunday evening to be disturbed in my concentration by mothers moving in and out of the meeting to attend to junior. I also find it irritating to see children in a meeting sitting with a book held up; many of them old enough to be following the remarks of the speaker. We need to be firm as well as warm and gentle to our children. Not make life such a hustle and bustle that we have no patience or time to spend with them when they make a mistake. Perhaps you may care to write something on this theme, and encourage mothers to show love and patience to the lovely gifts God has entrusted to their

care. We will surely have to answer at the Judgment Seat for the way in which we have cared for our children, particularly in directing them to the Scriptures. Have you any copies of the book *Flowers and Plants in the Bible*? I would like a copy if you have any for sale — B.P.

(Children are a heritage of Yahweh to be brought up as He intended they should be — that is, in accordance with His Law and Word. Their presence at the meetings is to be encouraged if they do not disturb it by their restlessness. They should be trained at home to sit still, and not taught this at the meetings. That is not the place for discipline or rebuke but for children to manifest the characteristics they have learned at home. If a child is trained properly in the home, he will grace a meeting. With you, I do not appreciate children reading novels in meetings. It certainly is not encouraging to the speaker, and can be distracting to the audience. A child that is picking up and putting down a book, or passing it to a friend to read, can distract others. Under the Law, children from the age of seven years old were expected to listen to what went on in the meetings where they were assembled with their elders. They might not have understood all that was said or done, but they would appreciate that the meeting was a place of

special importance in the lives of their parents, and they would be induced to view it likewise. Children can learn to turn up the Bible references given by the speaker, and try and obtain some understanding of what is said. They need to be encouraged to that end. And the speaker needs to keep them in mind in what he says. It is rather incongruous for children, who in Sunday School are expected to follow with their Bibles and turn them up at the bidding of the teacher, to attend meetings where the Word is proclaimed, but fail to do so, and instead give them their attention to a novel. It does not assist in the solemnity of the occasion, nor the general decorum of the meeting. They should be taught that when they are in meeting, they are in the presence of Yahweh. Perhaps a tactful word to the wise by you may influence others to avoid habits which can become deep-seated. After all, if we permit our children to read novels instead of listening to the address, are we not unconsciously instilling in their mind, that convenience of self is more important than reverence towards God? They put the novel down to sing a hymn, or to open their Bible to do a reading, and then whilst the Word is expounded, give their attention to a novel or some other book. It seems incongruous to say the least — Ed.).

Israel's Danger

"I express my gratitude for the booklet on Jerusalem which I have read with greatest interest. I have enclosed a further application for the book on *Israel's Revival*. Yesterday, I received the April copy of *Readers' Digest*, and read with interest an article relating to Israel. Entitled *Israel's Hour of Danger*, the article stated: 'Nearly bankrupt, and more dependent than ever on American aid, the Jewish homeland must now meet grave internal threats to its very being. The following were sub-heading captions: *Economic Problems; Internal Divisions; Emigration and Political Fragmentation*. The article claims that Israel is in a very bad way. I do not know whether your book on Israel takes into consideration all these factors, but we shall see. The article is enough to show men that a few more miracles are necessary before the peace of God will reign. I look forward to receiving your booklets, *Herald of the Coming Age* — N.H. (NSW).

(Israel has gone through worse crises than the present one, and has emerged with greater strength. But we do anticipate more miracles. The miracle of Israel's national resurrection in its fulness, as predicted in Ezekiel 37 is yet to take place, and awaits the return of the Lord. Meanwhile, is it not a miracle that in spite of Economic, Political, and Military distress such as afflicts Israel, plus the opposition it endures from so many today, and the heavy cost of her Defence Force in striving to make her

northern border secure Israel can find the means, the time, and the desire to assist the poverty-stricken, and starving Jews of Ethiopia, and at great expense of time and money bring them back to the Land and attempt their rehabilitation? Is not that a miracle of human relationships? Despite all the pressures exerted on Israel today, the population is increasing. Miracles are needed, it is true, but they will come, and Israel will be completely restored in the Land. The fulfilment of the Gospel — itself prophecy — requires it. Meanwhile, do not hold back the miracle of your spiritual regeneration through the waters of baptism. We will forward the booklets you require with pleasure, and also arrange for somebody to personally contact you — Ed.).

From the Philippines

"I am your fellow-servant in Christ Jesus, of the Tangu Ecclisia, Bacolod City, Philippines. Under the guidance of ACBM I came to a knowledge of the Truth fifteen months ago, and was baptised four months after. I was led to this through some of your expositions of the Scriptures. A Brother gave me a pamphlet with the title: *Why We Proclaim Jesus Christ Did Not Pre-exist*, and another entitled *The Amazing Fulfilment of Bible Prophecy*. These and other *Heralds* enabled me to see the veracity and irrefutability of the Bible, and to recognise that therein 'we have a sure word of prophecy'. I felt the urge to be baptised, and fearing that the Lord would come before I was baptised, I made haste to do so. How-

ever, my knowledge of the Truth was very limited, and I was advised to continue to grow in its understanding, for it is written: 'There is a time to every purpose under heaven'. With other pamphlets and books that I read I came to the point of putting my knowledge of the Truth at work by crucifying the lusts of the flesh which are at enmity with God. And now I am in the Word with the promise of Eternal Life. One thing I realised was that my old self with its sins is dead. But God has quickened me through the power of him who condemned sin in the flesh. I hope that I have uttered words with knowledge Bro. Mansfield, and not to my condemnation" — E.M. (Philippines).

(Your letter is appreciated; we will consider the balance of it together with your requests, and will write you privately. Meanwhile, to increase your understanding of the Word we have forwarded to you a copy of the recently produced edition of Christendom Astray from The Bible — Ed.).

The Holy Spirit

"The Declaration section referred to (see *Logos* p. 144) does not say that God dwelt with the believers, but among them, neither does it equate that dwelling with the special gifts of restricted circulation in the first century. Do we not believe Paul when he says that the Ecclesia is the house of God (1 Tim. 3:15)? Also, what are we to make of 2 Cor. 6:16, where the phrase 'dwell in them' manifestly regards the Ecclesia as the temple of the living God? Since God does not dwell

amongst us physically or personally, at least until 'the tabernacle of God is with men' in the age to come, He can only dwell amongst us by His Spirit. This is good Christadelphian teaching upon which most of us were brought up in Sunday School (see the *Christadelphian Instructor* and also *Psa. 139*).

"May I therefore commend the revised *Declaration* for what it says and not for what you think is missing from it. It is unfortunate that *Logos* should comment on your letter while admitting not having seen the publication you referred to. There will be many brethren and sisters who will be misled by what you have written about our discussion. I had a letter recently from Bro. Bartholomew in which he referred with approval to the book *The Spirit of God*, which he had found of great help in leading a three-months' study in his Ecclesia. This book is probably not very well known in Australia, so please accept with warm fraternal regards a copy which I have sent separately" — A.N. (U.K.).

(God dwells in believers by His Spirit-Word, not merely "among" them as He did through the Holy Spirit gifts — for not all received the gifts. With Bro. Thomas in Clerical Theology Unscriptural, we believe that the channel of the Spirit today is God's Word, and therefore it is encumbrant upon all to study that Word if they would benefit by the Spirit in that form. We also believe, from consulting your book, that the Scriptures reject the concept that

God's Spirit in the form of an effluence from heaven is available today, either as a means of enlightening us in the Word, or providing the means whereby miracles can be performed. However, the unfortunate fact is that some brethren are not so specific in their teaching, and claim there is a need to obtain the present-day Spirit outside the channel of the Word. Some years back, when battling with this doctrine with a brother in New Zealand, he told me in writing that he had received confirmation of his beliefs by discussion with brethren who believed that the Spirit today is an effluence from God, and that by its means a sanctifying influence is obtained. The results of this theory were unfortunate in that at least twenty left the Truth. God dwells in believers by his Spirit Word. He did so in the first century and does so today; whereas the miraculous Gifts of the Holy Spirit are not available today. It is regrettable that confusion exists within the Brotherhood on this subject; it is productive of much evil — Ed.).

Apartheid

"It would be of interest to me, and perhaps others, to know how black and white brethren in the South African Ecclesias manage to fellowship in the light of problems created by the apartheid system" — C.R.N. (U.K.)

(On our visits to South Africa we have found no problem in that regard. There are not large numbers of coloured brethren, but where it is possible they have joined their white brethren on a basis of

*equality in the Truth. We have personally visited coloured brethren in Bantuland with South African brethren, and found complete co-operation. From our personal, though limited observation, we have not seen the excesses in the apartheid policy that have often been dramatised by the world's Press. On the other hand, we have had evidence of the influence of Communist agitators among the coloured population, and also in the propaganda of the World Counsel of Churches. We have, in fact, during visits to South Africa met people in authority representing both sides of the policy, and do appreciate the gravity of the problem that is arising in that country. South Africa, in common with Australia, and other parts of the world needs the strong infallible hands of Christ, and the policy that will emanate from Jerusalem to all the world to bring sanity, righteousness, truth and peace to this sinning, sorrowing world (*Isa. 2:2-4*). Australian politicians have been very outspoken against South Africa, but the treatment meted out to the Aborigines of this country has been such as should close the mouth of criticism against South Africa. There has been more done for the black and coloured peoples of South Africa as far as housing and education are concerned than for the aborigines of Australia. Christadelphians are fortunate to be freed of all such political issues, and maintaining separateness from the political, social and religious world about us as a people called out for the Name (*Acts 15:14*) — Ed.).*

**From Georgetown,
Guyana**

"Greetings in our Lord. We report sadly the falling asleep of Sis. Hyacinth Barrow (59) on 12 February. She was ill seriously for close to a year and while not in pain it was understood that her condition was terminal. Her marvellous faith in the resurrection has been a great lesson to us. Always cheerful, visitors took their problems and troubles to her for wise counsel and word in season.

"Many mornings she enjoyed the entire album of hymns and anthems donated by the Northern Christadelphian Choir. Thanks to the many brethren and sisters who assisted in special ways to make life comfortable for her" — H.R.M. (Guyana).

(Whatever our state in life now, the Gospel provides us with grand privileges, robbing even death of its sting and setting before us the possibilities of a glorious future in the Kingdom, soon, we believe, to be set up on earth. See Matt. 19:29 — Ed.).

After Twenty Years

"Dear Sir. Doing some sorting out due to a death I have found a copy of your *Herald Of The Coming Age* of nearly twenty years ago, when I attended some Christadelphian meetings.

"Doing as I Thess. 5:21 advocates, I could not get my questions answered, so perhaps you may answer these for me . . ." — W.J. (U.K.).

(The reference declares: "Prove all things; hold fast that which is good". We are glad, in that context that our friend has held

fast to the "Herald of the Coming Age". He has forwarded a list of questions, and we will try and satisfy him. It is interesting and significant, however, that after twenty years the booklet came to light. We never can truly assess the value of a leaflet or booklet placed in a letterbox or given to a friend — Ed.).

From Ghana

"I thank you for the booklets you send to me. I read them with interest and am very much impressed by the message of the word of God contained therein. I have enclosed a list of books, and would appreciate you sending me those numbers. Or any other literature that is available. Thank you for your co-operation" — A.D. (Ghana).

(We receive a number of applications for literature from Third World countries, which we process as normal. We then contact local brethren to personally follow up the interest

shown. Those who contribute money for that purpose will be interested in such as the above. Literature is being forwarded. — Ed.).

Appreciation

"Enclosed is my subscription for *Logos* and extra for the support of your invaluable work. These words are not used lightly, as *Logos* is a constant reminder of the high standards for which we must all strive, and a help for all who take heed of the encouragement and admonition found in its pages in our walk towards the Kingdom" — M.L. (W.A.).

(We appreciate your comments and generous donation that materially assists us to maintain and extend the work being attempted. This is a communal work, and we publish your letter that others of our many workers may share the pleasure of your generous comments — Ed.).

How Have We Walked?

*We stood there before him,
Our head was bowed in shame;
Our lives had not been worthy
Of God's Eternal Name.*

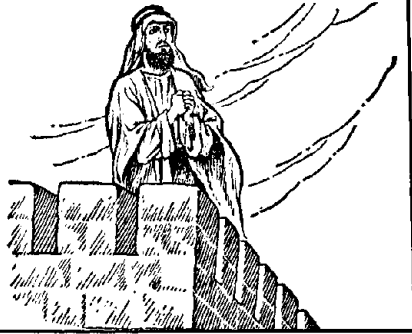
*We had not walked along that path,
That strait and narrow way;
We'd veered onto the broad path,
What now had we to say?*

*We'd thought it would not matter
If sometimes we did sin,
We'd thought all would be well with us
And Eternal Life we'd win.*

*Christ looked at us, we turned away,
We could not bear the shame,
Our lives had not been worthy
Of God's Eternal Name.*

J.D. (NSW)

Born Blind



“Master, who did sin, this man or his parents, that he was born blind?” (John 9:2).

Unscriptural Theories

The concern of the disciples as expressed by their question was not warranted by the Scriptures. God had already declared through Moses that He Himself was sometimes responsible for blindness:

“Who hath made man’s mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I, the Lord?” (Exod. 4:11).

In Christ’s time Jewish thought was largely impregnated with heathen fables. Although not actual believers in the fables, the disciples were still, to an extent, influenced by the notions around. Even as Christadelphians today find difficulty in shaking off the effects of former and present contact with error, and living and thinking in the pure atmosphere of the Spirit’s teaching! How easy is it to remain tinged with the errors of the clergy and the scientists. Hence the urge of the apostles, who had themselves felt the pinch of a similar state of affairs, for believers to “desire the sincere milk of the word that ye may grow thereby” (1 Pet. 2:2): to “re-

ceive with meekness the engrafted word, which is able to save your souls” (Jam. 1:21); and the reproach administered (even as Christ at times reproached his disciples) to those who fail to put forth the necessary effort in order to rise to a full measure of understanding (Heb. 5:12-14).

Historians state that in the days of Christ there were several heathen notions abroad, any one of which would have formed a ground for putting the absurd question: “Who did sin, this man or his parents, that he was born blind?” Christ was never wont to explore the labyrinth of heathendom to extricate his hearers from unbelief. If it was a question of Beelzebub, he called upon his hearers, upon the basis of his miracles, to receive Scripture and common sense. If they refused, then they must hold on to their Beelzebub.

And so with the immortality of the soul. If men would not receive Moses’ teaching concerning the nature of man, then they would not listen to the same doctrine from the lips of Christ, and they

must therefore, continue to hug their conceit concerning the immortality of the soul.

Taking his usual attitude Jesus passed over the heathenism involved in the disciples' question and replied: "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him".

This statement carries us back to the words addressed by God to Moses: "Who maketh . . . the seeing or the blind? have not I the Lord?" From Christ we learn that God did this in order that His works might be manifest.

God's Wonders: Basis of Belief

Every case of blindness makes manifest, by contrast, the wonderful work of God in creating the seeing eye. And every one who has vision it would be thought, must fall down in awe and worship before the Creator and Giver of such a gift. Yet on every hand man is devoting his divinely-given energy and power to robbing God of His glory in the work of creation.

From the creation to the resurrection of Christ, God has appealed to man to believe His Word on the basis of His mighty works.

Our first parents rejected the Divine word for that of one of the beast creation. Death, the evidence of their folly, is with us to this day.

God made a further great movement, so to speak, in manifesting His might and glory, when He brought Israel out of Egypt. In the nation of Israel and in the Scriptures are to be seen a mountain of evidence of the mighty works when wrought. Yet

how many believe in God and His Word on the basis of this evidence? Ask the evolutionist, the higher critic, the modernist, the agnostic, the ordinary church goer, and even the Jew, whether they receive this evidence. There are those, even, who style themselves sons of God, who regard the evidence as suspect, and prefer, like our first parents, the word of their serpent-minded fellow creatures.

To breathe this atmosphere of unbelief is certain death. To avoid it we need to keep guard over the literature we read, the company we choose, and the fellowship into which we enter.

God's Strength Made Perfect in Weakness

God made a further appeal to mankind to believe His Word on the basis of the mighty works wrought through His beloved Son. Thus it came about that Christ singled out a poor afflicted beggar that God's power might be manifested in him.

Before working the miracle, Christ made some introductory remarks, probably with the object of enkindling faith in the blind man. Having stated that he had been sent by God, that the works which he wrought were God's works, and that the time was approaching when these works would cease. "As long as I am in the world, I am the light of the world".

Having said this, Christ directed himself to "working the works of God," by making the man see. He might have done this by speaking a word. He chose, however, a much more elaborate method. He mixed some earth

with spittle and with the clay thus produced he anointed the man's eyes. He then sent him to wash in the pool of Siloam. The reason is not stated. What was done would probably help the man to reflect upon Christ's words and keep his mind upon the reality of the great miracle that was about to be performed and so enkindle that faith without which Christ never performed the miracle of healing. The man's prompt journey to the pool of Siloam showed that he believed Christ: "He went his way, therefore, and washed, and came seeing".

Spiritual Blindness

There followed that miserable scene in which those men, whom Christ and John the Baptist denounced as "serpents" and "vipers" essayed to investigate the miracle. When their efforts to invalidate it failed, they hypocritically told the man to "give God the praise" whilst they robbed God of the glory of having sent His Son to speak and work in His Name.

Christ's Divine paternity had been openly proclaimed by God on the banks of the Jordan, and John had freely testified of his Messiahship. Christ had gone through the land working miracles such as no other man had wrought, and yet these base Pharisees told this healed man: "We know that this man is a sinner".

The great lesson for us is to mark the depravity of the human heart. Man has not changed. There is as much depravity in high and low as there was in Christ's day.

The Courage of Faith

The man, however, had too honest a mind and too much faith in his benefactor to be browbeaten into accepting the false judgment of his interlocutors. How could he? God was responsible for his blindness and God alone could make him see. Said he: "Since the world began was it not heard that anyone opened the eyes of one that was born blind. If this man were not of God, he could do nothing". This brave stand for the Truth ended in his being cast out of the synagogue.

This led to a very different interview. Jesus found him and asked: "Dost thou believe on the Son of God?" The man replied: "Who is he, Lord, that I might believe on him?" Said Jesus: "Thou hast both seen him, and it is he that talketh with thee". What an honour, what a joy that Jesus should thus introduce himself to him! What could an honest-hearted man do but at once surrender to the evidence of his senses? He replied: "Lord, I believe," and worshipped him.

A miracle is as a loud trumpet calling men to attention. It conveys no instruction concerning man's duty to his Creator and his fellows. The burning bush arrested Moses' attention, but an angel had to speak before Moses became acquainted with what was required of him.

When Israel, by the blast of the trumpet upon Mount Sinai, were called to listen to the audible voice of God, the trembling multitude begged that they might not again hear the voice. God replied that they had well spoken — that He would raise up from them-

selves a prophet who should speak to them in His Name, and added: "Whosoever will not hearken unto My words which he shall speak in My name, I will require it of him".

Spiritual Sight

This prophet had been raised up and was now teaching Divine truths in God's Name. Appropriately to giving sight to a blind man, Christ enunciated teaching relating to spiritual sight and blindness and the great issue which his mission opened out in relation to these: "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind".

Never before had a trumpet, so to speak, been sounded in every city and village of the land of Israel, calling men to listen to the gospel of the kingdom and be saved:

"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people".

Because of this great light that

came to those who were in darkness and because of the spurning of this light, Christ emphasised the judgment to come:

"This is the condemnation that light is come into the world, and men loved darkness rather than light because their deeds are evil".

Christ disclaimed being at that time a judge: "I came not to judge the world but to save the world".

He taught, none the less, that God had given him authority to execute judgment (John 5:27), which authority would be exercised at the resurrection, at the last day.

"All that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation" (John 5:28,29; 12:48).

We are all born in a state of spiritual blindness. By means of the Scriptures we have received sight. Let us cherish and preserve this gift, remembering that if from unworthy motives we wilfully shut our eyes to it, judicial blindness will ensue, even as it did with Israel, to be followed by more terrible retribution. C.J.

Interpreting the Psalms

No formal rule can be given other than that defined by Paul as "having senses exercised by *reason of use to discern*" (Heb. 5:14). The Psalms are mostly Messianic. They doubtless originated in the first instance in David's individual experiences and impulses towards God, and were primarily the expression of these; but David was a prophet. The Spirit was upon him from the day he was anointed by Samuel (1 Sam. 16:13), and guided the utterances of his tongues (2 Sam. 23:2). Not only a prophet, David occupied, under the first and typical covenant, the position of the Son and Lord of David under the new covenant, viz., warrior and king in the earth for God. Hence his experiences were typical and representative of those to which he stood related as the shadow: and by the Spirit, his utterances of them were rendered prophetic of that most marvellous of all human experiences, the history of God manifest in the flesh. Close reading and meditation brought to bear on the word as a whole, will bring discernment of the import of the Psalms without the formal definition of rules of interpretation.

R.R.

Seeking "peace" march.
"Peace, peace, when there is no peace".



World In Turmoil

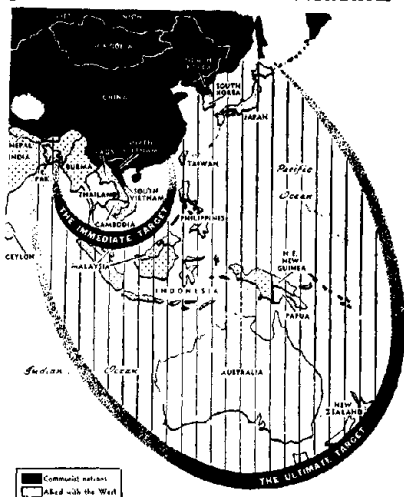
We live in an age of signs that witness to the nearness of Christ's return to the earth. But though the era of his coming is revealed, the exact date of it is concealed. We know neither the day nor the hour wherein the son of man cometh. The wisdom of this is apparent. The revelation of a definite date would have attracted sensation lovers, without helping the true sons of God in their patient waiting for Christ.

Peace and Unity

The increasing sophistication of weapons, including satellite and space programmes are concerning many throughout the world, so that in Western countries large groups are being formed to agitate for peace. The *Adelaide Advertiser* 1/4/85 presented the difficult path the Australian Government is facing. Whilst supporting a call for peace, it appreciates the need for its own defence. Mr. Hawke sees the concept of a nuclear free Pacific as ideal, but not realistic, so whilst he speaks peace he must welcome the visit of nuclear

ships, and export Uranium! In remaining loyal to the US he has found himself in direct confrontation to the "peace movements" in Australia and N.Z., but he recognises it as an absolute necessity in support of Australian defence as well as in limiting Soviet expansion, in the Pacific and elsewhere. The article claimed: "Mr. Hawke is weaving a patchy fabric, one with further pressure from both the peace movement and the U.S. government can only make threadbare". The article drew attention to "hundreds of thousands of citizens who stirred themselves to vote with their feet for peace in the traditional rallies on Palm Sunday, that day when "Jesus triumphantly brought such hopes to Jerusalem". It further declared: "Of course, we all want peace, but we are far from united on the means".

How significant are those words. Christadelphians, although often called "warmongers", desire peace as much as anyone. They know, however, that there will be no world peace until God is revered in Truth (James 3:17). Because of the wickedness of man, Christ declared: "Think not that I am come to send peace on the earth: I came not to send peace but a sword" (Matt. 10:34). Peace will come through him, but it will be by means of war (Isa. 9:6-7), and the manifestation of belligerent power as devastating as nuclear weaponry (see Zech. 14:12). Personal peace is possible, however, and we know the means. Not by peace marches nor by political negotiations but by "patient con-



tinuance in well doing, seeking for glory, honour and immortality, eternal life" (see John 14:27; Rom. 2:7).

The *Advertiser* article suggested that the Lord's entry into Jerusalem, traditionally known as Palm Sunday, brought hope to Jerusalem. In fact it brought disgrace and punishment to a people who rejected the appeal of their saviour (Matt. 23:37-39). It will be the next time that Christ enters Jerusalem that they will welcome him, and he will indeed provide hope (Zech. 13:6). As Isaiah expresses it "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob" (Isa. 59:20). May it be that by walking acceptably today we will be with the Lord when he "restores again the kingdom to Israel".

US-Greek Strained Relations

The US government has repositioned a CIA satellite controlled from Pine Gap in Central Australia so that it can spy on Greece and other countries in the Mediterranean region. The *National Times* 4/4/85 states:

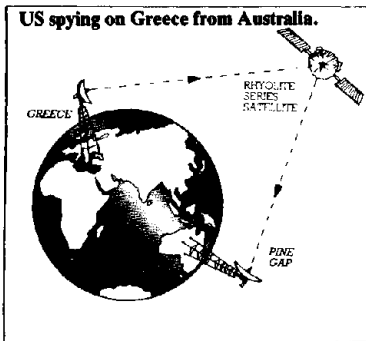
"The move reflects in part, the anger of the Reagan administration towards the government of Prime Minister Andreas Papandreu who has threatened to remove US nuclear bases from Greek soil. Greece is currently run by a political party with fraternal ties to the Australian Labor, although the US is keen to see a change to a more amenable government in Athens. The US has been alarmed by such actions as the transfer of Greek troops from the border with Bulgaria to the Turkish border and forcing out of the conservative President Konstantine Karamanlis".

Greece has no future with the West. She forms part of the eastern sector of the

image empire that will shortly stand upon its feet. Bulgaria already has close ties with Russia, and the movement of Greek troops from its border, may suggest a greater acceptance of Russian policy in Greece. Whilst President Reagan looks to bolster this part of Europe against Russia, he would be well advised to heed the words of Rabshakeh as recorded by Isaiah: "Lo, thou trustest in the staff of this broken reed . . . whereon if a man lean, it will go into his hand and pierce it (Isa. 36:6). The attitude of the Grecian Government and the use of the Pine Gap satellite to spy upon that country, must widen the wedge that will cause Greece to make a stand against the Western Alliance as Bible Prophecy demands. We have seen in recent years many nations slot into the position Bible prophecy requires. It is in our wisdom that we see these signs and prepare for our Master, that he might receive us to himself.



"Bishop" Jenkins — Doubts Christ rose from the dead — "They be blind leaders of the blind . . ."



The Church and Politics

Just prior to the visit of the Archbishop of Canterbury Dr. Robert Runcie to Australia he made it clear that his political views, openly expressed in England, had riled the Prime Minister Mrs. Thatcher. In an interview reported by the *Adelaide Advertiser* 2/4/85 Dr. Runcie stated:

"I don't set out as a churchman to be in conflict with the state, I set out to do my duty. I confine myself to pointing out the social implications of certain policies. In this country (England) recently there have been sharp political debates and the church has been caught in the cross fire.

The Church is interested in saving souls, but also the sort of society that moulded these souls”.

In Australia the Archbishop has supported “Rome and her daughters” in an attack against the Bjelke Petersen government in Queensland. *The Advertiser*, 16/4/85, reported:

“Church opposition to Sir Joh Bjelke Perersen’s new laws restricting union rights in Queensland continues to grow. A letter signed by 31 Roman Catholic priests and published in the Brisbane Courier Mail claims that the law demanding ‘no strike provisions is in direct conflict with Catholic Moral teachings. It is unjust: it is bad law’ the letter states”.

The visiting Archbishop of Canterbury, Dr. Robert Runcie, also has supported remarks by the Anglican Archbishop of Brisbane, Sir John Grinrod, that people have a right to strike. A group called “Concerned Christians” defied the law and were imprisoned.

A church that permits its minister to teach that Christ did not physically rise from the grave cannot effectively help anybody in this life or any other! They are “blind leaders of the blind” and will “fall into the ditch” with their deluded followers. The Archbishop has neither the

Soviet power play: six top targets



knowledge to “save souls” nor the ability to “mould a society for those souls”. Meanwhile the religious involvement in this political situation delights the Communists who despise Godliness anyway. Whilst an apostate church may become involved in political wrangling and agitation, those who have been “bought by the blood of Christ”, and are bond-servants to him will avoid all such involvement. Christ said of his followers: “They are not of this world, even as I am not of this world”. The words of Christ to this generation, at a

time when the Communist voice of the “frogs” goes forth to agitate the world as now is: “behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame”. We are privileged to stand aside and view these events that proclaim the imminence of Christ’s return.

Violence: 21 Million Die

Armed conflicts have taken up to 21m lives since World War 2, and in 1983 about 4m troops were fighting in 75 countries, says a U.N. study. It puts the average death toll for armed conflict at between 33,000 and 41,000 a month since 1945. During 1983 40 separate major and minor conflicts were identified and eight countries had troops fighting on foreign soil. The UN annual report on the world social situation states:

“Conflicts displaced people from their homes, and countries were overwhelmed by the influx of refugees. The common legacy has been: bitterly divided societies, discredited authority, debased institutions, brutalised populations, lawlessness and a surfeit of arms in the hands of ex-combatants at odds with society. The military expenditure in 1984 was in excess of \$800,000 million. This figure represents \$130 for each man, woman and child upon the earth and is equivalent to more than the average per capita income of many developing countries, which in turn spent almost 3 times as much on military as they did on health services”.

An interesting feature of the report was that 80% of the total military expenditure was on conventional weapons. Last year the BBC London dramatised their predictions of world war 3. They predicted that it would commence in Europe and would be fought with conventional rather than nuclear weapons.

Although the major powers are speaking peace today, and claiming not to deploy their nuclear arsenal, the wars of the past shall fall into comparative insignificance. In regard to Armageddon John predicted: “the nations are angry” (Rev. 11:18); and Jeremiah foretold a time when they will be made “mad” by drinking the wine of Babylon (Jer. 51:7). As a result “men’s hearts are failing them for fear” (Luke 21:26). How privileged is the Ecclesia of God to witness these things and be able to see past the obvious holocaust that threatens the world to when “glory to God in the highest and

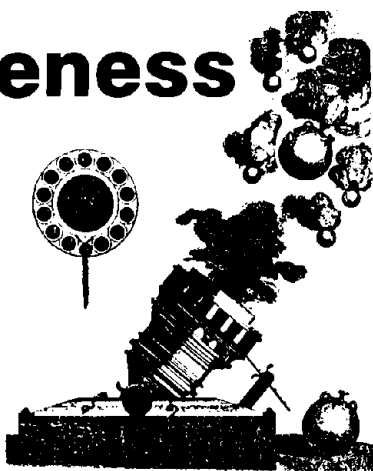
peace on earth" will be the order of the day. Well should we heed the words of Christ: "Watch ye therefore, and pray always, that ye may be accounted worthy to

escape all these things that shall come to pass and to stand before the son of man" (Luke 21:36).

P.J. Mansfield.

Destructiveness of the Sixth Vial

The present sorry state of the world is the culmination of six thousand years of maladministration by man. This has brought humanity to the point predicted in Rev. 11:18: "The nations were angry, and Thy wrath is come, and the time of the dead that they should be judged . . . and shouldest destroy them which destroy the earth".



Unprecedented Weapons of Destruction

In stating that Divine intervention will be necessary to save the earth from the effect of "destroyers", John implied the development of unprecedented weapons of destruction. These are in evidence today, providing yet another sign of Christ's imminent return. The threat of nuclear warfare hangs ominously over modern civilisation; for mankind knows that if it comes, a trail of destruction will sweep the world unparalleled in history. In the symbolic words of *The Apocalypse*, "the cities of the nations will fall" (Rev. 16:19).

The perfecting of weaponry, which is playing such a dominant role in the development of the Sixth vial, did likewise in the events foreshadowed in the epoch of the Sixth Trumpet.

The Apocalypse declares:

"And the sixth angel sounded, and I heard a voice . . . saying to the sixth angel which had the trumpet, Loose the four

angels which are bound in the great river Euphrates . . ." (Rev. 9:13-14).

These four Euphratean angel-powers represent the four successive waves of Moslem hordes that emerged from the east and pressed westwards towards Europe. They extended their influence, ultimately dominating the area bound by the course of the Euphrates, but also overflowing into Asia and eastern Europe (see *Eureka* vol. 2, p. 483).

They brought with them the Chinese invention of gunpowder which they improved by use and inventiveness, and successfully exploited to extend their influence. Particularly was this the case when they attacked Constantinople in 1453.

In apocalyptically describing them, John wrote:

"I saw the horses in the vision and them that sat on them having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads

of lions; and out of their mouths issued fire and smoke and brimstone" (Rev. 9:17).

What John saw and described were the cannons used by the Ottoman Turks against Constantinople. Made mobile by being mounted on wheels, they were drawn by horses into battle, and then wheeled around in the desired position for firing. Some of these were huge contraptions which fired great stones against the thick walls of fortresses. Describing this, Edward Gibbon in *The Decline and Fall of the Roman Empire*, declares:

"At the end of three months, Urban (the most prominent munition maker of the day) produced a piece of brass ordnance of stupendous and almost incredible magnitude: a measure of twelve palms is assigned to the bore; and the stone bullet weighed about six hundred pounds. A vacant place before the new palace was chosen for the first experiment; but to prevent the sudden and mischievous effects of astonishment and fear, a proclamation was issued that the cannon would be discharged the ensuing day. The explosion was felt or heard in a circuit of a hundred furlongs; the ball, by the force of gunpowder (the jacinth, fire and brimstone), was driven above a mile; and on the spot where it fell, it buried itself a fathom deep in the ground".

This artillery was successfully used to breach the wall of Constantinople, and the city was taken in May 1453. This brought the eastern Roman Empire to an end (Rev. 9:18). By occupying Constantinople, the Ottoman Turks, the last of the four Euphratean angel-powers, assumed the mantle of the Dragon. The Turks, previously bound by the river Euphrates, had overflowed its banks to symbolically bring a flood of waters on Asia and eastern Europe.

In addition to this use of weapons of war (foreshadowing the future extension of their use in the epoch of the sixth vial), Mohammed II also used the intrigue of diplomacy to neutralise the Byzantine defence. Describing this, Gibbon wrote: "Peace was on his lips, while war was in his heart". This has been a characteristic

of the Dragon power ever since. Daniel predicted: "By peace he will destroy many" (Dan. 8:25).

The Drying Euphrates

The Sixth Trumpet saw the Ottoman Euphratean power overflowing its banks and drowning the eastern Roman Empire in its flood of waters; the Sixth Vial describes the same "river" "drying up" (Rev. 16:11-16). The events of the sixth Trumpet therefore synchronise in reverse with those of the Sixth Vial. The "drying up" is in order that the "way of the kings of the east might be prepared" (v. 12). In conformity with this requirement, the Turkish Power has receded, permitting the modern revival of the State of Israel.

Significantly weaponry and explosives again played a vital role, as they had done in the Sixth Trumpet epoch. On this occasion, God brought a Jew into prominence: an act which greatly contributed to opening the doors of the Holy Land to Jewish migration, and eventually to the establishment of the State of Israel in 1948.

The Jew was Chaim Weizmann (1874-1952) who later became the first President of Israel. Born in Russia and a chemist by vocation, he moved to England in 1906 having already been deeply involved in Zionism. At the beginning of the century, England had shown increasing interest in the solution of the Jewish problem, and had offered a portion of Uganda to establish a national homeland for the Jewish people.

But it was rejected by Zionists.

The Prime Minister of England at the time, Arthur James Balfour, requested to meet an "anti-Ugandist" Jew to explain his viewpoint. He was introduced to Weizmann. According to the *Encyclopedia Judaica*, "when Balfour asked Weizmann why he was against Uganda, the younger man, with some effrontery, asked Balfour whether, if he were offered Paris, he would abandon London. Balfour answered, 'No, but London is the

capital of my country'. Weizmann replied, 'Jerusalem was the capital of our country when London was a marsh'. It was from this day that Balfour became a captive to the Zionist dream".

Britain's Need: Jewry's Opportunity

World War I brought Weizmann prominently to the notice of the British Government. He had discovered a process yielded acetone, a solvent needed for the production of munitions (which had been developed beyond the imagination of Nobel the inventor of dynamite — see last article). Weizmann was brought into contact with "all kinds of people in the British Government, including such men as Winston Churchill, the first Lord of the Admiralty, and Lord George, minister of munitions". Later, the government of the day resigned, and Lloyd George became Prime Minister, with Balfour as foreign secretary. The *Encyclopaedia Judaica* states:

"Fortune had smiled broadly at Weizmann's efforts; the two British statesmen, a Welshman and a Scot, most sensitively attuned to his ideas, now held the central place in Britain's international relations".

How remarkable! Particularly in view of Bro. Thomas' prognostication that the "preadventural colonisation of Palestine will be on purely political principles, and the Jewish colonists will return in unbelief of the Messiahship of Jesus . . . under the efficient protection of the British power". It was not "fortune" smiling on Jewry as suggested by the *Encyclopaedia*, but Providence moving the nations.

Weizmann's acetone discovery was rewarded with the Balfour Declaration on 2 November, 1917, which paved the way for Jewish return to the land after the conclusion of the war.

Is it not remarkable that explosives, created through the inventiveness of man, helped to establish the political power of the Ottomans; and

that the same means brought about their political decline? In both instances prophecy was fulfilled, and in the latter case to the advantage of Jewry.

Seeking Peace and Finding None

Although Yahweh in His omniscience permitted the inventiveness of man to develop the potential of war and so fulfil prophecy, the Scriptures reveal that left to his own devices man would eventually destroy himself. The ominous threat that the development of sophisticated weapons of war today presents to the future of civilisation is causing widespread and frantic agitation for peace and for restraint in the arms' race. Russia is using this to further its plan for the extension of its influence, and Rome is likewise capitalising upon it. Peace is upon their lips whilst "war is in their hearts" (Dan. 8:25). The *Adelaide Advertiser* (28/2/85) in an article headed: *Disarmament On Pope's Agenda* reports:

"The Soviet Foreign Minister, Mr. Gromyko, today meets Pope John Paul II during a three day visit to Rome dominated by the theme of East-West relations and a resumption of superpower arms' talks in Geneva next month. The Polish-born Pope, interrupting a Lenten spiritual retreat for the meeting, will raise problems facing Catholics in the Soviet Union, as well as disarmament and international peace, according to Vatican sources".

This is another development of the Sixth Vial because Rome and Russia have yet to fulfil their appointed destinies on the political chessboard. Russia will ultimately move into Constantinople, and absorb Turkey into its control. Then, in collusion with Rome and a united Europe, will issue policies of peace which will culminate in "sudden destruction" as Armageddon gets under way (Rev. 16:13; 1 Thess. 5:1-2). The pursuit of peace will probably prove to be the catalyst that will combine the iron and clay elements of the Image (Dan. 2:45).

Events are moving in the direction

anticipated by Bro. Thomas. In *Elpis Israel* (p. 385) he wrote:

“The coming years will not be years of peace. The policy of the Autocrat (Russia) will be to throw his adversaries off their guard, and take the Sultan (Constantinople) by surprise. He is to ‘come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he will enter the countries, and overflow and pass over. And many countries shall be overthrown’ (Dan. 11:40-41). This is the career marked out for him; which neither France, nor England, nor the world combined can obstruct or circumvent”.

We are moving towards the time anticipated by Paul:

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

Events that are yet to take place during the epoch of the Sixth Vial include the complete absorption of Turkey by Russia, the complete emergence of the war-inducing spirit of Communism from the three

centres described, including that of the False Prophet; unprecedented preparations for war and military alliances; the return of the Lord; and the gathering of armies towards the Middle East. Armageddon itself awaits the outpouring of the Seventh Vial (Rev. 16:12-17). Christ's return will witness the resurrection and judgment, which take place before Armageddon. Then Yahweh shall “come out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain” (Isa. 26:21). The “vain imaginations” of man (Psa. 2:1; Prov. 12:5) will cause him “to think an evil thought” (Ezek. 38:10), and the result will bring the military might of flesh into conflict with Yahweh manifested in Christ and the saints. It will only be with the overthrow of flesh and the elevation of God that man will discover true peace. In that day, “the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and Yahweh alone shall be exalted in that day” (Isa. 2:11; cp. vv. 2-4). Then, and then only disarmament and genuine peace will follow. WJM

Contending For The Faith

We have never known a hearty friend of God wince at anything sincerely said or done in His defence. Even in human polemics, blows struck in any case give satisfaction to those who are hearty in that cause. Indiscretion is borne with: ay, faults overlooked — when the attack is sympathised with. Everything depends upon where a man's loves be: if, like Peter, “he savour the things that be of men,” he is pained and shocked at everything that jars on human dignities. If, like Phineas or Elijah, he is “zealous for the Lord God of Hosts” (Num. 25:11; 1 Kings 19:10), he easily and gladly lends himself to measures which, in our day, are considered the excess of barbarity. The want of enlightened sympathy with God's objects in the creation of man, and God's purpose in His present dealings with him, is the explanation of many a “fraternal” hitch. Men come into the truth with but a feeble affinity for it, while having a strong regard for their own importance and the susceptibilities of Gentile rebels of all kinds. The consequence is manifest sooner or later in their antipathies to sound doctrine and faithful action, which cause trouble: well, it is part of the providence of God, with objects defined in advance (1 Cor. 11:19), but which will not be thoroughly manifest till the day of final results.

Ill-gotten Gains Do Not Profit



Solomon's experience, aided by his wisdom, revealed that worldly attainments of themselves fail to completely satisfy, causing one of true worth to seek the Kingdom to come.

Treasures of Wickedness (Prov. 10:2)

- "Treasures of wickedness profit nothing; but righteousness delivereth from death" (AV).
- "Treasures gained by wickedness do not profit, but righteousness delivers from death" (RSV).
- "Ill-gotten wealth brings no profit; uprightness is a safeguard against death" (NEB).
- "Ill-gotten gain brings no lasting happiness; right living does" (LB).
- "Ill-gotten gains are never a profit; tis honesty that ensures life for man" (Moffatt).
- "Ill-gotten treasures are of no value, but righteousness delivers from death" (NIV).

The wicked do not believe it — *of themselves*; neither do the righteous — *of themselves*. On the other hand, the righteous believe what is said of the wicked — and the wicked believe what is said of the righteous! Paradoxical? It may be; but surely it does not take all that intelligence to see the logic of it. The wicked believe that *their* treasures gained by wickedness are of great profit. They can live without working, and can enjoy all their indulgencies. The righteous, however, in their humility before God, feel themselves totally unworthy of

the promise of deliverance from death. "Who are we?" they query, "to be accounted worthy of so great a reward? What have we done to deserve it?"

And here is another thought: wealth, of itself, when gained honourably, can be of real value and benefit; that is, when it is thankfully received and made subordinate to a righteous, law-abiding and God-fearing life. And as to righteousness, the one marginal reference in the A.V. point to Daniel 4:27, recording Daniel's admonition to Nebuchadnezzar:

"Wherefore, O King, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquility (margin: *an healing of thine error*)".

The inference being, an extension of mortal life. This, however, would be a comparatively small reward; for many a righteous person has died young.

At that point the words of Psa. 37:5-6 come to mind: "Commit thy way unto Yahweh; trust also

in Him, and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday". This is from the Psalm that lays repeated stress on the promise to the meek: the inheritance of the earth (vv. 9,11,40)! Their righteousness, therefore, must relate to the future age: the Millennial age of the Kingdom of Christ: a righteousness which does not come from within, but through the atoning sacrifice of Christ on Calvary's cross. What a wonderful calling; what a wonderful prospect! Faith takes hold of it.

The believer accepts the promised gift of God's grace, and lives in full assurance of receiving eternal life. But what of the wicked rich? Their destiny is described in the parable of the rich fool:

"I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" (Luke 12:19-20).

Such forfeit their souls, and perish, leaving their wealth to others (Psa. 49:10). In which class will we be found? Let our choice be to be among the wise.

"Hearken my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, Who giveth us richly all things to enjoy" (James 2:5; 1 Tim. 6:17).

C.W. (U.K.)

Turkey, Russia & The "Time of the End"

"And the sixth angel poured out his vial upon the great River Euphrates; and the water therefore was dried up, that the way of the Kings of the East might be prepared" (Rev. 16:12).

The Political River Euphrates

The Apocalypse is a book of symbols. One of them relates to the River Euphrates. In the period of the sounding of the sixth trumpet it is depicted as overflowing its banks (Rev. 9:13-17), and killing "the third part of men" (v. 18). In contrast to this, during the epoch of the sixth vial its water is represented as being "dried up" that the "way of the Kings of the East might be prepared".

It was from the area of the Euphrates that the Ottoman Turks launched their attack upon the Eastern Roman Empire with its headquarters in Constantinople; and, in 1453, by occupation of that city, they brought the Empire to its end. The "third of men" had been politically "killed".

At the apex of its power, the warlike prowess of the Ottoman Turks was so successful that they had developed into one of the most powerful nations on earth. Their conquests extended over three continents: Europe, Asia and Africa; their possessions extended from Poland in the north to Algiers in the south. Their Empire included the whole of the Middle East. Under their rule Palestine was desolated, and the Jews refused entrance therein. The Turks dominated Hungary, the Balkan States and Greece. Their territory extended deep into southern Russia. Their ruler had the high-sounding titles of: *Emperor of powerful Emperors; Refuge of Sovereigns; Distributor of Crowns to the kings of the earth; Keeper of the two very holy cities; Governor of the holy city of Jerusalem; Master of Europe, Asia and Africa; High King of the two seas; the Shadow of God upon earth.*

At the height of its power, Turkey was dreaded, feared and hated by the so-called

"civilised" world. The political Euphrates was at its full; its waters spread far beyond its original banks, and threatened to swamp all other nations.

Turkey In Decline

But Bible prophecy also predicted its decline. Its water was to "dry up" as the quotation at the head of this article requires. And "dry up" for a very important purpose: "that the way of the kings of the east might be prepared".

Today Turkey is no longer an Empire but merely a nation. It abandoned its Empire at the conclusion of World War 1, and today exists on sufferance of its northern neighbour, Russia. In *The Apocalypse*, the water of a river represents its power, "peoples, multitudes, nations, and tongues" (Rev. 17:15). At one time, the Turkish Empire gathered many such under its control; today only Turkey itself remains. And Bible prophecy shows that even that will be swallowed up of Russia.

This occupation of Turkey by Russia will constitute an outstanding sign of the times; an event that will witness a dramatic development in the confederation of Europe leading to Armageddon and the return of Christ.

The eyes of watchmen, therefore, should be centred upon events that are taking place in connection with Turkey, Greece and Russia.

Strategic Situation

Turkey holds a unique position, forming a bridge between Europe and the Middle East: two major focal points of Bible prophecy. Though once its power drove deep into eastern Europe, today Turkey retains only a toe-hold on European territory; for the only section of the continent remaining under its influence is that of the city of Istanbul. Istanbul is one of the great world cities of destiny. Originally known as Byzantium, its site on the strategic Bosphorus waterway, was conveniently located so as to better dominate both Western and Eastern sectors of the Roman Empire. For that reason its site was selected by Constantine as his centre of rule instead of Rome.

He mapped out the city, and in order to retain connection with Rome gave it the name of *Nova Roma*, New Rome. The year was 326, and it became the military headquarters of the Empire: the "mouth of the Dragon" from whence issued civil decrees for the governance of the world. Later, in his honour, it was named Constantinople.

Following the reign of Constantine, the Roman Empire was divided into two halves. Constantinople became the capital of the Eastern Roman Empire, whilst Rome remained mistress of the Western Empire. Now the Roman Empire stood upon two "legs": the Eastern Empire centred in Constantinople, and the Western Empire in Rome.

In A.D. 476, the Gothic invaders struck a fatal blow at Rome, and the Western Empire came to its end. This left Constantinople as sole capital of the Roman Empire which had been reduced to its eastern provinces. Old Rome had fallen, but New Rome still lived.

It reached its zenith under Emperor Justinian (527-565). The social, legal and religious administration of Justinian extended to the far West, and played a part in the development of cultural Europe. His military forces were sent on a mission to support the Papacy. Rome and Constantinople, therefore, stood as the two capitals of Christendom during the Middle Ages: Rome, religious; Constantinople political. Their influence was immense. The decline of Rome militarily was matched by the great power and prestige that Constantinople enjoyed during this period. It became a major factor in world politics and religion.

But as the Roman Empire was divided politically between Rome and Constantinople, West and East, so it also was ecclesiastically. Rome was the headquarters of the Roman Catholic church, helped to that position by the emperor of Constantinople; but ultimately religious strife led to division, and the headquarters of the Greek Catholic Church was centred in Constantinople. The division into two was complete: the Empire that extended West and East of these two centres was irreparably divided to stand upon two feet. The image seen by Nebuchadnezzar had become history. Prophecy was remarkably fulfilled, as we shall see it has in the subsequent history of Constantinople.

P.M.

(God willing it is planned to continue this subject next issue to show how history fulfilled, and is fulfilling, prophecy — Ed.)



UPHOLDING THE PURITY OF
APOSTOLIC DOCTRINE & PRACTICE

VOLUME FIFTY-ONE
JULY, 1985



From the Editor

Self Examination

“If I had the means, the leisure or the ability, how I would serve the Truth!” Comparisons such as this are vain, useless and wrong. They are also very discouraging to others. They claim a potential virtue by default. They excuse lack of performance by pretence. They are negative whilst often reflecting adversely upon the efforts of others. They even call in question the providence of God, by implying that He has failed to grant the means whereby full commitment can be given. They lay hold of a specious excuse to justify laziness. They are couched in the expressions of envy and covetousness, both of which are obnoxious to Yahweh. God is not unreasonable in His demands. He knows our limitations; and like a Father to a developing child, finds pleasure in the humblest service done in faith and love. “Go to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified”, He graciously told Israel through Haggai (Ch. 1:8). Yahweh was glorified when the people did for Him what they could. At the expense of personal hardship and toil, they climbed the mountain, sawed down trees, and built a house. In the eyes of some it was despised. They considered it “in comparison with others as nothing” (Hag. 2:3). But it gave God pleasure, and in it He was glorified, for it manifested the limited efforts of a dedicated community.

Bearing that in mind, instead of excuses, let us render unto Yahweh what we can, even though it means labouring against odds to do it. Let us do it “as unto the Lord” without theorising upon what we would do if circumstances were different. Let us avoid the mistake of some in Corinth, who in their service in the Truth “measured themselves by themselves, and compared themselves among themselves” and revealed that they were “not wise”

(2 Cor. 10:12). Instead of such comparisons, how much better it is to concentrate upon improving what we are doing for the Truth with the limitations of time, money and ability we possess. The widow received the commendation of the Lord when she placed two mites in the collection box! Our humble efforts may be despised in the sight of some as the widow's contribution was by the Pharisees; but if they are given with the motivation she manifested they will call forth the commendation of the Lord.

There is not a service in the Truth that is unimportant. The most eloquent orator needs an audience to effectively expound his subject, and the humblest member of that gathering can play an important part in the success of a meeting. A sensitive speaker will respond to the interest and enthusiasm of his audience; but can be put off by restlessness or dull indifference, which he soon detects. A little self-examination of our form of audience-participation could be followed by improvement. Do we take our place therein as a service to Yahweh or as a tiresome duty? Before attending, do we ascertain who is the speaker, and give thought to the subject? Do we think of offering a personal prayer requesting the Divine blessing upon what is to be done? During the course of the address, do we encourage the speaker by opening the Bible and following the references given with the comments made? At the conclusion of the meeting do we speak of the theme to others?

Speakers, also, need to subject themselves to careful and minute self-examination. How thorough has been the preparation? Has careful revision been given to the planned address so as to improve it? Is consideration given to the type of audience anticipated, and are comments adjusted to cater for the needs of the various elements of it? How effective is the delivery? Are the fundamentals given proper emphasis in the discourse? Have the Scriptures been so pondered that the circumstances described "live" in the minds of the speaker? After preparing his notes, does he revise them so as to fix them properly in memory? Are the addresses we may give "meaty"? Are they delivered with proper emphasis and enthusiasm, providing the audience with carefully selected and prepared spiritual food for thought? Or are they insipid and droned out in a lack-lustre manner? Do we express ourselves with vigour, clarity and forthrightness? Serious thought needs to be given to answering these questions, for speaking brethren are elected to feed the Ecclesia, and if the food is not nourishing the Ecclesia may languish, and suffer from spiritual malnutrition.

What about self-examination of our status as parents? To what extent do we aim to educate and guide the children given in our care? Do we provide an example they can admire and emulate? Do we demonstrate that "bringing them up in the nurture and admonition of the Word" is of greater importance than the attainment of worldly learning or position? Do we show interest in their Bible studies? Are we warm in our love towards them? Are we firm in the discipline we exact upon them? Do we communicate with them: not merely in word but in action by our interest in their development? Is the family cemented as a unit through the influence of the daily readings?

Self-examination should enter into every aspect of our labour for God. Perhaps we are neither public speakers, nor married. Our labour, maybe is given mostly to letter-box delivery of leaflets. How do we view that humble but immensely valuable service? As an unpleasant, but necessary, drudgery; or as a privilege? Do we consider ourselves as engaged upon "His Majesty's Service" when tramping the streets, and as such give it our prayerful, meticulous care? Do we enthuse others with its importance? Do we manifest the spirit of Noah who never gave up though so few were prepared to listen? Every leaflet in a letter-box is an invitation to life. And though people may not respond today, an effort of witness has been made. Perhaps the widespread distribution of our literature may bring forth fruit after Christ's return, for the Western World will be the first to bring an offering unto him (Isa. 60:9). Our duty is to sow the seed, leaving it to God to provide the increase.

What about self-examination as to our general contribution to the character of the Ecclesia. Do we help to upgrade it? Or do we prefer to go our own way? Is our decorum and our dress in keeping with the realisation that in meeting we are, in a special way, in the presence of Yahweh and His Son (Matt. 18:20)? Or are we caught up with the trend of casualness that is characteristic of the age? Are we more intent upon demonstrating our independence to convention rather than conforming to Ecclesial policy? This is an age of irreverence, when casual conduct, casual dress and casual approach in a please-yourself attitude is replacing the more formal, conservative pattern of previous times. We "feel" better in casual clothes; we are more "comfortable", and able to join in the service in a more relaxed manner. So we may reason without considering that in the presence of Yahweh it is sometimes a good thing not to

feel so comfortable, but to be reminded by stiff formal clothing that we are assembled on a very special occasion, and enjoy a very special privilege, that requires extra attention to our appearance. Not because of what others might think of us, but because we realise the significance and responsibilities of communal worship.

This is an age of irreverence, of greater familiarity. And sometimes in approach to God a degree of familiarity is adopted in expressions or attitudes that are distasteful to others, and rather incongruous in view of the constant exhortations to "fear God and keep His commandments" that are expressed throughout the Word. A more conservative approach can help both ourselves and others in that regard.

Whatever our service may be, self-examination is profitable. It will help us to effect improvements, and they, in turn, will help others to improve. And this is valuable in view of Christ's coming. Paul urged it upon Timothy, and we can profit from the exhortation: "Give attendance to reading, to exhortation, to doctrine . . . meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt *both save thyself, and them that hear thee*" (1 Tim. 4:13-16). None of us is an island in the meeting. We are linked together by the bonds of fellowship. What we are can influence others. Let us give ourselves to careful self-examination that by our development in spiritual maturity, and by our example, we will stimulate others to do likewise. By such personal efforts we can raise the standards of service within our Ecclesias both in word and in deed. In view of the imminence of Christ's coming, as well as the decline of standards throughout the world, even in Ecclesias, this is an important service that the humblest member can render.

H. P. Mansfield

Christadelphian

The word "*Christian*" has long ceased to be distinctive; and is now representative of the worst of the heathen. In Psalm 22, the Spirit of Christ styles the true believers, "my brethren"; and in Isaiah 8, says, "Behold, I and the children whom God hath given me". These texts Paul applies to Jesus and the many *sons* he brings to glory, in Hebrews 2:11-14. "My brethren" is therefore equivalent to Jesus' Brethren; and as he was made "Lord and Christ", it is equivalent to "Christ's Brethren", "*Christou adelphoi*", which condensed into a name of our tongue, is *Christadelphians*.

— J. Thomas.

Faith, Love & The Spirit of God

Perhaps no expressions are more often employed in relation to religion than the above; yet it would be equally true to state that no words are so misused and misunderstood. In their true meaning they express the highest and noblest qualities to which human consciousness can reach. Most important of all, the manifestation of these qualities is indispensable to salvation — A. Knowles.

The Importance of Faith

Adam and his wife had faith, or God would not have accepted the sacrifices with whose skins they were clothed; for it was as true then as it is now, that "without faith it is impossible to please God" (Heb. 11:6). Faith, then, in the Seed of the Woman, first as a sacrifice for sin, wounded to death by his enemies; and afterwards the destroyer of the sin-power; in connexion with the sacrifice of animals as representative of the bruising of his heel — was the ground of their acceptance with the Lord God. It was the Way of Life. If they walked with God in this way, they would be as pleasing to Him as Enoch afterwards was, who was translated about 57 years after Adam's death. It was the way which was corrupted by the antediluvians; and although the sacrifices have been interrupted, the faith and hope which gained celebrity and commendation to Abel, Enoch, Noah, Abraham, Moses, and a cloud of other witnesses, comprehended substantially the same things, but less in detail than in that faith which was preached by the apostles as the gospel of the kingdom and name of Christ, for the justification of all who should believe. The things believed by Abel as compared with the faith preached on Pentecost, were as the acorn to the oak. The gospel of the kingdom in the name of Jesus was the revelation in full of things communicated in the beginning; and afterwards more consider-

ably amplified in the promises made to the fathers of the people of Israel. When the saints are all gathered into the kingdom, they will not find themselves in an unexpected situation. They will all be there by virtue of believing the same things; though some, contemporary with the later history of the world, will have had the advantage of more abounding testimony. Their sins will have been covered upon the same principle — *by the raiment of righteousness derived from the sacrifice, by faith in whose blood they had been cleansed.*

There is no true religion without faith; nor any true faith without the belief of *the* truth. Now, although a scriptural faith is the scarest thing among men, it is exceedingly simple, and by no means difficult to acquire, when it is sought for aright. Paul gives the best definition of faith extant. He says, "*Faith is a confident anticipation (hypostasis) of things hoped for, a full persuasion (elegchos) of things not seen*" (Heb. 11:1). This is the faith without which, he tells us afterwards, God is not, and cannot by any possibility be, pleased. It is a faith which lays hold of the past and the future. The person who possesses it knows what is testified concerning Jesus by the apostles, and is fully persuaded of its truth; he also knows the exceeding great and precious promises which God has made concerning things to come, and he confidently anticipates the literal fulfilment of them. Laying hold of these things with a firm faith,

he acquires a mode of thinking and a disposition which are estimable in the sight of God; and being like Abraham in these particulars, he is prepared, by induction into Christ, to become a son of the father of the faithful, and of the friend of God.

The Source of Faith

This faith comes by studying the scriptures; as it is written, "Faith comes by hearing, and hearing by the word of God" (Rom. 10:17). This word contains the "testimony of God". When this testimony is understood, and allowed to make its own impression in "a good and honest heart", faith establishes itself there. There is no more mystery in this, than how one man comes to believe another guilty of a crime when he is made acquainted with all the testimony in the case. The ability to believe lies in a sound understanding, a candid disposition, and knowledge of the testimony of God. Where there is ignorance of this there can be no faith. It is as impossible for a man ignorant of God's word to have faith, as it is for a man to believe another guilty of an alleged crime who knows nothing at all about the matter.

But, one may say, there are multitudes who believe in Christ who are very ignorant of the scriptures. Yes, they believe in Christ as Turks believe in Mohammed. But this is not the faith defined by Paul. Their mere belief that Jesus is the Son of God is not believing in him. To believe him is to believe what God testifies concerning him. The faith of the "religious world" is like a stool with only one leg. It *professes* to believe in Jesus; but it is ignorant, and therefore faithless, of the *message* he was sent to deliver in Israel. His message had relation to "the things hoped for" — to the things of the kingdom which the God of heaven will set up upon the ruin of the kingdoms which now exist. Men are invited to believe in the Messenger of the Covenant, and in the message which unfolds the

things of the covenant. To believe the one and reject the other is stultification. The "religious world" has placed itself in this predicament; and unless it believes the whole truth, which is not likely, it will be cut off as was Israel in the days of old.

Love: The Perfecting of Faith

"Love is the fulfilling of the law" (Rom. 13:10). "He that hath my commandments, and keepeth them, he it is that loveth me"; "If any man love me, he will keep my words"; and "He that loveth me not, keepeth not my words" (John 14:21,23,24). In the face of these sayings of Jesus, what is the love of "professors" for God and His Son worth? It is like their faith, of no account whatever. God asks men for their hearts; but they give Him only their lips. They profess to love Him, but give their affections to the world. From the ecclesiastical throne, or pulpit, to the humblest "layman", can they give a scriptural demonstration of obedience to the faith? They offer verbal sacrifices without end; at least *they* do, who are compensated for their words; the "laity" are possessed of a legion of dumb spirits, and sit only as the listless hearers of the "eloquence" presented according to their taste:— but where is obedience to the gospel of the kingdom in the name of Jesus? Who ever thinks of obeying this? And yet he comes to take vengeance on all who obey it not (2 Thess. 1:8).

I cannot too earnestly commend the words of Samuel to the attention of the reader in this place. "Hath the Lord", saith he, "as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than a sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (1 Sam. 15:22,23). A great principle is set forth in these words. It is that which can alone place men in harmony with the religion of God. Without it a man

may indeed know the truth; but he must believe *and do* if he would inherit the kingdom which has been preparing from the foundation of the world.

Religion is of two kinds — that, namely, which is invented by the thinking of sinful flesh; and that which is revealed of God. The former is superstition, and leads men to do a vast deal more than God requires of them, or less than He has appointed. In what is called “Christendom” most improperly (for instead of being Christ’s dominion, as the word implies, it is the arena of his sufferings in the persons of his disciples, and in the suppression of his truth), these extremes of superstition in its plus and minus exhibitions are illustrated in all their diversity from popery, which is superstition in excess, down to Quakerism, which is superstition in its homoeopathic proportion.

Religion Motivated By The Spirit

The religion of God, on the contrary, is the *juste milieu*, occupying a commanding and dignified position between these two extremes. It does not require men to abase themselves in the dust, and to afflict their bodies for their sins; nor to plant themselves as so many statues of clay, with downcast or upturned visage in the silence of the sepulchre, under pretence of waiting for Him to move them to preach or pray. There is no fanaticism or pietism in His religion. When in the exercise of it men are moved to action, they are acted upon by an intelligent and earnest conviction of the truth. This is the instrumentality by which He rouses men to religious exercise — *by the spirit which is the truth* (1 John 5:6).

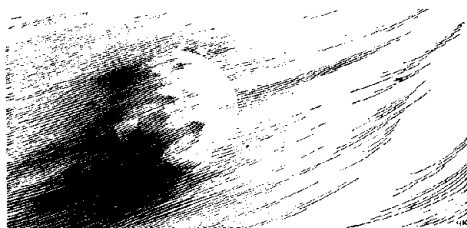
When, therefore, they are really “moved by the spirit” they are moved by the truth, and do not talk nonsense. They speak according to “the law and the testimony”; and thus evince to all who understand the scriptures, that they have “*light within*”. Everything spoken not ac-

ording to the word is nonsense; and the spirit never moves men to speak nonsense: nor doth the light of truth within ever teach men to undervalue the institutions of religion; or to live in neglect of them under pretence of a refined spirituality, or superior sanctity. “By their fruits ye may know them”. This is an excellent rule by which to discern the spirits. Men pray for the Holy Spirit; profess to preach under its guidance; and often in a very bad spirit, protest that they received it when converted. But the spirit dwells only with those who understand, believe, and obey the gospel of the kingdom; and who walk according to its precepts. No man, be he preacher or “layman”, has the spirit, or anything else to do with it than as resisting it, who does not preach and believe the gospel Paul preached. The “religious world” is utterly destitute of the spirit which belongs to God’s religion; because it is ignorant of the gospel, and understands not “the voices of the prophets”.

If, therefore, it be sincerely desirous of the spirit of God . . . let it “*search the scriptures*” according to the divine command, “proving all things and holding fast that which is good”, that it may believe the truth and obey it in the love of it. Christ will then dwell in its heart by faith (Eph. 3:17); it will be rooted and grounded in love, having attained to the obedience of faith, which is the sole criterion of love to God; and the well-intentioned and conscientious, though unenlightened members of its community, will have no longer ground of lamentation on account of “the decay of spirituality, and the prevalence of formality and worldliness in the churches”. All the Most High requires of men is just to believe what He has done, what He teaches, and what He promises: to obey the law of faith; to take care of the poor of His flock, and keep themselves unspotted from the world. This is pure and undefiled religion (Titus 2:11-14).

J. Thomas

3. Divine Care



Yahweh's providence is extended to those who fear and obey Him.

Virtue Rewarded

- "The Lord will not suffer the soul of the righteous to famish; but He casteth away the substance of the wicked" (AV).

- "The Lord does not let the righteous go hungry, but He thwarts the craving of the wicked" (RSV).

- "The Eternal never stints an honest man; He thwarts the craving of dishonest men" (Moffatt).

- "The Lord does not let the righteous go hungry but He thwarts the craving of the wicked" (NIV).

- "The Lord will not let a good man starve to death, nor will He let the wicked man's riches continue for ever" (LB).

- "The Lord does not let the righteous go hungry (or *be afraid*), but He disappoints the cravings (or *the clamour*) of the wicked" (NEB).

In these days, the voice of the world would be loud in criticism of this proverb. "What!" many would exclaim, "The righteous not go hungry? Consider how frightful are the famines prevailing throughout parts of the earth!" But, consider for a moment. The proverb does not state that there would not be famines; but that the *righteous* would not go hungry. It cannot be denied that God Almighty is Sovereign in His own world. Therefore, the Lord dispenses judgments — righteous judgments, as pleases Him.

I recall David's words in his beautiful Psalm:

"I have not seen the righteous forsaken, nor his seed begging bread" (Psa. 37:25).

Wonderful words these, and true! But as to who the righteous are, the Lord alone is Judge. In fact, they are such as "fear God and keep His commandments" (Ecc. 12:13). The Scriptures record how some such were fed in famine. Elijah the prophet is a case in point. How fascinating is the record of how he was fed, when famine was grievous in the land (1 Kings 17:16). God actually commanded the ravens to feed him: "the ravens brought him bread and flesh in the morning, and bread and flesh in the evening"! God will always care for His own; but the ravages of famine throughout the world in these times are undoubtedly the effects of man's wickedness, overruled by God in His wisdom, for the punishment and discipline of the people.

The latter part of the proverb is no less true. Consider Isaiah's prophecy of Edom, or Idumea: how it would be made desolate. In confirmation of this, *Eadie's Biblical Cyclopaedia* cites Burch-

hardt's discovery of Edom's ancient ruins, over a century ago. His description of utter desolation provides strong proof of how God "casteth away the substance of the wicked" (Prov. 10:3).

The record of Scripture, con-

firmed by history and experience should strengthen our faith that God will always provide, and cause us to strive for contentedness of mind in whatsoever condition we find ourselves.

C.W. (U.K.).

Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content" (1 Tim. 6:6-8).

A World In Turmoil

Vain Imaginations

"Let us then cease from men, whose breath is in their nostrils; for wherein are they to be accounted of? They be blind leaders of the blind, in whom there is no light, because they speak not according to the law and the testimony of God. Let us repudiate their dogmatisms; let us renounce their mysteries; and let us declare our independence of all human authority in matters of faith and practice outside of the word of God. The scriptures are able to make us wise, which the traditions of 'divines' are not. Let us then come to these scriptures, for we have the assurance that he who seeks shall find. But we must seek by the light of scripture, and not permit that light to be obscured by high thoughts and vain imaginations which exalt themselves against the knowledge of God. Great is the consolation that 'the wise shall understand', and 'shall shine as the brightness of the firmament'. Be this then our happiness, to understand, believe, and do, that we may be blessed in our deed, and attain to the glorious liberty and manifestation of the sons of God" — J. Thomas.

The Darkness of Human Imaginings

The above is the advice of Bro. Thomas as he contemplated the strivings of man in his selfishness and greed. Since the words were penned, in spite of, or, perhaps because of man's advance in technology, his flouting of the divine will has become more blatant. The very attributes of creation that God designed for the happiness and enjoyment of His

creatures have been corrupted by human kind, whilst in the spiritual realm Yahweh's word, wisdom and authority is rejected with contempt.

The darkness of the human heart in spiritual matters causes man to pander to "the things of the flesh" (Cp. Rom. 8:5). The result is seen in man's vain search for peace, his inability to cope with the environmental problems, and the social degeneration that the establishment of Mega-

cities and his refusal to illuminate the natural darkness of his mind has created. When God created man He gave him the intellectual and moral potential to develop high aspirations (Cp. Ecc. 3:21); but few use their God-given gift to embrace the truth and develop a character worthy of being clothed upon with divine nature. Because of this, wrote Paul, "the world by wisdom knows not God" (1 Cor. 1:21). "Professing themselves to be wise men became fools" (Rom. 1:21).

Fleshy Theories

In order to rid himself of responsibility towards God, man has invented the hypothesis called *Evolution*.

This theory has coloured both human thinking and behaviour for the past century.

The reviewer of a book advocating Evolution written by E. O. Wilson, a Harvard University biologist, states:

"Since then, he (E.O. Wilson) has gone on to argue in several essays and books, one of which won a Pulitzer Prize, that a fair number of human social behaviours have also been shaped by natural selection. The earlier works have been widely criticized for encouraging, if not legitimising, what is intolerable in human behaviour by calling it *genetic*.

"The argument as quoted, runs like this:

'I don't like war, prejudice, or philandering any more than you do. But its just part of human nature. Its in the genes. And lets face it: You can't fight against human nature.'

The Bible also teaches that sin is genetic; it is part of human nature. But it also supplies the means to control and conquer it. But evolutionists do not accept this. They "turn their ears away

from the truth and are turned unto fables" (2 Tim. 4:4). Their "profane and vain babblings, and oppositions of science falsely so called" (1 Tim. 6:20), fail to provide a satisfactory life for the moment and destroys any hope of eternal life for the future.

Another author J. F. Fuller, just as blind as the foregoing, wrote concerning man's involvement in war in *The Decisive Battles of the Western World and Their Influence upon History*:

"Whether war is a necessary factor in the *evolution* of mankind may be disputed but a fact that cannot be questioned is that, from the earliest records of man to the present age, war has been his dominant preoccupation."

In fact, the prevalence of war in human history is directly traceable to sin (See Amos 3:6). Arguing that this earth is subject to premeditated design on the part of God, Bro. Thomas wrote:

"Now, as the scripture saith, the Great Builder of the heavens and earth is God. 'His hand hath laid the foundations of the earth, and His right hand hath spanned the heavens'. The Builder of all things either left the elements of the world to a random and accidental aggroupment, or, He 'ordered them in all things'. Where is the man among 'philosophers' who will stultify, or idiotise himself by saying that the Creator permitted chance to elaborate the terrestrial system? The thing is absurd. Chance is defined to be the cause of fortuitous, or accidental events. What is that cause? The fool says in his heart it is not God. Why does he say so? Because he would make the cause of all things, a mere physical disposition in matter, destitute of all intellectual and moral attributes in order that he may get rid of all responsibility to such a Being. He hates truth, righteousness and hohness, and therefore he vainly strives to persuade himself that there is no God of a truthful, righteous, and holy character".

Spiritual Darkness

Thick darkness like that of

Egypt obscures man's vision in his quest for religious knowledge. His inclinations, bereft of the light of truth, draws him to such truth-denying doctrines as the immortality of the soul, the trinity and other fables. Being naturally inquisitive, man, having itching ears, heaps to himself teachers who cater for every folly. They "turn away men's ears from the truth, unto fables" (2 Tim. 4:3-4).

In *Elpis Israel* (p. 147) Bro. Thomas comments:

"We have an illustration of this in the endeavour of the heathen philosophers to solve the problem. Being ignorant of God's knowledge they ran into the most absurd speculations. They thought that immortality was a sort of ghost inside of a man that went to the fields of Elysium when death dissolved its union with the body. They regarded this innate principle as a particle of the divine essence from which proceeded all virtuous actions; while vice was the natural result of the operation of the matter of the body, which was essentially malignant . . . they had no idea of immortality being conferred only upon men who might be accounted worthy of a certain kingdom. This was a doctrine which the flesh, with all its thinking, and with all its logic, had no conception of. It never thought of the kingdom of God and the name of a particular personage, as the channel through which immortality was to flow".

Satan's Politics

Man's ignorance of divine truth is matched by his folly in his political strivings. This is because he lacks "the fear of God" (cp. 2 Sam. 23). Author Murray-Brown (in *Portraits of Power* wrote

"Power like nature, abhors a vacuum. Remove one source of power and a different one will immediately present itself. Cut off one hated head, and many others still more hateful will instantly spring up in its place. The greater the power structure, the more dreadful the repercussions of its fall. Like the fearful image of Nebuchadnezzar's dream, after the gold came the silver, after the silver, the brass and the iron. Or as William Blake put in:

*'The hand of Vengeance found the bed,
To which the Purple Tyrant fled;
The iron hand crushed the Tyrants head
And became a Tyrant in his stead'.*

Such are the results of political power as wielded in the kingdom of Satan (Mark 3:24-26). It matters not whether it be communist, capitalist, monarchal, or democratic in constitution, it is governed by "the principalities and powers . . . of the darkness of this world" (Eph. 6:12). The rulers and statesmen of this Gentile world mouth noble platitudes but they "imagine a vain thing" (Psa. 2:1), for they are ignorant of their own nature and destiny. They exist on sufferance and in due time will be swept from their positions of eminence:

"In the days of these kings shall the God of heaven 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).

This is necessary for the good of humanity, for it is not in man that walketh to direct his steps (Jer. 10:23). They claim to seek to enoble human life, but their delusions are correctly described by the Psalmist:

"Their inward thought is, that their houses will continue for ever, and their dwelling places to all generations; they call their lands after their own names. . . and their posterity approve their sayings".

The fact of the matter is that man with all his fleshly pride and pomp "is like the beast that perish" (Psa. 49:11-20). In contrast, what privilege it is, and how comforting to the mind, to realise that Yahweh's purpose will prevail, and the signs of the time strongly indicate the epoch of its consummation has come.

W.J.M.

How To Best Benefit From Elpis Israel



In the Communication Columns of Logos for April, a reader enquired how to get the best out of Elpis Israel. The following suggestion is based upon my own experience.

First ascertain a little of its background. A perusal of the biographical notes at the beginning of the book will supply this. You will learn that *Elpis Israel* was written nearly 150 years ago. Therefore, it is a "pioneer" work in the truest sense, written at a time when Bible prophecy was largely neglected or clouded in mystery, and its doctrines generally misunderstood.

Elpis Israel means *The Hope of Israel*. *Elpis* is the Greek word for *Hope*; and the title of the book was prompted by the statement of Paul: "For the hope of Israel (*Elpis Israel*) I am bound with this chain". Brother Thomas had noticed from the Greek text of Romans 8:24 that Paul taught "We are saved by *the hope*". *The hope* expresses something specific than merely hope in the abstract.

Elpis Israel is written in clear, forthright language. Bro. Thomas expounded the "things concerning the Kingdom of God and the Name of Jesus Christ," in logical, carefully reasoned terms. He followed the Bible method and commenced at the very beginning — so the first page opens by emphasising the necessity for a revelation from God to make known to man his origin and the reason for his existence.

This immediately directs attention to the Bible as the only sound court of appeal. It is important that we acknowledge this; for all that follows is based upon it.

Some claim that the language of the book is archaic; actually it is precise and expressive. True, he uses longer sentences than is the modern practice, and sometimes words that are beyond the normal vocabulary of most, so it is wise to read with a dictionary at hand. By so doing we will derive the full benefit of Bro. Thomas' very concise and direct expressions, the meaning of which we might otherwise overlook. The meaning of difficult words can be placed in the margin of the book with profit. Great benefit will be gained from reading *Elpis Israel* in this way.

Next, it is a good habit, both for our appreciation of the book as well as the development of our knowledge of Scripture, to take the trouble to turn up the scriptural passages quoted. If we do this, it will soon become apparent that *Elpis Israel* is fully documented by the Bible. His grasp of Scripture was profound. Indeed, it is a remarkable achievement, and a testimony to his knowledge of the Word that in four weeks, without the aid of Concordances and lexicons available today, Bro. Thomas, could write so complete and comprehensive a book as *Elpis Israel*.

A further helpful habit to develop when reading *Elpis Israel* is to summarise the main point of each paragraph as you read it. Pause and epitomise for yourself in a precise statement what the paragraph expresses. This will slow up your read-

ing rate, but will help in your better understanding of its teaching. Many people have found this practice very helpful. First it assists their concentration by giving them an aim: something to look for in each paragraph. It also gives a good concept of the progression of the author's reasoning throughout the book. Having done this, one can look back over the pages read, and at a glance take in the development of teaching, step by step.

Elpis Israel becomes more profitable when its contents are analysed and discussed. This is best done in company of others: either as a class, a family group or an ecclesial project. It has been the experience of many that an *Elpis Israel* class is one of the most enlightening and enjoyable activities in which a group can engage;

and it is remarkable to note how that the knowledge acquired in common, unites students in understanding and outlook. Indeed, a number of ecclesias have been formed as the direct result of *Elpis Israel* classes.

We highly recommend the formation of an *Elpis Israel* class as an aid to developing the understanding of the scriptures and the unity of an ecclesia. *Elpis Israel* is not only for adults; the subjects expounded therein can be readily explained and absorbed by young people as well.

We can attest that nothing is more calculated to unite young and old together than sharing such a deep knowledge and appreciation of the Scripture as can be gained from *Elpis Israel*.

A. Knowles (S.A.)

The World Cannot Satisfy

With all the fuss and the show of importance, with all the colour and apparent zest of pleasure-following, with all the display and honouring of one another, there is no true happiness in the world. Only the young are delighted, and they but for a short time. A cloud settles on all mortal things for the blithest and the most spirited. It must be so. Though disfigured, we are in the image of the Elohim as a race. We are mentally constituted for friendship with God. It is impossible we can have peace and joy in alienation from Him. "Vanity and vexation of spirit" must come of all attempts to employ existence without Him. The world is not happy; it cannot be. It is of the Lord that the people weary themselves in the fires of vanity. But in the Truth, we are reconciled to God, and if we are living in a state of reconciliation (that is, doing those things in which He has declared His pleasure), then we are living in a state of peace. There may be, there is, much deprivation to be endured, many crosses to be carried, many present advantages to be sacrificed as the result of trying to live the lives of saints in the present evil world; but, with all the drawbacks, we are happier in our activity, have more interest in existence, and can indulge in a more effective manner in the pleasure of anticipation, than those who know not God and obey not the Gospel of our Lord Jesus Christ. The world has all the chafe and fretfulness of an evil state without any of the alleviations that come with the Gospel. Therefore, let us realise that even now we are greatly favoured in knowing God, or rather in being known of Him, while as regards the measureless futurity of the ages that are to come, it is difficult to express, and impossible to exaggerate the glory of our standing as "fellow citizens with the saints and of the household of God" (Eph. 2:19).

R.R.

Not For Long

"But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope" (1 Thessalonians 4:13).

Solemnly, sadly, sullen and strange
Rustles the graveyard grass;
Something of sorrow and something of change
I hear in it when I pass:
And the ivy taps on the mouldering stone,
And the wind in the trees gives a dismal moan,
Like monks in a chapel at mass,
And all things seem to sigh 'Alas!'

How sound each sleeps in his daisy bed!
How little that's thought, or felt, or said,
Do they think or feel or know!
So tenderly tread o'er the dead;
For a few years fled, and a few eyes red,
With tears forgotten as soon as shed,
And we all must soon lie low!
'Tis a way that the best must go,
'It has been ever and must be so.'

It will, and it must, but not for long;
For faith is sure and hope is strong,
And man and his Maker have suffered wrong,
And death will have his day;
And the world will undergo repair,
And all be made pure, and all made fair,
And sin and sorrow shall have no share,
But in things that are passed away.
Hasten the time, dear Lord, we pray!"



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS NEAR
AND FAR

Need for Today

"The expositions in both *The Christadelphian Expositor* and *Logos* are profitable to encourage, build up and strengthen the faith and diligence of Ecclesias. And the comments in the *Communications* sector reveal the need for every brother and sister to study the word personally, that they may have their senses exercised to clearly discern both good and evil; especially in the area of the impact of worldly standards and practices in the Ecclesias. Care needs to be exercised in regard to teaching concerning marriage, divorce, Christmas etc. as well as modern theories that tend to undermine the expositions of the pioneers.

"It is easy to be influenced by the eloquent words of some unless the issues are clearly understood and appreciated in the light of the Word by those who are listening. I, and many others, are thankful for the help and encouragement your publications have given, and pray that you may be permitted to continue this work as long as it is needed" — M.E. (WA).

(There is a tendency in flesh to allow the mind to be swayed by emotion instead of by the Word. Accordingly, there is a need of individuals, as such, to personally take it in that they may be equipped to do what Paul advocates,

namely to "try things that differ" — Phil. 1:10 (RV) so as to clearly discern the difference between good and evil. Failure to do this clouds issues in our minds and leaves us open to false impressions as well as wrong decisions — Ed.)

Writings Of The Pioneers

"I was pleased to receive your edition of *Eureka* vol. 3. The binding and printing are both excellent, and worthy of the contents. I am still happy to sit at the feet of that faithful servant of Yahweh, Bro. J. Thomas, as I have throughout my life in the Truth from 17 to 70 and more. If any should challenge me with an 'Understandeth thou?' in regard to *Elpis Israel* or *Eureka*, I can honestly say almost completely, Yes! The reverent and lofty style of Bro. Thomas has greatly appealed to me as it no doubt has to you.

"I have watched those who have sought to discredit our brother fall by the way, because the Word in his hands is a sharp two-edged sword, faithfully wielded in the defence of the whole counsel of God, and revealing the deep things of God manifestation.

"He laboured effectively to set the Truth before the people that some may be taken out of the Gentiles for Yahweh's Name (Acts 15:14), and willingly sacrificed himself to that end. Yahweh

does not, and will not, forget all such labours of love and devotion in spite of the many difficult circumstances. The day is not far distant when He will cause the arrogance of the proud to cease, lay low the haughtiness of the terrible, and exalt them of low degree.

"Those who may hate the servants of God cannot win unless those servants, in turn, hate them. Though, like David they must 'hate every false way', and account those who display their hatred and arrogance towards Yahweh as their enemies. Yet they must not carry that hate over to those who strive to do the will of Yahweh, and who respect and love His word in truth. We need to impart the knowledge we learn on to the rising generation about us who need it" — A.M. (NZ).

(We believe that "Elpis Israel" is the book for today, and that its impact upon an Ecclesia can help revive it in times of such need. We fully endorse your comments relating to Brother Thomas and his writings. The revival of the Truth in these last days is a Divine work, and Yahweh has chosen His workmen well. Let us "account them worthy of double honour who labour in the word and doctrine" (1 Tim. 5:17). And who has laboured more than our late brother? Let us "honour those to whom honour

is due" — not by a slavish deference to their words, but by giving attention and respect to the word they have left behind — Ed.).

How Sure Are The Foundations?

"Please find enclosed cheque for one copy of the book *How Sure Are The Foundations?* plus 100 leaflets advertising it. These are for personal distribution.

"I am very impressed with what I have read so far on this book, and commend you for your good work in that area. I would also be very interested in any information you may have available concerning the book *Jesus And Divorce*. It sounds an interesting work" — A.N. (Tas).

(We commend you for your work in distribution, and have forwarded the book and leaflets requested by you. We can recommend the book "Jesus and Divorce" even though not written by a Christadelphian. It is a very exhaustive exposition of this subject, both Scripturally and historically; and we recommend that you obtain a copy and carefully examine its contents with Bible in hand. We also commend to you the booklet: "Bible Teaching on Marriage" by Bro. E. Wilson. Both publications are available from Logos Publications, or from your Logos agent in Tasmania — Ed.)

Union Fees

"Further to your letter and receipt of \$100 for which I thank you, I have now received an acknowledgment from the Union concerned stating: 'It has always been the union's

policy to accept in good faith, religious objection as a reason for refusing to enrol'.

"This is certainly a change from previous discussion with the Union. We ask that the donation be directed to *Project Australia*". — P.D. (WA).

(The Union Fees that you forwarded to us in lieu thereof have been directed to the cause you specify. It will assist us in the object of covering Western Australian homes with our literature — Ed.)

Encouragement

"We both know that we are strengthened of Yahweh in His work in turning to Him; but sometimes we do need human companionship and reassurance, as our Lord did in Gethsemane (Mark 14:32-35).

"This, sometimes, we find difficult to show.

"So sitting at my desk late at night studying Isaiah 49 and typing notes, v. 4 and vv. 14,24 brought your own great burdens to mind.

"To the sigh of the Servant (v. 4) Yahweh replies: 'Your faithful work will be the mustard seed that will fill the whole world with fruit; God's salvation unto the ends of the earth'. This, in the providence of Yahweh, is a work that you, and I, with God's Ecclesia today, are involved in (cp. v. 8 with 2 Cor. 6:2).

"Yes, it may appear that all is in vain sometimes; but it is Not!! Not only do we experience the comforting hand of Yahweh upon us now when we turn to Him for comfort, but His work in His Son which we try to extend to the ends of the earth, in

measure is being 'accomplished' (Isa. 55:11). Let us pray that it is as the mustard seed-beginning of the greatest herbal tree of God's future kingdom in which we all, with our faithful and lovely Lord, shall be intimately involved in that Day, filling the earth with the fruit of our heavenly Bridegroom, Christ; inculcating true discipleship in men and women of all nations. The sigh now will then become the song of joy in company with him who also has sighed. The emptiness now shall flow over with boundless fruits in company with him in whom 'are hid all the treasures of wisdom and knowledge'. Human disabilities that restrict us now shall then be removed and replaced by unlimited power and wisdom, permitting us a full command of discerning 'time and judgment' in developing Christ's character in those then placed in our charge; and doing so in company with him who learned how to 'speak a word in season to him that is weary' . . . It is the faithful 'remnant' that shall be brought forth of the dreadful pressure that tests us now. In the bonds of the truth in Christ Jesus our Lord". — W.E. (SA).

(Your encouraging letter is stimulating. How important it is that we allow our minds to meditate upon the future and try to make a mental reality of things as they will be when Christ rules on earth. Then faith and resolve are strengthened, and we derive the incentive to walk towards the Kingdom with zeal. Faith it is that will gain for us the victory in that day — I John 5:4 — Ed.)

Expositor Subscription

"When is the *Expositor* subscription due? We appreciate both it and *Logos*, and find the articles very beneficial. We earnestly pray for the day when, in God's mercy, we shall be blessed with a more perfect understanding and join with all those worthies who provide both guidance and encouragement in God's Word" — E.A.B. (U.K.).

(Subscription payment for "The Christadelphian Expositor" is currently due. We have mailed together the first two issues of Volume 11 covering the last chapters of Deuteronomy. These have been sent even though subscriptions have not been paid. Immediate payment of them would be most helpful at this moment — Ed.)

Disabilities of Age

"For some time I have looked forward to the coming each month of *Logos*. However, I have now reached an age when reading has become a problem. So, sadly, I must ask you to remove my name from off your mailing list. You are doing a good work; for which I express my gratitude" — J.H.E. (U.K.).

(We are all feeling the effects of age, and look forward to the time when Isaiah's words will be fulfilled: "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 — Ed.)

Question

"I enjoy *Logos* immensely; and am always excited when I take the

magazine out of my mailbox. I am pleased with its highly exhortational contents. I would also like to obtain *The Christadelphian Expositor*, and would appreciate arrangements being made for me to receive it.

"What is the Christadelphian stand on abortion? *Elpis Israel* p. 37, the last sentence before the sub-title *Man In The Image And Likeness of the Elohim* has been cited by sisters to claim that Bro. Thomas taught it! They claim that the foetus is not living till it receives the breath of life at birth. Since, to them, life begins at birth, not conception, they accept abortion as being in conformity with Scripture.

"What is your opinion of this?" — V.P. (Canada).

(Psa. 127 declares: "Lo, children are a heritage of Yahweh; and the fruit of the womb is His reward" (v. 3). That being the case, what right has anybody to destroy His heritage and reward? Children are a potential joy to their parents, and the thought of abortion is abhorrent to me. It is comparable to stifling to death a potential child of God before coming to birth through the water of baptism! Surely, as there is joy in heaven over one sinner who is converted, the anticipation of an increase to the family should be equally pleasurable to potential parents. If abortion is practiced merely because of personal convenience, it is tantamount to despising Yahweh's reward — Ed.)

Magazines Missing

"Today I received *Logos*, and noted on the

back cover the statement that if the copies of *Expositor* containing the last chapters of Deuteronomy have not been received to advise you. I have received Volume 10 No. 3, but not the last chapters of Deuteronomy. I would not want to be without *Christadelphian Expositor*, and therefore advise you that to date I have not received the copies referred to. I live in USA and find that many weeks pass before the Magazine is received — E.K.G. (USA).

(Our records indicate that the final chapters of Deuteronomy have been sent you. They commence a new volume, and therefore subscriptions are again due. Unfortunately, you must expect a delay in receiving your copies, as unlike "Logos" they are sent surface mail, which involves some time in delivery — Ed.)

Israel Tour

"This letter is to confirm our application to join the *Israel Tour* to be conducted in March/April 1986, God Willing. We would like to commence our study of the Land in preparation for the Tour as soon as possible, and look forward to the proposed itinerary and other matter shortly. We would esteem it a great privilege to visit the Land under your guidance, but we pray above all things that God will send His Son from heaven to gather His elect from all ages to stand together in the Promised Land. May you be strengthened to continue 'steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is

not in vain in the Lord'." — M.K. (SA).

(We hope to have these details shortly, though, as we have accepted appointments for an overseas speaking tour, there will be some delay before we return — God willing later this year. Meanwhile, we are arranging with one of the participants to issue notes on the places to be visited which should provide a foundation for your further study of the Word in relation to the tour. These notes shall give added interest to the places it is proposed to visit — Ed.).

No Complaints!

"I always receive your magazine in good shape, which cannot be said of some others I receive in the mail. I find it helpful, illustrative of the exhortation: 'Whatsoever thy hand findeth to do, do it with all thy might!'

Moreover, when I receive it, I know it carries with it real important evidence of words leading to Eternal Life if we can live up to them. It stimulates me with the desire for the coming of the Lord Jesus Christ, as King of kings and Lord of lords, to introduce the new heavens and earth in which will dwell righteousness. And we are sure that these heavenly things will be ours if we embrace and apply the principles expressed in the Magazine.

"Therefore, I have added to the amount of subscription; and you can do what you wish and see fit to do with the balance of the money.

"How we long and pray for the good time when the earth shall be filled with God's glory.

"Some of your readers complain about the delay in postal communications. I have no such complaints.

But as I have changed my address, be sure to change your records, or I may be complaining! I live on my own, get my own meals, find time to do the things I have to do, and am in bed by 10 p.m. and sleep quite well. I have all the needs of a bachelor, and have no complaints" — W.J.P. (Canada).

(It is a pleasure to receive a letter without any complaints! You appear to have adjusted your lonely life to the spirit of contentment. That is an excellent thing. Paul likewise — and he also was unmarried — declared, "I have learned in whatsoever state I am in therewith to be content". He, like you, had a great hope, and with faith anticipated it. We trust that the time may soon come that you give up your bachelor existence for married life — at the marriage of the Lamb — Ed.).



Above are members of the Kilcoy and New Amsterdam Ecclesias in Guyana at a combined Fraternal Gathering and Study Week held on the occasion of the visit by Bro. Colin Hollamby of Glenlock, South Australia and Bro. H. D. Bartholomew of Vernon, B.C. Canada.

Young Men of Christadelphia

"I have written unto you, young men, because ye are strong and the word of God abideth in you, and ye have overcome the wicked one" (1 John 2:14).

The Challenge

It was a comfort for the veteran John to behold a rising generation in whom there was a keen commitment to the word of God and a practical expression of it in their lives. Not, of course, that they were perfect in their behaviour, for John had already declared that "If we say that we have no sin we deceive ourselves" and "If we say that we have not sinned, we make Him a liar and His word is not in us" (1:8,10). The sinful nature and its expressed transgression were present with the young brethren of John's day as they are today, but they were not the dominant force in their lives. The word of God was operative in their minds and hearts, urging them to battle and defeat the impulses of "the wicked one". Consequently they were not sinning habitually; their will was to do the will of the Father.

By what means had these young brethren been so nurtured in the Faith that the Apostle could express such confidence in their standing? Communication in those early times must have been very difficult and sparse, and only John remained of the original inspired apostles. Personal copies of the Bible were

both rare and costly possessions and so often only available at the local synagogue. The ministrations of teaching brethren must have been especially valued and some of these were Spirit-guided prophets (1 John 4:1). There were also many false prophets circulating in the Brotherhood: "deceivers" John calls them in his second epistle, bringing a new doctrine on the nature of Christ (2 John 7). Tragically they were finding loyal support in such as Diotrephes who banned the Apostle and his fellow-workers from his ecclesia (3 John 9-10). These were difficult times for the ecclesias when men of eloquent mouth yet bitter spirits were foisting their philosophies upon the saints (1 John 2:18-19; Jude 10,11,16,18). Summarising the whole scene John writes, "the whole world lieth in wickedness" (1 John 5:19).

So our situation today is not historically unique. Again we ask with earnestness, how had the young Christadelphians of the first century been so interested as to be *strong* and to *overcome the wicked one*? Why had they not fallen to the subtleties of the age? Why could the Apostle feel so confident in that godless age of

those young men retaining the Truth once taught?

The Word of God Abideth in You

The apostle had instructed them to be personal Bible students. This aged scholar had so impressed their young minds with this exhortation that they were developing into avid students of the Word, despite the ecclesial snares, despite a world of wickedness! "The Word of God abideth in you" was his assessment of these young brethren. He had not only been involved in their instruction but obviously continued his interest in their progress. Writing of the children of the elect lady he says, "I rejoiced greatly that I found of thy children walking in Truth" (2 John 4). To the younger brother Gaius the Apostle says, "I have no greater joy than to hear that my children walk in truth"! (3 John 4). "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word" (Psalm 119:9). John knew the truth of this and no doubt he had constantly inspired them to give their minds to the living Word of God. He now watched with intense interest and concern the progress of these young brethren, his "children", in their ecclesial labours.

The Apostle Paul had written earlier in the same way to his "son in the faith", Timothy, "Study to show thyself approved unto God, a *workman* that needeth not to be ashamed, rightly dividing the Word of truth (2 Tim. 2:15). Paul wanted the Word to abide in Timothy. This is no easy concept; "The flesh lusteth against the Spirit"! (Gal. 6:17). It will find

every reason to divert the attention of the mind from the Scriptures and every Bible student knows this. "Cut the lawns", "wash the car", "time for a walk", "fit those new wheels", "put down that Word for a little lighter reading," "give the girlfriend a phone call", "drive over and see my pals for a chat"; these are the typical temptations that all young men experience when they settle at their desk. Suddenly everything else becomes so attractive. The flesh lusteth against the Spirit indeed!

Yet Paul didn't say "here a little, there a little" as though Bible study was a casual optional extra for Timothy. His advice was definite and moving, "Till I come, give attendance to reading, to exhortation, to doctrine" (1 Tim. 4:13). "Timothy", he urged, "keep your mind on spiritual things and be thinking always of what the Word is signifying both as to doctrine and to way of life". "Meditate upon these things; give thyself wholly to them" (v. 15). This is the full-hearted way in which the Apostle wrote to his young companion in Christ. He did not suggest that because Timothy was younger that he could therefore come at the Word gradually and with ease. There were enormous issues at stake, and Paul was totally responsive to the need to prepare Timothy for the great work ahead.

"Take heed unto thyself and unto the doctrine; continue in them: for in doing this thou shalt save thyself and them that hear thee:" (v. 16).

"As A Burning Fire"

What Paul did with Timothy is God's way in every age. Many

examples may be given but that of Jeremiah must surely touch the hearts of every young brother. Jeremiah lived when judgment upon the ecclesia was irrevocable! The sins of king Manasseh had so sorely provoked Yahweh that there could be no avoiding the fire of Divine wrath (2 Kings 21:11-23, 23:26-27; 24:3-4; Jer. 15:4).

How would you, young brother, like to face that situation! Whatever you said or did the nation as a whole was going to follow the path of destruction! Yet Jeremiah loved his people, and he was very intense in his concern for them. He cried day and night because in his mind's eye he could see the streets of Jerusalem filled with the slain of people as the ferocious Babylonians overran the city with sword and fire. "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people" (Jer. 9:1). No longer were Israelites interested in their special calling in Yahweh. No longer did they care. Lies, deceit, false prophets, indifference were all features of even the inhabitants of Jerusalem. ". . . *They are not valiant for the truth upon the earth*" was the prophet's lament (9:3).

Nor would they leave Jeremiah alone to his work of proclaiming the Word. They hated him, persecuted him (15:15), mocked him (15:17) placed him into stocks (20:3), and cast him into a dungeon of mire (38:6).

Young brethren would you weep for your people if they did these things to you?

Where did Jeremiah find such

spiritual strength to do good in the face of such bitter evil?

"His Word was in mine heart as a burning fire shut up in my bones and I was weary with forbearing, and I could not stay" (20:9).

What truly magnificent words are these! What an example is here for young Christadelphians of every era! Truly here was a man of sorrows and acquainted with grief, bearing in his youth the care of the ecclesial world and despised for it, but finding in the living Word the inspiration to overcome all! "His Word was in mine heart as a burning fire"! Here is all the same intensity that Paul felt when he wrote to Timothy. He had perceived the depth of responsibility and could not let it go, and he wanted Timothy to come through and see that, and bear the issues with him. It is the Word of God in the heart, earnestly working upon our thoughts and emotions that leads to such dedication, and this is what we wish to see in our young men today.

"As Plants Full Grown"

Psalms 144 was apparently written on the occasion of David's contending with Goliath, and in the latter verses it recounts all the blessings that could flow to Israel if they were favoured with victory over their enemies. The first point mentioned is "that our sons may be as plants grown up in their youth"; which the R.S.V. translates "That our sons in their youth be as plants full grown". Generally it takes many years for a tree to mature in size and bring forth fruit, and only exceptionally favourable soil and conditions would allow a tree to obtain its

'full growth' in early years. In this psalm David states clearly that his earnest longing for the young men in Israel is that they may be mentally developed beyond their years. He did not say, "Oh, the time will come for them to study the Bible" or "You can't tell them too much at a young age; it will turn them away from the Truth". David's longing was to see healthy-minded, vital young men in Israel coming forward to faithfully accept the great responsibilities that rested upon the people of God.

David had been just that himself. When his older brothers could see nothing but "naughtiness" in his motives (1 Sam. 17:28), this young shepherd, by day and by night, meditated upon the Word and exercised his mind upon Yahweh, His people and the standing of the nation. When his father told him to take supplies to the battlefield in the Valley of Elah, David was excited and keen to go. When he heard the bellowing voice of challenge echo in the valley it was the Name of His God that moved him to collect five stones and *run* up the opposing slope straight toward the giant (1 Sam. 17:26, 45,48). Beautiful David! Let the reader note the beauty of this young man! He was loyal to Yahweh and loved the praise of His Name. He saw the full horror of Goliath's challenge and could not bear the hesitation of a different Israel when such glorious privileges and blessings rested with them.

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 shields of faith ready to run forth 'to destroy arguments and every proud obstacle to the knowledge of God' (2 Cor. 10:5, R.S.V.)?

David was able to help because he was a man of God; he knew from the Word what was Yahweh's will in Israel. At a very young age he bore the yoke of national responsibility . . . "*the zeal of thine house hath eaten me up! and the reproaches of them that reproached Thee are fallen upon me*" (Psalm 69:9).

This is what is needed in our ecclesias today; young brethren strong in the Word of the living God, fired with its idealism and their natural enthusiasm, to see past the evils of the present to the enormous good that can be done in the Father's name—even now! Study till it hurts! Don't give up when other lights about you have switched off for the night. Paul preached to midnight in Troas! We are about a king's business and soon he will be here. There is a great work to be done and the Father has provided the means of achieving that goal. The Christadelphian Brotherhood has a unique and exciting heritage. No higher task can be found than that we can work to build up the ecclesia of the Living God and proclaim its message to a perishing world.

How stirring to read the words of brother Robert Roberts when only a relatively young man of 31 years and bearing the responsibility of leadership through the pages of *The Christadelphian*:

"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". *The Ambassador* July 1869.

"Given to the Study of the Word"

So wrote Bro. Roberts in summarising the inspiring motive of our early days. Back to that spirit, young brethren, make the sacrifice, see the purpose, pursue the goal and may the God of Israel bless your efforts. "If any of you

lack wisdom let him ask of God, Who giveth to all men liberally" (James 1:5). The Father must surely take the highest pleasure to look down upon this so evil a world and see young men labouring industriously to know His Word. Will He not richly bless them!

Give honour to those who have gone before; to the writings of our pioneer brethren, and set yourself an early task of reading *Elpis Israel* and *Eureka* (the greatest works of the last two centuries) and comprehending them. Esteem highly in love those elders who are over you in the Lord, "especially those who labour in the word and doctrine" (1 Tim. 5:17-18; 1 Thess. 5:12-13). Forget not kindness and thoughtfulness, to parents, family members, other young people and the ecclesia as a whole.

"Let no man despise thy youth; but be thou an example of the believers, in word, in manner of life, in love, in spirit, in faith, in purity".

The times are evil; let us arise and build!

B.Luke (SA).

A Position A True Ecclesia Should Occupy

The true position for an Ecclesia to occupy in an unbelieving community is that of a candlestick, a light-stand, a tabernacle of witness, a city set on a hill that cannot be hid, the pillar and ground of the truth, "holding forth the word of life", and "striving together for the faith of the gospel", saying to all, whether they will hear, or whether they will forbear, "Come". This kind of faithfulness will not turn to worldly advantage, but much the contrariwise, as those will experience who do their duty in the matter; but on the other hand, to be idle, to be craven, to be ashamed of the truth, is to come under inevitable condemnation

R.R.

Casting Out Demons



"While sharing in the family readings recently the comment of Luke (8:2) that out of Mary Magdalene had come seven devils (demons) was raised. Various authorities were consulted for comment and explanation. Amongst these, Nazareth Revisited (p. 123). Brother Roberts makes the intriguing statement, 'Cure by mesmeric application has made us familiar with this. I remember curing a person of an acute Rheumatic pain which lodged itself in me the moment the person lost it, and remained with me several days!' You may like to comment on this subject and of the seven demons generally".

Answer

This is an intriguing subject, and one to which we would like to give more attention than we have time to do at present. Therefore, we can attempt but a brief answer, whilst continuing our investigations.

The word *daimon* is said to be derived from *daio*, "to distribute". In Grecian mythology it relates to one who has the power to distribute the gifts or punishments of the gods. Therein demons were defined as lesser gods, or the spirits of departed heroes, who had power to invade the minds or bodies of mortals, for the purpose of punishment or reward. A similar doctrine is advanced by the Roman Catholic Church, which teaches that the departed spirits of saints have the power to protect or punish those

who call upon them for aid, or neglect to do so. Paul predicted the uprise of this doctrine, declaring that some would "depart from the faith, giving heed to seducing spirits, and doctrines of demons" (1 Tim. 4:1). In the prayer before Mass, the Church invokes the aid of "all the angels and saints". It is obvious from Paul's words that Christ did not endorse the "doctrine of demons" as taught by some in his time, and by Catholicism today.

The Greeks believed that mental aberration was due to the invasion of the mind on the part of an "unclean spirit" or a "demon". According to Josephus, the Hellenistic idea was superimposed on Judaism, and therefore, it was in accordance with their beliefs that the Pharisees should accuse the Lord of "casting out demons by

the prince of the demons" (Matt. 9:34). This was Beelzebub (Matt. 12:24), the god of the flies, or the manure heap! Today, whilst we reject the concept of Beelzebub, we do recognise that flies and manure-heaps are "unclean" and can pollute, or transmit the cause of disease!

The Lord did not endorse belief in Beelzebub, but did accommodate his words to the vernacular of the times, and made reference to the god in ironic refutation of the Pharisees' reasoning, without specifically refuting the mythology upon which it was based (Matt. 12:27). After all, it would have been more confusing to his listeners if he had attempted to use specific medical terms in the jargon of modern psychologists seeing that such was completely beyond their ken — and ours, too, for that matter.

Hippocrates, the celebrated Greek physician of ancient times, called the *father of medicine*, wrote an essay on epilepsy, which was called "the sacred disease" because the people believed what the priests taught, that epileptics were "possessed", and the priests, the magicians and the impostors derived a considerable revenue from attempting to cure this disease by expiations and charms. The essay was written to expose this delusion, he seeking to prove that this disease was neither more divine nor sacred than any other. Nevertheless, though this was recognised, the terminology of the times was retained in describing the sickness.

According to the best texts of Scripture, in all but one case, the word used and translated devils or demons is *daimonizomai*, and

signifies *demon-possessed*. Now whilst, of course, we do not subscribe to the Grecian mythology of demons, it is a fact that most diseases are caused by the invasion of an antibody that has been isolated as a virus. When the particular virus has been located and identified, it can be attacked, and the sufferer relieved of its presence. He has got rid of the virus. In that case, the "possessed" has been "dispossessed", and the virus "driven out".

We use this kind of language in everyday expressions without thought to what it strictly specifies. When we over-react to a situation, we get angry and the adrenalin takes over, or takes possession of us, and we act out of character. Later we remark: "Whatever possessed me to do that!" Or, in referring to others who have likewise acted out of character, we say: "I do not know what possessed him to do that!" Or directly to the person concerned: "Whatever has got into you!"

We do not think, when so speaking, that we are endorsing Grecian mythology! Or are we? Are the expressions of Scripture more realistic than we imagine? It is obvious that in speaking as we do, we are acknowledging that the action taken is the result of some external influence dominating the mind of the person concerned, resulting in abnormal actions.

It is established that through hypnotic influences a hypnotist can take over the mind of another and induce that person to act out of character with his normal self. The person under the influence of

these powers can be made insensitive to pain and other emotions, and his mentality so dominated as to induce him to perform in a manner that normally would be accounted foolish.

Under certain psychological impulses a person's personality can change dramatically, even though no hypnotic medium is present. The effect of mental strain or circumstances of shock can "invade" the mind, causing the individual to so act as if he were an entirely different person. Through the stress and strain of modern life such cases are on the increase today, but are often brought under control by medication, so that the irrational personality, as it were, is "turned back". Doctors do not know why the medication works, because they do not really know the cause of the complaint. Some are now acknowledging that the so-called "non-physical disorders" as you describe them, have a physical cause, and whatever has got into the person concerned (whether it be shock or some other cause) has stopped the flow of body chemicals that assist to give balance to the mind. During the time of illness, they may hear voices speaking to them, and making suggestions which they may reject, or upon which they may act. What causes this? Medical science does not know.

But it does know that many diseases are due to a virus that takes possession of a body. When the virus is overcome, a cure is effected. It is today recognised that mental abnormality is a sickness that can be treated with a measure of success: an illness that

causes the human ego to act abnormally; so that whatever has got into the mind must be driven out. Sympathy for the affliction can help, faith can perform wonders, and the medication provides help upon which the two former can work.

Meanwhile, medical science is baffled to explain "what gets into a person" to cause the inconvenient personality change. It uses psychological jargon to cover its lack of a practical explanation. It knows that under certain influences, the human ego changes and acts abnormally until brought under control. When this is done the sufferer often entirely forgets what he previously thought, said or did much the same as when a subject comes out of a hypnotic influence.

Certain it is that the cause of many diseases, has been established as the invasion of a virus. Who knows, but that may have been the case of those who are said to have been "possessed of a demon" from which they needed help. The "possessed" in such cases has been "dispossessed"; and whatever it was that caused the illness has been overcome, or "driven out".

The Scriptures speak of some as "having an unclean spirit". This language may be more explicit than is generally conceded. The term "spirit" is used in Scripture for the sentient, or thinking and feeling part of man: "Blessed are the poor in spirit..." "The spirit is willing but the flesh is weak..." A "poor" spirit, and a "willing" spirit are contrasted to an "evil" or an "unclean" spirit. It is a matter of the mind. An "unclean spirit" is manifest in various

ways including that when the mind refuses to grapple with reality. It is then necessary to control, overcome, or drive out that which has caused this. This was one time beyond the power of medical science; but further investigation has shown that it can be done by medication. The Lord, however, by the power he possessed effected a complete cure.

In *Nazareth Revisited*, Brother Roberts relates the demon-possessed to "a diseased physical virus, the extraction of which restores him to soundness" (p. 162). Under certain circumstances (an example of which he cites), hypnotism and shock treatment have been used with partial success; today medication is proving to be more effective.

Finally, it is obvious that the references in the New Testament to the use of demons is obviously derived from the Hellenistic influences at the time of Christ, for it is absent from the Old Testament. The *Dictionary of New Testament Theology* states:

"The general trend in the O.T. is to exclude belief in demons. An example is the way in which sun, moon and stars in Gen. 1 are simply called 'luminaries'

whereas the surrounding nations looked on them as demons, and feared and honoured them. Another example is the manner in which calamities and evil are attributed to God (1 Sam. 16:14; 2 Sam. 24:1). The mediators between God and man are not demons, but the angels of Yahweh. The Israelite may not turn to any power other than Yahweh; above all he has to keep himself from magic".

The influence of demons in relation to sickness as recorded in the Gospel, therefore, obviously describes psychological disorders as the result of some invasion of the body upsetting the normal state of mind. The Jews attributed it to the lesser gods of Grecian mythology. Whilst not endorsing that belief, the Gospel writers recognised it as an influence that had affected the one concerned inducing an abnormal state. Get rid of that virus, wrote Bro. Roberts, and the cure followed.

The reference to "seven demons" possessing Mary Magdalene implies that her's was an extreme case, the number "seven" indicating that she had been completely overcome by her sickness. We hope these observations may be of assistance.

Logos Committee

'Missing-link' Fossil A Fake

The world's most famous and valuable fossil could be a fake, according to a distinguished British astronomer, Sir Fred Hoyle.

The archaeopteryx, a reptile with wings and regarded by the National History Museum trustees as a possible "missing link" in Darwin's tree of evolution, was found in a Bavarian quarry 124 years ago.

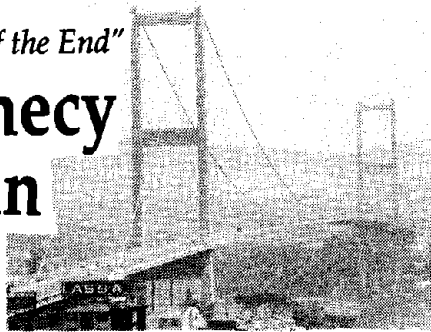
Bought for the museum for \$1000 in October 1962, today, bids would start at almost \$3m.

Sir Fred claims a forger made a paste of crushed limestone and then used chicken feathers to make imprints of the reptile's wings. The latest photographic techniques used to re-examine the fossil showed feathers had been imprinted twice and that one of them is actually a fingerprint. (From *The Sun* 18/3/85).

This is not the first time that "evidence" has been faked to support the theory of evolution. Other examples, together with the real danger of the theory are set forth in our booklet: *The Bible. . . or Evolution: How Fact Challenges Fantasy & What This Means To You!*. The complete answer to this theory is the irrefutable evidence of fulfilled and fulfilling Bible prophecy. It testifies that the Bible is true beyond all doubt. In regard to evolutionists, the statement of Paul is apt: "Professing themselves to be wise, they became fools. . ." (Rom. 1:22).

Turkey, Russia & The "Time of the End"

2. What Prophecy Requires in Turkey



The significance of Istanbul (Constantinople) in the political and religious history of the Middle East, and her unique position in the modern world carries far-reaching implications for the future. It is time to awaken to the importance of Turkey in world affairs and in the fulfilment of prophecy.

Division Between West and East

Our previous article described how the Roman Empire was divided into two parts answering to the two legs of the Image seen by Nebuchadnezzar. The division was both ecclesiastical and political. Rome was the headquarters of the Roman Catholic Church, whilst, under Constantine and his successors, New Rome (or Constantinople as it was later called) became the military and political centre. When, doctrinal disputes tore the Church into two, Rome remained the headquarters of Roman Catholicism whilst Constantinople became the headquarters of the Greek Catholic Church which severed connections with the Church of the West. Both wielded considerable influence among humanity's masses. Today Roman Catholicism has some 621,639,320 and Greek Orthodox 65,645,210 members. Moreover, the influence of Communist is infiltrating the Protestant sects and so extending its power.

In order that the Image may stand upright upon its two feet as

Daniel 2 requires, Rome and Istanbul (Constantinople) must be united. This requires a healing of the political and religious severance that continues to this time. Russia, in collaboration with Rome, will effect this. Prophecy shows clearly that Russia must occupy Istanbul, and that there must also be a healing of the breach between Roman and Greek Catholicism.

In recent years trends towards that end have been apparent. Not only have the policies of Communism and Catholicism more closely converged, but there has been an approach made by the Pope of Rome towards the Patriarch of the Greek Catholic Church, which is of the greatest significance.

It is also appropriate in view of the destiny marked out for Moscow that when Constantinople fell to the Ottoman Power in 1453, the headquarters of the Greek Catholic Church was re-located in Moscow, which, in consequence, became known as the Third Rome.

The prophecy of Daniel is

specific regarding the future of these cities and churches. It clearly shows that ultimately Russia must move into Constantinople, and from that centre consolidate the confederation of Europe, before moving south in a lightning attack on Egypt and Israel.

Before the latter takes place, Christ will return.

What Prophecy Foreshadows

In the vision of the Ram and He-goat (Dan. 8), Daniel had a prophetic preview of the struggle for ascendancy by Grecia and Persia (see vv. 20-21). This was resolved in favour of Alexander the Great (B.C. 356-323). As a result, the Macedonian (Grecian) Empire succeeded that of the silver monarchy of Medo-Persia as a world power. It was represented by the brazen portions of Nebuchadnezzar's image.

However, upon the death of Alexander as a young man, the Empire was divided into four parts, answering to the four horns that replaced the single horn described in Dan. 8:8. In turn, and out of one of them (the Pergamum horn) there developed a "little horn" which "waxed exceeding great, toward the south, and toward the east, and toward the pleasant land", that is towards Egypt, Syria and the land of Israel (v. 9). This "little horn of the east" as it is described by Bro. Thomas in *Elpis Israel* comprised the eastern sector of the Roman Empire. Rome having dominated Palestine, exalted itself even to "the prince of the host", the Lord Jesus Christ, whom it crucified, and later overthrew the Temple, or Sanctuary of v. 11.

At that point, the prophecy of Daniel remarkably diverges from the military and political to the religious, stating: "it cast down the truth to the ground; and it practised and prospered" (v. 12). This was done, not so much by the military might of Rome, but by its ecclesiastical influence supported by the military arm from Constantinople. Constantine, though a sun-worshipping pagan, presided over ecclesiastical conferences, and legislated against the best interests of the Truth. His mother, Helena, in support of the apostate church laid claim to the so-called holy places of the Holy Land. She was responsible for the erection of a number of churches, including the Church of the Nativity in Bethlehem.

Daniel had predicted:

"And in the latter time of their kingdom (that of the four horns) when the transgressors are come to the full (the Pharisees and Sadducees of Christ's ministry), a king of fierce countenance, and understanding dark sentences, shall stand up".

Daniel's words are a citation of Moses' prediction of the uprising of Rome and its siege of Jerusalem (see Deut. 28:49-52). This was the "latter time" of the four horns, for they were swallowed up one by one by Rome, the "little horn" of v. 11.

Daniel 11 provides an interpretation that was given the prophet. It is in such detail as to cause critics of the Bible to claim that it is not prophecy but history recorded after the events narrated. But, in fact, it was given by angelic ministration, because previously, Daniel had confessed he did not understand it (Dan. 8:27).

The interpretation plainly foreshadows the uprising of Grecia

under the influence of its great king, Alexander, (vv. 2-3); and the division of his empire into four parts after his demise (v. 4).

It then traces the conflicts that raged across the Land of Promise as the mutually hostile northern and southern horns engaged in a long struggle for domination. These were the nations of Syria (the king of the north) and Egypt (the king of the south). Reference to them are made throughout the chapter (see vv. 4,5,13). However, the prophecy declares that the "ships of Chittim", identifiable with Rome, would intervene at the invitation of Egypt to overthrow the King of the North. And Rome, once invited into the area, refused to leave. It dominated the possessions of both "kings", incorporating all the Middle East into its power. In Daniel 11:36, the prophet was told "the King shall do according to his will" (v. 36). It is significant that at this point reference to the Kings of the North and South are dropped, by the prophecy, and replaced by references to one simply styled "the King". This "King" was neither the King of the North nor the King of the south, but the "little horn of the goat" (Dan. 8:9), that would arise to dominate the other horns.

This "little horn of the goat", the "King" of v. 36 represents the Roman power in the east, the capital of which ultimately was established in Constantinople, and whose ruler fulfilled the rest of the prophecy as given to Daniel (see Dan. 11:36-39). It was the Emperor of Constantinople, the pagan Constantine, who extended his military prowess to es-

tablish the papacy, and to do so abandoned "the god of his fathers," honouring instead the "God of Protectors" whom his pagan forebears knew not (vv. 36-38).

Rome so dominated Syria, Palestine and Egypt that the Kings of the North and South disappeared from political view. They were replaced by the Roman Empire of the east until the Moslem powers asserted themselves throughout that area. Finally, in A.D. 1453 the eastern Roman Empire fell with the occupation of Constantinople by the Ottoman power. The Turkish Empire now became representative of "the little horn of the goat".

Re-emergence Of The North and South

Daniel 11:40, however, foreshadowed a dramatic change. It predicted the re-emergence of the horns of the North and South at the "time of the end". And once again, history has fulfilled, and is fulfilling, the requirements of prophecy. Daniel was told: "At the time of the end shall the king of the south push at him; and the king of the north shall come against him". The "him" of this verse, is the king of v. 36. Originally, it denoted the Romans in Constantinople; but in 1453 they were replaced by the Ottoman Turks.

In this statement, therefore, prophecy required the "time of the end" re-appearance of both the Kings of the South and North, and their successive attacks on the power in Constantinople: the Ottoman Turks.

History provides the fulfillment. In 1882 Britain occupied Egypt, and a King of the South again appeared in the Middle East. In 1917, because of the stubborn refusal of the Turks to maintain the alliance previously enjoyed with Britain, and the failure of the allied forces at Gallipoli, an attack was launched on Turkey (the "him" of v. 40) from Egypt which successfully drove the Ottoman power from Palestine, and brought the Turkish Empire to an end. It was replaced by the Republic of Turkey, whose only European territory is now limited to the important city of Constantinople, renamed Istanbul.

The significance of this cannot be overstressed. At that stage, there existed a depleted "little horn of the goat" in the remnants of the Turkish power, and a horn of the south, in the British occupation and domination of Egypt. But, as yet, the northern horn had not been re-developed as required.

Prophecy demanded its revival. Daniel was told:

"At the time of the end . . . the king of the north shall come against him (Turkey) like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over" (v. 40).

Impatiently, watchers of prophecy awaited that time. But there was no king of the north in evidence. There was Russia, of course, but it had not extended its power within the confines of the Syrian horn of the north.

That is not the case today. Slowly (all too slowly to us!), that horn is taking shape. The ancient horn of the north (see Dan. 11:6)

extended from the Bosphorus to the borders of India. Its territory included modern Turkey, Persia (Iran), Iraq, Afghanistan, and Pakistan. Its eastern border comprised roughly, the present border between Afghanistan and Pakistan.

What is excitedly significant is that the Russian invasion of Afghanistan is obviously a move towards the "time of the end" formation of the northern horn. The Russian troops are on the borders of Pakistan and are causing concern in that country. The indications of prophecy are that Russia will ultimately occupy Pakistan, Iran and Iraq as part of the "time of the end" restoration of the horn of the north. There are already fears in Pakistan that the assistance that country has extended to helping refugees from Afghanistan may precipitate a crisis with the Soviet. So the Middle East is in a state of flux, which can lead to the formation of the Gogian confederacy. Before then, however, the "king of the north" must move against Turkey to fulfil the requirements of Dan. 11:40 and Rev. 16:12. When it does that, it will combine in itself the status of the King of the North as well as the Little Horn of the Goat, preparatory to leading its forces against the "pleasant land". That is why we believe that present trends in Turkey and Greece involving Russian interests are vitally important. They will bring about the final drying up of the Euphratean Power, which will constitute a significant sign of the times, and concerning which we plan to briefly outline in our next article.

P.M.

A Troubled Middle East

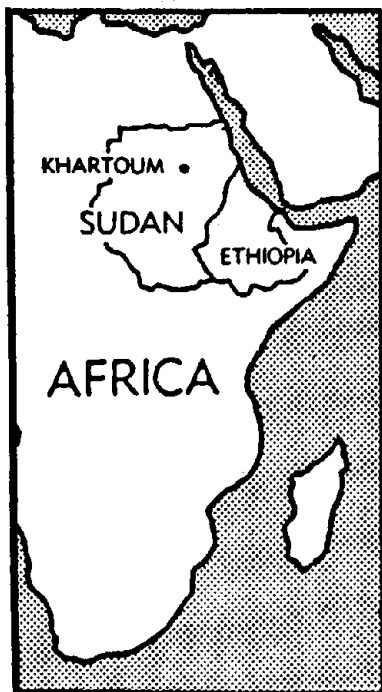
The long talk of the Lord's coming will end in the event itself, and that end is close upon us, though how close we cannot exactly say. The great prophetic periods are nearly all elapsed; and the tokens are visible on every hand to the eyes able to see, but the exact place in the latter day programme at which the Lord appears is unknown.

Sudan On the Brink of Disaster

The Adelaide Advertiser 2/4/85 described the situation in Sudan as disastrous. Three seasons of drought, an influx of refugees, acute economic problems and a rebellion in the South brought Mr. Nimeiri's leadership of 16 years to an end in a bloodless coup on the 8th April. What of the future? Time magazine reported: "Suwar al Dahab, the new leader of Sudan, lost no time in pledging that he would continue Nimeiri's pro-western stance. That would allow strategically important Sudan, which is regarded by the U.S. as an important staging area for possible military operations in the Middle East and the Persian Gulf, to continue receiving its allotted U.S. aid of \$260 million this year". On the other hand Colonel Gaddafi made a point of being the first leader to recognise Sudan's junta. "Reagan has nothing to do with Sudan" the Libyan said "If he interferes, his nose will be cut".

Colonel Gaddafi's words are true. Yahweh has decreed that the country today known as Sudan will in the final conflict of the nations support the Russian Gog. Sudan formed part of ancient Ethiopia and as such was part of the ransom given Britain in return for her assistance in the restoration and protection of the Jews (Isa. 43:3). Bro. Thomas in *Elpis Israel* wrote: "God who rules the world... will bring her (Britain's) rulers to see the desirableness of Egypt, Ethiopia and Seba, which they will be induced, by force of circumstances, probably, to take possession of. They will, however, before the battle of Armageddon, be compelled to retreat from Egypt and Ethiopia". Britain moved into the area of Sudan around 1882, but was deposed following the death of General Gordon in 1885. The Mahdi's, a Sudanese political group established themselves, but were themselves deposed by Britain in 1899. In accordance with

Isaiah's prophecy Britain retained major control until the Sudan received independence in 1956. Sudan has continued to support the West and as such has been a major ally of Britain and America. It is interesting that one of the major political parties in Sudan the Umma party is today run by Mr. Sadiq el Mahdi, a descendant



of the Mahdi who deposed General Gordon at Khartoum a century ago. He has been known for his anti-American front, and could follow his predecessor and encourage a break in the pro-western stand of the country.



UPHOLDING THE PURITY OF
APOSTOLIC DOCTRINE & PRACTICE

VOLUME FIFTY-ONE
AUGUST, 1985



The Fairest Gift

“If you had the power of bestowing a gift upon your daughter, what would you select?” Some such question as this was once put to a conference of reputedly wise men. Some selected the gift of health, others wealth or beauty, wit, learning and sense. One asked for the gift of faith. He commented: “I have discovered that when people have it, there is nothing really in this world that can actually affect them seriously. All these other things we have discussed: beauty and so on; they may be helpful, they may be snares, but I could demand this. Given faith, then life can remain a very exciting adventure in spite of personal failure along the way; whilst even death itself can lose its sting”.

It is true that many so-called gifts can be in reality snares. Health is thought by some to be the greatest of all gifts, but often the person of robust health combines with his abounding vitality a selfish and unsympathetic attitude to others who suffer. Personal beauty can camouflage a shallow or indolent mind, and lead to empty conceit. The possession of wealth robs one of the pleasure of striving, and is more often abused than wisely used. Wit, learning and sense are aids if linked with the Truth, but more often personal ability raises a barrier of pride, that often leads to the rejection of the simplicity in Christ.

Faith is greater than all these gifts. But it is not a gift. It is not inherent in the flesh. We are not born with the “gift of faith”. Faith must be developed, for, when we commence life, we do not possess it. Faith is a “confident anticipation of things hoped for, a full persuasion of things not seen” as Bro. Thomas renders Hebrews 11:1. This is the only place in the Bible where a definition of faith is given. The R.V. renders: “Now Faith is the assurance of things hoped for, the proving of things not seen”. Faith is the con-

fidant anticipation or assurance that we will hereafter enjoy the things promised but not yet seen or possessed. This conviction based upon the Word, provides proof that they will come to pass. Faith has been described as the mirror which reflects the things of the approaching future, and presents them to the believer's mind as though he were beholding, and personally in the presence of the very things themselves!

Such a "confident anticipation" and "full persuasion" of things promised by God will only come as the result of a close and continuous study of His word. Paul declared that "faith cometh by hearing the word of God" (Rom. 10:17). The attainment of it will be aided by prayer: "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith . . ." (James 1:5,6). And it will be consolidated by meditative thought upon the things studied: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all" (1 Tim. 4:15).

There is no such thing as a "blind" faith. There is, of course, fanaticism and superstition, but they should not be confused with faith. Faith is the outgrowth of knowledge. We believe God because we are drawn to Him through His revelation. We have confidence in the fulfilment of His purpose because knowledge has grown into conviction through familiarity with His teaching, and because its truth is vindicated by fulfilling prophecy. We have full persuasion of the reality of the things hoped for because, having compared Scripture with Scripture, we are convinced that the Bible is true.

And this study and conviction has been strengthened beyond doubt by the fulfilment of Bible prophecy in our times. This can be summed up in one statement which stands as an immovable rock against which the waves of doubt may throw themselves in vain: Israel's presence in the land. "Ye are My witnesses, saith Yahweh, that I am God" (Isa. 43:12). The Divine Name signifies *I will be*, and the word God is *El* denoting Divine power. Both the future manifestation of the Divine Name (see Acts 15:14; Rev. 3:12), and His power to perform are witnessed in Israel's revival. The presence of the nation in the Land today is partly in order to fulfil the future promise of the Name (Ezek. 36:22-24). The Gentiles have opposed Israel's revival from the beginning; flesh has raged against it ever since. But the developments that have taken place are illustrative of the overshadowing guidance of God in

human politics. The modern revival of Israel is the token fulfilment of all that faith promises (Psa. 102:16).

Faith and doubt can never co-exist together in one. The one will destroy the other. Neglect God's word, and doubt will grow in strength; study it properly and faith will drive out doubt. Doubt has never been helped by study; nor faith developed without it. We read that the "father of the faithful" staggered not at the promise of God "through unbelief" or lack of faith. In the ordinary course of nature, the fulfilment of the promise of God appeared impossible but Abraham had so pondered the ways of Providence that "against hope he believed in hope". Paul states that "he was strong in faith, giving glory to God, and being fully persuaded that, what He had promised, He was able to perform". This is faith. It overleaps the barriers of what is humanly possible and lays hold of the promises of God as the realities of life. The extent of Abraham's faith is expressed by Paul when he wrote, according to the Greek, "And without being weakened in faith, he considered his own body now dead . . . and the deadness of Sarah's womb" (Rom. 4:19).

So strong was Abraham's conviction of the future that he could heed the obvious barriers to the fulfilment of that which had been promised him, without a weakening of his conviction that it will be fulfilled! We must be prepared to do similarly. Whilst it is clearly obvious today that Armageddon is impending, is our conviction of Christ's actual return and our personal presence at his Judgment Seat so apparent to our minds? Or does faith take hold only of those things we can see or understand! Abraham had no means of knowing how the birth of his promised son would be brought about. In fact, the sacrifice of circumcision to which he submitted at ninety-nine years of age would normally have lessened the possibility of it coming to pass "at the time appointed" (Gen. 17:24; 18:10; 21:1,5). Faith was vindicated in the birth of Isaac; what had been previously impossible was brought to pass according to the promise of God.

An increasing faith will conquer the many "last days" problems facing Ecclesias today. Such a faith will constantly bring to mind the possibility of Christ's imminent return, when we shall be called into his presence for judgment. It therefore will produce works as it will emphasise the need to be circumspect before our God now.

Therefore faith will alter our attitude to life. Whilst revealing

that it is "not in man to direct his steps aright"; it clearly discerns that God will shortly intervene in world affairs. It knows that the systems of men are shortly to pass away in the fiery judgments of God, to be replaced by a system of righteousness. Faith, therefore, sees the need to stand aside, as far as possible, from institutions that are doomed to destruction. The world would have us associate with it in its petty schemes for the amelioration of society's failings. Faith reveals that those schemes cannot succeed. The world suffers because it flouts God and His laws, either spiritual or natural; and it will continue to suffer until the Kingdom is established. Realising all this, faith calls upon us to separation from all its ways: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15). "The friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). "Come out from among them, and be ye separate, saith the Lord . . . and I will receive you" (2 Cor. 6:17).

Faith waits for God to move: "Fear ye not, stand still, and see the salvation of Yahweh" (Exod. 14:13). "In quietness and in confidence shall be thy strength" (Isa. 30:15). In that day "all men shall know Yahweh" (Jer. 31:34); "the heart of the rash shall understand doctrine" (Isa. 32:4); and "knowledge shall be the stability of the times" (Isa. 33:6).

Knowledge can give stability to the man of faith even now. No matter what his present circumstances may be, he can look forward to the future with hope. Thereby Abel worshipped in faith, Enoch walked in faith, Noah witnessed in faith (Heb. 11:4-7). They all realised that "without faith it is impossible to please God" for "he that cometh to God must believe that he IS (*esti*) and BECOMES (*ginomai*) a rewarder of them that DILIGENTLY seek Him" (Heb. 11:6).

Let us diligently seek Him in faith, and the exercise will change our perspective of life. It will create a new measure of values. It will reveal how transient are those things upon which the world places great store. It will view success or failure according to the rule of God and not that of man. Health, wealth and beauty will take on new and spiritual connotations. In the normal course of things, youths' joys are soon dimmed; the triumphs of middle age are fleeting; and old age becomes the pathway of despair! But faith can temper the experiences and memories of old age with "confident anticipations" of the future. The closing years of life then become as the glowing sky of an Autumn evening that promises an even better day tomorrow!

If faith is strong enough, the things unseen can sanctify us

and lift our affections above. We need to be drawn upward, and a contemplation of things unseen will elevate us in that way. Their influence is all upward. The unseen Christ, the unseen glory, the unseen inheritance are all above or before us: in seeing them as realities we are elevated thereby. And as we are so uplifted we are sanctified (John 17:17). "If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your mind on things above, not on things on the earth" (Col. 3:1-2). This requires a strong mental effort motivated by faith. Faith will make us spiritually sensitive by what it reveals. Sin will be made more hateful; lusts and carnal feelings will be loosened and ultimately put aside. We will become more unlike the worldly-minded of the kingdom of Satan, and more like citizens of the Kingdom to come. The clearer the objects of faith become, the more powerful they will become in their effect. In contemplating them we will be made more like them: purified, changed into the same image from glory to glory (2 Cor. 3:18).

Faith will strengthen us. We will not be so distracted and distressed by the things we see or experience, and which disturb us today, for we will be enabled to see beyond that which is visible to natural eyes (Heb. 11:26-27). "The things that are seen are temporal; the things that are unseen are eternal", wrote Paul (2 Cor. 4:18). The future things at present unseen are the realities of creation, for the earth was formed and filled with life to provide for this future (Num. 14:21). It was not created for the present. If our minds can take in the present only, we will become disheartened and enfeebled, for, like Paul, we see trouble on all side: "without are fightings, within are fears" (2 Cor. 7:5; James 4:1). Fears that are disruptive and evil in their impact upon characters endeavouring to gain the Kingdom. But let faith in the Father and the future become strong and we will be able to endure. We will be strengthened, animated, invigorated, motivated thereby. Our steps will be quickened; our zeal enkindled; our love become more abounding. We will be able to endure hardness, and to count labour, privation, suffering and poverty as of little consequence. We will be enabled to walk in strength, confident of the future, with heads erect, with countenances manifesting uniting zeal, earnest and hopeful in labour. "Knowing that it is not in vain in the Lord" (1 Cor. 15:58). We will be motivated by a faith that is able to view the invisible now, and begets confidence for the future, a faith that will win the final victory in that day, for "this is the victory that overcometh the world, even our faith" (1 John 5:4).

H. P. Mansfield

Prayer

— A Most Intimate Act of Divine Worship



“Salvation depends upon the assimilation of the mind to the divine ideas, principles, and affections, exhibited in the Scriptures. This process commences with a belief of the gospel, but is by no means completed thereby; it takes a lifetime for its scope, and untiring diligence for its accomplishment. The mind is naturally alien from God and all His ideas . . .”
(Introduction to the Bible Reader’s Companion).

Seek Righteousness

It is doubtless because of these high divine ideals, measured against the extreme limitations and weaknesses of human nature that the exercise of prayer does not come readily to some.

Yet, despite the failings and inadequacies of man’s nature, it is possible to come to a state where one learns to “hunger” and “thirst” after “righteousness” (Matt. 5:6).

Righteousness is a quality which comes only from God. Therefore, those who establish for themselves an unchanging way of life, in diligently seeking after righteousness, must allow themselves to be drawn close to Yahweh. This requires the consistent, regular appeal to “Scripture” — as Brother Roberts asserted.

But it also calls for continuity in

communion with the Father, through prayer.

Many lessons are to be learned from the exercise of prayer; one of the most important and sobering of which is related to sin. The more one commits sin, sometimes perhaps grievously, the more one is inclined — by nature — to shrink away from God, through shame and mortification. Needless to say, such circumstances establish the most essential grounds for drawing nearer to God, to humbly seek forgiveness and to re-assert an earnest desire to submit to His will.

Difficulties In Praying

Young people, newly baptised and taking the Truth with evident seriousness, sometimes find prayer somewhat of a difficulty. This is in no small degree due to the fact that they *are* young. One

of the major problems related to youth is lack of maturity, and therefore a deficiency in the measure of hoary wisdom which is so often associated with older brethren and sisters, who have had perhaps 30 or 40 years or more to grow in their understanding of the Word, and in their closeness to God. Young people in the Truth, therefore, must make one of their major objectives the fulfilment in their lives of the wise counsel given by Paul: "That we henceforth be no more *children* . . . but speaking the truth in love, may *grow up* into him in all things, which is the head, even Christ . . ." (Eph. 4:14-15).

For a variety of reasons, older people in the Truth also have their problems with prayer.

Whether young or old, all members of the Body must learn to develop the mind of Christ, in regard to such matters, as depicted in the Psalms: "I have set Yahweh *always before me*: because He is *at my right hand* I shall not be moved . . ." (Psa. 16:8). These words portray a disposition which is constantly in harmony with God, together with a constant awareness of the divine presence.

Example of Prayer

An example of this principle at work in the life of a lesser man than the Son of God, may be seen in one particularly dramatic experience in the life of Nehemiah. He risked his life by deliberately appearing in the king's presence with sadness of countenance (such a display was an offence when one attended the king: Est. 4:2).

Nehemiah's grief became obvi-

ous to the king, who questioned him accordingly. When this occurred, Nehemiah said: "Then feared I *exceedingly* . . ." But despite his feeling of apprehension, he acted in faith, and bravely recounted to the king the reason for his sorrow.

Then came the moment which was so critical. "For what dost thou make request?" asked the king. Nehemiah knew instantly that there could now be no turning back.

His life may well, at that instant, have hung in the balance. His burning desire to return to Jerusalem and fulfil the work he desired to perform for Yahweh may well have been brought to nought.

In this brief flash of time, how did Nehemiah react?

The words are recorded so simply, and yet what depth of spiritual character they reveal in this man: "So I prayed to the God of heaven . . ." How sublime. And how intense was his dependency upon his God.

A strange prayer, some might suggest, because he had only seconds in which to deeply concentrate his mind upon Yahweh.

The brevity of the prayer is of no consequence. What is significant is that it was uttered in the spirit of Psa. 16:8, referred to earlier. Nehemiah was ever-aware of the close presence and nearness of God. In that sense, was he not like Noah? Did he not "walk with God"?

Imagine his prayer: brief, agonising; thoughts which came with profound conviction from the inner depths of his being.

How, then, could Nehemiah turn — without the chance of

prior thought — to prayer? There can be only one answer: He was so familiar with the exercise of prayer, that a strong desire to turn to Yahweh in his moment of crisis, came readily to him. No matter what circumstances with which he was faced, prayer came to him, without hesitation.

Such is the disposition of one who can offer earnest and acceptable prayer to the Father.

Pleading the Cause of Righteousness

This serves to highlight one of the great weaknesses which some

which is uppermost in their minds; in other words, seeking that their sins might be forgiven that *Yahweh* might be glorified in *them*; not seeking their own self-righteousness. Likewise, to plead with the Father that, in His mercy, we may find a place in His kingdom, is also to petition Him that *He* might be manifested in *us*, and not that we should attain to any personal glory in the Age to come.

In every respect prayer must have — as a singular motive — the advancement of the honour and glory of Yahweh's Name.

Prayer — a sweet luxury to the weary spirit — the first condition of which is the active consciousness of God's existence: the second, the knowledge of Him as communicated in the Scriptures: the third, the love of Him generated thereby: the fourth, the knowledge of our needs produced by experience and reflection, "Saying prayer" is not praying R.R.

experience in relation to prayer: When in most urgent need of exercising this great privilege, some find that they are so unused to regular and consistent prayer, that they are in no state of mind to seek Yahweh by this means.

This is a grave and unfortunate state of spiritual infirmity. How is it best combatted? By drawing nearer to God, letting *Him* speak to us out of *His* word; and thereby learning to place total reliance upon Him, becoming more aware of His power and His presence.

Prayer has one purpose: to plead the cause of righteousness. There can be no room for self-interest in prayer. Even when the people of Yahweh are praying for the forgiveness of their sins, it must be the righteousness of God

The Son of God taught, together with his disciples, that prayer is an indispensable part of the relationship between Yahweh and His people. So strongly is this vital principle stressed in the New Testament, that a number of basic words have been used to represent various facets of prayer.

Various Greek Words And Their Importance

The words cover a wide range of meanings, yet all are inter-related.

Perhaps the most undesirable term should be considered first:

- A combination of two Greek words describe the type of prayer which is abhorrent to Yahweh. The two words occur only twice, and a similar word is used on yet another occasion. Of the Pharisees, the

Lord said: "For a pretence (they) make long prayer . . ." (Matt. 23:14, cp. Mark 12:40; Luke 20:47). Those who "pray" in this way are termed "hypocrites" (or *play-actors*) by the Lord (Matt. 6:5). The great fault herein condemned is not the actual length of the prayer — although we are warned in scripture that prayer should be carefully considered wherever possible, and that a reasonable element of brevity is a virtue. The great fallacy inherent in this type of prayer is that it is designed to impress *men* rather than God. In effect, any who pray in this way are praying for the ears of men, rather than the ears of the Creator. Could God be expected to acknowledge such prayers?

Amongst the various other words used in the New Testament in relation to prayer, one other *erotoo* carries a warning for the sons and daughters of God:

- The word in question teaches a most powerful and humbling lesson. It means "to interrogate, or to ask, but implying familiarity . . ." The simple fact of its importance is that the word is used of Christ's prayers to the Father — but it is *never* used of the prayers of others (cp. John 14:16; 16:26; 17:9,15,20). What is it teaching us? Simply, that there existed a degree of intimacy between the Father and Son which was exclusive. Such was the state of oneness between them that this extreme amity could exist, as it could not exist between Yahweh and any other human being. This demonstrates that we cannot approach God in prayer with an easy familiarity of a presumptuous informality. Prayer is the most intimate act of divine worship in which it is possible to engage: let us, then, truly appreciate the significance and importance of this. Let us not abuse this immeasurable privilege by *mis*-using it, or by approaching the Father in a wrong manner, with lack of humility or due reverence.

Another of the words means "to utter aloud; to wish *strongly*.."

- This word speaks of fervent prayer, uttered with strong conviction. How essential these qualities are, that we might provide proof of our God that our prayers are based upon our wholehearted belief in Him, and in what He is able to do for us, for the advancement of His own glory.

A further word associated with

prayer signifies "to need; to want; to beseech; to express an urgent request . . ."

- This is the attitude we are to adopt when we are facing trouble, trial, or adversity. We should also show this disposition towards Yahweh when suffering grief or any form of distress. It is a word which is expressive of our trust in God, and our *need* of a form of help which can come only from Him.

Yet another of these Greek words has a meaning not altogether dissimilar to the one referred to above. It means "to call beside; to call near; to call someone hither that he may *do* something . . ."

- The main difference between the two words is that this particular word emphasises the form of intimacy which we are permitted to share with our Heavenly Father. As stated earlier, we are unable to attain to the same degree of intimacy which existed between God and Christ during the Lord's mortal life; but we are still able and permitted to draw close to God with a degree of reverential and submissive intimacy. This word would apply to prayer when we are confessing weakness or sin; or perhaps when in a state of deep sorrow, and when we are most fully aware of the need for Yahweh to stand, as it were, close beside us.

A rather different — but equally important word — signifies "to pray *towards* God, and especially stressing the *power* of Him whom we invoke . . ."

- This word illustrates another vital ingredient in the offering of acceptable prayer. In praying fervently and reverentially — especially in time of special need — it is of cardinal importance to always have in mind the greatness, majesty and *power* of the One to whom we address ourselves in prayer. Such a humbling acknowledgement as this must never be forgotten, when engaging in the exercise of prayer.

The next Greek word we consider in relation to prayer highlights another vital and significant aspect of addressing ourselves to

the Father. It means "urgent supplication, especially expressing our *need* and *insufficiency*. . ."

- This word stresses beautifully our state of utter weakness in comparison with Yahweh, and therefore our total dependence upon Him. In prayer, the Word would especially apply to a situation in which we are almost unbearably aware of our own inadequacies, as with a small child who finds itself in extreme difficulty and cries to its parent, fully confident that the parent has the willingness and ability to help the stricken child. It is in such a situation that we make "urgent supplication" to our God.

Yet another Greek word expressive of prayer highlights the more formal aspect of the subject. There is always the need to remember that "God is in heaven, and thou upon earth ..." (Ecc. 5:2). The word means "a falling in with, thus a coming together ..."

- When associated with prayer, it speaks of an attitude of mind in which we, in effect, reverentially *seek an audience* with the Father. It therefore speaks of *preparation* for prayer, and our introductory approach to Him, in which, we believe the keynote must always be that of praise and thanksgiving. With this disposition, we are able to present our petition in the correct spirit and right frame of mind.

Other Greek words have been used in the New Testament, associated with prayer; but space demands that we limit the number to which we refer — and in any event the words omitted from this article are very closely related in meaning to those upon which we have expounded.

Our Relationship and Responsibilities with God

The vital significance of this intimate relationship which we enjoy with Yahweh is appreciably demonstrated in the Lord's reply to his friends when they besought

him: "Lord, *teach us to pray ...*" He began his answer with two words: "Our *Father...*" And these two words alone present something of a challenge to the individual who desires to seek God in prayer: In uttering such a call, beseeching God that He might hear us, we are claiming to be His *children*. If we are the children of Godly parents, we should endeavour to emulate them in their love for the Truth, and their sincere endeavours to walk in the ways thereof.

We need to examine ourselves constantly. When we reach out with the words: "Our Father" we need to ask ourselves: Are we actually His children, struggling earnestly to be like Him, in *all* things?

Such claims have been made in the past. And rejected (See Deut. 32:4-6, 15,20).

Some of Christ's brethren and sisters suffer under the delusion that, simply because they have been baptised and are "in" the Truth, God must automatically hear and receive any prayer they offer. This may well prove to be a case of self-deception.

Jeremiah, amongst other Biblical writers, makes it clear that acceptable prayer is dependent upon the offerer submitting his prayer "in spirit and in truth" (Jhn. 4:23-24). The prophet wrote: "Behold, I shall bring evil upon them (the people of Israel), which they shall not be able to escape; *and though they shall cry unto Me, I will not hearken unto them . . .* Therefore, (O Jeremiah) *pray not thou for this people, neither lift up a cry of prayer for them: for I will not hear them . . .*" (Jer. 11:11,14).

For prayer to be acceptable to God, there must be manifested on the part of the individual offering the prayer, a way of life based upon obedience to divine principles. "Be not deceived; *God is not mocked...*" (Gal. 6:7).

We have considered an appropriate definition for prayer: *Prayer is to plead the cause of righteousness.*

The purpose of prayer is to draw us closer to God, and to cause the Father to desire to draw closer to us.

Prayer is an indispensable part of our life in the Truth. Is it any wonder that Paul exhorted us: "Be *unceasing* in prayer...." (1

Thess. 5:17). Learn always, counsels the apostle, to live continuously and unceasingly in close harmony with our Heavenly Father, through the exercise of prayer.

The privilege of prayer is something which can never be measured in human terms:

"Iniquities prevail against me: for as our transgressions, Thou shalt purge them away. Blessed is the man whom Thou chooseth, *and causeth to approach unto Thee*, that he may dwell in Thy courts: we shall be satisfied with the goodness of Thy house, even of Thy holy temple . . ." (Psa. 65:3-4).
J. Ullman

The Embalmed Patriarchs

Imagine Jacob and Joseph brought again to life from within the mummy boxes that have held them for the last 3,500 years — and to find figuratively inscribed on these boxes the words, "Died in faith, not having received the promises"! There is no reason why such should not be the case. On the contrary, there is much to suggest the probability of such a thing. It is recorded that they were both embalmed in Egypt (although laid to rest in Canaan). At the Cairo Museum there are to be seen at the present moment some of the kings, queens and priests with whom Jacob, Joseph, and Moses had to do. When found, some of these important personages were divested of their linen bandages and photographed and their countenances can now be examined on the walls of many other Museums. In the British Museum there is something still more remarkable (as bearing upon the suggestion thrown out at the commencement); the actual coffin is to be seen of an Egyptian king who lived some 1,500 years before Jacob! These days of archaeological discovery are bringing to light new things of Biblical interest. Great, indeed, is the confirmation of Holy Writ in the discovery of the Egyptian kings, but how infinitely more heart-rejoicing would it be to find the very bones of dear old Jacob and his noble son! It may be, however, that God will not have the remains of these Old Testament worthies disturbed till the voice of the archangel shall sound. In making these remarks, we are not losing sight of the thought expressed by Bro. Thomas that, for purposes of the resurrection and of identification, it is immaterial whether in that day we retain our actual dust or not. — Amended.

Sable Island: Graveyard of the Atlantic

Marquis of Wellesley



“God is able . . . to raise up sons to Abraham”.

Storm At Sea

Our interest in Sable Island might well be non-existent were it not for the events which have developed from the Atlantic crossing of the 500 ton *Marquis of Wellesley* in 1832. On board was the ship's 27 year old doctor, John Thomas, in process of emigrating to the United States.

The main features of that voyage from the Doctor's point of view have been preserved in Bro. R. Roberts' *Dr. Thomas: His Life and Works*. There we are informed that the vessel "had but no sooner cleared the river (Thames) than foul weather set in . . . For a fortnight they were dri-

ven about" losing the main mast, having the bulwark stoved in by the fierce seas, and in danger of becoming waterlogged. As with the "ship of Alexandria" of earlier times, of necessity "they lightened the ship". Chalk ballast was cast overboard to enable the vessel to remain afloat.

When, over Sunday lunch, the ship's position was the subject of conversation, the Captain remarked that if the reckoning of the ships they passed was correct, they could not be far from Sable Island. He added, however, that he believed their own reckoning was the correct one "which made them upwards of 250 miles away from it".

Danger

Sable Island was the dreaded nightmare of North Atlantic sailors. Its reputation struck fear into the hearts of all who encountered storms in those parts. The currents were uncertain. The island was mostly shrouded in fog. The sand bars surrounding it were uncharted and constantly shifting.

With what was to become his characteristic logic (i.e. the right application of the weight of available evidence despite man's opinion), the Doctor suggested it would be as well to assume that the other ships were right and they wrong, and to take soundings.

Later that evening, the Doctor drew the Second Mate's attention to the appearance of the sea. To his mind it looked as if they were in shallow water. The Second Mate ridiculed this as but "the concern of a landsman". A little later, the Doctor again directed the Second Mate's attention to the state of the sea, only to be rebuffed as on the previous occasion.

No sooner had the Doctor returned to his quarters and begun to remove his coat when he was almost thrown to the floor as keel and ocean bed collided heavily. Twelve times in succession the ship struck, the noise being intermingled with the screams of the passengers, and the frenzied efforts of the sailors to hove the vessel about and out to sea.

There are often quaint events which happen, even in the face of great crisis. This was no exception. The cries of one hapless gentleman lying on the floor near

the Doctor exclaiming in terror: "We shall go to the bottom! We shall go to the bottom!" brought from John Thomas the rejoinder that they were already at the bottom and could not get lower than they were!

No doubt these trying circumstances combined to cause the Doctor to realise his uncertainty regarding death and whatever might lie beyond; so much so, that he determined that should he be spared, he would not rest till he had found out the truth of the matter. In the words of Bro. R. Roberts: "the voyage constituted an important link in the chain of events that determined the Doctor's career".

Graveyard of the Atlantic

What *Dr. Thomas: His Life and Works* does not inform us is the staggering claim on life and property made by the infamous Sable Island. In recorded history, no less than five hundred ships and five thousand lives have been lost by shipwreck there.

The island is aptly named. Sable is French for *Sand*. The island is little more than that. Its partly grassed, treeless dunes stretch some twenty-four miles (38km) in length. Wild ponies, the descendants of animals which escaped from stricken vessels, roam its hillocks. Beneath the sea lurk sandbars which stretch up to fifty miles from the island itself, menacing passing vessels and their mariners.

Sable Island (known to early navigators as *Santa Cruz*), lies one hundred miles south-east of Nova Scotia where the currents from the St. Lawrence pour into the Atlantic. It is composed of

shifting sands, and its position has altered as much as six miles since 1766 when charts were first drawn of the area. At either end dangerous sandbars run out about 17m. into the ocean. It has long been known as "the graveyard of the Atlantic". The coast is without a harbour and liable to fogs and storms; irregular ocean currents of great strength sweep round it, and its colour makes it indistinguishable until close at hand. The authorities posted life guards on the island in 1801 to assist the rescue of any unfortunate enough to be trapped by this treacherous island. In 1873 a lighthouse system was established there. In all, the sea has swallowed six lighthouses built on the shifting sands of Sable Island.

So precarious was escape from the island's merciless waters once a ship had been carried within its grasp that one writer declared: "Ships carried off course by gales and capricious currents faced peril here. Once a ship's keel found the sandy bottom she was doomed".

All, perhaps, save one! "Aided by a change of wind, the captain's efforts to get the vessel's head round to sea were successful", wrote Bro. R. Roberts. But was it merely the machinations of men?

As Bro. Roberts wrote in *The Ways of Providence*:

"God has control of all chance; but all chance is not controlled. It is controlled when His purpose requires it".

Here, indeed, was such a case!

The incredible record of Sable Island's wrecks demands that we cannot lightly pass off the *Marquis of Wellesley's* brush with the Island. The hand of Yahweh was doubtless at work controlling the elements and circumstances to bring life out of the "graveyard of the Atlantic", as Sable Island is often called.

In the ways of Providence, Bro. Thomas was brought to view at close hand the inevitability of death, and to make a decision in his life which was momentous as far as both he and thousands of others were concerned. His was the response of a "good and honest heart". Sable Island, despite all its treachery was not permitted to claim that life, for Yahweh had yet a purpose with it. The hand of Providence ensures that the Faith would be rekindled in these dramatic final days, as we wait the Master's advent to quell the tempestuous storms of this troubled world.

May we take courage, confident indeed that there is on high One who "careth lest we perish".

G. Alchin (Boolaroo).

At the time that Bro. Thomas penned *Elpis Israel*, where was there a community holding the One Faith in its entirety? Here and there people could be found believing this and that item, but not the Faith. The situation was changed by his untiring labours. Under the hand of Providence he was appointed to revive, in English-speaking lands, the religion of Christ, to bring to light anew the long-lost faith of the apostles. The word was done thoroughly, and we can benefit by it. "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine" (1 Tim. 4:17). Let us pray Bro. Thomas the honour of using his expositions to consolidate our faith.



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Georgetown, W.J. Bible School

Again, if the Lord will, the 15th Guyana Bible School will be held in Georgetown in 1986 at Easter weekend. Plans are afoot for a vigorous one month Campaign in 1986 involving speakers from the five Ecclesias. All can help by making mention of this in prayer. Offices can give support for C.B.M. We will, under His good grace, do the work. — H.M. (Guyana).

Found The Truth In A Park

"I have recently been baptised having discovered the Truth in a public park. I listened with curiosity at first, and then read your Herald of the Coming Age on Antichrist and Armageddon. I also found help in the book *The Great Deception*. But when I came to bring these things before the notice of others, I was rebuffed. Nevertheless, we can only do what we can, leaving it to God to give the increase. I continue to study the Bible, and am reading *Esper Israel* and other works. Your writings have also helped me, and I would like to meet you one day". — A.C. (USA).

(The ways of Providence are remarkable in all circumstances of life, and in various ways, God calls individuals to His ser-

vice, and it is good to acknowledge His help with grateful thanks. It may be possible to meet you during my impending tour of the Americas Continent — God willing. But, if not, we look forward to that pleasure in the Age to come — Ed.).

Meditation

"Baptism into Christ is a big step to take into a new family of hope-filled brethren and sisters! But it is only the first of many steps to be taken down the road to the Kingdom building into our lives the characteristics of Christ, and bringing before the notice of others, his glorious purpose. Becoming a sister in Christ means that decisions must be decided in love. Christ searches the heart, and seeks that his people follow him in action, and not merely in word.

"Christ introduces for us with the Father securing the forgiveness of sins, but we must, of ourselves, turn from idols and worship the living and true God, our King, with freedom of religion and in the spirit of the Truth. God subjects us to trials, tests us that our characters may properly develop. This is best for us, and provides us with opportunities to display our confidence and love in Him. The measure of His love is the sacrifice of His son who died that we might live. This we remember as we

assemble together for that purpose, and share the bread and the wine, as well as prayer and communion with God, Christ and one another. We must never forget that he who will be King of kings and Lord of lords, humbled himself unto death that we might be saved. Sometimes he brings sorrow of heart upon people to turn them from ways of evil, and seek the strength and help that he can give. He will return soon to reign on earth, and reward all those who lovingly and loyally have served him in truth". — A.T. (USA).

(The way to the Kingdom is not an easy one but it is a most rewarding experience, for it is the way of faith. Given faith we have the motivation to succeed and conquer. Faith comes by hearing the Word of God (Rom. 10-17), and the word within will find expression without to the glory of God and of Christ — Ed.).

From Without

"We thank our heavenly Father daily for opening our eyes to the Truth and leading us to the Christadelphians. For we have embraced Christ from the outside world knowing nothing about the Bible at all. The fellowship and kindness we have received from our new brothers and sisters, and their love for us completely overwhelms us.

"However, we do find

the Bible hard to understand, and would welcome a sample copy of *The Christadelphian Expositor*. We find that when each verse of the Scripture is explained a better understanding of the whole results. We would welcome any help to that end. We therefore hope to hear from you soon" — C.B. (U.K.).

(Paul taught that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4:8). You are experiencing some of the joy of a walk in the Truth now, and can view in faith the vista that leads to greater joy in the Kingdom in the Age to come. Feed your hunger for the Word, for it will motivate your actions, and sustain your present zeal. To that end, books like "Elpis Israel" are invaluable. We shall be happy to forward you a sample copy of "Christadelphian Expositor", and if you desire to receive it regularly, you can order it in England from our agent Bro. P. Smith. See inside front copy of this issue of "Logos" — Ed.)

The Bible or Evolution

"I very much enjoyed the *Herald of the Coming Age* entitled *The Bible or Evolution*. I feel that it puts the matter extremely clearly; one of the best articles I have read on the theme. I believe that H.G. Wells read the Bible and in measure was influenced by it. In one place he declared that if Gen. 3:15 were taken away from the Scriptures, the whole Bible could be thrown away." — B.M. (USA).

(The Edenic Covenant

is basic to the revelation of the Divine purpose. Dispose of it, and nothing remains. The mortality of man, the means of redemption, and God manifestation are all bound up in its teaching. Many years ago, I read some of Wells' writings, but do not recall his statement regarding Gen. 3:15. His advocacy of evolution would hardly leave room for the Divine purpose — Ed.)

Publishers of the Word

"This portion of the world-wide Christadelphian multitude, being now more imbued with the Word to recognise their responsibilities in that 'Yahweh gives the word, and great is the company of those who will publish it'. We spiritual 'sounders of the truth' must declare God's glory among our acquaintances, as we recognise that indeed it is God's intention to change the face of the world; and to enlighten mankind with true knowledge from the rising to the setting sun in Christ Jesus, Amen." — R.F. (U.K.).

(It is, indeed, our duty to proclaim to the world about us — Eph. 3:10. But the company is not great at the moment, but rather "few in number little flock". However, the Truth that those few proclaim is powerful, and capable of changing the hearts of those of goodwill who receive it in faith. We await the time when the company will be "great" who will "publish the Word" Psa. 68:11, for then the Lord will be in the earth. He will send forth his "sounders of the Truth", and those who "have not heard His fame, neither have seen His

glory" shall be compelled to hearken and to heed — Isa. 66:19. Meanwhile, we would encourage you in your labours among your acquaintances. Never let your enthusiasm for the Truth be dampened — Ed.)

Our Commission to Preach

"You infer in *Logos* that the command to go into all the world and preach the Gospel was fulfilled by the Apostles in their day. Christ declared that when the preaching was completed, the end would come (Matt. 24:14). Whilst the 'end' had application to the end of the Mosaic era, do you not believe it also has an application today? Surely Bro. Thomas went out on a like mission, as is being carried on around the world today. Cannot wealthy brethren apply their money to this work of spreading the Truth throughout the world? Do we, as a Body, do sufficient in that regard? Have we frittered away our time too much in bickering or strife to the neglect of weightier matters? I agree with you that our first efforts should be in strengthening those within the Ecclesia; but surely we can also extend the knowledge to the world without. The most difficult hurdle, I have found, is in remaining steadfast and zealous in broken health, and in spite of this to speak the truth 'in the gates of the enemies'. Sometimes, in my case, it has taken the form of lecturing on board ship in the middle of the Pacific, handing out *Christendom Astray* in the corridor of the Canadian Pacific Railway, or explaining to the

attendant in the immigration department in Glasgow in wartime that I am a conscientious objector, enduring the look of disgust on her face. Wisdom will yet be justified of all her children. I have written this because I know you will understand" — A.F.M. (NZ).

(The commission of the Lord Jesus recorded in Mark 16:15 and elsewhere was directed to the Apostles, whose title, signifying "one sent" defined their appointment. It was not given to disciples as a whole. Nowhere do you have Paul instructing the brethren of a particular ecclesia to uproot themselves and convey the Truth elsewhere. On the contrary, he explained that he and his fellow Apostles had been sent to preach among the Gentiles the unsearchable riches of Christ, that those Gentiles, being converted might be established as Ecclesias to proclaim the Truth in those centres where they were established (Eph. 3:8-11). This does not hinder the work of preaching by any individual member. It can be done by those who have embraced it in the centres where the Truth has found them, and where they have the greatest responsibility to proclaim it. Or else they can use facilities to spread it further, such as we do with the Project Australia scheme — by which we aim to place literature in every home in Australia, God willing. Your method of preaching is excellent. You had opportunity in your travels to interest somebody, and you did so, by passing out "Christendom Astray" or other works. However, today, in a mistaken understanding of Mark 16:15, mere novices

are often sent to areas of the world to preach the Gospel who are not properly equipped for it to be done. In a number of cases this has had quite disastrous effects. In Kenya, for example, according to direct reports received, brethren were sent there who were completely incompetent, causing the local Kenyan Ecclesias to sever their connection with the Central Fellowship. We have known of brethren being sent to areas for this purpose whose standing in the Truth has been extremely doubtful to say the least. We have known of instances where under the guise of helping to gain converts inducements have been offered other than the Truth itself. We ourselves were recently taken to task because we were asked for help by brethren in a third world country, and extended it at considerable personal cost. It was claimed that we were being divisive, we were accused of harbouring ulterior motives. The brethren whom we endeavoured to help were circulated with these accusations; and though we have taken it up with those concerned, we have received no answer. Or to date have received none! Whilst we are to preach the gospel as opportunity affords, let us recognise that the commission to the Apostles does not apply to us, and therefore let us cease using it to exhort young brethren to uproot themselves from their Ecclesias to attempt work for which they are not properly qualified. Young brethren today need to consolidate their knowledge of the Word; extend the influence of it within their own ecclesia; and engage in Gospel Extension activities

properly supervised thereby. Those responsible for organising and supervising Ecclesias should recognise the importance of Paul's instructions that novices should not be employed in a work that should be reserved for those capable of executing it, and who are "apt to teach" (1 Tim. 3:6; 3:23). We have known of disastrous, personal results accruing to young people and novices who have been induced to leave their homes on preaching work, for which they did not have the necessary qualifications. Paul carefully educated, instructed, guided and overlooked the labours of such as Timothy. And it should be recognised that Timothy received a careful education of the Bible from childhood, had been schooled in the Truth by Paul, and had embraced it several years before being used by the Apostle. Even then, he went forth as a companion of Paul, to learn from him the methods to be used. A careful apprenticeship and proper instruction are necessary to thoroughly develop a brother for the purpose of such preaching. And careful instruction in fundamentals needs to be given to those who may be taught — Ed.)

Called To The Truth

"I openly admit that the Truth has changed my life. I entered the Brotherhood from the outside. Until recently I was completely unaware of the Christadelphians. But with constant prayer and persistent searching on my part, God opened my eyes to the glorious message of the Truth.

"I was attracted to it through a newspaper off-

ering a simple telephone message. With the help of the Ecclesia and of the brethren, I am now on the road to the Kingdom. I rejoice in the change effected in my life.

"During my investigations of the Truth I occasionally came across copies of *Logos* and I now look forward to receiving it regularly" — J.T. (Canada).

(Your experience can help you assist others to gain a knowledge of the Truth. Use it to that end — Ed.)

Expositor Required

"I am writing concerning back numbers of *The Expositor*. I would like to obtain Genesis, Exodus and Leviticus. I have just commenced to receive *The Expositor*, and I would like to receive all the back numbers mentioned above. Advise me how much this will cost, and I will forward the money. — S.T. (Texas, USA).

(You need send no money as we cannot supply complete volumes of the above. We have a few odd numbers, but not complete sets. We are currently revising Genesis and will announce when the volume is completed — Ed.)

Bible Class or Elpis Israel Class

"One comment on the recent *Logos* regarding your editorial, *Needful Writing*. I agree that more brethren and sisters have to go back and read the pioneer works such as *Elpis Israel*, *Eureka*, and *Christendom Astray*, but more importantly, the brethren and sisters need to read the Scriptures more and pray about it

also. So I was a little disappointed reading a push for a "book" class. *Bible* classes need to be better attended and participated in, not necessarily *Elpis Israel* classes. It is sad that people will come into the truth, only to sink into apathy, saying by their actions, "Well, I'm a Christadelphian now, I don't have much to worry about, and besides, I can't ever be as smart as brother so-and-so" (which is untrue, by the way!). Many come in from the world poorly educated and find the language of Brother Thomas and Brother Roberts very difficult to understand, but the language of the word of God is never difficult to understand. Could you please advocate and write something to encourage all brothers and sisters to read and discuss the Scriptures, at least a little every day? It is amazing how just reading one chapter can help a person learn more about God. (and maybe something on really how easy it is to be a witness for our Lord Jesus Christ).

"Thank you for your encouraging and instructional magazine. I have been receiving and reading it since I was baptised in 1973 and enjoy the various articles therein" — M.T. (USA).

(We endorse your plea for greater reading and analysing of Scripture. And the Daily Reading Chart is the best medium for that. However, an "Elpis Israel" Class will also assist in the better understanding of the Word. Brother Thomas quotes the Scriptures more frequently than most speakers; and no class is worth

its salt that does not turn up the references quoted and analyse them. So an "Elpis Israel" Class does not meet to study a book, but to study the Scriptures with the aid of Brother Thomas, and to diligently analyse the comments given on the basis of that quoted. When one does not agree with the other, the Scriptures must prevail. You say that the language of the Bible is never difficult to understand; but I have found large portions of the Bible among the most difficult of books to unravel. There are depths of understanding in that Book beyond the scope of any other. Such sections as Song of Solomon, Daniel, The Apocalypse, and many others are not easy to understand. God gave us a Book that demands thought and care in understanding, because He desired to influence us mentally by its means. A simple book would not take much thought; the Bible does. And though some of the words used by Bro. Thomas are difficult, recourse to a Dictionary will make them simple. And in class, the simple can gain understanding as the subject is discussed and questions are answered. Finally, a class gives opportunity for personal discussion, and this is valuable. I have found that members of an Elpis Israel Class are more ready to express themselves than those attending a more formal gathering. We agree that we must not allow complacency or apathy to gain the upper hand. We need to be humbled by the Word, and apply it conscientiously in daily living. Thank you for an enjoyable letter — Ed.)

The Parables of Christ



The parables of Jesus were illustrations of things of the kingdom of God spiritually discernable. Even the unsophisticated and simple-minded apostles were under the necessity of soliciting an explanation of them in private. Without this assistance they found it impossible to understand his doctrine; for before he had called them to be his apostles their minds had been darkened like the rest by the leaven of the Scribes and Pharisees.

Why Speak in Parables?

The interpretations of the Lord Jesus were the explanations of the Spirit through him. By the light of these *spiritual* interpretations, they were able to *discern* or understand, the meaning of the parables. If the parables were mere narratives of facts, their meaning would have been obvious to the popular mind; but seeing that they represent something different from the common signification of the words and phrases spoken — that they had a hidden meaning — an interpretation of these dark sayings became absolutely necessary to the comprehension of them.

The apostles were greatly astonished at the Lord Jesus that he did not speak plainly to the people, and without enigma. "Why," said they, "speakest thou to them in parables?" As if they

had said, "If thou desirest that they should understand, and be converted, and receive forgiveness of sins, in recognising thee as the King of Israel, why dost thou not teach them so that a child might understand thy speech?"

Such a result as this, however, he was desirous to avoid. The generation of Judah and Benjamin, the forty-second from Abraham, was then in its youth. It was like the generations that had preceded it, both crooked and perverse; and as the narratives of the evangelists and apostles, and the history of Josephus prove, more obdurately wicked than all that had gone before. It was determined, therefore, to judge the nation by the calamities to be visited upon the generation contemporary with Jesus and his apostles. Yahweh, consequently, did not purpose to give them light enough to lead them to a repen-

tance, by which His indignation and wrath against the guilty nation might be turned aside. The leaders of the people had caused them to err. They had made the word of God of none effect, by their tradition. They had taken away "the key of knowledge", and had substituted the mythology of the Greeks, which had made the people's hearts gross, their ears dull, and their eyes blind. The people were blind, and their leaders were blind, nevertheless, they said "We see;" therefore their sins remained.

National Blindness

This was the moral condition of the nation in the days of Jesus. The minority acknowledged his claims to the throne of David, and recognised, in him, the Son and Prophet of Yahweh; but the nation, the great and overwhelming majority of the nation, rejected him, and constituted itself the fit and proper instrument, blindly to carry into effect, the predetermination of God concerning His Son. In answer, therefore, to the inquiry, "Why speakest thou to them in parables?" the Lord Jesus replied:

"Because it is given unto you to understand the mysteries (secrets) of the kingdom of heaven, but to them it is not given. For whosoever hath to him shall be given, and he shall have greater abundance; but whosoever hath not, from him shall be taken away even that he hath got. Therefore speak I in parables: because they seeing (saying, they see) see not; and hearing, they hear not, neither do they understand. And in them is fulfilled the prophecy of Isaiah, which saith: 'By hearing ye shall hear, and not understand; and seeing ye shall see and shall not perceive; for this people's heart is gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and should understand

with their heart, and should be converted, and I should heal them.' But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see what ye see, and have not seen; and to hear what ye hear, and have not heard."

Key To The Parables

The parables, then, were illustrative of "the secrets of the kingdom of heaven", which the multitude could not understand, because the key of knowledge was lost. They had "the knowledge", for it was in "the Law and the Prophets;" but neither the learned, nor the unlearned, could interpret it aright. Thus were fulfilled the words of Isaiah.

"They are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon them the spirit of deep sleep, and hath closed their eyes; the prophets, and their rulers, the seers hath He covered. And the vision of all hath become to them as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned" (Isaiah 29:9-12).

"The key" to the understanding of the knowledge of this book they had lost. They had lost sight of the true doctrine of the kingdom; and had embraced the vain philosophy of their Greek and Roman masters, which taught immediate reward and punishment in Elysium and Tartarus at the instant of death. They expected Elijah to come and restore all things, and the kingdom to be re-established with observation, when the Messiah should appear and sit upon the throne of his father David; but they understood not that "he must first suf-

fer many things and be rejected of their generation;" and by a resurrection from the dead be raised up to sit upon David's throne (Acts 2:30). Neither did they understand that they who were to possess the kingdom with him must first be righteous men, and then immortal, by a resurrection from among the dead. They supposed, when the Messiah came, he would promote them to the honour and glory of his kingdom, little dreaming that "the first should be last" then; and that certain poor peasants of Galilee, and dogs of Gentiles from afar, should be first in the kingdom and empire of Shiloh.

The kingdom of God, rightly understood, is "the key" to the parables, and indeed, not to the parables only, but to the whole Bible; for the Bible is in truth the book of the kingdom of God. It is nonsense for men to talk of understanding the Bible, if they do not understand the true doctrine of the kingdom. As well might one say that he understood Turner's Elements of Chemistry, though entirely ignorant of chemical science, or acquainted only with Alchemy. The leaders and people of Israel were mere alchemists in theology; they sought after the stone of Greek philosophy, and stumbled at the princely stone, and bruised themselves to death.

Spiritual Darkness

It is not to be wondered at that moderns should find the interpretation of the parables beyond their skill. They are alchemists like their prototypes of the forty-second generation of Israel. The

exposition of the parables relating to the kingdom is as impossible to them, as the analyses of the alkalis and of water were to the alchemists of the age of Paracelsus. The fact is that the moderns, generally, understand less of the kingdom of God than the ancient Scribes, Pharisees, and lawyers. They have resolved it into a kingdom of grace and a kingdom of glory, with an intermediate state, or not, according to their taste. They tell us not to pray "Thy kingdom come," because it is already come. It came, they say, on the day of Pentecost! It is the kingdom of grace, or the church; the very reign of favour itself! Where is the throne? In reply, they point to the throne of the Invisible Majesty, somewhere in the milky way, which they call the throne of David, and tell us that there is the Lord Jesus, reigning over the house of Jacob! They teach, also, the Greek philosophy, or mythology rather, concerning souls. At the instant of death, they translate them to heaven or hell — a theory by which the real kingdom of God is entirely superseded.

Pledged to this leaven, they can see nothing in the Bible pertaining to the future free from the fermentation of immortal-soulism, and its consequences; an intermediate state, with its separate localities for the souls, or disembodied ghosts, of the righteous and wicked dead. As if conscious of the wickedness of their theories, they seize, with avidity, upon every text (and they are but few), not to prove what they affirm, but out of which they think they can create difficulties for

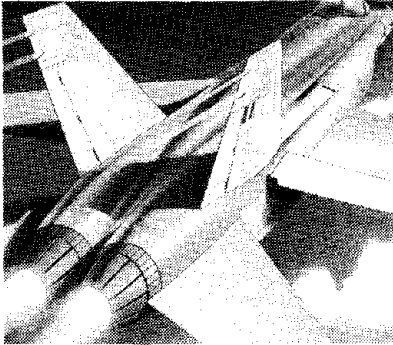
those who repudiate their dogmas. They can only twist ropes of sand, and on the ghosts of seven pillars erect castles in the air.

We repeat it, that these aerial-castle builders, being ignorant of the real kingdom of God, and, consequently, of the gospel of the kingdom, cannot interpret the parables, much less able are they to interpret the rich man and the beggar, the most difficult of all. They have first adopted their theory on the plea of reconciling, or rather, of harmonizing Christ

and Plato, that the doctrine of Jesus might be less objectionable to "philosophy;" and have then put the Scripture to the torture, to compel it to speak according to their wishes. This is just the reverse of what they ought to have done. They should have put their philosophy on the Scripture rack, and if it would not confess according to what is written, have condemned it to an *auto da fe*, because of its cancerous and destructive heresy.

J. Thomas, 1852

World In Disarray



Nations In Confusion!

A great deliverer is waiting the appointed time of blessing: Christ, at God's right hand, is the future king of the world. He who endured the shame of a malefactor's cross is coming to wear the honour of a universal crown; and though dark be the clouds that will usher in his august advent, and fierce the convulsions that will attend the earth's deliverance, yet bright will be the glory that will afterwards cover the earth, and peaceful the repose that will settle upon its everlasting hills.

If Syria Can't Do It Who Can?

This was the heading in the *Economist* 19/4/85. It stated: "there comes a time when it has to be asked whether the effort of holding Lebanon together is really worth the cost: Only two months ago, President Assad of Syria seemed to have got exactly what he wanted in Lebanon: a pliant Moslem-majority under a weak

Maronite Christian President, Mr. Amin Gemayel. But it was too good to last. For, bitter though the fact is, the vision of a unified Lebanon is floating away". *Time* magazine 29/4/85, presented it this way: "we are watching the slow death of a country, that no one seems able to arrest". The 3rd world current affairs magazine *South* commented: "The 1982 Israeli invasion of

Lebanon, code-named *Peace in Galilee*, was aimed at removing one threat — PLO from its borders. As the Israeli army withdraws from that debacle, its vengeance has triggered the opposition of a more dangerous and implacable enemy — the Lebanese Shias. The “Shi’ites” are one of the major Islamic sects in Lebanon, having close ties with those in Iran. The militant wing of this group is fanatical. In an interview with Yitzhak Rabin, the Israeli defence Minister, *Time* magazine reported: “In 20 years of PLO terrorism, no one PLO terrorist ever made himself a live bomb — took a car, put half a ton of high explosive in it and drove it with the intention of blowing himself up with the target. The Shi’ites did it to the U.S. marines in Beirut, to the French Paratroopers, and to us in Tyre. In my opinion, the Shi’ites have the potential for the kind of Terrorism that we have not yet experienced”.

How sad that a country of such beauty should be devastatingly and ruthlessly destroyed. Isaiah describes the blossoming of the desert in the Kingdom Age comparable to the glory of Lebanon (Isa. 35:2). The Scriptures speak in glowing terms of the animals, water, trees, flowers, wine and snow of Lebanon. If Syria can’t do it, who can? Yahweh alone will be able to solve the apparent insoluble. Yahweh will give the land unto the one of whom He said “unto thy seed have I given this land” (Gen. 15:18). It is not for the Shias, Maronites, or Druzes, who today are fighting over the land, but God to dispose of in His determined time. Zechariah predicted: “God will bring (Israel) again out of the land of Egypt, and gather them out of Assyria; and will bring them into the land of Gilead and Lebanon” (Zech. 10:10). Obadiah saw them “possessing that of the Canaanites, even unto Zarephath” (Obad. 20). The headquarters of the Canaanites was ancient Phoenicia or modern Lebanon. Peace will shortly come to Lebanon when the “king of kings” rules in righteousness.

China’s Jews

A company in the Chinese city of Kaifeng has plans to build a museum commemorating, as *Time* magazine describes it, “a nearly forgotten piece of China’s history — and one of the country’s most exotic modern day minorities: the Jews”. Jews arrived in China mainly as traders from Persia and India during the Tang Dynasty (648-707). When Marco Polo arrived in China during the Yuan dynasty

(1202-1368), he heard of Jewish groups in Peking, Hangzhou, and Quanzhou. Although communities were established in a few other cities in the 14th and 15th centuries, Kaifeng, the imperial capital in the Song dynasty (960-1279), had the largest. They recited the prescribed daily and Sabbath prayers, kept the proper religious holidays, observed dietary restraints, maintained Hebrew schools, and practised circumcision, in almost total isolation from the rest of the Jewish world. Today the government recognises the Jews as an official ethnic group, “and puts *You Jai* (Jew) on their residents’ permits”.

God has said of His people “they shall be wanderers among the nations” (Hos. 9:17). As wanderers they have not integrated into the nations among which they have been scattered, but have always maintained their identity. This is so in China even after 1300 years. Soon the fruit of Yahweh’s word will be recognised in that He declared: “He that scattered Israel will gather him, and keep him, as a shepherd doth his flock” (Jer. 31:10).

China is specifically mentioned in Isaiah 49:12 speaking of the regathering of Israel. Yahweh declared: “Behold, these shall come from far: and lo, these from the north and from the West; and these from the land of *Sinim*”. From this description it is obvious that *Sinim* is not North or West of the land of Israel. Those nations south would relate to Egypt and Africa. This leaves only the east, pointing directly to China and the Far East. Gesenius identifies *Sinim* with China, it being the ancient name of that country. Even today China is referred to as *Sino*. The scattered Israelites, who previously deserted Yahweh (v. 15), shall be remembered by Him and regathered from all countries including China to their land. This shall be at a time when the figurative heavens and earth shall rejoice, and Yahweh shall show comfort to His afflicted (v. 13).

Bishop Casts Doubt on the Resurrection

The Church of England Bishop of Durham, D. Jenkins has questioned the reality of the resurrection of Christ. In his diocesan newsletter he wrote: “the evidence of the texts, the nature of the tradition and the general facts about the way people all over the world rapidly believe appropriate stories to support their religious beliefs, leave me wholly uncertain about the empty tomb as literal historic fact. In any case, the empty tomb cannot prove, does not establish, and may not

even mean, the resurrection. The alternative rational and plausible explanation, that the disciples stole the body, was around pretty early."

The Jewish leaders feared that the Lord's disciples would come by night and steal the body. To prevent this they requested Pilate that he make the sepulchre sure (Matt. 27:63-64). The guard over the tomb provided indisputable witness that the body was not stolen, but that the Lord, indeed, had risen from the dead.

Nearly 2000 years later the bishop of Durham is setting forth a similar theory to that of the Jewish leaders. He is not on his own in this. Jehovah's Witnesses likewise teach that the physical body of the Lord did not rise from the grave. But inasmuch as it "did not see corruption" they claim that God removed it from the tomb. In so denying the physical resurrection of the Lord they reveal themselves to be "false witnesses of God" (1 Cor. 15:15).

Bro. Thomas commenting upon Psalm 14:1 in *Elpis Israel* says "None but a fool would say 'there is no God'. It is worse than this. It is to believe He exists, and yet treat Him as a liar". This is exactly what Mr. Jenkins and Jehovah's Witnesses are doing. Isaiah declares that it is because

there is "no light in them", that false teachers speak not according to the word of truth (Isa. 8:20). This so-called bishop fulfils the prophecy of Paul: "The time shall come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned into fables" (2 Tim. 4:3-4). Mr. Jenkins endeavours to depose of the reality of the Lord's resurrection. By refusing his resurrection, he has no fear of his second coming and the righteous judgment to be poured out upon a wicked and blasphemous world. The "Dr. Jenkins" of this age will soon witness the Lord on the earth demonstrating the veracity of his resurrection. They will also learn the meaning of Paul's words: "The Lord Jesus shall 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; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:8-9). There is no future for such as Mr. Jenkins. His association with the Church of England will not save him, but will be to both his and its condemnation. PJM

Clothed With Humility

This is perhaps the most expressive of many illustrations of scripture teaching on the subject of humility. The idea is that of wrapping a cloak around the body. Our thoughts and particularly the manner in which expression is given to them must be wrapped in humility. The natural ugliness of pride and self-importance must be covered up — put out of sight — forgotten, and the adornment of a meek and quiet spirit exhibited in its place. "Before destruction the heart of man is haughty, and before honour is humility". How many are the divine condemnations of pride. How many the instances of perdition following in the wake of a haughty spirit — Benhadad — Nebuchadnezzar — Belshazzar — Sennacherib. But happily also how many are the uplifting patterns of humility who have by this means qualified for honour and exaltation. Moses "very meek". Paul "not worthy to be called an apostle". Jesus who humbled himself and became obedient unto death" and who said "whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein" A.B.



3. Watch Turkey!

We realise that the prophetic implications of the decline of Turkey have been frequently commented upon, and doubtless generally understood. However, currently there are trends developing in both Turkey and Greece that foreshadow significant developments in relation to Russia. In the light of this it is helpful to recapitulate what is set forth in the prophetic program concerning the past and the future.

Modern Turkey

Today Turkey is a weak nation clinging precariously to the remnants of her once mighty empire. As stated in a previous article, that Empire extended deep into Europe and Russia, and included the whole of the Middle East as far south as Egypt and Algiers in North Africa.

The Empire no longer exists. Its possessions were annexed, it was replaced by the Turkish Republic. This is confined to Asia, with the exception of the city of Istanbul or Constantinople that straddles the Bosphorus. This city is the only possession in Europe remaining to Turkey of its once

extensive holdings on that Continent.

The prophetic and symbolic statement of *The Apocalypse* reads:

“And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the Kings of the East might be prepared” (Rev. 16:12).

This symbolism requires the gradual evaporation of the political River Euphrates. The literal river flows through the area where originally the Turkish hordes commenced their attack on the eastern Roman Empire. Therefore, as the Nile is identified with Egypt, the Murray with Australia, or the Thames

with England, so the Euphrates, as a political term, is identifiable with Turkey.

Its water, or power, is to evaporate. That is the message of *The Apocalypse*. It is to do so during the period of the Sixth Vial, leading to the time when the unclean spirits of the frogs will drive the nations into a frenzy of mutual hostile and violent activity.

The symbolism is being fulfilled to the letter. There has been no sudden overthrow of Turkey such as has happened to many nations, but a steady "drying up" of her resources in every way: territorial, military, naval and financial. So gradual, and yet so complete has this process been, that people today hardly realise how powerful and dominate this nation was once. When it is recalled that Vienna was besieged by the Turks in 1697, and that the Ottoman Empire possessed considerable sections of southern Russia, whilst all nations feared Turkish aggression, some idea can be formed of the extent of its decline.

Turkey's Decline Anticipated

It assists to demonstrate the importance and veracity of Bible prophecy to also recall that the decline of Turkey has been anticipated by Bible students for centuries. In the year 1643, Mede published his *Key to the Revelation*, and in commenting upon the 16th chapter, he wrote:

"The great river Euphrates we interpret to mean the Turks . . . therefore by this sixth vial this power shall be dried up".

He also wrote of how the Jews will return at that epoch, and he referred to the "horrible and unheard-of preparation for war" im-

plied by the terms of this vial.

Another commentator on *The Apocalypse*, Tillinghast, 1670 wrote:

"By the river Euphrates we are to understand the Ottoman or Turkish Empire. It is called the great river because of the multitude of people and nations therein. The people who at the present are of all others accounted the greatest are the Turks; who, therefore, and no other, are here to be understood . . ."

By no means today, would the Turks be "accounted the greatest". Their decline in political and military power and prestige has followed the very course decreed by God's word.

Is it not satisfying to students of prophecy to see how completely a correct interpretation of its symbolism has been fulfilled! Do not such signs witness to the importance of the subject! It shows that when prophecy is correctly interpreted, the greatest confidence can be placed in its fulfilment. As we, today, witness the state of Turkey, the uprising of Russia, and above all else, the modern revival of Israel, we can anticipate with certainty the reality of Christ's coming and the establishment of the Kingdom of God.

In *Eureka*, vol. 3, Brother Thomas wrote:

"The water of the Great River Euphrates, in like manner, represents the military power of the Turkish Empire; which is to be dissipated by a process of evaporation, a drying up, a gradual exhaustion, so as to leave the channel of the river empty and devoid of all power to impede or interfere with the political developments of the last days . . . By what means the Turkish empire shall be reduced to this hopeless state (an empire formerly distinguished for its enthusiastic loyalty, ferocity and valour); and which is even at this day as populous as any other upon earth, the Chinese excepted, is not intimated in this verse; and will perhaps remain concealed until the events themselves shall remove the veil . . ."

The Decline of Turkey

Well, events have removed the veil. The decline of the once mighty Turkish Empire is one of the amazing miracles of Bible prophecy. It commenced in the year 1820, the period assigned by Bro. Thomas as the commencement of the Sixth Vial leading to the return of Christ. In that year, Greece rebelled against the Turks, and seven years later gained its independence. In 1828, Wallachi and Modava were annexed and Servia threw off the Turkish yoke. The following year France occupied Algiers in North Africa, and commenced to "dry up" the Turkish Empire from that direction.

The decline of Turkey was watched with concern by the Western powers. It threatened to drastically disturb the *status quo*. Russia made obvious moves designed to wrest Constantinople from the grasp of the Turk, and secure for itself a warm-water outlet through the Bosphorus. Turkey was dubbed *the sick man of Europe*, and its approaching demise was anticipated. Britain and France feared that Russia might fill the political vacuum which would be created, and tried to bolster up the declining Empire. Therefore, when Egypt revolted against Turkey in 1832, and Mehemet Ali drove the Turkish forces back almost to the Euphrates, the revolt was quelled, and Mehemet Ali's triumph contained, not by Turkey, but by a combination of Great Powers headed by Britain. By this means British policy forged links with Turkey that were believed to be permanent, and would prevent any further decline.

But prophecy was against British policy. The "drying up" continued. Massacre, civil war, famine, earthquake, military invasion: a constant succession of reverses within and without weakened and dissipated the Empire. Though reformers from within and allies from without attempted to stem the drift they found themselves powerless to do so. They were fighting prophecy and destiny. The years saw Turkey gradually, but inevitably, drifting towards total ruin.

Britain Attacks Turkey

The greatest blow of all occurred during the first World War of 1914-17. For over one hundred years, Britain had continued the reliable ally of Turkey, and when war broke out, England believed that she could rely upon the cooperation of the Turkish Empire as a benevolent neutral if not an active ally. But the time had come for the most decisive act of all, when the declining Turkish Empire would so recede as to open "the way" for the kings of the east.

Therefore, against all principles of gratitude, in defiance of her traditional policy for over 100 years, and against her own interests, Turkey threw in her lot with Germany and the Central Powers. At first, Britain ignored the calculated treachery of her one-time ally, and even turned a blind eye to the insults that Turkey heaped upon her. But then came the unforgivable action. Turkey not only rejected British advances for peace, but commenced hostilities by firing on British ships. Open conflict between the two erstwhile allies became inevitable. The allied

forces, and Australian and New Zealand troops in particular, stormed the beaches at Gallipoli, following a strategy that was shrewdly designed to terminate hostilities with Turkey in a very short time.

It did not succeed.

It did not succeed because prophecy demanded a "time of the end" attack by the King of the South against the Turkish power then in occupation of Palestine (Dan. 11:40). The Gallipoli campaign failed; the allied forces withdrew, and regrouped in Egypt for a "push against" Turkey on the other side of the Gulf of Suez. One of the most dramatic events was about to take place, one that would bring the Turkish Empire to an end, and open up "the way" for an attack by the Kings of the East upon Babylon the Great.

The Push Of The King of the South

Daniel 11:40 required a "push" by the King of the South against the Turkish Empire which occupying Constantinople represented the "king" of v. 36, or "the him" of v. 40. Repulsed at Gallipoli, the Australian, New Zealand and British forces regrouped in Egypt, and in 1917 under direction of General Allenby commenced to fulfil this verse of prophecy.

By 9th December, 1917, Jerusalem fell without a shot being fired. It was an amazing anticlimax to the preparations made to take the city. Allenby had been loathe to bomb it, and had been directed by King George V to make it a matter of prayer — so it is alleged. The Turks were pre-

pared to defend it, but when they heard that Allenby was marching against them they withdrew in superstitious dread. "Allenby" to them was compounded of *Allah* (the name of God) and *Bey* (prophet), and in the face of the supernatural they withdrew. This is what is claimed. But, in fact, the angels of heaven were supervising events, and providing outstanding "signs" for the watchers of those days.

These developments have been told many times before, but it is valuable to keep them in mind, and put them in proper order and perspective. To the Watchers, prophecy was being fulfilled at bewildering speed. The King of the South "pushed at him" and, at the same time, the Balfour Declaration was proclaimed offering Palestine as a national home for the Jews.

Christadelphians of those times saw these incidents of prophecy falling into place, so that all their previous conjectures as to how it would happen, and the proper order in which it would take place were resolved in the actual events.

So it will be with the fall of Constantinople to Russia, and the last moves of the "time of the end".

The Allied forces drove the Turks from off the Land of Promise. But it should be clearly recognised that this did not take place merely in order that the Jews might return and establish their national home, nor to make ready for the Russian invasion of the last days. It was done in order that "the way of the Kings of the East might be prepared" (Rev. 16:12). What is meant by "the way"? That question we hope to answer in our next article. P.M.

4. Laziness & Diligence Contrasted

Many blame their lack on circumstances, and lament what they have not got; but diligence ignores circumstances and derives pleasure and profit in honest toil.

The Virtue of Labour (Prov. 10:4).

- "He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich" (AV).

- "A slack hand caused poverty, but the hand of the diligent makes rich" (RSV).

- "A slack hand makes men poor: a busy hand makes men rich" (Moffatt).

- "Lazy hands make a man poor, but diligent hands brings wealth" (NIV).

- "Lazy men are soon poor; hard workers get rich" (LB).

- "Idle hands make a man poor; busy hands grow rich" (NEB).

One might think, on reading the above, that the meaning of all versions cited is so obvious as to call for no comment. That is not the case. There is profound truth in what is stated. In the beginning, Adam was directed to work for his daily bread, and Eve, to care for her husband. They were given hope in what appeared a hopeless outlook (Gen. 3:15). Accordingly, with good faith and cheerful hope they accepted the divine sentence (Gen. 3:16-19), and bravely shouldered their burdens of care and toil.

However, among their numerous descendants were many who were unwilling to accept the sentence. Having neither faith nor hope, they contrived to live *without work*, and resorted to any

kind of evil to satisfy their hunger or lust for carnal pleasures. But can man defy the will of God and expect to succeed? By no means! Invariably what appears to offer success ends in misery and failure. They die, and perish. But those of nobler mind, who accept life as they find it, and humbly bow to heaven's decrees, giving themselves to honest employment in whatever sphere they choose, find enjoyment now and a reward in the future (1 Tim. 4:8). They demonstrate the truth of Solomon's words above: that the diligence of hard-working doers, indeed, make for riches: especially when good common-sense is exercised in the wise apportionment of their wages.

Let us also consider the spiritual application: for that is of greater concern to the heirs of salvation. The Apostle Paul taught, both by precept and practice, that slothfulness was unbecoming to the servants of Christ. In 1 Tim. 5:8: he wrote: "If any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel!" That means: go to work and earn some money! In

regard to his personal example, Paul obtained work at tentmaking (Acts 18:1-3); and in 1 Thess. 2:9 he wrote: "For ye remember, brethren, our labour and travail; for labouring night and day, because we would not be chargeable unto any of you".

Paul's example gave power to his preaching, and will do so also to those who imitate his example.

But let us particularly apply Solomon's words to working out our salvation. This is something in which diligence and sustained effort are absolutely essential. The Apostle Peter, shortly before

his death, wrote: "And beside this, giving all diligence, add to your faith . . ." And he appended a list of seven spiritual qualities, obtainable quite free, but only to the industrious. The careless, the unbelieving, and the indifferent inevitably will come to spiritual poverty, and will be excluded from the Kingdom (2 Peter 1:5-11). Meanwhile, it matters not what age in which we live; there is no such thing as *Retirement* for the heirs of salvation! Moses "died in harness" at 120. But his great spiritual riches were assured!

"I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" —
Acts 20:33-35. C.W. (U.K.).

Marriage Relationships

Mis-application of Scripture teaching in three areas in particular has brought about much grief and division in Christadelphian circles of recent years. They relate to the matter of divorce and remarriage

Areas of Dissension

These areas are:

1. The so-called "Exceptive Clause", based upon a mis-understanding of the teaching of Jesus in Matt. 5:31-32 and 19:3-12.
2. The so-called "Pauline Privilege," based upon a mis-understanding of the teaching of Paul in 1 Cor. 7:12-15.
3. The "right" of a divorced person to re-marry "in the Lord", based upon the mis-use of Paul's words in 1 Cor. 7:27-28.

An aspect not normally ad-

vanced in discussion on these matters is the historical one. For how long, and in what circumstances, have believers had these incorrect beliefs?

The review now given is not from Christadelphian sources — as few, if any of us have access to the material necessary to make such a review. However, some others do have access, and some

have taken the immense trouble to make the search.

These people have examined the writings of all the "Christian Fathers", whose statements concerning marriage have survived the ages since the first century AD. These include such well-known names as:

Hermas — wrote between about 100 AD to 140.

Justin Martyr — lived from 100 AD to 165.

Irenaeus of Smyrna — lived from 130 AD to 200.

Clement of Alexandria — lived from 150 AD to 215.

Tertullian of Carthage — lived about 160 AD to 220.

Athenagoras of Greece — wrote about 180 AD.

Theophilus of Antioch — wrote from 180 AD.

Origen of Alexandria — lived from 185 AD to 254.

To their evident surprise, these researchers found that of 26 individual writers, and two Church Councils to the end of the fifth century, one writer only allowed that divorce and re-marriage was acceptable as Scriptural teaching.

That individual was named Ambrosiaster, who wrote about the Pauline Epistles between 366 AD and 383.

Concerning 1 Cor. 7, he is said to have maintained:

1. Divorce was to be allowed where there was fornication.

2. An innocent husband, but not an innocent wife, could remarry; the reason given being that the husband being the head of the wife had privileges not enjoyed by her.

3. In case of desertion by a pagan spouse, both the Christian husband and the Christian wife had the right of re-marriage — the so-called "Pauline Privilege".

Exceptive Clause

It is necessary to come forward as far as the sixteenth century to find any writer of consequence

advocating either the so-called "Exceptive Clause", "Pauline Privilege", or the right of re-marriage after a divorce.

This was a time of great turmoil and dissension in the Roman Catholic Church. It was the age of Martin Luther, an Augustinian friar, who lived from 1483 to 1546, and is acknowledged as the greatest name of the Reformation. Luther was prepared to accept the right of divorce and re-marriage in strictly limited circumstances, but he bitterly opposed the man who propounded this as a principle of Scripture teaching — a fellow-Augustinian named Desiderius Erasmus. Augustine (354 AD to 430) himself held that Christian marriage was a "sacrament," completely indissoluble under any circumstance except death.

Erasmus, the illegitimate son of the Dutch priest; is said to have been born in 1466, and to have died in 1536. On the death of this father, Roberius Gerardus, Erasmus was placed in a monastery at Steyn, and was ordained there as a priest in 1492. He transferred in 1494 to the College Montaign in the Sorbonne, Paris, but developed a strong aversion to the scholasticism of its theology. Although one of the greatest theologians of the age himself, he decided that he should develop a more rational approach to religion: a decision which was to earn him the reputation of "the greatest humanist" of his time.

In 1499 Erasmus visited England, and there came under the influence of the Catholic Sir Thomas More.

He became a prolific writer, and developed a strong following,

mainly because of his "humanistic" ideals. His earliest production *The Christian Soldier's Handbook* in 1503, laid great emphasis on spiritual simplicity, and set him on a collision path with established Catholicism. In 1516, now settled in Basle, Switzerland, as an editor for the publisher Froben, he published the first critical edition of the Greek New Testament.

In 1519 came *Colloquia*, a series of dialogues on social, religious, and political topics. In this year also he first propounded the teachings on divorce and remarriage that have largely become the accepted belief of many Christadelphians. He claimed that adultery automatically terminated marriage in God's eyes; sexual irregularity, witchcraft, irreconcilable differences gave ground for divorce and remarriage.

Luther (1483-1546), and John Calvin (1509-1564) were more restrictive. Yet Luther did allow that impotence, sterility, frigidity were matters that gave validity to divorce. Calvin allowed adultery only (which was not truly divorce, as the adulterer was "dead" in God's eyes); yet a deserted believer could divorce and remarry, as obviously the deserter would commit adultery. The Catholic hierarchy would have no part with these "humanistic" approaches (although in later years they have taken advantage of it to enable the dissolution of mar-

riages between Catholics and non-Catholics!) The Council of Trent (1545-1563) formally rejected the Reformer's teachings.

With the Protestants, however, it has been different. For example, the "Exceptive Clause", and the right of divorce and remarriage following "wilful desertion with no remedy" was written into the Creed of the Church of England in the *Westminster Confession of Faith of 1648*.

Erasmus died a lonely and broken man. He remained a Catholic, but as "the greatest scholar of the Reformation", which he never joined himself. His great interest was in humanity, and he claimed to interpret Scripture for the good of the ordinary man, to free him from clerical domination in matters affecting his daily life.

This is the man whose teachings concerning divorce and remarriage have become accepted by many Christadelphians in our generation. Rather than follow him, should we not, rather, follow the clear teaching of the God Who instituted marriage in the beginning of human history, and Who said of it:

"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).

And of His son who added:

"Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Matt 19:6)?

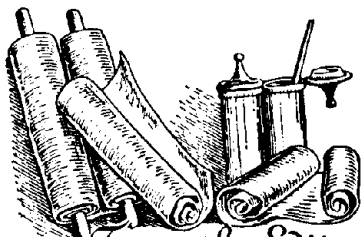
E. B. Wilson

May the Truth purify a people to God who shall become living witnesses, and living sacrifices to His praise; consecrating themselves to His service, bestowing their affection on the high calling, and adorning the doctrine of God in ever-abounding good works R.R.



UPHOLDING THE PURITY OF
APOSTOLIC DOCTRINE & PRACTICE

VOLUME FIFTY-ONE
SEPTEMBER, 1985



From the Editor

Concern

“Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee” (1 Tim. 4:16).

We have just returned from a tour of Ecclesias throughout the world. Over a period of about twelve weeks we have travelled some 30,000 miles, delivered about 130 addresses, taught at seven Bible Schools in Australia, England, Canada and USA, and have co-operated with numerous Ecclesias.

It has been a great pleasure to renew acquaintances, enjoy fellowship with those of like precious faith, and to rejoice together with those who show a “love for the Lord’s appearing”, in the signs that illustrate so clearly that the time for the manifestation of Christ in the earth is at hand.

But what has not been so pleasant is to observe the deterioration of conditions within some ecclesias: the lowering of standards both of doctrine and practice.

We realise that an editorial of this nature will not be approved by some of our readers. We were bluntly reminded of this during our tour by a reader who stated that our comments are not heeded because they are too repetitive and negative.

We are sorry that some react to our Editorials in that way. Our intention is to give a solemn warning of urgent need. We are living at the epoch of the Lord’s return, and it is vital that we should be prepared for his coming. There is such a thing as spiritual malnutrition that weakens the body’s resistance to disease; there is even such a thing as spiritual suicide, in which a believer may live physically but in fact is as described by Jude: “twice dead, plucked up by the roots” (Jude 12).

We have seen evidence of both during our journeying, and have done so with sorrow. We have observed the results of spiritual malnutrition due to "lack of knowledge" (Hos. 4:6), the symptoms including an indifference to the requirements of the Truth, both in doctrine and in standards. There are some, like the false prophets of old who, declared Jeremiah "have healed also the hurt of the daughter of my people *slightly*, saying, Peace, peace; when there is no peace" (Jer. 6:14). The hurt was healed *slightly*, or ineffectively. The work of healing was performed superficially; there was no real investigation of the real cause of the trouble: the healing balm was smoothed over the sore, and peace was proclaimed when, in fact, it did not exist for there was no true unanimity of mind. So also today, in certain areas, inter-ecclesial union is sought or proclaimed in the absence of true unity of outlook and teaching.

We also came upon cases of spiritual suicide. We were approached by a brother with a problem which when investigated revealed that an entire Ecclesia had so far "lost its first love" as to proclaim its intention, in a month's time, of severing its connection with the Body as a whole. When the proposed time arrived, it is alleged, the Ecclesia painted out the sign *Christadelphian* and substituted *Evangelical*. The title *Church* that had been originally there could conveniently remain! So spiritual suicide was committed! Are we to remain silent in the face of such apostasy? We dare not.

With sorrow we learned of one-time brethren whose ability in the Truth was such as to be appointed as teachers at Bible Schools, but who have now left the Truth, and in the case of one, taken most of his Ecclesia with him. Does not Paul warn against the silvery tongues of such orators (Rom. 16:18)? And are we to remain silent in the face of such challenges? We have been urged to do so, but we dare not!

More than ever before, we detected in many parts of the Brotherhood, a greater use of "Church" to the exclusion of "Ecclesia"; an avoidance of the use of the Divine Name even at times when to do so would be most expressive and helpful. There is a danger, I suppose, of being considered pedantic in using these terms! But in fact, to do so, advertises our separateness from the ecclesiastical world from which we have withdrawn.

Very dangerous, are some of the books that today are pouring from the printing press as a flood. Some are boldly challenging the

basic concepts of the Truth, and yet are permitted circulation under the protection, and sometimes with the adulation, of Ecclesias. One such is *The Most Amazing Message Ever Written*, an exposition of the Apocalypse that challenges some of the basic principles of the Truth, and yet has been advertised in a prominent Christadelphian journal.

We visited an Ecclesia in the north of England with a membership of only 18 members; only to learn that two streets away is another Ecclesia of about the same size. Yet both have purchased Ecclesial Halls. On one of the halls there is a cross and on the front of it an invitation to attend the Church. The other has no cross and is called the Christadelphian Meeting Place.

Such a divided state ought not to be.

Why make mention of it?

Not with the object of disturbing the minds of readers, but of arousing them to action in refusing to tolerate declining conditions within Ecclesias. Each individual reader can play his or her part in attempting to raise our standards of doctrine and practice. The most valuable work of the Truth is accomplished in that area. And each one can play his or her part towards doing so.

Where such decline is in evidence there is a responsibility to do what was divinely commanded in the past: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins" (Isa. 58:1). The expression "lift up" signifies to do it with power, so as to draw the attention of all to it.

Why?

Because God in His mercy would save His people if possible. But reform is necessary. Meanwhile we deplore the need of drawing attention to such anomalies as are manifested among us. But we believe that eternal life can be jeopardised if they are ignored. We are warned that "the righteous are scarcely (i.e. with difficulty) saved". And Paul states: "Knowing the terror of the Lord we persuade men . . ." (2 Cor. 5:11). In view of such warnings there is urgent need to give careful inspection to our ways and attitudes, and ruthlessly correct them where it is necessary.

Some fail to see the need of this by urging the exercise of compassion and forgiveness. This, indeed, was the claim made by one Arranging Brother who had sought our opinion as to what attitude and action should be taken towards a member of his Ecclesia who had set forth entirely false ideas in printed form including the pre-

sent possession of the gift of the Holy Spirit, complete rejection of the Israelitish nature of our hope, and other repudiations of basic principles. Should he be retained on the platform? we were asked.

Surely, as we replied, compassion and kindness would seek to correct the brother so that he might look forward in confidence to the coming of Christ, and the Judgment Seat. Therefore, he should be reasoned with concerning these false ideas, and having failed to respond, removed not only from the platform, but also from the Ecclesia if he persists in them. Our basic principles of doctrine must be retained and maintained. To do otherwise is to jeopardise our eternal salvation. What else could Paul mean when he instructed Timothy: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16).

In showing "compassion" on his brother by allowing him the Platform to teach, or retaining him in fellowship when he openly repudiates basic principles of the Truth is not being compassionate, but unkind. Would a parent hesitate to harshly dash a cup of poison from the hands of his child on the grounds that it appears cruel? Is it kind to permit a person to commit suicide? And is it helpful or compassionate to other impressionable members in an Ecclesia to allow false teaching to be proclaimed from the platform?

A truly compassionate attitude would follow the example of Paul who opposed Peter vigorously, and publicly, "because he was to be blamed" (Gal. 2:11). And if a person really loved the Truth he would respond as did Peter, who did not hesitate to recommend to his readers that they carefully consider the writings of "our beloved brother Paul" as set forth in "all his epistles" (2 Pet. 3:15-16). To the Corinthian brethren, Paul wrote: "The more abundantly I love you the less I be loved" (2 Cor. 12:15), simply because his love for them took the form of open rebuke, which the Proverbs declare, is much better than "secret love" (Prov. 27:5).

Let us not delude ourselves. Conversation with responsible brethren reveals that there is a decline of standards among us at the very time we should be preparing for Christ's return. He predicted that it would be so: "As it was in the days of Noah., so shall it be at the coming of the Son of Man . . ." But do we have to capitulate to current pressures? By no means! Prophecy is given not merely to foretell, but also to forewarn. If we heed the forewarning, we will take steps to prevent happening what prophecy warns us is inevit-

able if it is unheeded. The future of Ecclesias is in the hands of its individual adherents — in your hands. Your resoluteness, your dedication, your enthusiasm can inspire others and stimulate them to greater efforts. Remember: Christ walks in the midst of the Ecclesias (Rev. 2:1), and he declares: "I am he which searcheth the reins (emotions) and hearts (hidden thoughts)". And he adds: "I will give unto every one of you according to your works" (Rev. 2:23). Our destiny depends upon our present actions; what we do with the Truth, and how we react to its requirements in this time of growing crisis, will govern our future. If we strengthen ourselves in the word, and allow it to motivate our actions, we will provide an example to other members of our Ecclesia. In turn our Ecclesia will be strengthened, and witness to other Ecclesias that the Word is effective to change lives for God. By that means the whole Body will benefit to the glory of God and our personal salvation.

H. P. Mansfield

Shimei's Cursing — 2 Sam. 17:7-8

David's response to Shimei's curses is an example for all to follow in similar circumstances. Shimei imagined David's reverses to be the result of Divine retribution and gave himself licence to join in the opposition. David's nephews, Joab and Abishai, sought to silence Shimei, but David prevented them saying, "Let him alone and let him curse; for Yahweh hath bidden him. It may be that Yahweh will look on my tears (mg) and that Yahweh will requite me good for his cursing this day" (vv. 11-12).

Years later the Lord Jesus Christ likewise suffered the abuse of similar enemies, this time to the death.

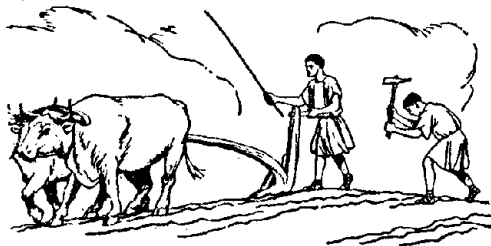
Both men knew that such cursings "came from the fleshly heart" (Cp. Matt. 15:18) and not from above (Col. 3:1-8). Paul declared: "Now the works of the flesh are manifest which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, *hatred*, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like, of the which I tell you before, as I told you in time past, that they which do such things shall not inherit the Kingdom of God" (Gal. 5:19-21).

Therefore the apostle Peter advised that in the face of "suffering wrongfully" (1 Pet. 2:19) whether real or supposed, that we take it patiently as did the Lord, "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" (vv. 21-23).

Let us try to do likewise.

WJM

Workers and Shirkers



Let us learn to work whilst circumstances permit it; the result will be the accumulation of wealth to be enjoyed when age makes labour difficult. This wisdom can be applied in things spiritual as well as natural. Let those of younger years work at the Word, storing up its teaching and learning to apply it. In youth the mind is able to acquire and retain knowledge for use in time of need much better than in age.

Using Opportunities To Advantage (Prov. 10:5)

"He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame" (AV).

"He who reaps in summer is a man of sense: he who sleeps during harvest does a shameful thing" (Moffatt).

"A son who gathers in summer is prudent,

but a son who sleeps in harvest brings shame" (RSV).

"A wise son makes hay while the sun shines, but what a shame to see a lad who sleeps away his hour of opportunity" (LB).

"He who gathers crops in summer is a wise son, but he who sleeps during harvest is a disgraceful son" (NIV).

"A thoughtful son puts by in summer; a son who sleeps at harvest is a disgrace" (NEB).

This is an exhortation — a double one: both positive and negative. It's an encouragement to enjoy work, and hate sloth! Now, in addition to the obvious natural viewpoint, consider that of the sons of God! In reference to all who are truly in Christ, the Apostle John emphatically declares: "Beloved, now are we the sons of God . . ." (1 John 3:2). As such, we are called to be workers. Jesus said: "I must work the works of Him that sent me while it is day; the night cometh when no man can work" (John 9:4). Paul was a worker; he "laboured night and day" (1 Thess. 2:9). He was inde-

fatigable! The Proverb above includes the words *Summer* and *Harvest* in conjunction. How are they manifested in the lives of the Sons of God? As *Spring* relates to the formative years of youth, *Summer* denotes the years of maturity and *winter* when leaves fall from the trees and growth is stagnant, points to old age and death. Viewed in this light, the early years of figurative *summer* points to manhood and maturity.

The call has gone forth: "Work out your salvation with fear and trembling" (Phil. 2:12). This is our God-given task. The *Harvest* can well represent the 'provision'

which we lay up for ourselves in the 'good works' enjoined (see 1 Tim. 6:17-18). So it amounts to this: The sons of this world work hard, to save for old age; the sons of God labour on while life itself lasts in order to gain the coveted "well done", at the judgment seat of Christ. So once again the proverbs contrast wisdom and folly. *Wisdom*, — to the wise, who, plainly seeing the grand opportunities of the present life, bend all their energies to one great ob-

ject, and go "all out" to achieve it. *Folly*, — to the foolish, who, deceiving themselves by procrastination set their interests on passing vanities. They forget that time catches up on them, and destroying spiritual vision, leaves them in a helpless state of self-destruction. They become a "disgrace" (NEB above), both to themselves and the community. The last word must be said, and said honestly, which am I, a wise son? or a foolish one? C.W.

Lovers of Pleasure



Because mankind, bereft of a knowledge of the truth, follows the natural desires of the carnal mind he unwittingly adds to the corruption of life upon the earth. Scientifically, economically, politically, and socially his ignorance of the divine will is reflected in his pursuits.

Human Recreation

Devoid of any spiritual objectives based upon the Word, mankind has turned to achievements that satisfy his ego. His ambitions illustrate the scriptures which declare: "there is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

One of the greatest illustrations of this is his mania for sport. Vast industries, employing thousands of people, have developed to satisfy man's pleasure. More money is spent on sporting enter-

tainment than in many other areas; the prevention of disease for example. Last year the tobacco industry spent over \$2,000 million in advertising their products, much of it in sport sponsorships. Because of such grants, a sportsman can earn more from playing tennis or golf than from being President of America!

Likewise, the media gives more time to sporting events, than to international news. In this the Proverb is proved true which says: "He that loveth pleasure (Mg. *sport*) shall be a poor man"

(21:17). He is poor because in the end he loses "the unsearchable riches of Christ" (Eph. 3:8). Like Sodom, society today has "fulness of bread and abundance of idleness" (Ezek. 16:49), and its affluence has lulled the world into complacency and ignorance of the signs of the times with their warnings of impending judgment (Cp. Luke 17:26-30).

Mind-Corrupting Media

No bigger time-waster and mind-corrupter exists than television. Lauded as one of the technological achievements of the century, television has done more to corrupt morals than any other medium. According to the *Adelaide Advertiser*, "prominent US media researcher Professor George Gerbner believes that television had replaced the church and family in defining social and moral rights".

Mrs. Hawke, wife of the Australian Prime Minister said during a recent conference about children's television: "The social and political ramifications of TV, if one thinks this right through, are frightening". She claimed that statistics reveal that "98% of Australian homes have a television set turned on for an average of 31 hours a week. The average child views 23 hours a week. The single heaviest television viewing audience is pre-school children up to six years who might be watching 30 hours a week. While children would complete 11,500 hours of formal education they would view 15,000 hours of television. They would see 500,000 advertisements, and for every hour they read they would view seven hours of television! By the age of

15, they would have devoted two full years, 24 hours a day, to watching television".

Frightening indeed! A generation of children being nurtured on violence and immorality. Unrealistic expectations promoted, as dramas present whole lifetimes of individuals, from birth to death, from rags to riches, in the space of no more than one hour. Advertisement after advertisement presents covetousness as the sole motivation of life. All of this without concern for the damage done to family life or morals.

Imagine the harm to a Christadelphian home, if given over to television in such doses. There would be no time for the daily readings, no desire for family communication. Meetings would be in danger of taking second place to "the box". Normal family development would be stilted as the behavioural patterns began to reflect the social and moral standards of television drama. Instead of the "hope" for the coming glorious kingdom, the present possession of unbridled pleasure would be presented as obtainable here and now.

An attempt may be made to justify the television by emphasizing the value of documentaries or news services. Or as an avenue to preach the truth. But why waste time on documentaries, and how much of the news is worth while? Much of it appeals to the flesh and is often interspersed with advertisements bordering on pornography. And as for television being a medium to teach the truth — it would be like using the priests of Baal as a medium to set forth our hope. Ecclesias are better occupied in normal gospel procla-

mation activities, such as the distribution of literature. This has many benefits. Members of all ages work together, each helping the other, and all fulfilling a need. Results may vary according to the Divine will and other factors; but the benefits to the ecclesia are incalculable. In fact, brethren have mentioned that in areas where reliance is placed exclusively on television, difficulty is found in finding members prepared to personally contact those who have indicated an interest in the message.

Warning

As stated above, the world is ignorant of the divine will. Its spiritual darkness will intensify as the end approaches. Isaiah declared that "darkness shall cover the earth and gross darkness the people" (Isa. 60:2). Christadel-

phians need to beware. They are not to be "in darkness, that that day overtake them" as it will the world (1 Thess. 5:4). Peter warned that "judgment will begin at the house of God: and if it first begin at us what shall the end be of them that obey not the gospel of God. And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? (1 Pet. 4:17-18).

How terrible it will be if, when asked to give account of how we spent our time we will have to confess to wasted hours in vain pursuits. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58). Let us "redeem the time because the days are evil" (Eph. 5:16). WJM (Woodville).

Time

Time commences for each of us at birth. If we live to 70 years of age we receive 613,600 hours. At 40 years of age, 350,000 hours have been spent and at 50 years old, 438,000 hours have passed. What has been spent is gone. It is irretrievable. We cannot borrow, buy or rent literal time.

Additionally, 200,000 hours approximately are spent sleeping; representing about one third of the total! Imagine — a whole life time measured in hours — and that not even one million! Solomon obviously considered this sobering thought and advised, "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; whither thou goest" (Ecc. 9:10). This advice is good for all, but especially for those of the household of faith.

How important to use this valuable grant of time wisely. The apostle Paul suggests that it be not wasted, but used to the greatest advantage. In Eph. 5:16 he exhorts that we "Redeem (buy up) the time because the days are evil". We do this by recognising the value of time and using it profitably. If we do that, time will merge into eternity for us when there shall be "time no longer". Meanwhile we master time by using it in service to Yahweh, doing "those things that are pleasing in His sight" (1 John 3:22). By these means the "everlasting God" (Isa. 40:28) that "inhabiteth eternity" (Isa. 57:15), before whom "a thousand years" is as a day (2 Pet. 3:8) will bless us likewise with eternity (Titus 1:2).

It seems so much to gain for so few hours' labour, surely illustrating the declaration of the apostle: "Ye know that your labour is not in vain in the Lord" (1 Cor. 15:58).

Miracle of Flight



"Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of Yahweh" (Jer. 8:7). All living creatures are subject to laws upon which their wellbeing depends: as winter approaches migratory birds detect it, and seek warmer climates. Most of them arrive in Israel at the time of Spring (Passover) and leave in the Winter. Jeremiah would have his people understand that until the Kingdom is established under Messiah, Israel is but a migratory bird; then in the Land, but on the eve of being driven from it! The prophets frequently drew upon nature to illustrate God's purpose.

A Marvel of Nature

The way of an eagle in the air, according to Proverbs 30:19, is a wonder set beyond the understanding of wise men.

Yet it is a wonder worth studying. The prophets contemplated eagles, and several made very perceptive observations about these great birds, observations recorded for us in the Bible.

Job, a very great naturalist, notes how eagles prefer to nest in the mountains and roost on craggy outcroppings, where their

sharp eyes can scan distant landscapes:

"Does the eagle mount up at thy command, and make her nest on high?" Yahweh asked Job (39:27-30). "She dwells and abides on the rock, upon the crag of the rock and the strong place. From thence she seeks the prey, and her eyes behold afar off. Her young ones also suck up blood; and where the slain are, there is she".

Recently, naturalists hiking in the Jordan Valley discovered just how sharp is the eagle's eye. A bird of prey was seen soaring in great circles, but then interrupted its flight and dived directly to-

ward the carcass of a donkey it had spotted. The hikers measured the distance between the carcass and the point where the raptor obviously had spotted it — a distance, they reckoned, of some 10 miles (16 kms).

Bird Migration Via Israel

One of the most dramatic spectacles for Israeli bird-watchers is the annual migration of birds of prey. These are raptors, the great soaring eagles, hawks, buzzards, falcons and harriers. Many hundreds of thousands — some say millions — of these birds shuttle back and forth between Eurasia and Africa. And most funnel

sional mouse or hare for lunch *en route*.

Birds flying further to the west face hundreds of miles of open sea without the possibility of rest, drink or food. Those flying further to the east face the prospect of an equally hostile desert on the Arabian peninsula.

There is but one suitable route, and the birds flock along it.

As The Wind Blows

The steady west wind which blows in from the Mediterranean also helps raptors migrating over Israel. The breeze whistles in on a horizontal plane and then strikes the western flanks of the hills of Samaria before veering upward.

"Yahweh shall bring a nation against thee from far, from the end of the earth, as swift as the eagle (nesher — to tear, lacerate) flieth...."
(Deut. 28:49).

through a great flyway which leads them directly over Israel.

Last fall, ornithologists at the Society for the Protection of Nature in Israel (SPNI) counted some 445,000 raptors flying over Kfar Qasim, about seven miles north-east of Petah Tikva. Another team of ornithologists working near Eilat counted 763,737 raptors in a single season's migration.

The reason for this extraordinary concentration of majestic birds is quite simple. Israel occupies a key position on the only land-bridge which connects Eurasia and Africa.

Along this land-bridge there are suitable roosting places for the great birds to rest at night. There is also a good amount of fresh drinking water and an occa-

Also, as the wind crosses land, it warms, and this tends to lift it up. The combination of these factors causes strong updrafts, or thermals, in which blasts of warm air rise vertically into the sky.

Raptors search for these thermals and when they find a strong air shaft, they "hitch-hike" in the currents and are carried high in a great spiral. Sometimes, bird-watchers see hundreds of great birds all spinning together in the vortex of these powerful air currents.

While the autumn and spring migrations are most inspiring, the rest of the year is not without merit for Israel's eagle watchers. And Jerusalem is particularly blessed in this regard. Just as the last of the migrating raptors pass south for a winter in Africa, Is-

rael's winter residents move in for a few months.

The Fastest Living Creature

The peregrine falcon is among the greatest bird-watching treasures in this area, and one in particular has taken a fancy to Jerusalem. This peregrine is a punctual bird, and normally arrives at French Square — on the corner of Keren Hayesod Street and Ramban Road — at just about 4.45 each afternoon. This is also the time when thousands of little wagtails flock in to roost for the evening.

The peregrine is the fastest living creature and has been measured in flight at speeds well in excess of 100 miles an hour. He usually comes in rather high, pumping his wings hard before folding them and swooping into a power-dive. He rarely misses.

The wagtail he selects is usually knocked unconscious by the peregrine's impact and is totally oblivious to its fate.

With supper firmly in his grasp, the peregrine disappears over the rooftops of Rehavia.

Guardians of Humanity

Naturalists have a particular reverence for the peregrine today, for this speedy bird has saved humanity from poisoning itself. A couple of decades ago, ornithologists were shocked by the rapid disappearance of the peregrine falcon. Investigations showed that their bodies, carried high concentrations of DDT, a chemical pesticide in use all around the world. The DDT interfered with the bird's calcium metabolism, and because of this it was unable to lay eggs with strong shells.

As a result, nearly all the peregrine eggs broke over a period of many years and the population diminished at a dramatic rate.

The discovery alarmed medical scientists who, on investigation, found that there is a DDT residue also in the body of every living human being. Of the thousands of people tested throughout the world, not one person was found to be free of chemical contamination.

Fortunately, however, the concentrations had not become strong enough to pose a serious health problem. DDT was quickly banned from use in most countries, and the threat of a world-wide health crisis was averted, thanks to an early warning from the peregrine.

Raptors are very sensitive to environmental changes, particularly pollution, poisons and ecological disruptions. Israel has noticed this, and it has observed that as the country's general conservation efforts progress, the population of raptors increases. This, then, expands and helps resolve other problems.

For example, farmers in the Galilee had been using many different poisons to protect their crops. When health authorities recognized the problems caused by poisons, laws were passed prohibiting their use in most agricultural applications. But the mice and vole populations — which posed the major threat — did not have an opportunity to increase when the poisons were removed: as the chemicals moved out, the raptors moved in.

One study in the Hula Valley showed that a pair of kestrels — the smallest of the falcons — con-

sumed about 1,500 mice and voles a year. A kibbutz which encouraged six pairs of kestrels to nest nearby could count on nearly 10,000 rodents being eliminated from their fields each year — and that without the need to buy or spread large amounts of poison.

While kestrels are the smallest of Israel's raptors, the golden eagle is one of the greatest. And once again Jerusalem has a unique boast: for this is the only major city in the world known to have golden eagles nesting within its municipal limits.

King Of The Sky

For three of the past four years, a pair of golden eagles has nested on a hillside near the Gilo neighborhood in southern Jerusalem. Through the nesting season — from February to May — a team of SPNI volunteers protects the nest around the clock, on the coldest nights, on the rainiest and snowiest mornings.

There are more than two dozen golden eagles nesting in Israel today, and the population is climbing with each passing year.

If the Golden Eagle is the king of the skies, the Bonelli eagle is the prince. The Bonelli eagle is slightly smaller than the golden, and it isn't so much of a soaring bird. Instead, this desert raptor is usually seen in very precise, controlled flight, moving swiftly on powerful wing beats.

Bonelli eagles prefer to nest in the craggy ravines in desert areas of eastern Samaria, and the Judean and Negev deserts.

Because they prefer such open areas, it is quite easy to observe them from a safe distance. One of

the best ways of doing this is to locate a nest on a canyon wall, and climb to a good observation point on the opposite wall, leaving a good 300 or 400 yards between the nest and the observers. A moderately powerful telescope gives the bird-watcher a good view without disturbing the nest.

It is fascinating to observe the behaviour patterns of the eagle: they have extraordinary family fidelity, and mated pairs often remain together for life. During the nesting period, the male and female work hard, co-operatively, for a successful breeding season. As the female sits on the eggs, the male spends much time aloft hunting, for he is responsible for feeding both himself and his mate.

And once the chicks are hatched, the male dutifully brings food back to the nest and delivers it to the female. She, in turn, picks off choice pieces and feeds it to the chicks, who eat their fill.

The female eats only what remains after the chicks are satisfied — and if they consume everything, she will voluntarily go hungry.

In the English translations of the Bible, there are many references to "eagles", and these usually refer to raptors in general. In the Hebrew version, however, specific names are assigned to the various birds of prey.

Thus the *nesher* is the majestic griffon, and the *peres* is the lordly lammergier. The various falcons are collectively known as *buz* in the Hebrew Bible, the noble golden eagle is *ayt sla'im*, while the high-flying imperial eagle is known as *avt shemesh* — the eagle of the sun. Israel Scene by B.C.

The Truth

Man is "like the beast that perish,"
Scripture makes this, — O so plain:
When they die their soul dies with them,
Never to be seen again.

"Vanity", — the Preacher calls it,
In his Book of words so wise;
Moved by God's own inspiration:
Contradiction it defies.

Vanity? — in every aspect,
Right from birth till bent with age:
This the cost of disobedience,
Told in Scripture's sacred page.

Hope, however, now inspires us,
God has intervened long since,
In His Son our Lord and Saviour,
Who, in suffering, did not wince.

By his life of full obedience,
And his death on Calvary's cross,
Jesus Christ has brought redemption,
Freeing us from Adam's loss.

Since his glorious resurrection,
Fallen man has been reclaimed;
God's forgiving love and pardon,
Full and free, has been proclaimed.

Life in Christ is bright with prospect,
Now no more — (as once) in vain,
But, one day, to stand before Him,
Free for ever from all pain.

This the life of true believers,
"Shining lights" — we're called to be;
Then at last, from patient waiting,
Full salvation we shall see.

C.W. (U.K.)



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Our Modern Mailing Service!

"I received only yesterday my copy of *Expositor* for which I have been enquiring. It was post-marked last August at Henley Beach, so it has taken nine months to get here. I thought I would let you know it had finally arrived as I think I have written to you a couple of times about it" — E.G. (USA).

(We live in an advanced age of technology, in which flesh boasts of its ability to get to the moon, or destroy civilisation with nuclear weapons. But it has drifted so far behind the ability of twenty years ago to perform the common duties of life, that it cannot deliver a letter on time! This is not an age of progress, but of arrogant retrogression in those things that really count. One day first priority will be given to the Truth as it goes forth from Zion to all the world. That will be an age of real progress, when many of the modern inventions of man will be set aside as of no real value, whereas spiritual virtues will be elevated as of supreme importance — Ed.).

Breakfast, Dinner and Tea!

"I rejoice in that, although the shadows lengthen o'er the little landscape of my life, the good Lord still graciously preserves me in health and vigour, though, of course, in declining measure.

"Even so, His precious Word and promises, become ever more precious, every day I live.

"Maybe, I can pass on to you a simple point of interest, relating to the Daily Readings. It occurred to me to take them, like three meals a day: breakfast, dinner and tea. Now, of course, we do not 'stoke up' with all three meals at one sitting, so why not apply the principle to the Readings also? And having experimented with this, I have proven the benefit.

"Many would say, 'All very well for you; you have retired, and have no major obligations! True enough. But my answer would be, that whether retired or not, it would be just as easy to be 'too busy' in worldly pursuits, and thus neglect the Readings — either in part, or in whole. There is a saying, Where there's a will there's a way! Its a question of one's priorities, and, not the least, the value we place on the holy oracles of the living God.

"Anything of life's common vanities that we forget for the Truth's sake we shall never, repeat, never, regret.

"But I must not take up any more of your precious time. It's a bright spring day here in Britain — bud and blossom everywhere. Yahweh be with thee . . ." — C.W. (U.K.).

(Your suggestion is a good one, and the reason why the Readings are in

three parts. Brother Roberts selected them in that way for three readings a day. It is very valuable throughout the day, to pause in the busy pursuit of life, and listen to the "still, small Voice" for a while. One returns to his labour refreshed. Incidentally, for American readers "tea" = "supper". Englishmen and Australians both eat tea and drink tea! — Ed.).

Sunday School

"Your article *Needful Writing* in this month's *Logos* will be read with sober consideration; for though we may take courage that our area has a much more healthy record than that reported elsewhere, we should observe the reason.

"The efforts to strengthen ourselves in the Word, through the help of *Elpis Israel* Classes has shown an awareness of how subtly worldly influences can creep in.

"The many contributions to *Logos* are filled with positive calls to purity of Apostolic doctrine and practise, and those associated with the publication are giving a constant reminder to uphold the Truth's earnestly contending for the faith once delivered unto the saints'.

"Salisbury Ecclesia has rejoiced in the baptism of four Sunday School Scholars during the past few weeks, the most recent being my granddaughter. Looking for something in-

teresting to say on that occasion, I came across the enclosed article from *The Christadelphian* for 1973, and used it to emphasise the need to be fully aware of our responsibilities to 'train up a child in the way he should go'.

"Although this article is parallel to *The Testimony* articles you quote, and makes sad reflection of what happens in these last days, it does emphasise the need for constant watchfulness" — C.R. (SA).

(The article entitled "Sunday School — The Cinderella of the Ecclesia?" deplores the decline in Sunday School attendance and enthusiasm as witnessed by the writer, J. Parker. It is a sad day for an Ecclesia when there is decline in its Sunday School, either in regard to attendance, or enthusiasm. The article in "The Christadelphian" emphasises this. It also stresses that the most valuable place for child-education in the Truth is the home; and with that we fully agree. There should be close co-operation between parents and children. That aspect of S.S. work is given prominence by the Sunday School Association, particularly in connection with its family project scheme. These days when much pressure is exerted on the family, close co-operation between parents, S.S. staff and children, will reap profitable results — Ed.)

Benefit of Trouble

"God permits His people to be troubled that they may be helped to take to heart thoroughly what they know concerning the vanity of all present things and the endur-

ing nature alone of the things relating to His purpose in Christ. We are so prone to cling to present things; we are so liable to forget the wide-sweeping and eternal reality of His mighty ways that we need a little help. There is nothing helps like trouble" — A.R.

(Very true! Experience brings maturity to reveal this — Ed).

Young Parents Beware!

"I have detected a dramatic decline in standards of behaviour, particularly among our young people. The most serious is the lack of reverence for those of older age, and a contempt for advice or requirements of behaviour based on the Word and the experiences of life. Nor has that decline reached rock-bottom. As the world is abandoning previously accepted patterns of behaviour in such areas as pre-marital relationships, divorce and remarriage, contempt for authority, love and obedience due to parents, and the reverential awe and fear that should be paid to God, so within Ecclesias a similar sliding decline is discernable, though perhaps not so obvious as is manifest in the world.

"I fear for the future of Ecclesias if the Lord's coming does not occur soon. I am afraid that there are many young parents today who are travelling along a collision course with heartbreak in the future. They completely ignore the instruction of the Word in regard to the requirements of discipline in connection with their children, and the fruits of such neglect will be paid for later. I realise

the difficulties that face young parents today, and frankly find it difficult to do more than lament what I know will happen: the pain and anguish that follows a home thrown into turmoil by children who demand their 'rights' and insist upon a way of life that is contrary to that of the Word. I am afraid that unless young parents take heed, they will suffer keenly in the future" — H. M. (Qld.).

(The difficulties attached to "bringing up children in the nurture and admonition of the Lord" are very great today, much more so than in previous years. Children are subjected to pressures that help to mould their future, and those pressures are more invidious today than was the case in previous generations. To equip children to effectively resist them is the duty of parents; and it must begin at a very early age. It can be done, but it requires the love and discipline of parents as well as the loving obedience of children. Parents like to spoil their children by capitulating to their demands. If a child from babyhood cries long and loud enough, and is given what he wants — not to be confused with what he needs! — that will form the pattern of his behaviour in the future. Let young parents bear this in mind; let them combine the warmth of love with insistence upon the respect and obedience that children should pay to those in authority whether in the home or elsewhere. Insist upon the daily readings being done in the home; co-operate with the Sunday School Association in project work and other as-

pects of Sunday School duties; encourage the children along the way they attempt in that regard; carefully supervise the companions they associate with; be warm, and loving, and kind, but firm, and with the help of God children will prove a blessing and will develop to contribute to the benefits of a household. The Truth, rightly understood and applied, provides the answers to all life's problems. Unfortunately its requirements are ignored. Meanwhile, we share your concern. We believe that the requirements of homelife should be manifested Ecclesially (the family of believers). There should be insistence upon proper decorum, dress and conduct in the meetings. Loyalty to Ecclesial activities and to the Word are necessary. Paul required this of Timothy in his administrations to the Ephesian Ecclesia, and his instructions should find reflection in the meetings of today — Ed).

Project Australia

"The enclosed cheque is for Project Australia. It is our prayer that Yahweh will continue to bless this work of proclaiming the Truth" — B.H. (Old).

(The work is proceeding quite well. I have been absent from home on an overseas speaking tour for three months, and am pleased to find that on my return, the mailing of budgets of literature to remote areas of WA and elsewhere has been maintained — Ed.).

Faith Abounding

"Once again I have pleasure in forwarding subscriptions for Logos and Christadelphian Ex-

positor. We find these very valuable aids to encourage along the wilderness journey. Each year we wonder how many days before we shall be called into the presence of the Lord. As we grow older we naturally decline in physical strength, but we never need do so in faith whilst our Father gives us mentality and eyesight to grasp His word. That renewal of spiritual strength must continue to the end of our probation if we are to succeed, and this we can do with the help of His dear Son our Lord. With his example and incentive before us we can ascend the hills it is necessary for us to climb, or even traverse the darkness of the valleys along which we sometimes must travel. David of old thanked the Father for His rod and staff, both of which are necessary to chastise and strengthen us" — H.R. (WA).

(The Word provides what is required whatever our age or circumstances. It can stimulate us in youth, encourage us as we mature, and comfort us in old age. It provides strength and refreshment for the most dismal occasions. With its aid we can share our problems with Yahweh and find the means to continue on our way. But to derive this help we need to read it with understanding — Ed.).

Story of the Bible Vol. 2

"Enclosed is a small donation which we hope may assist in proclaiming the Truth in these last days. To this end we ask that preference be given to republishing *Story of the Bible*, for we believe this

to be a fine, invaluable work, totally under-estimated by its author and publisher!

"You of all people, should appreciate the struggle to maintain the standards of the Truth and the upholding of its principles in this age; and we likewise, although only baptised five years, have seen a decline over this short period. We have four children (ages 1 to 10) and cannot tell you how much we have appreciated *Story of the Bible*. We only hope that our children may also benefit from this fine work if it be that our Lord is a while in coming.

"Therefore we pray you may give earnest consideration to republishing this unprocurable work for the benefit of this generation. If this is not at all possible then we leave it to your discretion as to what project for the furtherance of the Truth you use this money.

"Thank you for your untiring efforts on behalf of the Brotherhood. May Yahweh continue to bless and keep you and your beloved sister-wife, to strengthen and uphold you in all your labours in your corner of His vineyard. With Love in the Bonds of the Covenant — A Brother and Sister in Christ.

(We thank you for your anonymous letter and monetary gift. It stimulates us to redouble our efforts to publish Volume 2 of "Story of the Bible". God willing, we will set ourselves the task of completing 200pp. of the second volume — some of which are already partly completed — by the end of next month. We will report as to

the progress we make. Your warm greetings are deeply appreciated, and reciprocated — whoever you are — Ed.).

The Lampstand

"It is with great pleasure that I have followed your exposition of Exodus in *Christadelphian Expositor*. I am greatly indebted to you for this fine work. In your exposition of the Golden Lampstand (Exod. 25:35) you rightly point out that 'the central shaft or stem had twelve ornaments in all, the series of bowl, knob and flower (lily) being repeated four times.

"However, you give no significance for this.

"Therefore I submit the following suggestion: As the shaft and seventh branch are one (his branch), I suggest that the twelve ornaments represent the twelve Apostles who were his special branch of the Ecclesia and were divinely selected by him.

"This, I believe would necessitate the four series of bowl, knob and lily as their future glory is certain (Matt. 19:28): 'Ye also shall sit upon twelve thrones judging the twelve tribes of Israel'. Further, as the central shaft is literally the foundation of the lampstand, I refer you to Rev. 21:14 where the twelve Apostles form the foundation of the wall of the New Jerusalem in company with the Lamb, the chief cornerstone.

"This also would mean that the six branches must of necessity extend from the shaft at the point stated by you, that is, at the junction between knob and lily. And this is

appropriate, for the twelve Apostles have been divinely selected and granted a position of glory among the redeemed, but cannot receive that future glory until all the branches (the entire Ecclesia) is complete: 'God having provided some better thing for us that they without us should not be made perfect' (Heb. 11:40; 1 Cor. 15:51-52). Your thoughts on these matters would be greatly appreciated. Meanwhile, may Yahweh bless your work in His service" — J.B. (NSW).

(Your thoughtful suggestion has much to commend it. It is interesting to note that the twelve tribes were set out in four sections of three each, so the Lampstand could have regard to the twelve tribes of Israel of which, of course, the Apostles are the selected princes of the Age to Come. Thank you! — Ed).

Value For Money!

"I have enclosed a cheque for \$30 to cover the cost of *Logos* which I always receive in good condition compared to some other magazines that come through the post. Your periodical reminds me of the words of Scripture: 'Whatsoever thy hand findeth to do, do it with all thy might'.

"Moreover the contents direct us to evidence of real importance, for it contains suggestions for eternal life, and if we can live up to the things that are contained therein, all will be well with us in the future.

"We look for the coming of the Lord as King of kings and Lord of lords, to establish the new heavens

and new earth in which will dwell righteousness. It is with joy that we anticipate these things. We long and pray for that good time, when the earth shall be 'filled with the glory of Yahweh as the waters cover the sea'.

"Sometimes there is a delay in receiving *Logos*, but it is incidental to delays in mail in these times. Sometimes it takes a long time to receive something close at hand, if sent by post. But I do not want to miss *Logos*, so please check my address to make certain it is correct" — W.J.P. (Canada).

(Your generosity is appreciated. In an attempt to speed up "Logos" to Canada, we have arranged for air mailing to Vancouver, and surface mail from there to your address. In consequence, the cost of mailing the Magazine to Canada alone, costs about 50% more than the subscription rate, so you can appreciate that your additional donation is deeply appreciated. We are all the more disappointed, therefore, to learn that there are delays in you receiving the Magazine. If we could solve this bottleneck we would like to improve the service to our readers. We live in an age when technology is far advanced over fifty years ago, but when delays occur in the simple matter of delivering mail that was not the case then!

We look forward to the time when first priority will be given to the Truth, and His message shall be conveyed to all the world by the immortalised saints the Elohim of the future, without let or hindrance (Rev. 14:6) — Ed).

The Origin of Lent

The word "Easter" occurs once in the A.V., but as a translation of the word Pascha, elsewhere rendered "Passover". Where did the custom of observing Lent come from, and when did it commence?

A Spring Pagan Festival

The Lenten season is a period of forty days' penitence and abstinence, beginning on "Ash Wednesday", and terminating at Easter. The word "Lent" comes from the old English word *Lencten* relating to the spring of the year. The English word "Easter" comes from *Eostre*, the Anglo-Saxon dawn goddess, whose rites were celebrated at the spring equinox. "Springtime was celebrated in pagan festivals from time immemorial, since men could not fail to be impressed with the recurring mystery of life appearing on earth after the apparent death of winter" (*Waverley Book of Knowledge*).

The fast of Lent commencing forty days previous to Easter is celebrated by abstinence from certain foods. This custom commenced after Apostolic times by the authority of the "priests". It was superimposed on the apostate Christianity of the second century, at the same time that Easter was established as a festival of the church. It is pagan in origin. James Frazer in *The Golden Bough* writes concerning this festival:

"When we reflect how often the Church was skilfully contrived to plant the seeds of the new faith on the old stock of paganism, we may surmise that the Easter celebration of the dead and risen Christ was grafted upon a similar celebration of the dead and risen Adonis, which, as we have seen reason to believe, was celebrated in Syria at the same season. The type, created by Greek artists, of the sorrowful goddess with her dying lover in her arms, resembles and may have been the model of the *Pieta* of Christian art, the Virgin with the dead body of her divine

Son in her lap, of which the most celebrated example is the one by Michael Angelo in St. Peter's".

Cassian, in the fifth century wrote:

"As long as the perfection of the primitive church remained inviolate, there was no observance of Lent, but when men began to decline from the apostolic fervour . . . then the priests in general agreed to recall them from secular cares by a canonical indiction of fasting" (*Antiquities of the Christian Church, Book 21, chapt. 1*).

The fasting of Lent and celebration of Easter replaced the festival of Adonis as celebrated by pagans. The Babylonians knew Adonis as Tammuz, and the festival to this pagan Messiah was celebrated in the month of June, which was named in honor of this false god.

Pagan Worship in Israel

The pagans set aside forty days preceding the festival of Tammuz for their Lenten season. Ezekiel describes the festival:

"He (Yahweh) said unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, Yahweh seeth us not; Yahweh hath forsaken the earth. He said unto me, Turn thee yet again, and thou shalt see greater abominations that they do" (Ezek. 8:12-13).

What the prophet saw is given the name of *abomination* by God. And what did Ezekiel see? He declared:

"He brought me to the door of the gate of Yahweh's house which was toward the north, and, behold, there sat women weeping for Tammuz" (v. 14).

For forty days they wept and fasted

for Tammuz, the false Messiah of the pagans, also identified with Adonis of the Greeks. The weeping preceded the pagan festival in honour of his supposed resurrection.

Today a paganised church superimposes this practise upon an apostate Christianity. Yahweh described it as an abomination!

Warning

Paul warned the brethren against reverting to "the weak and beggarly elements", related to which was the observance of "days, and months, and times, and years" (Gal. 4:9-10). Surely Lent and Easter can be classified among these.

It is claimed by some that there is nothing evil in joining such celebrations. The people are sincere at least! But so were the pagans! They did not know any better. But consider what God declares He will do to those who refuse to repent of these abominations:

"Is it a light thing to the house of Judah that they commit the abominations which they commit here? . . . Therefore will I also deal in fury: Mine eye shall not spare, neither will I have pity: and though they cry in Mine ears with a loud voice, yet will I not hear them" (Ezek. 8:17-18).

Some imagine that we honour Christ by such celebrations. But, instead of such reasoning, we should heed the voice of God. He warned His people not to "follow the customs of the heathen" (Lev. 18:30). Concerning the worship and festivals of the gods of Canaan, Yahweh warned Israel:

"Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee, and that thou inquire not after their gods, saying, How did these nations serve their gods? *even so will I do likewise.* Thou shalt not do so unto Yahweh thy God: for every abomination of Yahweh, which He hateth, have they done unto their gods . . . (Deut. 12:30-31).

Yahweh described the Lenten and Easter celebrations of the pagan as "abominations".

Should we follow in a way that is not right in His eyes? Jeremiah warned: "Learn not the way of the heathen . . . for the customs of the people are vain" (Jer. 10:2-3).

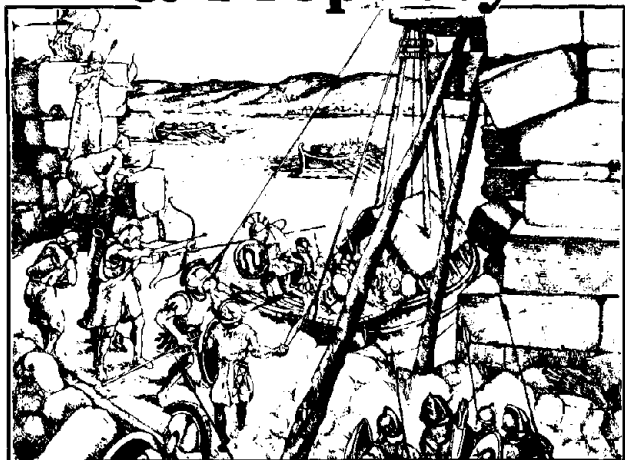
There is no command in Scripture to observe the celebrations of Easter or Lent. We are wise, therefore, to heed the warning of Jeremiah, and abstain from following the Gentiles in their folly.

B.M. (USA)

Parental Obligations

"It is corban," says the young man and the young woman of the world. "It is corban," echoes public opinion. "He shall be free, and they suffer him no more to do ought for his father or his mother" (Mark 7:11). The word means *devoted*. It relates to the practice of some of Christ's day who, in order to evade the duty of supporting parents, dedicated their goods to *eventual* sacred use. Meanwhile they retained the benefit of them, without the responsibility of doing their duty to their parents. The philosophy of today follows the same line, without the pretended devoting of anything to religious purposes. Thus the wickedness is even more blatant than in Christ's day. God marks such actions, and will shortly punish the world for them. But we should turn away from the disobedience of these perilous and last days and look at the teaching of Scripture. How clear and beautiful is God's will concerning duty to parents: "Children obey your parents"; "Honour thy father and mother"; "Let them (the children) learn first to show piety at home, and to requite their parents". Christ provides the perfect example: "He came to Nazareth, and was subject unto them" (his mother and foster-father — Luke 2:51). But what if the commands of parents and Christ clash? Then Christ must be obeyed. "He that loveth father or mother more than me is not worthy of me". This does not free us from the divine command to perform faithfully to our parents that duty which is God's will we should do.

Tyre, In History & Prophecy



As Scripture treats with an historic and mystical Babylon so it does also with Tyre. There is historic Tyre and mystical Tyre. The city of the past is finished; but political Tyre remains, and will continue in the Kingdom — though changed in constitution. See Isaiah 23:17-18.

Confusion Concerning The Prophecies

The prophecy of Isaiah concerning Tyre unquestionably links Britain with the return of Christ, and indicates the duties that she will perform after the establishment of the Kingdom of God.

When considering this prophecy it is important to remember that part of it deals with the original Tyre, situated on the coast of Palestine, which part was fulfilled as history bears witness; and that it is typical of the judgments which await the latter-day Tyre; while there is a portion at the con-

clusion which never has been fulfilled and never will be until Christ returns: "her merchandise and her hire shall be holiness to the Lord" (Isa. 23:18).

This portion of Scripture causes clerical commentators to stumble. They know perfectly well that Tyre of old, or for that matter any power from the foundation of the world down to our own day, trading in a manner that would fit in with this description, with the idea of trade, goods, commerce, etc., having a part in the Kingdom of God, is, to them, unthinkable. In any case, of what use are ships in the Paradise of

their invention? Rather than follow up points like these with an open mind, comparing Scripture with Scripture, the learned gentlemen dismiss such verses hurriedly with a note to the effect that "this verse is obscure".

We should be very thankful that men of this stamp are not our spiritual guides and we should take very great care before we bring forward any of their ideas and theories concerning the Scriptures. They are not reliable, for they have a bias. Commentators are certainly very useful in many ways but it is of no use expecting to find an exposition of verses which teach the establishment of the Kingdom of God upon the earth, for this doctrine strikes at the very root of their system. Verses, therefore, which point in that direction are quickly and firmly removed from consideration with the label "obscure" attached to them.

Unravelling The Mystery

In order to grasp the reason for Britain being accepted as the latter-day Tyre, it is first of all necessary to have a clear idea of ancient Tyre and her history. A city of very ancient foundations, it was originally situated on the sea coast of Palestine, and with Sidon, which was a little to the north of it, formed the sea ports from whence the Phoenicians traded with the world. That Tyre was a maritime power is generally accepted, but the Scriptures leave no room for doubt. Isaiah's prophecy commences with "The burden of Tyre", and then refers to ships and the sea (Isa. 23:1-3).

Tarshish was a grandson of

Japheth whose prosterity settled in the isles of the Mediterranean, and became builders of ships, so that it appears that any fleet of ships built for the purpose of trade in Old Testament times were called "ships of Tarshish". Solomon, we read, had a "navy of Tarshish", whilst in the case of Hezekiah it is more manifest that the title "ships of Tarshish" denoted the purpose more than the origin of the ships (1 Kings 22:48).

At any rate, Tyre was a city with a seaport possessing many ships which travelled over to distant lands and brought back rich cargoes. Tradition has it that they discovered Britain and carried on trade with the inhabitants for its tin (which is so plentiful in Cornwall) long before the Romans, under Julius Caesar, came over here. All the valuable goods thus brought to Tyre were traded to the surrounding nations so that this city became a mart — a centre where goods were brought and sold. As each transaction brought more money to the coffers of its inhabitants, it became an exceedingly rich and prosperous city.

Verse 8, "Tyre the city that giveth crowns" (R.V. marg.) gives an indication of the political influence of Tyre among the nations: "Whose merchants are princes, whose traffickers are the honourable of the earth". That was the position of Tyre prior to the reign of Nebuchadnezzar, an exceedingly rich and influential city, but also a centre of pride, vice and idolatry, and it was on account of this wickedness that the sentence of God was pronounced upon it. This sentence

was carried out in two stages; first Nebuchadnezzar came against it and a very disastrous siege was laid to the city, both the besieged and besiegers suffering terribly. An account of this operation is given in Ezekiel 29:18-20.

It is said that after enduring great hardship on both sides, Nebuchadnezzar finally took the city, but found no plunder therein because the inhabitants, seeing that it was about to fall, transferred their belongings to an island just off the coast.

New Tyre

On this island another city arose after the fall of Babylon. This second Tyre, which was directly related to the first, was captured by Alexander the Great. It is said that he made use of the ruins of old Tyre to overcome the second Tyre built on the sea. He caused his troops to gather up the debris they could find and with it build up a causeway from the mainland to the island. Across this the armies of Alexander marched, driving out the inhabitants of Tyre. Their security was gone through an engineering feat which had cost many lives and was constantly being set back by the ravages of the sea, but at last the task was completed and Tyre, for the second time, found herself at the mercy of the invader. At this stage a fulfilment was brought about of verses 6 and 7. Tyre on the coast was broken up and was no more the centre of the world's trade. It was to "pass over to Chittim" (Isa. 23:12).

Chittim was the name by which Cyprus was known; but it also appears to denote all the islands of the Mediterranean. It is quite

possible that the inhabitants of Tyre used their ships to flee from Alexander and that they settled in Cyprus, which is a large island some 150 miles to the north-west of Tyre. In any case, they did not manage to re-establish their pre-eminent position in the world's trade. In the words of the prophecy "there also shalt thou have no rest".

Prophetic Tyre Among The Nations

In verse 7 we obtain further light on the character of the sojourning of Biblical Tyre from the time of the destruction of the ancient city down to our own time. From this information we are able to pick out the places which have succeeded Tyre right through the intervening space of time. "Her own feet shall carry her afar off to sojourn". That brings out one peculiar feature of trade. You cannot uproot it, like a tree, from one centre and plant it in another place and expect it to grow. It will, in all probability, appear in quite another place of its own accord. It cannot be carried. A conqueror cannot say, "This is to be the mart of the world". It will carry itself on its own feet.

The inhabitants of Tyre failed to carry their trade and ancient greatness with them, but these characteristics re-appeared in Alexandria which was, and still is, a port on the delta of the Nile. It was founded in the same year as that in which the city of Tyre fell (332 B.C.) and it gradually grew as a centre until in Paul's time we frequently find the phrase "a ship of Alexandria", showing that the mastery of the sea and the inter-

national trade of that time had settled on the coast of Egypt.

The succession of Tyre, as it might be called, falls in line with the general rules of prophecies concerning the latter day nations. It is very rare for an allusion to be made in the Scriptures to a nation not in existence at the time the prophecy is given. We have an exception in Grecia, which was named by Daniel long before the tribes living on the islands of the Mediterranean were formed into a strong world-conquering nation by Alexander. It is usual for a name to be used which was intelligible to those living at the time, and lands are often referred to by the names of the immediate descendants of Noah who settled in them. Thus Gomer, Magog, Togarmah, Tarshish, Kittim, Cush, Sheba, Dedan and others, all find mention among the generations of Noah in Genesis 10.

Methods of Interpretation

These prophetic names are applied to nations on two principles. They may be called by the ancient name of the territory they occupy at the time to which the prophecy relates. For instance, Scriptures show that Britain is to occupy ancient Moab at the time of the end, and, because of that, Britain is addressed as "Moab" in that prophecy.

The other method used in Scripture is to refer to nations according to the way their characteristics will resemble a particular nation of old. Thus the fierce, destructive Assyrian is used as a type for the invader of Palestine at the return of Christ; and idolatrous, rich, pleasure-seeking Babylon is used to denote Rome.

It is by this latter method that we shall be able to identify the Tyre of our day, for we are told that it is to pass over, and sojourn afar off. We shall, therefore, look in vain at geographical Tyre for a fulfilment of the prophecy.

It would be interesting to follow the mastery of the sea down through the ages, for, as is required by the prophecy, it has enjoyed no rest, passing over from nation to nation. Alexandria, Venice, Genoa, Lisbon and Holland have each in turn become the centre of the world's seaborne trade.

Britain: The Latter Day Tyre

Coming to our own day, who can dispute that Britain is the power that has stepped into the place of Tyre as the mart of nations, the city that has given crowns, whose merchants are as princes, whose traffickers are the honourable of the earth? Look at the ships that Britain owns, from the giant liners and large cargo vessels on the trade routes to the tramp steamers which carry goods to the most remote countries of the earth. In all the seven seas ships are to be found flying the Union Jack, and there is no nation that approaches Britain in this international trade.

Consider v. 2. See how it fits in which the character of Britain! "Inhabitants of the isle", whose population has constantly passed over the sea to colonise distant lands, and develop trade. Trade and shipping, is the very life blood of Britain, as it was of Tyre.

What does the future hold for the antitypical Tyre, the present-day owner of the ships of Tarshish? A very few more years of

pride and wickedness in which to build up trade and ignore God, and then will come the great day of the wrath of God. From the great and terrible conflict a humbled Britain will emerge.

Then will the last verse of the chapter be fulfilled, that alliance of which Solomon and Hiram were types. It is at this time that the words of the Psalm will be fulfilled.

"The daughter of Tyre shall be there

with a gift, even the rich among the people shall entreat thy favour".

Also:

"The kings of Tarshish and the isles shall bring presents, the kings of Sheba and Seba shall offer gifts".

"Them that dwell before Yahweh" is the expression of v. 18. It will be the saints who will occupy this position in the Kingdom. A place in it is offered to us if we are faithful to the commandments.

J.B.

Editorial Note

The prophecy places a time limit on the experiences of latter-day Tyre. "And it shall come to pass after the end of seventy years, that Yahweh will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world" (v. 17). This speaks of seventy years decline, and then a revival of trade. Britain's economic problems commenced after World War I when she failed to carry out her promise to the Jewish people. The War finished in 1918, and seventy years from then brings us into the present epoch. With her rich supplies of oil there has been a partial revival in the economic and political status of Britain, and also a "committing of fornication with all the kingdoms of the world". This may well continue in the future. Already Britain has "committed fornication" in inviting the Pope to visit England, and joining the Common Market. Whatever successes await her in those avenues in the future, she will be humbled ultimately to finally be incorporated in the Kingdom of God. She will be among the first of the nations to accept Christ, and assist in the final revival of Israel. See Isa. 60:9.

— Editor

CHRIST'S PROCLAMATION TO THE NATIONS AFTER HIS ENTHRONEMENT IN ZION — Rev. 14:6,7

The proclamation is the announcement of Millennial Good News; namely, that the resurrection, immortalization, and inauguration, of the called, and chosen, and faithful firstfruits, have been accomplished by Jesus Christ; who, having returned in power and great glory, has set up the ancient throne of his father David on Mount Zion: that being established there, he invites the allegiance of all nations to himself, as King of the whole earth by the grace of his Eternal Father; who has appointed him to execute judgment and justice in the earth, and to rule the world in righteousness: that he is prepared to destroy the powers that corrupt and oppress the nations; and to wipe away tears from off all faces, and to take away the rebuke of his people, Israel, from off all the earth. That his purpose is to change the face of the world; and to enlighten mankind with the true knowledge from the rising to the setting sun. That, if they will accept this invitation to the feast he has prepared for all peoples, they shall live under their own vines and fig-trees in peace, and none shall make them afraid. But if on the contrary, they determine still to worship the Beast and his image, and to receive the Sign in their foreheads, or in their hands, then they shall be made to drink of the wine of the wrath of the Deity which hath been prepared without mixture in the cup of his indignation. — See *Eureka*.

World Without Hope



"This truly is a bottomless abyss from which neither Israel nor the Gentiles are able to extricate themselves. The Strength of Israel has hid His face from them . . . As for Pagan, Papal, Protestant, and Mohammedan peoples, their case is equally desperate with that of the Jews. They groan under the armed oppressor; they sigh after 'liberty, fraternity, and equality'; they long for the regeneration of society; but instead of looking to heaven for deliverance, they curse God and despise His laws; and grasping the sword, undertake the betterment of society by deeds of blood! Elpis Israel p. 308.

Catholicism Wooing Communism

On July 7th in Velehrad, a village in Moravia where according to tradition, Methodius and Cyril, two 9th century missionaries were buried, the largest religious gathering in the history of Czechoslovakia took place. These two missionaries helped to bring Catholic-Christianity to a country today dominated by Soviet Russia.

In commenting upon this, *The Economist* magazine represented Pope John Paul as a modern "Methodius" attempting to bring unity and Christianity to the peoples of the USSR. *Time* magazine commented:

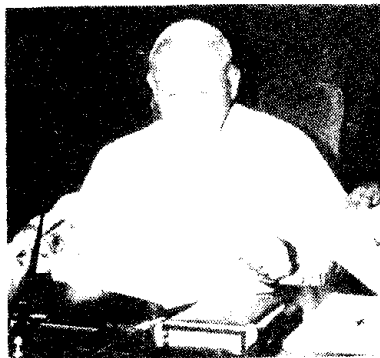
"Last week the Pope wrote a 47pp encyclical honoring Cyril and Methodius and referred to them as a spiritual bridge between Eastern and Western traditions. 'The two missionaries,' he said, 'provide a model for the cultural and religious unity of Europe today' a favourite theme of this pontificate".

On the Pope's aspirations to visit the Soviet Union, *Time* wrote:

"John Paul seems convinced that his new muted approach will pay off. Indeed Vatican officials say the Pope hopes Car-

dinal Casaroli can lay the ground work for a Papal trip to Czechoslovakia. That in turn might open the way for a visit to the Soviet Union, a long cherished desire".

"One Czechoslovak newspaper described Pope Paul as "one of the most reactionary Popes of this century". Another state-controlled paper lauded him as "the untiring hero of international



detente". *Time* reported that in Poland "there appears to be a desire to improve relations between Church and State".

This interaction between Communism and Catholicism was predicted by John in Rev. 16. He witnessed three unclean spirits like frogs emerge from out of the mouth of "the dragon, the beast and the false prophet". Brother Thomas describes the "froglike spirits" as the symbol of Communism. The three centres or "mouths" are those of Istanbul (previously Constantinople) the headquarters of the Dragon or the Eastern Roman Empire, Berlin, capital of Germanic dominated of Central Eastern, the civil authority of the Holy Roman Empire; and Rome



Methodius and Cyril missionaries of 9th century.

the mouth of the false prophet from whence emanates his policy.

Though described as "three frogs" emanating from three mouths or centres, John implies that they are one in origin and policy. The frog is an unclean creature noted for puffing itself up in fleshly arrogance, and filling the air with its disturbing croaking — like the Communistic agitators of today. The Pope shows partiality to such croaking. In order to unite with his previous enemies, he seems prepared to seek unity by endorsing a modified Communist philosophy. This, ultimately, should prove of value to Russia in its moves for world domination. Therefore, the three centres will become one in policy when Russia occupies Turkey to fi-

nally dry up the political Euphrates, and provide the means to enable the image empire seen by Nebuchadnezzar, to stand upon its feet ready and prepared to do battle with whosoever resists its will. It is significant that the warning Christ proclaims to the Ecclesia is placed before the outpouring of the judgment of Armageddon (v. 16). That means, Christ's coming must precede it.

Housewives Eliminated

A report in a London newspaper states: "Housewives have ceased to exist in the inner London council area of Hackney. They will now be known as 'consumer shoppers', in all official town-hall documents, reports, correspondence and even conversation, Hackney which has 44p.c. of its employees women, will outlaw all words relating to the male gender".

The *Adelaide Advertiser* (12/7/85) carried a headline *Housewives Call World Strike in Bid for Pay*. The article stated that "militant housewives had called for a world-wide strike by all women, whether they worked inside or outside the home, to back demands that housewives should be paid". Even the Church of England has conceded to the demands of women that they become "ordained deacons" (*Time* 13/7/85).



Housewives agitating for pay as such.

The demands by women's liberation movements for so-called rights, has reached world-wide proportions, unequalled in previous generations, except that of the Flood. A situation has developed in which women are leaving their divinely designed and naturally gifted duties to take up positions that are neither necessary for them to perform nor are they physically designed to fulfil. In God's economy Eve was formed out of Adam to complement him, not usurp him. In all fields of endeavour this can be the case: in

the home, with the family, or co-operating in the Ecclesia.

Women's liberation is not a new problem. It precipitated the Flood (see Gen. 4:22; 6:2). It was promoted by Jezebel, Herodius and others, and it is exhibited in the working wives, and women's lobbying groups of today.

Brother Thomas in *Elpis Israel* p. 121 wrote:

"We hear much in some parts of the world of the political rights and equality of women with men; and of their preaching and teaching in public assemblies . . . they aim at an equality for which they are not physically constituted: they degrade themselves by the exhibition, and as they rise in assurance, they sink in all that really adorns a woman".

Brother Roberts in *The Law of Moses* expresses himself beautifully, prefacing his comments with those of Paul in 1 Cor. 11:11: "Nevertheless neither is the man without the woman; nor the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things are of God". There is congruity in all the ways of God when the relations established by His law are observed. Man is the head, but only for the nurture and protection and honour of the woman. Woman is man's equal fellow-heir of the salvation that is offered in Christ, but not to usurp the position that belongs to man both by natural constitution and divine appointment. Man is for strength, judgment and achievement. Woman is for grace, sympathy, and ministrations. Between them, they form a beautiful unit: 'heirs together of the grace of life'.

Sisters can be a valuable asset to an Ecclesia, but they must see their subordinate position and endeavour to fulfil it to the best of their ability. In the record of the "heroes of faith" (Heb. 11), and that of those fellow workers of Paul (Romans 16), women are commended whose faithful, loving characteristics complemented so beautifully the faith of their husbands.

Dealing In Death

A book recently published by Israeli author, Aaron Klieman claims that arms' exports from Israel have grown to more than \$1470m a year, and have opened ties for the Jewish State with more than 50 countries. He writes:

"The ability to sell arms abroad leads to the interesting proposition that Israel's military influence goes well beyond its

diplomatic influence".

He sees Israel's arms' exports as an indispensable component of foreign policy; one of the few effective techniques remaining to further Israeli goals overseas. At present arms exports represent 20-25% of the country's total exports. Sales include Kfir jet fighters, Merkava tanks, Uzi submachine guns, the Gabriel ship to ship missile and most recently the Mazlat reconnaissance drone. There are more than 100 arms' makers in Israel, and with the depressed economic state of the Nation they have been forced to seek export markets. The largest supplier of weapons is "IMI" (Israel Military Industries), a company that commenced the manufacture of weapons in 1923, 12 months after the British Mandate of Palestine was ratified. At its commencement, it supplied weapons to arm the Jewish population from the incursions from the Arabs. Israel today is the third most powerfully equipped military force in the world, and these recently acquired export markets will add to its confidence.

The development of the State of Israel is a modern miracle and should impress readers with the power of the prophetic word. Ezekiel predicts: "They shall dwell securely all of them" (RV. Ezek. 38:8). It is significant that in the next chapter Israel is indicted for this very confidence (Ezek. 39:26-28). The prophet declares that the nation will be humbled so that it no longer puts its confidence in weapons of war, but will seek Yahweh in faith. Remarkably the most powerful weapon Israel possesses she does not use, or understand. It is a weapon whose power her enemies have felt, but whose significance they have not appreciated. It has been called Israel's "secret weapon"! It is angelic power working on behalf of the nation, to fulfil the divine promise in favour of Israel and the world (see Ezek. 36:22-23; 1 Pet. 3:22). David acknowledged the limited value of carnal weapons in the words of Psa. 33:17: "A horse is a vain thing for safety; neither shall he deliver any by his great strength". Again "Some trust in chariots, and some in horses; but we will remember the name of Yahweh our God" (Psa. 20:7). Israel is soon to learn that her weapons of war are of limited value. Jeremiah predicts that her supporters will abandon her (Jer. 30:14); Isaiah declares that when Russia moves against her like a flood (Isa. 59:19) it will be the fear of Yahweh, not weapons of war, that will save her. Such will also save us (2 Cor. 10:4-6).

Has Venice Stopped Sinking?

Disastrous floods in 1966 resulted in Venice slowly sinking into the sea. The *Economist* (3/5/85) reports that 26 foreign organisations recently met in Venice to plan for the preservation of its works of art. It further stated "though Venice stopped sinking about 10 years ago, the city's fight for survival from decay will probably never cease". This prognostication is right. Venice is doomed. Certainly the city, in its present condition, and with its legacy of artistic treasures, will see its end when the judgments of God are poured upon Rome and those who support her religious system. The rise and fall of Venice has special significance in Bible prophecy. It was brought into existence during the seventh seal period (Rev. 8), during when the four Angels sounded their trumpets and the enemies of Rome were summonsed to execute vengeance upon the empire because of its persecution of the servants of God. Brother Thomas in *Eureka* describes how Attila the Hun fulfilled the prophecy of the third Angel. He

quotes Gibbon as writing: "It is a saying, worthy of the ferocious pride of Attila, that the grass never grew on the spot where his horse had trod. Yet the savage destroyer undesignedly laid the foundation of a republic, which revived in Europe, the art and spirit of commercial industry. This was Venice". The fall of Venice was as abrupt as its rise. Thirteen hundred years after its birth, God's judgments again came upon the Roman Catholic power. They culminated in the repression of the Pope, the end of the Holy Roman Empire, and the termination of the republic of Venice. Brother Thomas commenting upon Revelation 16:4 states: "The day of judgment had arrived for the republic of Venice" (*Eureka*). Napoleon declared war on Venice on May 3 1797, and sealed for ever its destiny as an independent republic. It was ceded to Austria and today forms part of Italy. Predominately Roman Catholic in religion, significantly it is politically influenced by Marxism. The *Time-Life* book on Venice states: "Venice is dominated by Marxists. Some on the municipal council are influential communists". The destiny of Venice is sealed. It will become part of the Catholic-Communist confederacy, and the words spoken by Jeremiah concerning Babylon shall apply, "thus shall Babylon sink, and will not rise from the evil I will bring upon her" (Jer. 51:64). Venice as part of the "mother of harlots and abominations of the earth" (Rev. 17:5), so precariously established on water, possibly will sink literally during the earthquake and volcanic eruptions that will seal for ever the destiny of Rome.

PJM



Israel's Population

It is claimed by some that the population of Israel is decreasing. That is not the case. The wastage due to some leaving the State is more than compensated by natural increase and migrations that still continue. The population of Israel on December 31, 1984 was higher than that of New Zealand. It totalled 4,235,000, made up of 3,500,000 Jews and 745,000 non-Jews. This includes East Jerusalem and the Golan Heights residents, but not the population of the West Bank and Gaza, the future of which is still a matter of discussion and decision. During 1984, the number of Jews increased by 66,000 (1.9 per cent), and the number of non-Jews by 20,000 (2.8 per cent).

October 1984 to September 1985

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OF WHAT USE

If we do not obey the commandments of Christ? All our works are in vain, if we fail here. The world is full of professing Christians among the swarming myriads of whom you can secretly meet a man who makes the commandments of Christ the rule of his conduct. Their magazines are of the same complexion. There is much nebulous talk of the philosophico-moralising sort, and much patronising admiration of Christ, but no inculcation of the commandments, concerning which he has said, 'If ye keep my commandments, ye shall abide in my love' (John 15:10); and John, more strongly still, 'He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him' (1 John 2:15).



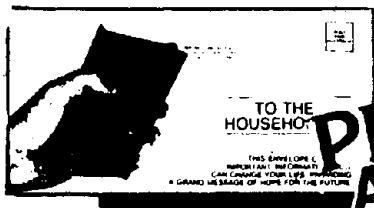
The ECCLESIAL CALENDAR

Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS 

ISSUE NO. 220

OCTOBER 1984



PROJECT AUSTRALIA

During the month of July and August 105 applications for literature were received at West Beach and were processed in the normal manner, nearest Ecclesias being advised, so as to further the work.

Householder budgets have been sent to the towns of Hammon, Pekina, Tarcowie, Greenock, Stockwell, Truro, Orroroo, Carrieton and Morchard.

During August, Bro. M. Barr of Salisbury Ecclesia successfully debated a minister of the Church of God in Nurioopta. Some fifty strangers attended the debate, and a follow-up Address is proposed for October. Meanwhile, the Tea Tree Gully Ecclesia proposes (God willing) to cover the area of Nurioopta with the *Householder Budget* mailing service.

During this month, at the instigation of Victorian Ecclesias it is proposed to cover the following towns in Victoria: Metung, Swan Reach, Benambra, Omeo, Swifts Creek, Ensay, Club Tce., Cann River, Bandoc Orbst, Buchan. At the same time, it is hoped to extend the work into the Queensland area with the co-operation of the Coorparoo Ecclesia.

So the witness goes forth in these Noahic times. Noah "saved his house" and "condemned the world" by the witness he gave; though he

The Ecclesial Calendar for October, 1984

did not gain many converts as far as we know. He was commended, not because of the so-called "success" that attended his efforts, but because he never gave up witnessing until the day came when he was taken from the scene. He had done his best, and for so doing was commended of God. That is the aim we also have in view.

You can assist this work by your voluntary donations to that end. The work is not cheap but many small donations soon tally up to enable the work to proceed. In that regard the "widow's mite" helps as do larger amounts. Donations can be sent to Project Australia, c/- 9 West Beach Road, West Beach, Sth. Aust. 5024.

Ecclesial Reports

Details must be forwarded by 1st of month.

WELCOME TO THE HOUSEHOLD OF FAITH

We extend fraternal greetings to our following newly-baptised brethren and sisters, as they commence their personal walk towards the Kingdom of God.

Aberfoyle Park: *Mrs. Ruth Zio*, wife of Bro. G. Zio (19.7.84).

Brighton: *Mr. Nigel Moorhouse*, son of Sis. V. Moorhouse (19.7.84).

Granville: *Miss Julene Mumby* (21.8.84).

Stirling: *Miss Margaret Rodgers*, daughter of Sis. A. Rodgers (24.8.84).

Launceston: *Miss Deborah Wright*, daughter of Bro. & Sis. Malcolm Wright (12.8.84).

Woodville: *Mr. Jonathan Hackett* (29.8.84); *Mr. Timothy Hackett* (5.9.84) both sons of Bro. & Sis. Fred Hackett, *Miss Esther Mansfield*, daughter of Bro. & Sis. Peter Mansfield (12.9.84).

Cumberland: *Mr. Neil Charles Davis*, youngest son of Bro. & Sis. Max Davis (Adelaide) on Sept. 9th.

ECCLESIAL TRANSFERS

We advise of the following transfers to new ecclesias:

To Gosnells: *Bro. Len Danby*, from Stirling.

To Woodville: *Bro. David Hackett*, from Redcliffe.

To Brighton: *Bro. & Sis. Frank White*, from Canberra.

To Ringwood: *Sis. Mary Ansell*, from Launceston.

To Perth: *Bro. Peter Bain*, from Enfield.

To Adelaide: *Bro. & Sis. B. Wilson*, from Enfield.

ENGAGEMENT CONGRATULATIONS

We congratulate the following, who have

entered into a commitment to marry, and now plan for their future together, God willing. As they do so, the lessons of life can assist them in their spiritual probation. The Song of Solomon reveals the anxious longing of both espoused, as they eagerly await the coming marriage. Our own experiences can help us appreciate the Divine expressions of Christ for his Bride, and the Bride of her Lord.

Bro. Colin Higgs and Sis. Rachel Hawkins (Stirling) on 9th August.

Bro. J. Higgs and Sis. V. Bailey (Coorparoo).

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 wait the approach of the Heavenly Bride-groom. May the present friendships in the Truth soon be perpetuated in immortality!

Bro. Max Bundesen (Rockhampton Nth) and *Sis. Diane Morse* (Stirling) on 1st Sept.

Bro. Renay van der Meulen and Sis. Elizabeth Digney (Perth) on 20th October.

FAMILY NEWS

Reports of the following births are to hand. We join in the delight and pleasure of the parents, and extend our best wishes and congratulations.

To Bro. & Sis. Brenton Palmer (Ab. Park), a daughter, *Shiralee Joy*, on 30.7.84.

To Bro. Phil & Sis. Judy Johnson (Stirling), a daughter, *Sarah Kate*, on 13.7.84.

To Bro. & Sis. S. Ward (Geelong), a daughter, *Elisabeth Ruth*, on 29.8.84.

To Bro. & Sis. S. Morgan (Mt. Waverley), a son, *Michael James*, on 18.8.84.

To Bro. & Sis. D. Brady (Ab. Pk.), a daughter, *Carmen Cherie*, on 22.8.84.

To Bro. & Sis. Michael Hawkins (Perth), a daughter, *Crystal Lee*, on 28.8.84.

To Bro. & Sis. Bruce Gurd (Cumberland), a son, *Anton Alexander*, on 26.8.84.

To Bro. Greg & Sis. Coralie Black (Enfield), a daughter, *Katie*, on 18.8.84.

DISFELLOWSHIP

The Lismore Ecclesia reports the resignation from fellowship of Bro. K. Wassell and Sis. L. Leadbeater.

AWAITING THE RESURRECTION

Cumberland Ecclesia advises the death of Sis. *Adelaide Payne*, on 11th August. With her late husband, Gilbert, she accepted the Truth in October 1965, and rejoiced in the great hope of the coming of the Lord and the establishment of the Kingdom. So the sadness of death and the loss of companionship is tempered with the knowledge of greater things yet to come. He who proclaimed himself as "the resurrection and the life" will soon reveal this wondrous power and bring to new life those who have used the days of their opportunity in his service. Our sympathies are extended to her daughter, Sis. Kath Thomas and the members of the ecclesia.

GENERAL NEWS

Tape Service Available

Enfield Ecclesia advises that the studies of *The Epistle to the Romans* (J. Martin), and *The Revelation* (J. Knowles) have concluded. Both glorious studies have been recorded on reel and cassette tapes and are

available for sale to brethren and ecclesias. Enquiries to Bro. H. Smith, 2 Turner Ave., Clearview, S.A. 5085 (Tel: 08-260 5320).

READER'S 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.

EMPLOYMENT SOUGHT

Sis. R. Asher urgently seeks full time/casual/part time employment. She is reliant upon public transport, experienced in accountant/clerical and estimating work (no heavily lifting). Telephone: (08) 382 6184.

LOGOS BOOK AGENTS

Qld.: Bro. R. Bailey, 31 Mourilyan St., Mansfield 4122 (Tel: 07-3498562). • Tas.: Bro. R. Bracey, 58 Koorinda 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: 03-8989139). • 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).

PLEASE NOTE

We are anxious for the *Ecclesial Calendar* to be in the hands of readers at the beginning of the month of publication. This means that we need all news to be in our hands on or before 1st of the month preceding month of publication. For example, copy for publication in November must be in our hands by 1st October at the latest. We are anxious to improve the contents of *The Calendar*, and invite Ecclesias and brethren to co-operate by forwarding matter of interest to the Brotherhood in Australia and New Zealand.

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 1st of each month.

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.

- 3,17,31—Sisters' Class, home R. Stead.
4,18—Romans class: R. Bailey.
7—Exh: W. Joseph. Lect: J. McClure, *Israel's Survival is Guaranteed by God: Is Yours?*
11,25—Events subsequent to return of Christ study: J. Cowie.
12 to 14—Coolum study weekend: *Epistle of James*.
14—Exh: R. Hermann. Lect: D. McGahey, *The Bible: God's Only Inspired Revelation to Man*.
21—Exh: M. Shaw. Lect: T. Dawson, *The Nature and Work of the Angels*.
26—Young Peoples Study class: N. Bullock, *Daniel 11*.
28—Exh: J. McClure. Lect: R. Rock, *God's Promise in Eden, a hope for Mankind*.

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.

- 3,17,31—7.45pm E.I. Class.
7—Exh: P. Halpin (Lismore). Lect: S. Arthur, *The Bible Reveals Hell is Not a Place of Torment*.
10,24—7.45pm Events subsequent to Christ's return.
12—7.45pm Bible Marking, Young Folks.
14—Exh: R. Evans. Lect: M. Steele, *The Bible reveals God's purpose with the Earth*.
21—Exh: E. Townsend. Lect: L. Crowther, *Why the Holy Spirit is not given to men today*.
28—Exh: G. Hagen. Lect: T. Hazell, *O.T. Understanding Essential to N.T. Belief*.

ROCKHAMPTON NORTH

Crag 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).

- 3,10,17,24,31—Hosea study.
6,13,20,27—7.30pm Tape night, cnr. Hill & Emu Sts, Emu Park.
7—Exh: M. Bundesen. Lect: W. White, *The Kingdom of God Soon to be Established on Earth*.
14—Exh: W. White.
21—Exh: G. Hill. Lect: G. Bundesen, *The Doctrine of the Trinity Exposed as False*.
28—Exh: G. Bundesen.

TOWNSVILLE

Cnr. Hammett & Mooney St., Currajong (Rec: J. Caltabiano, P.O. Box 434, Alkenvale 4814). Sundays: 9.15am S.S. & Snr. Ecclesiastes Class; 11am Memorial Mtg.; 7.30pm Lecture (1st Sunday in month).

Tuesday — 10am Sisters' class (every 2nd week). Wednesdays — 7.45pm Bible Class. Isalah, Ezekiel (alternately).

- 7—Exh: N. Steele. Lect: B. Pollard.
14—Exh: B. Jones.
21—Exh: M. Caltabiano.
28—Exh: G. Caltabiano.

URANGAN

Home of P. Palmer, 19 Crescent St., Urgan. Ph: 289263. Sundays: 9.30am Memorial Mtg.; 9.30am, S.S. 1pm.

- 4,11,18,25—Epistles of Peter study.
7,21—Exhort Tape.
13—Public Lecture.
14—Exh: N. Bullock (Wilston).
28—Exh: P. Crew.

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.

- 2,16,30—7.45pm Study: J. Cowie, *The Spirit and Power of Elijah*.
6—7.45pm Young Peoples Class: J. Weaver, *Faith in God's Mighty Arm*. L. Lewis, *The Unnamed faithful in Heb. 11*.
7—Exh: R. Rock. Lect: T. Dawson, *The Nature and Work of the Angels*.
9,23—7.45pm Zechariah class: K. Papowski.
14—Exh: C. Venn. Lect: A. Payton, *Bible truth: One God, not a Trinity*.
21—Exh: R. Evans. Lect: *Bible Truth: The Kingdom of God on Earth*.
28—Exh: K. Papowski. Lect: C. Venn, *Bible Truth: Why Christ Died*.

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—E.I. pp. 262-264 study: A. Wallace, *The Gospel Preached to Isaac*.
- 7—Exh: E. Harrington. Lect: M. Edwards.
- 10—Acts 9 study: *Work of Peter*.
- 14—Exh: C. Wallace. Lect: N. Wilson. *There is no future without belief and baptism.*
- 17—E.I. pp. 270-274 study: J. Stolzenburg, *Jacob's ladder*.
- 21—Exh: R. Coad. Lect: T. Shorter, *The Lord's Prayer: Its True Meaning*.
- 24—Acts 11:1-30 study: *Trouble Spreads the Gospel*.
- 28—Exh: S. Hill. Lect: J. Stolzenburg.
- 31—November Bible Campaign activities.

BURWOOD

Loyal Orange Hall, 335 Station St. (Nr. Riversdale Rd.) Boxhill 5th. (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.

- 3—Hebrews study: P. Pickering.
- 7—Exh: D. Brewer. Lect: P. Pickering.
- 10—Kings study: A. Taylor, *Ahab, part 1*.
- 14—Exh: R. Hull. Lect: S. J. Mansfield, *Israel's Revival and Survival: Sure sign of Christ's*

coming.

- 17—Hebrews study: S. J. Mansfield.
- 21—Exh: J. Lawson. Lect: M. Islip, *Repentance and Baptism Essential for Salvation*.
- 24—Kings study: A. Taylor, *Ahab part 2*.
- 28—Exh: S. J. Mansfield. Lect: D. Brewer, *Corruption and Violence: Prophetic Sign of Christ's Coming*.

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.

- 3—8pm Life of Jesus study: J. Kershaw.
- 6,8—8pm Lect: J. Knowles.
- 7—Exh: J. Knowles. 3pm Study.
- 10,24—8pm Romans class.
- 13—8pm Study: R. McLean.
- 14—Exh: R. McLean.
- 17—8pm Life of Jesus: Brian van Bergen.
- 20—8pm Study: J. King.
- 21—Exh: J. King.
- 27—8pm Lect: B. vanBergen, *Man is mortal as shown by nature and the scriptures*.
- 28—Exhort.
- 31—8pm Life of Jesus study: B. van Bergen.

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.

- 7—Exh: I. White. 3.30pm Lect: P. McKinlay,

CHRISTADELPHIAN BIBLE CAMPAIGN BORONIA, BURWOOD, MT. WAVERLEY ECCLESIAS

26th Oct.-6 Nov.

Fri. 26th Oct. — 7.30pm Combined Junior Young Peoples & C.Y.C. at Mt. Waverley. 8pm Youth Fellowship/Bible Marking Class at 97 Roslyn St. Burwood.

Sat. 27th Oct. — 2.30pm Leaflet Distribution. 7.30pm 1st Study: *"Love not the world"* S. Hill (Aberfoyle Pk) at Boronia Progress Hall.

Sun. 28th Oct. — 9.30am Sunday School Session. 11.00am Exhort at Boronia. 3.00pm Young Peoples Discussion: *The Example of Robert Roberts*. 7.00pm Lecture at Mt. Waverley.

Mon. 29th Oct. — 2.00pm Daily Readings at Olivet.

Tues. 30th Oct. — 10.30am Combined Sisters Class: *Adorning the Doctrine of God* at Mount Waverley. 8.00pm 2nd Study: *Some shall depart from the Faith* at Burwood.

Thurs. 1st Nov. — 8.00pm Comb. Lect: *The Miracle of Modern Israel* J. Lawson (Burwood); at Doncaster East High School, George St.

Sat. 3rd Nov. — 3.45pm 3rd study; *Jerusalem: A Burdensome Stone* at Mt. Waverley. 5.30pm Fraternal tea. 7.00pm 4th Study: *Babylon the Great*.

Sun. 4th Nov. — 11.00am Exh: at Doncaster East High School, George St. 3.00pm Comb. Lect: *Sequel To World War 3 — Christ's Kingdom on Earth* Bro. P. Islip (Mt. Waverley) at Doncaster East High School.

Tues. 6th Nov. — 11.00am Comb. Picnic at Wandin East. Lunch. 2.00pm Closing Meeting: *And kept his garments* Bro. D. Goodman (Boronia).

The Ecclesial Calendar for October, 1984

Bible Prophecy: Its Purpose and Reliability.

- 12—7.30pm E.I. at 6 Warringa Court, Warragul.
19—7.30pm Study: G. Howe, *Song of Solomon*, 55 Charles St. Warragul.
21—Exh: D. Galbraith.
26—7.30pm Tape, *Song of victory*, 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.
3—8pm Study: K. Fotheringham, *The Blood of Christ*.
7—Exh: D. Wallace. Lect: K. Pearson, *Israel's Revival and Survival*.
10—8pm M.I.C.: *Haggai's background and message*.
13—7.30pm Youth Group: M. Edwards, *The Lamentations of Jeremiah*.
14—Exh: S. Morgan. Lect: H. Islip, *How to Become a Son or Daughter of God*.
17—8pm study: M. Richardson, *"In all thy ways acknowledge Him"*.
21—Exh: K. Charles. Lect: J. Boardman, *Armageddon: Prelude to Peace*.
24—8pm study: I. White, *How to answer the Mormons*.
26 to Nov. 6—Bible Campaign.
28—Exh: P. Islip. Lect: S. Hill, *There is a God: Why all this suffering?*

WARRAGUL

- (Rec: P. McKinlay, 55 Charles St., Warragul 3820. Tel: 056-236211). Sundays: 11am Fellowship (1st and 3rd at Moe).
2—10.30am Tape, 55 Charles St: *Gifts of the Princes and the Consecration of the Levites*. 7.30pm 6 Warringa Court, First Principles class.
9—7.30pm Study at 10 1st St.: *"Behold the Bridegroom Cometh": Probation: The Betrothal*.
14—Exh: P. Perry, 55 Charles St. 2.30pm Lecture at McMillan Rural Studies Cnt., South Rd.: P. Perry, *One Bible, Many Churches: Why?*
16—10.30am 55 Charles St. Tape: *Numbers*. 7.30pm 6 Warringa Court, First Principles Class.
23—7.30pm 6 Warringa Court: *"Behold the Bridegroom Cometh": Preparation: The Wedding*.
28—Mem. mtg. home G. Howe, 6 Warringa Court.
30—10.30am 55 Charles St.: Tape, *Murmur-*

ing and Complaining. 7.30pm 6 Warringa Court, First Principles Class.

West Aust

GOSNELLS

Canning Agricultural Hall, Albany Hwy. Cannington. (Rec: R. Hunter, 2 Biddenden St., Thornlie 6108. Tel: 09 459 3166).

- 3—Genesis Class: Jthn. Carder, home G. Wilson.
7—Exh: A. Hayles. Lect: S. Higgs, *God's promise in Eden: A Redeemer for Mankind*.
12,26—E.I. home study classes.
14—Exh: R. Hunter. Lect: S. Bain, *God's Promise to Abraham: An Eternal Inheritance on the Earth*.
17—Genesis class: Jthn. Carder, home R. Hunter.
21—Exh: W. Deadman. Lect: B. Jose, *God's promise to David: Christ will rule all nations from Jerusalem*.
28—Exh: A. Newton. Lect: R. Hunter, *Middle East Oil: Catalyst for Armageddon*.
31—Genesis Class: Jthn. Carder, home A. Lund.

PERTH

62 Canning Hwy., Victoria Pk. (Rec: J. Ullman, 38 Doney St., Alfred Cove 6154. Tel: 09-3304199).

- 1—Study at Point Walter Camp.
3,17—Life of Christ class: A. Hayles.
5,19—Young Folks Class.
6—M.I. Class.
7—Exh: W. van der Meulen. Lect: D. Hum, *Christ Rose from the Dead: You Can Share this Hope*.
9—11am Sisters' class.
10,24—Amos study class: J. Ullman.
12—E.I. home classes.
13—Family & Youth Activity. Picnic at Mason's Landing.
14—Exh: J. Ullman. Lect: R. Davis, *A Troubled Middle East Can Only Be United Under Jesus Christ*.
20—G.E.S. Pamphlet Distribution.
21—Exh: R. Martin. Lect: A. Haustorfer, *World Economic Crisis: Sure Sign of Christ's Return*.
27 to Nov. 4—Special Effort: C. Parry.

STIRLING

Cnr. Hector & Edwards Sts., Osborne Pk. (Rec: P. Duperouzel, 62 Sandgate St. Sth. Perth 6157. Tel: 09-3673408).
3—2 Timothy Study.

MILDURA-GLENLOCK PREACHING WEEKEND

This is scheduled for October 6-7, and arrangements have been made to feature the Bible Exhibition. Speaker is Bro. J. Knowles. Those desiring accommodation should contact Bro. B. van Bergen (050-25 2387).

- 5,19—Jnr. E.I. Class.
 7—Exh: B. Hayles. Lect: P. Schifferli, *Israel will be humbled but never destroyed.*
 10—Events sub. to the return of Christ study: *Christ's Second advent.*
 12,26—Elpis Israel home classes.
 14—Exh: A. Newton. Lect: *Jerusalem not Rome: Is God's Eternal City.*
 17—Events sub. to return of Christ study: *Conditions in the world.*
 21—Exh: G. Hawkins. Lect: J. Ullman, *Christ Rose Bodily from the Grave: So Can You.*
 24—Events sub. to return of Christ study: *Russia goes forth to battle.*
 28—Exh: J. John. Lect: *Middle East Oil: Catalyst for Armageddon.*

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, Cooranbong Rd, Wakefield 2301. Tel: 049-531333).

- 3,17,31—Study: K. Whitehead, *Galatians.*
 7—Exh: H. Ryan. Lect: J. Goddard, *God's Promise to Abraham, Key to Eternal Life.*
 8—A.B. Meeting.
 10—Study: J. Whalan, *The Altar of Incense* (Exod. 30:1-10). R. Hunt, *The Laver* (Exod. 30:34-38).
 14—Exh: R. Brooker. Lect: R. Whitehead, *The Essential steps to salvation.*
 16,30—Sisters' Class.
 21—Exh: S. Lake. Lect: K. Whitehead, *The fact of Creation Disperses the Theory of Evolution.*
 24—Study: S. Lake, *The Anointing Oil* (Exod. 30:22-30). M. Glachan, *The Incense* (Exod. 30:34-38).
 28—Exh/Lect: J. Gilmore, *The Sacrifice of Christ, its meaning for you.*

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—8pm A.B. Meeting.
 2—10.45pm Dorcas Class.
 3—8pm Bible Class.
 6—7.30pm C.Y.C. Games night.
 7—Exh: J. Green. Lect: E. Baird, *Creation or Evolution.*
 10—Isaiah 42 study: *Yahweh's Servant.*
 12—8pm Home D. Baird, No. 6 Lodge Pl. Wetherill Pl; Workshop class: Barry McClure, *Highlights from the life of David.* Rod Sawell, *Concordance Workshop, no. 8.*
 14—Exh: B. Gilham. Lect: Rol. Sawell, Special followup Town Hall Lects.
 17,31—8pm 1 Corinthians study: P. Sawell.
 21—Exh: Basil McClure. Lect: G. Hatchell, Town Hall Follow-up.
 24—8pm Isaiah study: B. Bates, *God's Witness.*
 26—8pm Workshop class: Barry McClure, *Highlights from the Life of David.* M. Blackwood, Workshop: *Plants of the Bible No. 3.*
 28—Exh: L. Whitehead. 3pm Gospel witness in Sydney Domain. Lect: S. Gilmore, *Only true Baptism can bring your salvation.*

CAMPSIE

Cnr Beamish & Fletcher Sts., (Rec: J. Mansfield, R.M.B. 850 Mandalong Rd., Dooralong 2259 Tel: 043-551207).

- 3,17,31—10.30am Sisters' Class: *Ways of Providence.* 8pm Bible Class: K. Stone, *Evidences of the Messiahship of Jesus.*
 7—Exh: R. Pogson. Lect: D. Carroll, *World Events Herald the Return of Christ.*
 10,24—Bible class: K. Stone, *Evidences of the Messiahship of Jesus.*
 14—Exh: G. Steel. Lect: D. Mansfield, *Why God Allows Wars and Suffering.*
 21—Exh: C. Jamieson. Lect: T. Mansfield, *Essential Steps to Salvation.*
 27—7.30pm Young Peoples Class.

MIRACLES OF THE MASTER

Perth Special Effort — October 27 to November 4

Bro. C. Parry (Salisbury) will visit Perth to present the following studies from the Gospel of Mark:

Sat. Oct. 27th — 5pm Fraternal Tea. 7pm study: *Introduction to the Lord's Miracles and the Gospel of Mark.*

Sun. 28th — 11am Exhortation. 7pm Lecture.

Tue. 30th — 8pm Study: *The healing of Simon's wife's mother and the leper.*

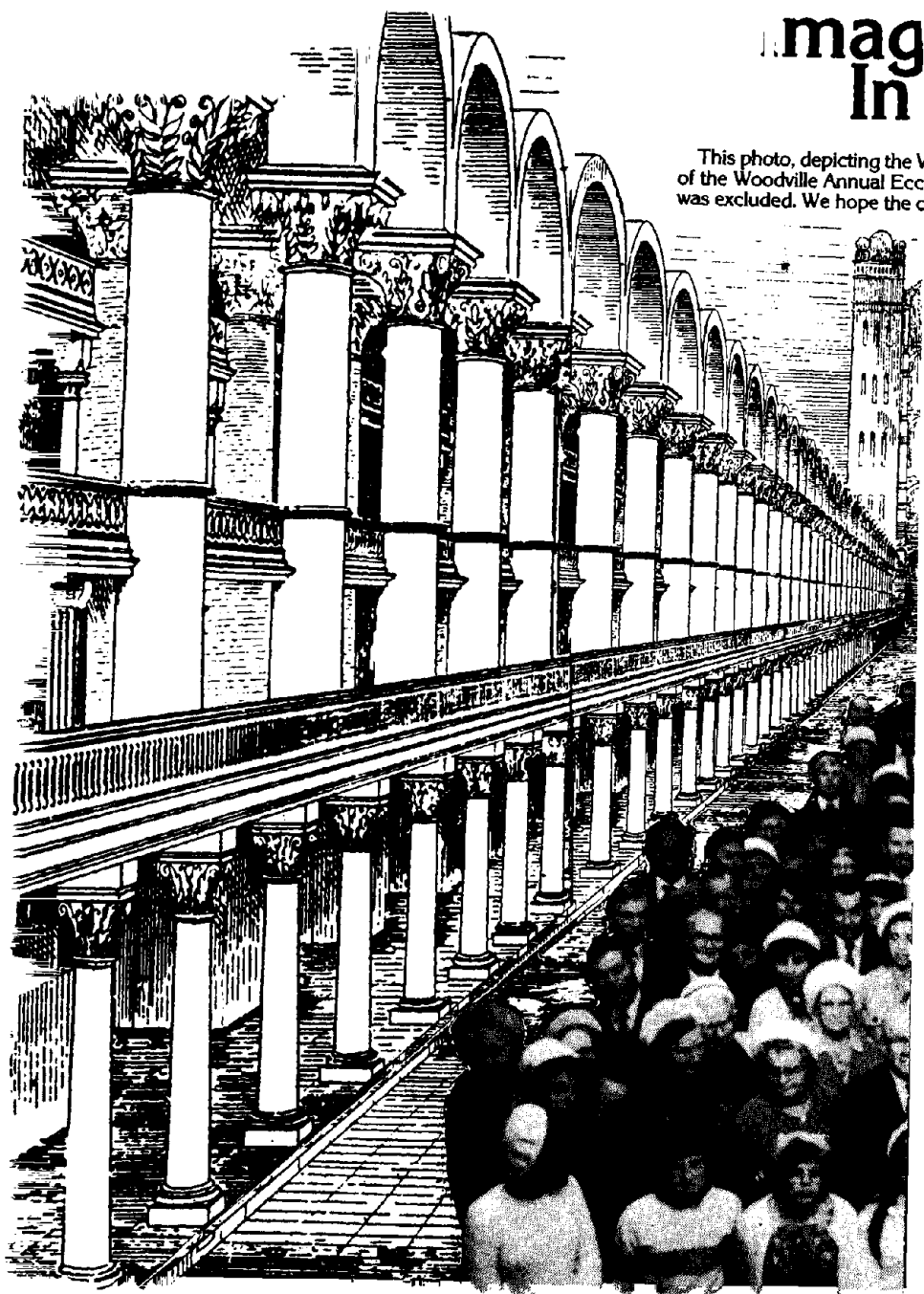
Wed. Nov. 1st — 8pm study: *The healing of the paralytic and the man with the withered hand.*

Sat. 3rd — 7.30pm study: *The Calming of the storm and the healing of Legion.*

Sun. 4th — 11am Exhortation. 7pm Lecture.

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This photo, depicting the V
of the Woodville Annual Ecc
was excluded. We hope the c



Be Yourself in the Kingdom

Bro. J. McConville Ecclesia in the Temple, was prepared as a souvenir
effort with Bro. J. McConville. (Unfortunately, the Editor
is not significant!!)



The Ecclesial Calendar for October, 1984

28—Exh: K. Cook. Lect: R. Hogkinson, *The Real Devil Is You!*

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: Bpm Study Class. No details received.

CANBERRA

Dickson College Hall, cnr Phillip Ave. & Antill St., Dickson (Rec: G. J. Jamieson, 8 Octans Close, Girralong 2617. Tel: 062-41 6367. Postal Address: G.P.O. Box 433, Canberra 2601). Sundays: 11am Mem. Mtg. Too late for classification. See p. 14.

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. Flinn, 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).

3,17,31—Daniel study: F. Olsen.
7—Exh/Lect: K. Whitehead. *The Antichrist Identified.*

10,24—Judges study: G. Gilmore.
14—Exh: K. Cook. Lect: L. Whitehead, *Why God allows war and suffering.*

21—Exh/Lect: B. Butters, *Essential steps to salvation.*

28—Exh: O. Forsdike. Lect: L. Goodman, *Bible Contradictions non-existent.*

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). "Today in Prophecy" programme — 8.30pm each Sunday night.

5,19—7.30pm Apocalypse study: C. Hermann.

7—Exh: S. Guiney. Lect: Ballina Masonic Hall.

9,23,30—7.30pm Youth study class: M. Shaw, *Parables*

10—7pm A.B. Meeting.

12,26—7.30pm Life of Joseph study: P. Halpin.

13—10am Park preaching: Spinks Park.

14—Exh: L. Crowther. Lect: *Bible Accuracy: Proven by Archaeology and prophecy.*

21—Exh: R. Window. 7.30pm Comb. Study: E. Ritchie, *Worship the Lord in the beauty of holiness.*

28—Exh: C. Hermann. 7.30pm Family night.

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.

3,17—Micah study: A. Russell.
7—Exh/Lect: B. Shaw, *Who are the Christadelphians?*

10,24—Ephesians study: R. Etherington.

14—Exh: J. Rosser. Lect: E. Mansfield, *Why God allows war and suffering.*

21—Exh: R. Carr. Lect: W. Sawell, *Essential Steps to Salvation.*

28—Exh/Lect: R. Etherington, *Will man survive the nuclear age?*

31—Titus study: M. Champion.

PUNCHBOWL

100 Highclere Ave (Rec: M. Gilmore, 118 Marine Dr Otley 2223. Tel: 02-576986).

2,9,16,30—Bible Class.
3,17,31—Sisters' Class.

5,19—Comb. Y.P. Class, home B. McClure.
6—Y.P. Bible class.

7—Exh: E. Mansfield. Lect: K. Dennes, *The Reward of Godly Life.*

8—A.B. Meeting.

13,20—Special Lecture Sydney Town Hall.
14—Exh: P. Pickering. Lect: C. O'Connor, *Why God Allows War and Suffering.*

21—Exh: P. Stone. Lect: B. Stretton, *Essential Steps to Salvation.*

23—M.I. Class.
27—Special Lecture: Mosman.

28—Exh: F. Olsen. Lect: W. Wolstencroft, *Why Israel will survive against its enemies.*

RIVERWOOD

265 Bonds Rd (Rec: D. Gilmore, 3 Jordan Ave Beverly Hills 2209. Tel: 02-5331571).

3,10,17,24—Bible Class: S. Gilmore, *Lessons from Habakkuk.*

7—Exh: K. Jamieson. Lect: D. Day, *How Christ is son of Man and son of God.*

14—Exh: F. Brinkerhoff. Lect: J. Gilmore, *Can the family unit survive the permissive era?*

21—Exh: G. Steel. Lect: G. Gilmore, *One Bible: Why so many religions?*

28—Exh: D. Gilmore. Lect: M. Dennes, *The Bible Reveals the Earth's Future.*

31—Bible class: T. Jenkins, S. Dawe, *Personal Studies.*

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.

- 3,17—10.15am Dorcas class. 7.45pm Colossians study: A. Farren.
- 7—Exhort. Lect: P. Beard, *The Gospel: A Living Hope for A Dying World*.
- 10—7.45pm E.I. pp. 126-131 study: M. Brumby.
- 14—Exh: S. Lund. Lect: J. Luke, *Christ's followers are not saved until his return*.
- 16—7.45pm Bible Discussion Evening, home P. White, 11 Condon Rd.
- 21—Exh: C. Story. Lect: R. Galbraith, *Environmental Crisis; Signpost to Christ's Return*.
- 24—7.45pm E.I. pp. 121-137 study: M. Brumby.
- 26—7.45pm Junior Youth Group.
- 28—Exh: P. White. Lect: A. Hill, *Russia prepares for war: Prelude to Global Conflict*.
- 31—10.15am Dorcas Class. 7.45pm Colossians study: R. Galbraith.

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.

- 3—Luke 23:27-46 study: P. Cresswell, *The Crucifixion*.
- 4—A.B. Meeting, home R. Shaw.
- 5—Sign class. Y.P. Clarendon study weekend: *Discourse on the Mount*.
- 7—Exh: A. Johns. Lect: R. Mansfield, *Is Sabbath keeping essential today?*
- 10—Revelation 13:1-10 study: B. Luke, *Development of the Beast of the Sea*.
- 12—Youth Group, Cumberland: N. Davies, *Psalms of David*.
- 14—Exh: J. Knowles. Lect: A. Archer, *God Guides the Destiny of Nations*.

17—Luke 23:47-56 study: P. Cresswell, *The Burial*.

19—Sign class.

20—Sub. Y.F. Class: Woodville.

21—Exh: M. Lund. Lect: R. Dowling, *Does it matter what we believe?*

24—Revelation 13:1-10 study: B. Luke, *The Beast of the Sea*.

26—Youth Group, N. Davies, *Psalms of David*.

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.

3,31—8pm Romans study: J. Luke.

4—7.45pm A.B. Meeting.

5 to 8—Clarendon study w/end for Young Folks: *Discourse on the Mount*.

6—Ecclesial and family outing: Bicycle and tennis afternoon.

7—Exh: P. Weller. Lect: E. Wigzell, *Jesus Christ did not exist before he was born*.

8—Display trailer at Strathalbyn Show.

10—8pm Obadiah study: B. Gurd.

11.25—11am Sisters' Class. 1.30pm Sisters' tape study.

12—8pm Youth Group: N. Davies, *Psalms of David*.

13 to 18—Studies with H. Tennant: *The Brotherhood in Perilous Times*. 3.30pm *The Dangers of Today*. 5.15pm Fraternal Tea. 7pm *Consider all the way that thou hast come*.

14—Exh: H. Tennant: *The manner of the bread of life*. Lect: H. Tennant, *Bible Light on News Headlines*.

15—8pm Friends Class: N. Davies, *The Bible Teaches Resurrection And Judgment on Earth, Not Rapture in Heaven*. Home C. Beard, Pasadena.

16—8pm Study: H. Tennant, *Shechem: Place of Decision, the Place of the Altar*.

18—8pm Study: H. Tennant, *Defilement and Repentance*.

20—2pm Distribution for Glenelg Town Hall Lect. 8pm Sub. Y. Folks, Woodville.

21—Exh: P. Cresswell. Lect: P. Weller, *Lucifer: King of Babylon, not a Fallen Angel*.

24—8pm Study: M. Curtin, *Jephthah*.

SPIRITUAL GUIDANCE IN ECCLESIAL LIFE

Effort at Brighton, SA — 27th Oct to 2nd Nov.

This theme will be presented by visiting speaker, Bro. H. Tennant (U.K.), to the following titles:

27th — 3.30pm *The Servants of the Ecclesia*. 5.15pm Basket Tea. 7pm *The Life of the Whole Ecclesia*.

28th — Exhort: *Sealed of God*. Lect: *What is the Gospel?*

30th — Special Lecture in Glenelg Town Hall: *The Absolute Certainty of Christ's Return to Earth*.

31st — Study: *Shechem, Place of Decision: Blessing and Cursing*.

Nov. 2nd — Study (2): *Shechem, the Place of the Spring*.

The Ecclesial Calendar for October, 1984

- 26—8pm Youth Group, Brighton: N. Davies, *Psalms of David*.
28—Exh: Stan Lund. Lect: J. Siviour, *Evolution: Modern man's myth*.
30—8pm Special Lect. Glenelg Town Hall: H. Tennant, *The Absolute Certainty of Christ's Return*.

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.
3,17,31—8pm Daniel study: D. Evans.
4—8pm M.I. Class.
7—Exh: J. Mansfield. Lect: D. Evans, *The Papacy: Its History and Destiny Revealed in the Bible*.
9,23—10.30am Sisters' Class.
10,24—8pm Minor Prophet study: J. Martin.
12,26—8pm Eureka Class: P. Cresswell.
14—Exh: J. Martin. Lect: C. Jeffress, *Evolution: A False and God-denying Theory*.
19—8pm Youth Group, Salisbury Hall.
21—Exh: J. Luke. Lect: R. Gore, *The Reward of the Righteous on Earth, not in Heaven*.
28—Exh: D. Evans. Lect: M. Steele, *The Bible Reveals 3 Steps to Salvation*.

GLENLOCK

Via Morgan (Rec: B. G. Hollamby, 4 Andrew St., Walkerie 5330. Tel: 085-412352). Sundays: 9.30am S.S.; 11am Fellowship.
No details received.

KINGSTON

- Guide Hall, Cooke St. (Rec: R. Elfenbein, 34 Cooke St., Kingston 5275. Tel: 672647). Sundays: 11am Memorial Meeting.
2,16,30—9.30am Sisters' Class.
3,10,17,24,31—7.30pm Study class.
5,12,19—7.30pm M.I. Class.
7,14,21—Memorial meeting.
27—7.30pm Lect: B. Gurd, *Bible Teaching Regarding the Antichrist*.
28—Exh: B. Gurd.

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.
Too late for classification. See p. 14.

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. Gambler, 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: 086-450063. Sundays: 11am Fellowship. Bible Class Pt. Augusta every Tuesday.
6—Whyalla Lecture.
7—Comb. mtg. Whyalla.
14—Pt. Augusta Exh: Enfield. M.I.C.

Whyalla Exhort.

- 20—Lecture Pt. Augusta.
21—Comb. Meeting Pt. Augusta. S.S. activity.
28—Pt. Augusta Exhort.
Whyalla Exh: B. 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.
1—7.30pm A.B. meeting.
3,17,31—8pm Study: B. Williams, *Psalms of Korah*.
7—Exh: B. Burney. Lect: J. Knowles, *Belief and Baptism Essential for Salvation*.
10—10.30am Sisters class: Ch. 19, *Principles and Proverbs*. 8pm Study: J. Knowles, *Daniel*.
12,26—8pm Jnr. E.I. Class.
14—Exh: R. Gore. Lect: H. P. Mansfield, *The Bible Teaches that the Earth is the Reward of the Righteous*.
21—Exh: M. Pitt. Lect: P. Mansfield, *Archaeology Supports Bible Truth*.
24—8pm Study: J. Knowles, *Daniel*.
28—Exh: S. Homhardt. Lect: A. Knowles, *The Devil and Satan Explained by the Bible*.
29—8pm Annual Business Meeting.

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 A.B. Meeting.
2,16,29—10.30am Sisters' Class: H. P. Mansfield, *Psalms*.
3,10,17,24,31—7.45pm Proverbs study: H. P. Mansfield.
7—Exh: H. P. Mansfield. Lect: W. McAllister, *Armageddon Certain: Are You Prepared?*
12—7.45pm M.I. Class.
13—2.30pm S.S. Outing. Evening: W. McAllister, *"Behold I send unto you the prophets."*
14—Exh: K. Monterola. Lect: J. Martin, *A New Government to Emerge to Control All Nations*.
15—8pm Home M. Goodwin, 37 Jetty St. Grange: Christadelphian Instructor class, G. E. Mansfield, *Christ the Mediator for Righteousness (Quest. 37-40)*.
19—8pm home G. Armonis, 12 Bolingbroke Ave., Fulham Gdns.: E. I. Class, W. J. McAllister, *The Gospel Preached to Abraham: His Faith and Works*.
20—Sub. Y.F.: D. Evans, *Daniel, A Man Greatly Beloved*.
21—Exh: B. Steele. Lect: E. Hubbard, *The Day of Contentment Today and For Future Happiness*.
22—7.45pm Business meeting.
28—Exh: G. E. Mansfield. Lect: S. J. Mansfield, *Jerusalem, The World's Future Capital*.

29—8pm home P. J. 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.

2—10am Sisters' Class: Tape, *Abraham and Sarah: Practical issues of life in the Truth*.

3—Nazareth Rev. study: B. Philp, home F. Scheppein.

5 to 9—25th Anniversary Effort, see details this issue.

12—7.45pm Snr. CYC: *The Bee*.

14—Exh: D. Ormerod. Lect: R. Yeomans, *Will the World Be Destroyed by Nuclear War?*

16—Sisters' Class: Tape, *The Bride hath made herself ready*.

17—Nazareth Revisited study: S. Taylor, home J. Scull.

21—Exh: G. Scarr. Lect: J. Thiele, *How to find salvation*.

24—7.45pm Proverbs study: H. Taylor, "Go to the ant thou sluggard". *These six things the Lord doth hate*.

26—Port Sorell Study intro.: R. Bracey (L'ton).

28—Exh. Lect: S. Taylor, *Why are the Christadelphians different?*

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.

2,16,30—Dorcas group.

3—Bible class: D. Kitto, I. Chilvers, *God's Way. The Morning Comes*.

7—Exh: C. Blanch. Lect: M. Wright, *The Bible Speaks about the Nations: Russia*.

9—10.30am Sisters' Class: Tape, *This honor have all His saints*.

10—Tabernacle study: F. Onley, *The Outer Court*.

13—Senior CYC: T. Galbraith, *Contest on Mt. Carmel* (1 Kings 18).

14—Exh: G. Dangerfield. Lect: K. Niejalke, *The Bible speaks about the nations: Britain*.

17—Bible Class: B. Johnson, *God's way. Summary of the faith*.

21—Exh: M. Wright. Lect: D. Case, *The Bible Speaks about the Nations: Israel*.

23—Sisters' Class: Tape: "Behold I send you Elijah the Prophet".

24—Tabernacle study: R. Herron, *The Holy Place*.

27—Senior CYC: R. Bracey, *Introduction to Samson*.

28—Exh: F. Onley. Lect: C. Blanch, *True worship must be according to God's appointed plan*.

31—Tuition class: Wrested Scriptures, S. Smith, *John 1:1-15*. D. N. Kitto, *John 16:19-31*.

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.

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.

DUNEDIN

Hearing Ass. 7 Malcolm Street (Rec: R. D. B. King, 81 Stafford St., Dunedin. Tel: 775954). Sundays: 11am Fellowship; 9.30am S.S.; 7pm Lect. Bible Class: 7.30pm Wed.; CYC 7.30pm Sat. at homes of members.

HOBART ECCLESIA'S 25th ANNIVERSARY FRATERNAL GATHERING

To the theme, *ISRAEL'S CALL TO TRUE WORSHIP AND SERVICE*, Bro. M. Lund (Cumberland) will outline some of the important facets of our activities in the following meetings:

Fri. 5th — 8pm special Lecture.

Sat. 6th — 3pm Study: *First requirements of True Worship (Psa. 90)*. 5pm Fraternal Tea. 6pm Anniversary Evening: K. Niejalke (L'ton): *Serve the Lord with Gladness*.

Sun. 7th — 9.30am Sunday School (Bro. Lund to speak). 11am Exhort: Bro. J. D. Ledger (Riverwood). 6pm Study: *Second requirement of True Worship (Psa. 91)*.

Tue. 9th — 7.45pm Study: *Third requirement of True Worship (Psa. 92)*. A warm welcome to all brethren and sisters, and former members of Hobart Ecclesia is extended.

ECCLESIAL REPORTS

These were received too late for classification:

CANBERRA

- 3—Law of Moses Class: L. Harden.
- 6—8pm Lect: K. Adcock, *The Bible Reveals the Purpose of Life*
- 7—Exh: M. Blackwood. 7pm Bible Marking Tape.
- 9—11am Sisters' Class.
- 10—Statement of Faith Class: M. Clarke.
- 14—Exh: R. Witton.
- 17—Law of Moses Class: M. Blackwood.
- 21—Exh: R. Downs. 7pm Bible Marking Tape.
- 24—Tape Class.
- 27—7.30pm Study with Bro. K. Jamieson.
- 28—Exh: K. Jamieson.
- 31—Statement of Faith Class: G. Jamieson.

SALISBURY

- 2,10—8pm GAO at the hall.
- 3,10—8pm Midweek Bible Class *Moses & The Ecclesia in the Wilderness.*

- 5,19—8pm Jun. First Princ. Class at hall.
- 7—Exh: Exh: S. Hornhardt. Lect: J. Martin, *The Bible Readable, Logical & Consistent*
- 9—7.45pm Monthly meeting of A.B. home R. Cowie.
- 12,26—8pm Elpis Israel Class.
- 13—Distribution at Barossa Area for Lect.
- 14—Exh: J. Johnson. Lect: K. Risley, *The Devil is Human Nature — Not a Fallen Angel.*
- 17—8pm Midweek Bible Class, M. Barr, *The Sower and Tares.*
- 21—Exh: J. Knowles. Lect: S. Smith, *Jerusalem the Eternal City not Rome.*
- 24—8pm Midweek Bible Class, M. Barr, *The Vineyard.*
- 25—7.45pm Annual Business Meeting.
- 27—Lect. at Barossa Valley.
- 28—Exh: B. Luke. Lect: Ern. Tonna.
- 31—8pm Midweek Bible Class, M. Barr, *The Labourers in the Vineyard.*

CHRISTADELPHIAN EXPOSITOR

The third number of Volume 10 of this part-publication is almost ready, and will cover Deuteronomy Chapters 16 to 22. The periodical is designed to form a complete book covering Deuteronomy, and we shall be happy to arrange for copies to be bound into a single volume when the exposition of Deuteronomy is complete. IF YOU HAVE NOT BEEN RECEIVING COPIES IT MAY BE THAT YOUR SUBSCRIPTION HAS NOT BEEN PAID. In that case, please contact Logos Publications, 9 West Beach Road, West Beach, South Australia 5024 immediately. *Christadelphian Expositor* is a valuable verse by verse exposition of the Bible in depth; and many have requested back issues covering the books Genesis to Numbers. Unfortunately we cannot supply these. To make certain you obtain all copies of Deuteronomy, we recommend that you make immediately contact Logos Publications, 9 West Beach Road, West Beach, South Australia 5024.

HERALD OF THE COMING AGE

Titles on hand in this series of 16 pp. booklets include the following:

- Jerusalem: Centre of Future World Rule.
- Israel's Revival: Sure Sign of Christ's Coming.
- The Return of Christ: The World's Only Hope.
- How Christ's Coming Will Change the World.
- Christ the King — His Mission, Mercy & Majesty.
- What Your Decision For Christ Demands.
- What the Bible Teachers About Christ's Second Coming.
- Jehovah's Witnesses Refuted by the Bible.
- Mormonism of God or Men.
- How to Combat Your Deadly Enemy.
- Will the Rapture Ever Occur.
- Baptism Essential to Salvation.
- Speaking in Tongues As Taught in the Bible.
- Who is Jesus Christ? Not A Pre-existent Being but Saviour of Mankind.
- Introducing the Christadelphians.
- The Man Who was Promised the World.
- The Arabs in Bible Prophecy.
- Solution to Sorrow & Suffering.

FORTHCOMING EVENTS

Plan your holidays to support these efforts (God willing).

OCTOBER

* 5-7: at HOBART. 25th Anniversary. Theme: "Acceptable Worship". Speaker: Bro. M. Lund (Cumberland). Warm welcome to visiting brethren and sisters.

* 9-12 Cooloom Study weekend based on "EPISTLE OF JAMES" sponsored by Coorparoo, Redcliffe and Wilston Ecclesias.

* 6-7 at MILDURA. Glenlock/Mildura. Speaker: Bro. J. Knowles.

DECEMBER

* 22-3rd Jan.: N.Z. SUMMER SCHOOL.

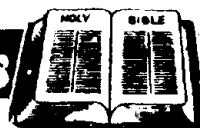
JANUARY, 1985

* 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).

FEBRUARY

* 8-10: DUNEDIN (NZ) Special Fraternal.

Bible School News



RATHMINES BIBLE SCHOOL (SYDNEY)

The theme for the SUMMER SCHOOL is *Vessels meet for the Master's Use*. Main studies will be undertaken by the following brethren:

S. Snow (Ringwood): *Story of Bible Animals, Clean and Unclean.*

R. Cowie (Salisbury): *The Angels of God.*

B. Williams (T.T.Gully): *Vessels in the Great House.*

Supplementary Study: G. Steel (Riverwood): *The Commandment is not a Vain Thing; It is your Life!*

Bookings for this school have already exceeded 350, and therefore it is important to book early.

Dates for the Autumn School are: 11th to 18th May.

Reservations for this school should be directed to CHRISTADELPHIAN BIBLE SCHOOL, P.O. Box 330, Wyong, NSW 2259. No deposit is necessary, but full name and address, Ecclesial status and age are required.

NEW ZEALAND BIBLE SCHOOL

The December Bible School will be held, God willing, from 22nd December through to 2nd January 1985. As in previous years the School is planned to be held at Rangiora in the South Island. This may be the last school to be held in this area, as it is planned to hold further schools at this time of the year in a place called Blenheim further north in the south island.

Brother John Knowles of Tea Tree Gully, South Australia, has accepted an invitation to speak at this school, and already bookings are fairly heavy. Further information can be obtained by contacting Bro. B. O'Grady, 25 Cunliffe St., Johnsonville, Wellington, New Zealand.

ECCLESIAL CALENDAR EMPLOYMENT COLUMNS

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 regrind, brake o/haul, gear box o/haul, clutch replacement. Contact: Bro. John Riddle, 6 Naomi Tce., Pasadena (08) 277 2492.

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.

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. McKintay.

PAINTING AND DECORATING (Adelaide)

Bro. Michael Mitsos offers his services in this trade, and will be prepared to undertake small and large jobs. Contact him at 1 Second Ave., Seaton 5023 (Tel: 268 1735).

Bro. K. Hornhardt provides first class work in the home and commercial painting area, and can be contacted: 15 Fleming Street, Mansfield Park SA 5012 (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, 6 Salway St., Elizabeth Park Tel: (08) 255 5121.

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.



The
**ECCLESIAL
CALENDAR**
Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS

ISSUE NO. 221

NOVEMBER, 1984

At The Meetings

A Faithful Ecclesia

An ecclesia exists for an object — to witness for God, and as a means in His kind providence of helping men and women to know, serve, and please Him. An ecclesia will be no failure in regard to this object if it determines that the Truth shall reign in its midst. Let us never forget that God watches, with an interest that we can only very imperfectly apprehend, the vicissitudes of ecclesial life. Where His Truth is welcomed, and its voice heeded, He is pleased. Where, too, the welcome is genuine, the evidence of the fact is apparent. We do not find an ecclesia which reveres the Truth characterised by contention, heresy, bitterness, unrighteousness, or by its neglect of the needs of the poor, the downcast, the feeble-minded, and the stranger. On the contrary we see love, peace, harmony, stability, useful activity, and much enterprise on God's behalf. But is the Truth powerful enough to constitute such a meeting? Yes, and if the description does not apply to the one to which we belong, then there is something wrong. In which case, let us see to it that we are not a party to the cause. Where an ecclesia is on the downward parth, it is an affair for sack-cloth investigation — an investigation commencing with the examination and overhauling of self. A frequent reading of Christ's Seven Apocalyptic Messages will be found helpful: "He that hath an ear, let him hear what the Spirit saith unto the Ecclesia." (AJ).

Ecclesial Reports

Details must be forwarded by 1st of month.

WELCOME TO THE HOUSEHOLD OF FAITH

Notwithstanding the tremendous events occurring in the international scene, the majority of people continue their heedless way, ignoring the solution to be found in the Inspired Word. As a contrast, we are delighted to publish the following items which bring a measure of sanity to the scene. We welcome the following who join with us in awaiting the coming of the Lord, and who are prepared to dedicate their lives to him meanwhile.

Mildura: *Mr. Caleb Churches*, son of Bro. & Sis. Geoff Churches (28.9.84).

Launceston: *Mr. Olav Marold*, son of Bro. & Sis. S. Marold (23.9.84).

Salisbury: *Mr. & Mrs. M. Riding*, (13.8.84).

Campsie: *Miss Julia Mansfield*, daughter of Bro. & Sis. John Mansfield (11.9.84).

Geraldton (WA): *Mr. Mark Duperouzel*, son of Bro. & Sis. C. Duperouzel (4.8.84).

Bunbury (WA): *Mrs. McMillan*, aunt of Bro. K. Gregory (29.8.84).

Perth: *Miss Suzanne Gould*, daughter of Bro. & Sis. P. Gould, Mullewa (19.9.84).

ECCLESIAL TRANSFERS

The following brethren and sisters have assumed new ecclesial associations:

To Brighton: *Bro. John Cryer*, from Glenlock.

To Gosnells: *Bro. I. Grose*, from Ab. Park.

To Burwood: *Bro. & Sis. R. Krygger*, from Adelaide.

To Cumberland: *Bro. Michael Pearce*, from T. T. Gully.

To Woodville: *Bro. Iain Stewart*, from Brighton.

To Boronia: *Sis. Margaret Wilson*, from Campsie.

To Ringwood: *Sis. Robyn Barker*, from Mt. Waverley.

To Townsville: *Bro. & Sis. R. Main*, from Beechworth.

ENGAGEMENT CONGRATULATIONS

We extend our best wishes to the following who have recently become engaged to marry. They thus set forth upon a course of life that can bring great blessing and help in the walk towards the Kingdom. The period

of espousal is like that in which all brethren and sisters are found, as they await the coming day of the Divine Marriage.

Bro. David McKinlay (jnr.) and *Sis. Angela Barrett* (Yagoona) on 18th August.

Bro. Grant Legge (Yokine) and *Sis. Dennise Jose* (Gosnells).

Bro. Gary Taylor (Boronia) and *Sis. Margaret Wilson* (Campsie).

UNITED IN MARRIAGE

Our congratulations are extended to the following couples, who enter upon the responsibility and privilege of marriage. It is a time of deep meaning, for the ordinance was ordained in the beginning by the Great Creator Himself. It develops the qualities of compassion and selflessness, so necessary in the characters of all who aspire to become the Bride of Christ. We hope that the Divine Blessing will rest upon the unions made that His honor might be developed in His children.

Bro. Walter Duran and *Sis. Susan Mumby* (Granville) on 29th September.

Bro. Con Mitsos and *Sis. Suzanne Goodwin* (Woodville), on 3rd November.

FAMILY NEWS

With pleasure we report the following births to families in the Brotherhood. The good hand of our God is ever extended to provide blessings through life, and the opportunity to develop children in the nurture and admonition of Yahweh is a high honor. May the Divine goodness overshadow all families in the Truth in these days of difficulty.

To Bro. & Sis. Roman Wyszynski (Yagoona), a daughter, *Deborah Ruth*, on 5th Sept.

To Bro. & Sis. Mark Gilbert (Sutherland), a son, *Daniel*.

To Bro. & Sis. James Snellman (Wilston), a son, *Justin Daniel* on 12th Sept.

To Bro. & Sis. N. Mutch (Salisbury), a daughter, *Tamar Grace* on 15th Aug.

To Bro. & Sis. S. Egginton (Sofala), a son, *Jacob Samuel* on 27th Aug.

To Bro. & Sis. T. Athanasiadis (Woodville), a son, *Emmanuel* 22nd Sept.

To Ross & Sis. N. Verdich (Punchbowl), a daughter, *Alison Rebecca*, on 1st Sept.

To Bro. & Sis. Ian Danby (Perth), a daughter, *Marisa Jane*, on 11th Sept.

To Bro. & Sis. Geoffrey Jose (Perth), a daughter, *Sheryl Anne*, on 20th Sept.

To Bro. & Sis. I. Gore (Salisbury), a son, *Brendan James*, on 18th Sept.

AWAITING THE RESURRECTION

It is with much sorrow that the Redcliffe Ecclesia advises the laying to rest on 31st Aug. of their beloved *Sister Lorna Rock*, wife of Bro. Alf Rock and mother of Bro. Ron Rock and Sis. Bev. Hagen.

Sis. Lorna was 72 years of age when her probation drew to a close after 29 years of faithful service in the vineyard.

Our Sister revealed a wonderful kindness and advocated for the purity of the Faith. Children were often at her side as she enquired of their Sunday School progress and wellbeing and were a special treasure to her — truly a "Mother in Israel".

Although we sorrow not as those who are without hope, we are nevertheless saddened by her parting and our sympathies are extended to those who have lost a wife, mother, grandmother and friend, as we wait the glorious resurrection morn. (R.A.H.)

GENERAL NEWS

Tape Service Available

Enfield Ecclesia advises that the studies of *The Epistle to the Romans* (J. Martin), and *The Revelation* (J. Knowles) have concluded. Both glorious studies have been recorded on reel and cassette tapes and are available for sale to brethren and ecclesias. Enquiries to Bro. H. Smith, 2 Turner Ave., Clearview, S.A. 5085 (Tel: 08-260 5320).

Debate Between Christadelphians and the Church of God

An advertisement by the Church of God (A/Asia) in *The Adelaide Advertiser* offering a cassette recording demonstrating that the celebration of Easter is a pagan festival, attracted Bro. M. Barr of Salisbury (SA) Ecclesia, who answered it and received the Tape.

It proved quite accurate in its allegations regarding Easter, but it also implied the existence of a supernatural devil. Accordingly, Bro. Barr wrote to the Church, and offered to discuss this teaching, even publicly if such were desired. The minister accepted the offer, and following negotiations, a public discussion was planned for the Friday and Saturday evenings of 24,25 August.

The Nurioopta Memorial Hall was booked, advertisements submitted to the local paper, and shop-window handbills printed. The local FM radio was also used to publicise the discussion, and letters were sent to every church in the Barossa Valley inviting the clergy and their congregations to attend.

On the first evening the Church of God affirmed the existence of a supernatural devil; on the second evening Bro. Barr affirmed that *The Devil is a Bible term which describes Human Nature*. The evenings witnessed audiences in excess of 200 people, including seven members of the local public not affiliated with either group.

Brother M. Barr set forward the clear teaching of the Bible in simple, logical and forthright fashion; so much so, that at the conclusion of the second evening, the speaker for the Church of God admitted privately that he had no answer at that stage for the various Biblical passages advanced by him. This matter is being pursued by one of our members whose employment brings him in contact with the minister.

To follow up the work commenced, the Salisbury Ecclesia arranged to deliver a public address in the Nurioopta Memorial Hall on Sat. 27th October. Newspaper advertisement and literature distribution will be used in an endeavour to arouse public interest. The subject title selected is *JESUS CHRIST: THE SON OF GOD NOT GOD THE SON*. Our prayer is that our heavenly Father will bless this work to the glory of His Word, as we continue to proclaim His Message in these last days prior to the Lord's return.

— J. Johnson (Salisbury Ecclesia).

LOGOS BOOK AGENTS

Qld.: Bro. R. Bailey, 31 Mourilyan St., Mansfield 4122 (Tel: 07-3498562). • Tas.: Bro. R. Bracey, 58 Koorinda Beach Rd., Legana 7251 (Tel: 003-301326). • NSW: Bro. G. Alchin, 22 Venetia St., Sylvannia Heights 2224 (Tel: 02-5220287). • Vic.: Bro. M. Islip, 27 Killara St., Box Hill North. 3129. (Tel: 03-8989139). • 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).

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 1st 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: 8.8. & Snr. Study: 9.30am; Fellowship 11.15am; Lecture 7pm.

- 1—8pm Lect: J. Lawson *The Miracle of Modern Israel*.
- 3—3rd, 4th study: S. Hill.
- 4—Comb. with Burwood: Exh: S. Hill. Lect: R.Hull, *Jesus Christ: King of Future World Empire*.
- 6—Picnic Wandin East Recreation Reserve.
- 7—E.I. pp. 274-279 study: E. Harrington, *The Parable of Joseph*.
- 14—Acts 12:1-24 study: D. Goodman, *Authorities silenced*.
- 18—Exh: R. Hull. Lect: E. Harrington, *Jesus Christ was a conscientious objector: are you?*
- 21—E.I. pp. 279-285 study: H. Saxon, *Jacob's prophecy of the last days*.
- 25—Exh: K. Quixley. Lect: J. Hull, *The Gospel as Preached to Abraham*.
- 28—Acts 12:25-14:28 study: D. Wallace, *Paul's First Journey*.

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.

- 4—Comb. meeting with Boronia.
- 7—Kings study: S. Finnin, *Ahaziah*.
- 11—Exh: W. Dodson. Lect: P. Pickering, *A Supernatural Devil: Church Fiction Not Bible Teaching*.
- 14,28—Hebrews study: P. Pickering.
- 18—Exh: T. Simons. Lect: M. Edwards, *The Significance of Christ's Death and Resurrection*.
- 21—Kings study: J. Lawson, *Jehoram (part 1)*.
- 24—M.I. Class: S. Dodson, G. Kurth.
- 25—Exh: R. Pudney. Lect: S. R. Mansfield, *The Bible Refutes the Book of Mormon*.

MILDURA

Christadelphian Hall, Deakin Ave, Koorlong. (Rec: J. Kershaw, "Hebron", 4 Mirnosa Ave., Mildura 3500. Phone: 050-235256). Lect: Sat. 7.30pm; Sundays: 9am S.S.; 11am

Mem. Mtg. Mid week class held Wednesday evening.

- 4—8pm Lecture: P. Janssen, *Bible Truth and Church Error Regarding The Death State and Heaven and Hell*.
- 5—Exh: P. Janssen.
- 7,21—8pm Romans study: B. vanBergen.
- 10—8pm Lect: J. Kershaw, *Immortality: A Conditional Gift not a Present Possession*.
- 11—Exh: J. Kershaw.
- 14—8pm Life of Jesus Class: J. Kershaw.
- 17—A.C.B.M. meetings.
- 18—Exh: J. Rosser.
- 24—8pm Study: B. Gurd.
- 25—Exh: B. Gurd.
- 28—8pm Life of Jesus Class: B. vanBergen.

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.

- 2—8pm "Baringa" Special School, Staff St. S. Hill, *The Time of the End*.
- 4—Exh: M. Freeman. 3.30pm Lect: R. Knox, *Are the Jehovah's Witnesses God's Witnesses?*
- 9—7.30pm E.I. home P. McKinlay, 55 Charles St., Warragul.
- 16—7.30pm Song of Solomon: R. Knox, 55 Charles St. Warragul.
- 18—Exh: P. McKinlay.
- 23—7.30pm Tape, *Waters of Marah*, home G. Howe, 6 Warringa Court, Warragul.
- 30—7.30pm Song of Solomon: P. McKinlay, 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.

- 4—Exh: K. Pearson. Lect: I. White, *You Will Never Go To Heaven*.
- 7—2 Tim. 1 study: K. Ward.
- 10—Youth Group: P. Islip, *Prophet of Doom and Hope of Glory: Jeremiah*.
- 11—Exh: A. Taylor. Lect: K. Fotheringham, *Moral Decline: Rome's Failure and Ours*.
- 14,28—Study: P. Islip, *Names and Titles of Deity*.
- 18—Exh: M. Richardson. Lect: K. Pearson, *Communism, Catholicism and the Kingdom of God*.

20—M.I.C.: D. Williams, *Resurrection and Judgment*. A. Plail, *The Wages of Sin is Death*.

21—2 Tim. 2 study: A. Plail.

25—Exh: H. Islip. Lect: A. Wallace, *The Charismatic Movement of Man: Not God*.

WARRAGUL

(Rec: P. McKinlay, 55 Charles St., Warragul 3820. Tel: 056-236211). Sundays: 11am Fellowship (1st and 3rd at Moe).

2—2pm 6 Warringa Court: S. Hill, *A Healthy Ecclesia*.

6—7.30pm 11 Edinburgh St: "Behold the Bridegroom Cometh" — *Participation, The Marriage*.

11—11am Memorial mtg. home G. Howe, 6 Warringa Court.

13—10.30am Tape, *Unbelief, Reason for Failure*, 55 Charles St. 7.30pm First Princ. Class, 6 Warringa Court.

20—7.30pm 55 Charles St: *Divorce and Remarriage: Divinely established principles*.

25—Exh: S. Jones, 11 Edinburgh St. 2.30pm Lect. McMillan Rural Studies Centre, Korumburra Rd: *Daniel, A Man of Faith*.

27—10.30am Tape, *Two great oaths: One success, the other failure*, 55 Charles St. 7.30pm First Princ. class, home G. Howe, 6 Warringa Court.

West Aust

GOSNELLS

Canning Agricultural Hall, Albany Hwy. Cannington. (Rec: R. Hunter, 2 Biddenden St., Thornlie 6108. Tel: 09 459 3166).

3—G.E.S. & Family Outing: Pamphletting at Forrestfield from the home P. Jansen.

4—S.S. & Memorial Mtg at Gosnells Senior High School. Exh: A. Lund. Lect: A. Harrison, *The Truth of the Bible Challenges Church Error*. Lect. at Gosnells Civic Centre.

9,23—E. I. home classes.

10—G.E.S. & family outing: Lecture at Forrestfield.

11—Exh: S. Higgs. Lect: N. Stagg, *Economic Chaos and Unemployment: Christ's Return the Only Answer*.

14—Genesis class: Jthn. Carder, home A. Jansen.

18—Exh: P. Schifferli. Lect: Jthn. Carder, *True believers will reign on earth, Not be caught up into heaven*.

25—Exh: Jthn. Carder. Lect: G. Wilson, *Hell is the Grave not a Place of Torment*.

28—Genesis Class: Jthn. Carder, home K. Whiteside.

30—Prize-giving held at Perth Central Hall.

PERTH

62 Canning Hwy., Victoria Pk. (Rec: J.

Ullman, 38 Doney St., Alfred Cove 6154. Tel: 09-3304199).

1—8pm Study: C. Parry, *The Healing of the Paralytic and the Man with the Withered Hand*.

3—7.30pm Study: C. Parry, *The Calming of the Storm and the Healing of Legion*.

4—Exh/Lect: C. Parry.

7,21—Amos study class: J. Ullman.

9,23—E.I. home Classes.

10—Family and Youth Activity. Outing to Yanchee.

11—Exh: A. Haustorfer. Lect: B. Hayles.

13—11am Sisters' class, Stirling Hall.

14,28—Life of Christ class: A. Hayles.

16,30—Young Folks Class.

17—G.E.S. Pamphlet distribution. 1.30pm to 4.30pm S.S. Kindergarten outing to Zoo.

18—Exh: S. Fergusson. Lect.

25—Exh: A. Hayles. Lect: J. Ullman.

STIRLING

Cnr. Hector & Edwards Sts., Osborne Pk. (Rec: P. Duperouzel, 62 Sandgate St. Sth. Perth 6157. Tel: 09-3673408).

2,16,30—Jnr. E.I. Class.

4—Exh: P. Duperouzel. Lect: D. LePoidevin, *World in Turmoil: Only God's Word Has the Answers*.

7,14,21,28—Events subsequent to the Return of Christ study.

9,23—E.I. home classes.

11—Exh: A. Newton. Lect: A. Harrison, *The Lord's Prayer: Its Meaning and Purpose*.

18—Exh: P. Schipper. Lect: I. Newton, *Church Christening is not Bible Baptism*.

19—G.E.S. Meeting.

25—Exh: G. King. Lect: G. Fergusson, *Why God Allows War and Suffering*.

26—A. B. Meeting.

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: P. Halpin. Lect: J. McClure, *A New World Order*.

6—11am Sisters' Class *Eureka*.

7—7.30pm Life of Jesus Class. E. Ritchie, at 102 Crane St.

10—7.30pm AB & GES 3 Bank St.

11—Exh: M. Shaw. Support Lecture at Lismore.

13—11am Sisters' Class *Uralba Rd*.

14—7.30pm From the Daily Readings *Colossians*. T. Moss.

18—Exh: C. Herrmann. Combined Study at Lismore.

20—11am Sisters' Class at 3 Bank St.

- 21—7.30pm Life of Jesus Class. J. Pogson at 102 Crane St.
25—Exh: J. Hartley.
27—11am Sisters' Class at Uralba Rd.
28—7.30pm From the Daily Readings Philemon L. Cole. Pacific Highway Woodburn.

BOOLAROO

14 Fifth St, Boolaroo (Rec: G. Russell, Lot 2, Cooranbong Rd, Wakefield 2301. Tel: 049-531333).

- 4—Exh: M. Witton. Lect: F. Ryan, *Why Bible Students Watch Israel*.
5—A.B. Meeting.
7—Letters to 7 Ecclesiastes study: R. Whitehead, *Have we fallen from our first love?*
11—Exh: S. Evans. Lect: G. Russell, *The Immortal Soul, A Pagan Myth Not Bible Truth*.
13,27—Sisters' Class.
14,28—Study: K. Whitehead, *Galatians*.
18—Exh: F. Ryan. Lect: H. Ryan, *Bible Truth Challenges Church Tradition*.
21—Letters to 7 Ecclesiastes study: R. Whitehead, *Are we Prepared to be Faithful Unto Death?*
25—Exh/Lect: Jn. Mansfield, *History Proves the Bible Infallible*.

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—Spec. Effort: K. Whitehead. 8pm Study 1: *We have an Altar: Precepts and Principles*.
3—3.30pm Study 2: Noah. 5.30pm Fraternal Tea. 7pm Study 3: Cain and Abel.
4—Exh/Lect: K. Whitehead, *World Tension Show Christ's Return is Near*.
5—8pm A. B. Meeting.
6—10.45pm Dorcas Class.
7—Isaiah 43 study: B. Bates, *God's Witnesses*.
9—8pm Workshop Class, No. 6 Lodge Place, Wetherill Pk Barry McClure, *Life of David*. Films on animals.
10—7.30pm Jnr. Bible Class: R. McClure, *David and Jonathan*. Intern. Class: P. Sawell, *Life of David*.
11—Exh: G. Hatchell. Lect: D. Mansfield, *Signs of Christ's Coming*.
14,28—8pm 1st Epistle to the Corinthians class: P. Sawell.
18—Exh: C. Lean. Lect: G. Mason, *Bible Prophecy: Sure and Certain*.
19—8pm G.E.S. meeting.
21—8pm Isaiah 44 study: E. Baird, *Jeshurun, Alpha and Omega*.
25—Exh: M. Bonner. Lect: D. McClure, *Israel: Its land, its people and its God*. 3pm Gospel Proclamation, 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.

- 4—Exh: E. Lephherd. Lect: M. Hudson, *World in Dilemma — The Bible Answer*.
7,21—8pm Bible Class. Home R. Munro, *Romans* J. Gilmore.
8—A.B. Mtg. at home R. Munro.
11—Exh/Lect: B. Harris, *Salvation — Get the Offer While it Lasts*.
14—8pm Bible Class, home R. Munro. *Letter to the Philippians* H. Harris.
18—Exh: G. Munro. Lect: E. Baird, *Israel Don't Let It Out of Your Sight*.
25—Exh: E. Lephherd. Lect: B. McClure, *Prophecy — God's Plan In Advance*.
28—M.I. Class, home G. Munro, *What is the Nature of Angels?* L. Hudson. Exhortation, M. Hudson.
29—Sisters' Class. Home of J. Lawrence.

CAMPBIE

Cnr Beamish & Fletcher Sts., (Rec: J. Mansfield, R.M.B. 850 Mandalong Rd., Dooralong 2259 Tel: 043-551207).

- 4—Exh: Jn. Mansfield. Lect: L. Goodman, *Why Jesus' True Followers do not Keep the Sabbath*.
7—10.30am Sisters' Class: R. Mansfield, *Ways of Providence*. 8pm Bible Class: D. Mansfield, *Character of John During the Ministry of Christ*.
11—Exh: J. Elton. Lect: C. Jamieson, *God's Offer to Man: Eternal Life on the Peaceful Earth*.
14—Bible Class: D. Mansfield, *Character of John Subsequent to the Ministry*.
18—Exh: B. McClure. Lect: L. Whitehead, *The Only Way To Receive Forgiveness of Your Sins From God*.
21—10.30am Sisters' Class. 8pm Bible Class: D. Mansfield, *Character of John Revealed in His Gospel Record*.
24—Young People's Class.
25—Exh: R. Sawell. Lect: J. Gilmore, *The Holy Spirit: A Power Not A Person*.
28—Bible Class: D. Mansfield, *Character of John in Epistles and Apocalypse*.

CANBERRA

Dickson College Hall, cnr Phillip Ave. & Antill St., Dickson (Rec: G. J. Jamieson, 8 Octans Close, Giralang 2617. Tel: 062-41 6367. Postal Address: G.P.O. Box 433, Canberra 2601). Sundays: 11am Mem. Mtg.

- 3—8pm Lect: M. Clarke, *Armageddon Explained*.
4—Exh: K. Adcock. 7pm Bible Marking Tape.
7—Law of Moses class: R. Downs.
11—Exh: M. Clarke.
13—11am Sisters' Class.

- 14—Statement of Faith Class: I. Cole.
- 17—4pm Slide Afternoon: R. Steel.
- 18—Exh: R. Steel, 7pm Bible Marking Tape.
- 21—Law of Moses class: G. Jamieson.
- 25—Exh: I. Cole.
- 28—Workshop Class: Statement of Faith.
- 30—8pm Commencement of Special Weekend: R. O'Connor, *Zephaniah, Study 1, "Like unto him there was no king before or after"*.

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.
- 3—Apocalypse class, home M. Bonner.
 - 4—Exh/Lect: J. Rosser, *World Events Herald Christ's Near Return*.
 - 7—Tape class, home H. Wetzel.
 - 11—Exh/Lect: P. Sawell, *1,000 years without politicians*.
 - 14—Romans study: J. Gilmore, home K. Joseph.
 - 18—Exh/Lect: W. Wolstencroft, *Fulfilled Prophecies Prove the Bible True*.
 - 21—Psalms study: F. Joseph, home L. Daszkowski.
 - 25—Exh: F. Joseph. Lect: M. Casolin, *Archaeology Proves the Bible True*.
 - 28—Galatians study: M. Bonner, home H. Thiele.

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 Excelcor St Guildford 2161. Tel: 02-6327697).
- 4—Exh: R. Steel. Lect: C. Russell, *Freedom From Fear: Christ will Bring Peace*.
 - 7,21—Judges study: G. Gilmore.
 - 11—Exh: G. Denford. Lect: M. Smith, *Believe and Be Baptised*.
 - 14—Annual Business Meeting.
 - 18—Exh: S. Gilmore. Lect: R. Harden, *Why the Church Should Not Be in Politics*.
 - 25—Exh: R. O'Connor. Lect: K. Jamieson, *You May Reject the Church, But Not the Bible*.

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). "Today in Prophecy" programme — 8.30pm each Sunday night. 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.
- 4—Exh/Lect: P. Finn, *God's Promise to Man,*

To Adam and Eve.

- 7,21—Ephesians study: R. Etherington.
- 11—Exh: J. Green. Lect: N. Creighton, *God's Promise to Man, to Abraham*.
- 14,28—Titus study: M. Champion.
- 18—Exh: L. Whitehead. Lect: *God's Promise to Man, To David*.
- 25—Exh/Lect: F. Brinkerhoff, *Israel and the Purpose of God*.

PUNCHBOWL

- 100 Highclere Ave (Rec: M. Gilmore, 118 Marine Dr Oatley 2223. Tel: 02-576986).
- 2,16,30—Comb. Y.P. Class, home B. McClure.
 - 3—Y.P. Bible Class.
 - 4—Exh: Barry McClure. Lect: J. Ceiley, *Should We Obey the Ten Commandments?*
 - 5—7.30pm A.B. Meeting.
 - 6,13,27—Bible Class.
 - 9,23—Study class.
 - 11—Exh: B. Bowen. Lect: B. McClure, *Creation: The Work of God*.
 - 18—Exh: M. Wolstencroft. Lect: J. Gilmore, *Is the Old Testament Relevant For You Today?*
 - 20—M.I. Class.
 - 25—Exh: G. Denford. Lect: C. Wills, *Are the Jews Still God's People?*

RIVERWOOD

- 265 Bonds Rd (Rec: D. Gilmore, 3 Jordan Ave Beverly Hills 2209. Tel: 02-5331571).
- 4—Exh: K. Dennes. Lect: D. Ledger, *The Reality of Armageddon*.
 - 7,14,21—Bible class: G. Steel, *Lessons from 1 Timothy*.
 - 11—Exh: K. Jamieson. Lect: C. Russell, *Christ Soon To Reign on Earth*.
 - 18—Exh/Lect: G. Russell, *Why Christ Said — Salvation is of the Jews*.
 - 25—Exh: W. Mannell. Lect: D. Warner, *The Future Blessings of the Kingdom of God*.
 - 28—Bible Class: K. Jamieson, *Lessons from John 15-17*.

SUTHERLAND

- 77 Acacla Rd (Rec: L. Brennan, 16 Linden Cres Lugarno 2210. Tel: 02-535608). Sundays: S.S. 9am; Mem. Mtg. 11am; Lect. 7pm.
- 3—Ecclesial Picnic, Bonnievale, 10.30am.
 - 4—Exh: R. Pogson. Lect: M. Gilbert, *Armageddon A Certainty, Not A Myth*.
 - 5—7.30pm A.B. meeting.
 - 7—Life of Christ Class: B. Deverson, *Parable of the Unrighteous Steward, K. Kirkwood, Parable of Rich Man and Lazarus*.
 - 9,23—7.45pm Elpis Israel Class.
 - 11—Exh: B. Shaw. Lect: V. Hall, *The Christadelphians: Who We Are and What We Believe*.
 - 14,28—Bible Class: S. Kirkwood, *Diseases of the Soul*.
 - 18—Exh: S. Kirkwood. Lect: R. McClure,

There Can Be Life After Death.

- 21—Life of Christ Class: C. Warner, *Responsibilities of Discipleship*.
25—Exh: M. Gilbert. Lect: B. Bowen, *The Purpose of Christ's Death Revealed in the Bible*.

UPPER COOPERS CREEK

Repentance Creek Hall (Rec: D. Rucker, Rosebank, via Llanore 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).

- 4—Exh: D. McClure. Lect: S. Pogson, *The Biblical Facts Concerning the Return of Christ*.
7—1 Cor. 6 study: P. Sawell, *Bought with a price*.
9—Workshop and Training Class: R. Steel, J. Pogson, *The Cherubim in Israel*.
11—Exh/Lect: K. Whitehead, *Natural Disasters: Is God Responsible?*
13—Temple of Ezekiel's Prophecy study at 28 Truro Pde, Padstow. R. Steel: *The Borders of the Promised Land* (Ezek. 47:13-23).
18—Exh: S. McKinlay. Lect: P. Wolstencroft, *Christ will Return*.
21—1 Cor. 7 study: P. Sawell, *Questions on Marriage*.
23—Workshop and Training Class: D. McKinlay, *How God's Kingdom will be Restored*. B. Madden, *A Vessel Meet For the Master's Use*. S. Madden, *The Error of Balaam's Jude*.
25—Exh: R. Pogson. Lect: S. Gilmore, *Current Events in Prophecy*.
27—Temple of Ezekiel's Prophecy Study: K. Walters, *The Division of the Land* (Ezek. 48:1-14).

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—Studies: H. Tennant, *"Except the Lord build the house"*. 3.30pm Consecration. 5.15pm Frat. tea. 7pm *A Habitation of God*.
4—Exh: H. Tennant, *The Living God*. Lect: *Human Rights and Social Reforms: The Christian Stand*.
6—8pm Study: H. Tennant, *Singing with our 19th Century Brethren*. Study 1: *The Nature of Their Praise*.
8—8pm Study: H. Tennant, Study 2: *Christ*

and Their Living Hope.

- 9—8pm Youth Group: H. Tennant, *The Man with the Face of an Angel*.
10—Outing, Ecclesial hike.
11—Exh: L. Hall. Lect: J. King, *World History Revealed by Daniel the Prophet*.
13—7.45pm Friends Class, home P. White, 11 London Rd.
14—10.15am Dorcas Class. 7.45pm Annual Business Meeting.
17—Sub. Young People's Outing.
18—Exh: M. Lund. Lect: B. Gurd, *Modern History Revealed by Ezekiel the Prophet*.
21—7.45pm E.I. pp. 137-142 study: M. Brumby.
23—7.30pm Junior Youth Group. 8pm Youth Group, Cumberland Hall.
24—8pm Young People's Class, Cumberland.
25—Exh: J. Siviour. Lect: P. Weller, *The Holy Spirit Gifts Not Available Today*.
28—7.45pm Colossians 4 study: R. Galbraith.
29—Comb. Sisters' Class.

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. meeting, home J. King.
2,16,30—Sign class with deaf members.
4—Exh: A. Archer. Lect: B. Luke, *Why Christians Do not support the world council of churches*.
7—Rev. 13:1-10 study: B. Luke, *The Beast of the Sea* (cont).
9—Youth Group, Aberfoyle Pk.
11—Exh: R. Shaw. Lect: M. Lund, *The Bible's Teaching Concerning Paradise*.
13—10.30am Sisters' Class: *Ways of Providence*.
14—Luke 24:1-12 study: R. Pillion, *"He is risen"*.
17—Sub. Young Folks outing.
18—Exh: H. P. Mansfield. Lect: P. Weller, *When is a Person saved?*
21—Rev. 13:11-18 study: B. Luke, *The Beast of the Earth*.
23—Youth Group, Cumberland.
24—Sub. Y.F. Class at Cumberland.
25—Exh: R. Noble. Lect: J. Knowles, *Will all the Dead be Raised at Christ's Return?*
28—Luke 24:13-35 study: J. King, *Wonder on the Road to Emmaus*.

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—7.45pm A.B. Meeting.
3—Ecclesial and Family outing.
4—Exh: N. Davies. Lect: J. Knowles, *Seven Reasons Why Christ's Coming is Near and Certain*.
7—8pm Business meeting.

- 8,22—11am Sisters' Class. 1.30pm Sisters' Tape Study.
 9—8pm Youth Group at Ab. Park, Special Night.
 11—Exh: B. Gurd. Lect: M. Curtin, *Clear Proof that the Bible is True*.
 12—8pm Friends Class, home C. Beard, Pasadena: N. Davies, *God Will Punish our Permissive Society and Purify This Polluted World*.
 14,28—8pm Romans Study: J. Luke.
 17—Young Folks Outing.
 18—Exh: A. Johns. Lect: N. Davies, *The Importance of Marriage Explained by the Bible*.
 21—8pm Nahum study: B. Day.
 23—8pm Youth Group: N. Davies, *Psalms of David*.
 24—8pm Sub. Young Folks: H. P. Mansfield, *"Blessed is he that watcheth"*.
 25—Exhort. Lect: H. P. Mansfield, *The Holy Spirit Gifts: Not Available Today*.

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—8pm M.I. Class.
 2,16—8pm Youth Group, Salisbury.
 3—Sunday School outing.
 4—Exh: R. Gore. Lect: H. P. Mansfield, *Peace Only After Armageddon*.
 6—10.30am Sisters' Class.
 7,14,21—8pm Ministry of the Prophets Class: J. Martin.
 9,23—8pm Eureka Class: P. Cresswell.
 11—Exh: P. Weller. Lect: R. Edgecombe, *The Bible Teaches There is One God, Not A Trinity*.
 18—Exh: J. Siviour. Lect: S. Kingsbury, *Who Are the Christadelphians and What Do They Believe?*
 25—Exh: P. Cresswell. Lect: J. Martin, *Holy Spirit Gifts Not Available Today*.
 30—Youth Group at T.T. Gully.

GLENLOCK

Via Morgan (Rec: B. G. Hollamby, 4 Andrew St., Walkerville 5330. Tel: 085-412352). Sundays: 9.30am S.S.; 11am Fellowship. 2,16—Y.P. Class.

- 3—Sunday School Picnic.
 4—Exh: V. Pickford. Business meeting.
 6,13,20,27—E.I. Class, Renmark.
 7,21—Events subsequent to Christ's Return Study: C. Hollamby.
 11—Exh: D. Evans.
 14,28—Timothy Class.
 17—Exh: B. Luke.
 20—Dorcas Class.
 25—Exh: R. McLean.

KINGSTON

Guide Hall, Cooke St. (Rec: R. Eifenbein, 34 Cooke St., Kingston 5275. Tel: 672647). Sundays: 11am Memorial Meeting.

- 2,9,16,23,30—7.30pm M.I. Class.
 4,11,18—11am Mem. Meeting.
 7,14,21,28—7.30pm Study Class.
 13,27—9.30am Sisters' Class.
 24—7.30pm Lect. Guide Hall: Rob Mansfield, *Christianity's Great Fantasies*.
 25—Exh: R. Mansfield.

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.

- 2,16,30—8pm Junior First Princ. Class.
 4—Exh: J. Luke. Lect: C. Williams, *The Resurrection — The Bible's Hope for Man After Death*.
 6—8pm G.A.O. at hall.
 7—8pm Study *The Unjust Steward M. Essex*.
 9 to 11—Ecclesial Camp.
 13—7.45pm A. B. Meeting, home R. Cowie.
 14—8pm Bible Class *The Rich Man & Lazarus M. Essex*.
 18—Exh: R. Ginn. Lect: C. Wright, *Israel — A Living Witness to Bible Truth*.
 21—8pm Study *The Pharisee & Publican M. Essex*.
 23—8pm Elpis Israel at hall.
 24—Ecclesial Picnic.
 25—Exh: G. Osborn. Lect: M. Barr, *Catholic Communist Confederacy To Be Destroyed*.
 28—8pm Study: *The Parable of the Talents Em. Tonna*.

SOUTH EAST

CWA Hall, Young St., Penola (Rec: M. E. Lawrey, "Terwal

SALISBURY ECCLESIAL CAMP November 9th to 11th

This camp will be held at Clarendon. The subject under consideration is "In All Things Showing Thyself a Pattern of Good Works". A study of Paul's Letter to Titus. Titus found himself in a young ecclesia in amongst an immoral society. The exhortations of Paul to the Ecclesia in these trying circumstances are of tremendous relevance to us who live in these last days. We will consider this powerful epistle by means of exhortation and in study group sessions.

The Ecclesial Calendar for November, 1984

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 GULLY

CWA Hall, Elliott St., Whyalla; Willaden Guide Hall, Elizabeth Tce., Pt. Augusta, and private homes (Rec: K. McDermott, 4 McRitchie Cres., Whyalla Stuart 5608. Tel: 086-450063. Sundays: 11am Fellowship. Bible Class Pt. Augusta every Tuesday.

- 3—Whyalla Lect. Enfield Ecc.
- 4—Comb. mtg. Whyalla: Enfield.
- 11—Pt. Augusta Exh: M. Steele.
Whyalla Exh: K. McDermott.
- 18—Comb. Meeting Pt. Augusta: T.T. Gully.
- 25—Pt. Augusta Exh: W. Excell.
Whyalla Exh: R. Jones.

TEA TREE GULLY

1186 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—S.S. Outing: Thorndon Park. Evening: D. Burney, *Elijah*.
- 4—Exh: D. Evans. Lect: N. Lloyd, *The Bible Reveals The One Supreme God, Not A Trinity*.
- 5—7.30pm A.B. Meeting.
7.21—8pm Daniel study: J. Knowles.
9.23—8pm Junior E.I. Class.
- 11—Exh: B. Luke. Lect: C. Parry, *Mormonism Examined by the Bible*.
- 14—Sisters' Class, combined. 8pm Class: B. Williams, *Psalms of Korah*.
- 18—Exh: R. Cowie. Lect: R. Smith, *Jehovah's Witnesses Astry From Bible Teaching*.
- 25—Exh: J. Luke. Lect: S. Hornhardt.
- 28—8pm Study: B. Williams, *Psalms of Korah*.

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—4pm Wedding of Bro. Con Mitsos to Sis. Sue Goodwin.
- 4—Exh: W. McAllister. Lect: G. Wiggell, *Resurrection: Man's Only Hope Beyond the Grave*.
- 5—7.45pm A. B. Meeting.
7.14, 21, 28—7.45pm Proverbs study: H. P. Mansfield.
- 10—2.30pm Outing breakup. Evening: S. J. Mansfield, *Science and the Bible*.
- 11—Exh: P. J. Mansfield. Lect: B. Steele, *The Sabbath: Is it binding on Gentiles Today?*
- 12—8pm Home M. Goodwin, 37 Jetty St. Grange: Instructor Class: G. E. Mansfield, *Man's Mortality & Destiny (Q. 36-40)*.
- 13, 27—10.30am Sisters' Class: H. P. Mansfield, *Psalms & Daily Readings*
- 16—7.45pm M.I. Class.
- 17—2.45pm Activity and Distribution Day. Evening Chairman: S. J. Mansfield.

- 18—Exh: T. Wiggell. Lect: J. Knowles, *God's Remedy For a World In Distress*.
- 23—8pm Home G. Armonis, 12 Bolingbroke Ave., Fulham Gdns. E.I. Class: W. McAllister, *Elements of the Kingdom* (p. 221).
- 25—Exh: R. McAllister. Lect: P. J. Mansfield, *Jesus Destroyed the Devil: How and Why?*

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—Port Sorrell Comb. C.Y.C. study weekend.
 - 4—Exh: H. Taylor. Lect: P. Howell, *Your only hope in a world without hope*.
 - 5—A.B. Meeting.
 - 7—7.45pm Acts 28 study: *Paul in Rome*.
 - 9—7.45pm C.Y.C.: Statement of Faith cl. 29-30 study: G. Scarr, *God all in all*.
 - 10—Sunday School Party.
 - 11—Exh/Lect: C. Bennet (L'ton), *The Bible Promises World Peace: When?*
 - 13—10am Sisters' Class: *Theme from Romans*.
 - 14—7.45pm home G. Scarr: *Nazareth Revisited* study: S. Taylor.
 - 18—Exh: S. Taylor. Lect: B. Philp, *An Appeal to Atheists and Agnostics*.
 - 21—Bible Class: B. Philp, *Fear of the Lord is the beginning of Knowledge*.
 - 23—Snr. C.Y.C. *The Grape Vine*. Jnr. C.Y.C.: *Lazarus Raised*.
 - 25—Exh: R. Yeomans. Lect: J. Scull, *Israel Destined to be Always Involved in God's Plan*.
 - 27—10am Sisters' Class: *Daniel's mother*.
 - 28—7.45pm Home S. Taylor: *Nazareth Revisited* study, P. Howell.

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, 3—C.Y.C. Port Sorrell study w/end: *Samson*.
 - 4—Exh: D. Case. Lect: G. Dangerfield, *The Born-again Christian: The Bible Definition*.
 - 6—10.30am Sisters' Class: Tape, *The Triumph of the Rainbow Angel*.
 - 7—7.15pm Bible Class: K. Niejalke, *The Most Holy*.
 - 9, 23—E.I. home study.
 - 10—Senior C.Y.C.: G. Case, *The Still Small Voice*.
 - 11—Exh: R. Herron. Lect: G. Crewes, *The Devil: Monster of Pagan Christianity*.
 - 13, 27—10.30am Dorcas Group.
 - 14—Bible Class: T. Galbraith, *The Word of*

God came unto John. M. Thompson, *The Temptation of Jesus.*

- 16—Home study: R. Burke, *Jehoash: Reaping the Whirlwind.*
 18—Exh: P. Howell. Lect: M. Wright, *The Angels: Their Nature and Work.*
 20—10.30am Sisters' Class: Tape, *Exhortations on Prayer.*
 21—Bible Class: N. Rice, *The Day of Atonement.*
 24—Senior C.Y.C.: D. Case, *Social Pressures: How do we stand?*
 25—Exh: C. Blanch. Lect: K. Niejalke, *Understanding the Bible and Its Message.*
 28—Tuition Class: D. Smith, *The Parable of the Sower.* P. Niejalke, *Christ's Transfiguration.*
 30—Home study: K. Niejalke, *Revival of the Truth.*

NORTH WEST

Family Rest Centre, (off King Edward St.), Olverstone (Rec: P. Kingston, P.O. Box 808, Devonport. 7310).
 Sundays: 12.00 S.S.; 1.15pm Memorial Mtg.; Fortnightly at 3.30pm Gospel Proclamation.
 Our Ecclesia now comprises ten brothers and sisters, having recently lost Bro. & Sis. Fryer, by transfer to Launceston Ecclesia.
 Any visitors to this area are asked to telephone Bro. Philip Kingston at 004-246824, or Bro. Derek Harvey on 004-253981.

Queensland

COORPAROO

School of Arts, cnr. Cavendish Rd. & Halstead St. (Rec: R. A. Hermann, 15 Con-

way St., Geebung 4034. Tel: 07-265 5825)
 Sundays: 9.30 S.S. & E.I. Class; 11am Fellowship; 7pm Lecture.

- 1,15,29,30—Romans Study: R. Bailey.
 4—Exh: D. McGahey. Lect: R. Rock, *God's Promise to Abraham, Eternal Inheritance on Earth.*
 10—E.I. Class: R. Bailey, home A. Ward.
 11—Exh: S. Arthur. Lect: R. Rock, *God's Promise to David: Christ's Throne on Earth.*
 18—Exh: R. Stead. Lect: A. Ward, *The Devil Is Not A Supernatural Being but Man's Lusts.*
 22—M.I. Class: L. Gordon, *The Spirits in Prison* (1 Pet. 3:18-22). D. Scacheri, *Absent from the Body* (2 Cor. 5:1-10).
 25—Exh: J. Cowie. Lect: R. Stead, *Iran's Future: A Russian State.*

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.

- 4—Exh: K. Papowski. Lect: N. Bullock, *Charismatic Movement Tested by the Bible.*
 7,21—7.45pm Events subsequent to Christ's Return study: J. Cowie.
 11—Exh: W. Joseph. Lect: P. Evans, *The Plain Truth: Britain and USA are Not Israel.*
 14,28—7.45pm Elpis Israel Class.
 17—Sunday School Prize night.
 18—Exh: B. Mills. Lect: R. Hermann, *The Superpowers Disarmed by the Jewish Messiah!*

**20th TASMANIAN BIBLE CAMPAIGN
 (Sponsored by the Hobart Ecclesia)**

12th to 20th January, 1985 (God Willing)

Coningham Camp, Snug, North Hobart

* Bible Study * Young People's Studies

* Gospel Proclamation * Ecclesial Fraternisation

Study Leaders: Bro. P. Islip (Mt. Waverley, Vic.)

"He revealeth His secret unto His servants the Prophets"

— A Consideration of the Prophets of the Northern Kingdom.

Bro. M. Bonner (Figtree, NSW)

"Themes From The Apocalypse"

Supplementary Study — Bro. L. Goodman (Granville, NSW)

"The Family Unit in the Latter Days"

A warm welcome is extended to all brethren and sisters and young people.

Accommodation Cost — Adults \$70.00; Children and Teenage Students \$60.00

Information and Bookings to Campaign Secretary, Bro. P. D. E. Howell, 213 Marys Hope Road, Rosetta, Tas. 7010 (002 491760).

The Ecclesial Calendar for November, 1984

25—Exh: R. A. Hill. Lect: R. Rock, *God's Promise in Eden, A Hope for Mankind.*

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).

3,10,17,24—7.30pm Tape night, Cnr. Hill & Emu Sts. Emu Pk.

4—Exh: P. Osborne. Lect: L. Osborne, *Earth not Heaven The Reward of the Righteous.* 7,14,21—7.30pm Hosea Bible study.

11—Exh: G. Hill.

18—Exh: L. Osborne. Lect: G. Hill, *The God of the Bible is not a Trinity.*

25—Exh: W. White.

28—7.30pm Annual Business Meeting.

TOWNSVILLE

Cnr. Hammett & Mooney St., Currajong (Rec: J. Caltabiano, P.O. Box 434, Aitkenvale 4814). Sundays: 9.15am S.S. & Snr. Ecclesiastes 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).

4—Exh: R. Main. Lect: R. DuKamp.

11—Exh: J. Caltabiano

18—Exh: B. Pollard.

25—Exh: R. DuKamp.

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—1st Peter Bible Class.

4—Exhort: P. Palmer.

10—7pm Public Lecture.

11—Exh: R. Bailey (Coorparoo).

18,25—Exh: Tape.

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.

3—7.45pm Young People's Class: *These all died in faith, not having received the Promises.*

4—Exh: R. Stokes. Lect: R. A. Hill, *The Bible's*

Challenge to You.

6,20—7.45pm Zechariah class: K. Papowski.

10—Young Peoples outdoor recreation day.

11—Exh: G. Hagen. Lect: R. Thiele, *The Nuclear Threat: Is this our future?*

13,27—7.45pm Elijah class: J. Cowie.

18—Exh: J. Cowie. Lect: R. Rock, *The Identity of 666 and the Beast Revealed.*

24—6.30pm S.S. prizegiving evening.

25—Exh/Lect: C. York, *The True Meaning of Being Born of Water and Spirit.*

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.

DUNEDIN

Hearing Ass, 7 Malcolm Street (Rec: R. D. B. King, 81 Stafford St., Dunedin. Tel: 775954). Sundays: 11am Fellowship; 9.30am S.S.; 7pm Lect. Bible Class: 7.30pm Wed.; CYC 7.30pm Sat. at homes of members.

READER'S 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.

EMPLOYMENT SOUGHT

Sis. R. Asher urgently seeks full time/casual/part time employment. She is reliant upon public transport, experienced in accountant/clerical and estimating work (no heavily lifting). Telephone: (08) 382 6184.

FORTHCOMING EVENTS

Plan your holidays to support these efforts (God willing).

DECEMBER

* 22-3rd Jan.: N.Z. SUMMER SCHOOL.

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).

FEBRUARY

* 8-10: DUNEDIN (NZ) Special Fraternal.

PROJECT AUSTRALIA



We have set ourselves a very ambitious project. It is to cover the entire state of South Australia, outside the metropolitan area, with Christadelphian literature. We have now almost completed the project. During the past month we have arranged to forward 4,000 budgets to Stirling. In addition we will cover the towns of Owen, Nangwarry, Tarpena, Mannahill, Olary, Yongala, Yunta, Blinman.

Following the conclusion of South Australian project we propose to commence on the state of Tasmania, and would welcome Brethren and Sisters in that state to co-operate in this venture. We would welcome suggestions for particular towns to be covered, as well as financial contributions to the work. The cost of the project is \$250 per thousand including postage, and we appreciate both small and large donations to that end. We anticipate commencing the project in Tasmania early in 1985, and would greatly welcome your interest at this stage.

What is Project Australia?

It is a project to forward literature to every home in towns and cities not covered by Ecclesias. A budget includes 1. A *Herald of the Coming Age* upon a topical subject; 2. a letter of introduction; 3. A circular leaflet or a copy of the *Today* leaflet; 4. A reply paid card. These are then bundled into lots of 50 by our group of voluntary workers and forwarded through Australia Post to their various destinations. On occasions Ecclesias have co-operated by sponsoring a lecture in the area, and then the Budgets include an advertisement for the lecture.

When requests for literature are received by us they are instantly answered by letter, and the literature requested is sent. Each applicant is placed on our mailing list to receive a copy of *Herald Of The Coming Age* every month for 6 months. The nearest Ecclesia or Christadelphians are advised of the contact to enable personal follow up. Encouraging results have been obtained over the past 5 years including an occasional baptism.

We appreciate financial support of this work, and thank those many readers who have helped.

RATHMINES BIBLE SCHOOL (SYDNEY)

The theme for the SUMMER SCHOOL is *Vessels meet for the Master's Use*. Main studies will be undertaken by the following brethren:

S. Snow (Ringwood): *Story of Bible Animals, Clean and Unclean*.

R. Cowie (Salisbury): *The Angels of God*.

B. Williams (T.T. Gully): *Vessels in the Great House*.

Supplementary Study: G. Steel (Riverwood): *The Commandment is not a Vain Thing; It is your Lifel*

Bookings for this school have already exceeded 350, and therefore it is important to book early.

Dates for the Autumn School are: 11th to 18th May.

BIBLE SCHOOL (MILDURA)

The Spring Bible School at Mildura proved to be stimulating and encouraging; bringing our families together around the word of God and associated activities.

It was very evident from our question and forum afternoons that we live in the very last days, when not only the world is filled with ungodliness, but, as Christ also warned, ecclesias are in danger of being affected, by its subtle influence. There is need to "remember Lot's wife".

Bible Schools serve as a tremendous spiritual boost for families, and give great impetus to withstand the evil world and all its influences.

The family school this September was drawn around the theme of 1 Peter 1:7 "The trial of your faith"; and set a very high exhortational and thought-provoking atmosphere. Our daily readings from Jeremiah and Lamentations led by Bro. H. P. Mansfield drew all the families together, both young and old in an informal atmosphere to share in measure, the attitude and actions of this faithful prophet, who refused to allow the influence of a failing ecclesia to hinder his message and vision.

Then with the children dispersing to their studies and activity work, we were exhorted further by Bro. J. McConville (California, USA) to the theme in 1st Epistle of Peter *Triumph In Tribulation* followed by our final study by Bro. D. Evans who lead us through those Psalms which instruct us with the innermost thoughts of David, a man after God's own heart, as he faced the various trials of his life.

Added to these studies a balance of activities, question sessions, forums, a picturesque cruise up the Darling River, picnic lunch and a fraternal atmosphere; and there is established a very powerful way of strengthening and building up the family in readiness for the imminent return of the Lord from Heaven.

May Yahweh bless these activities in the brotherhood that such opportunities may remain available to all those who "desire the sincere milk of the word"; and "as lively stones be built up a spiritual house" until He come, even the Chief Corner Stone, to build up Zion and make Jerusalem a Joy in the earth.

Preparations for the Autumn School in May 1985 (God willing) are already under way, and it is hoped to announce details later.

K. R. (Secretary)

MILDURA FAMILY BIBLE SCHOOL FOR MAY (1985)

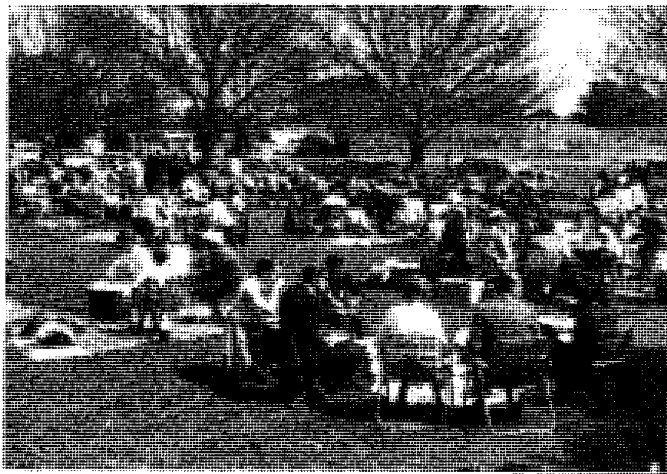
God willing it is proposed to conduct the Autumn Family Bible School at Mildura from May 18th to 26th. Will those who have already made reservations please note the time scheduled.

**COMBINED WEEKEND IN ADELAIDE
SEPTEMBER, 1984**

The seven Adelaide suburban ecclesias and the Glenlock ecclesia combined in a special fraternal weekend on September 22nd and 23rd. Two lectures were delivered in the Adelaide Town Hall on Wednesday 19th and Sunday 23rd September. Brother J. Knowles spoke on Wednesday to the subject *Climax of the Ages — Conflict Over Jerusalem — The Divine Solution*, and Bro. Max Lund on Sunday *Climax of the Ages — Christ's Return is Near — Are you Prepared?* On both occasions the Town Hall was filled and it was encouraging to have a number of visitors at both meetings. Some 71,000 leaflets and large newspaper advertisements served to publicise the addresses. The addresses were delivered with clarity and vigour and were supported with charts and overhead visual aids.

On Saturday 22nd September, the fraternal tea was held in the George Cresswell Hall at the Unley High School with over 1,150 members and their families present. The fraternal evening combined well prepared choral items with a thought-provoking address from Bro. P. Weller under the theme: *What Manner of Persons Ought We To Be* centred around Luke 15. The theme was continued at the Memorial Meeting when Bro. H. P. Mansfield exhorted from the daily readings in Luke 16. There were some 940 brethren and sisters present at the meeting.

Lunch and tea were enjoyed on the lawns adjacent to the hall and in the afternoon the combined Sunday School session was treated to a

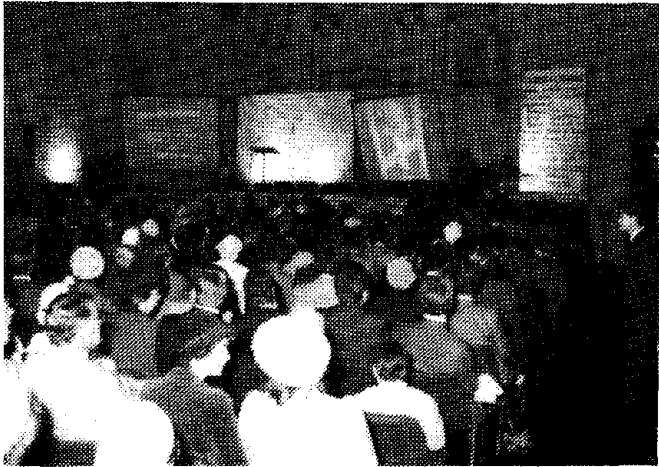


Family groups enjoying lunch on the grounds.

The Ecclesial Calendar for November, 1984

dramatic presentation of the lives of Saul and David. The attention of the scholars was consistent throughout as they absorbed again the lessons from this year's Sunday School notes.


In all a very profitable weekend was experienced by those present. It assisted us all to appreciate the wonderful bond of fellowship resulting from a vigorous and warm presentation of Yahweh's truth. May the day of the coming of Jesus Christ be soon to the glory of Yahweh in all the earth.
Ray Edgcombe (Secretary).



Platform display in the Adelaide Town Hall.




The Memorial Meeting held at the Unley High School grounds.



The ECCLESIAL CALENDAR

Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS 

ISSUE NO. 222

DECEMBER 1984

Let Us Maintain True Christadelphian Standards

An Example to Emulate

Paul did not allow his work to cease with bringing people into the Truth. Having enlightened them, he still toiled on their account, to root and establish them in all things pertaining to their new position. To this end, he gave his brethren and sisters "much exhortation". He put himself about to warn, encourage, and instruct. The extent of his concern for them is shown in his earnest prayers (Phil. 1:4; Col. 1:3,9); his loving, parent-like ministrations (1 Thess. 2:9,11); and the many sleepless and tearful nights and days he experienced on their behalf (Acts 10:19,31; 2 Cor. 2:4). To ensure success he was careful in his general behaviour — he was courteous, patient, tactful — never rude, haughty, or aggressive. He was ever ready to "spend and be spent" for the well-being of his brethren and sisters, and this even when his services were cruelly despised (2 Cor. 12:14,15). To imitate the apostle is our duty. Are we trying to fulfil it? For more reasons than one, we cannot reach Paul's degree of excellence, but we can push forward in the path of his noble example. According to our abilities and opportunities we shall be judged. What made Paul the man he was? — so warm, so unselfish, so untiring? Many things. His deep-down convictions (he allowed the Truth to grip him, and was positive that he was following no will-o'-the-wisp) — his unbounded appreciation of the promised reward (he sensibly appraised this reward as of greater worth than the present life, and all that it can give) — his stern and studied resolve to be faithful to Christ (taking wise measures to prevent failure, by indulging in close and constant communion with God and the Scriptures).

A.J.

Ecclesial Reports

Details must be forwarded by 1st of month.

WELCOME TO THE HOUSEHOLD OF FAITH

We again rejoice at the news of baptisms in the sin-covering Name of our Lord, realising that by this means some of Adam's perishing race are brought into covenant relationship with things eternal. We commend our new brethren and sisters, and welcome their company along the pathway to the kingdom.

Boolaroo: *Mr. Stephen J. Metcalfe and Mrs. Carol D. Metcalfe*, interested friends (13.9.84). *Mr. Christopher Kelly*, S.S. scholar and son of Bro. & Sis. R. Hunt (27.8.84). *Mr. Philip Pogson*, son of Bro. & Sis. D. Pogson (18.10.84). *Miss Ruth Littler*, daughter of Bro. & Sis. Trevor Littler (4.11.84).

Lismore: *Mr. Michael & Sis. Maria Spinaze*, interested friends (6.11.84).

Boronia: *Mr. Kevin & Mrs. Jill Murie*, interested friends (26.10.84).

Punchbowl: *Miss Kerri McKinlay*, daughter of Bro. & Sis. W. McKinlay (18.6.84). *Mr. Ric. Mansfield*, son of Bro. & Sis. E. Mansfield (4.7.84). *Mr. Layne Stretton*, son of Bro. & Sis. B. Stretton (30.7.84). *Mrs. Daisy Miller*, sister of Sis. E. Tomlin (6.10.84).

Coorparoo: *Mr. Paul McGahey*, son of Bro. & Sis. D. McGahey (28.10.84).

Figtree: *Miss Fiona Joseph*, daughter of Bro. & Sis. K. Joseph.

Enfield: *Miss Anna Evans*, S.S. scholar and eldest daughter of Bro. & Sis. David Evans.

Woodville: *Mrs. Julie Hourigan*, wife of Bro. P. Hourigan, *Mr. Timothy Hall*, son of Bro. & Sis. H. Hall (7.11.84).

ECCLESIAL TRANSFERS

The following brethren and sisters are commended to their new ecclesial associations:

To Gosford: *Sis. Ruth Wassell*, from Cumberland.

To Gosnells: *Bro. Grant Legge*, from Yokine.

To Ballina: *Bro. & Sis. A. Russell*, *Sis. J. Hoath*, *Bro. & Sis. J. Muir*, from Lismore. *Bro. & Sis. D. Leadbetter*, from Upper Coopers Ck.

To Launceston: *Bro. & Sis. L. Scoyer*, from Woodville. *Bro. & Sis. P. Fryer*, from North West.

To Enfield: *Bro. John Schipper*, from

Adelaide. *Bro. Chris & Sis. Debbie Rogers*, from Kingston.

To Ringwood: *Sis. Robyn Barker*, from Mount Waverley. *Bro. Geoff Hughes*, from Clayton.

To Aberfoyle Park: *Bro. Simon Ansell*, from Launceston.

ENGAGEMENT CONGRATULATIONS

We rejoice to announce the following engagements, and extend our best wishes to them in their coming period of preparation.

Bro. Daryl Pitt & Sis. Evgenia Mitsos (Woodville) on 27th Oct.

Bro. Robert Wiltshire & Sis. Gail Brinkerhoff (Boolaroo) on 27th Oct.

Bro. Joel Burney & Sis. Sherrell Leadbeater (Lismore) to be married May 1985.

UNITED IN MARRIAGE

With pleasure we record the following weddings. The thrill and joy of such occasions is shared by all who appreciate the spiritual principles involved. Another marriage is imminent! It will concern each one of us — when the Lord returns to claim "his own". May these anticipations deepen the rejoicing of natural union, as these couples commence life together.

Bro. J. Higgs and Sis. V. Bailey (Coorparoo) on 3.11.84.

Bro. Stephen Caltabiano and Sis. Tina Ashwell (Townsville) on 22.12.84.

Bro. Stephen Marek and Sis. Linda Hyndman (Ringwood), on 13.10.84.

Bro. Shane Shaw and Sis. Beth Patch (Upper Coopers Ck) on 5.5.84.

Bro. Mark Dennes and Sis. Lorlene Jenkins (Riverwood), on 3.11.84.

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 the environment of the Truth; and parents have the deep responsibility of seeing that they do so.

To Bro. & Sis. P. Atkins (Brighton), a son, *Steven William* on 24.9.84.

To Bro. & Sis. G. Neil (Brighton), a son, *Simon Peter* on 24.10.84.

To Bro. & Sis. M. Curtin (Cumberland), a son, *Benjamin Michael* on 25.10.84.

To Bro. & Sis. Derek Butler (Salisbury), a son, *Jeremy Ian* on 13.10.84.

To Bro. & Sis. R. Scott (Salisbury), a son, *Jamie Robert*, on 15.10.84.

To Bro. Neville & Sis. Janice Hunter (Gosnells) a daughter, *Aleeza Ruth* on 9.10.84.

To Bro. Craig & Sis. Jenny Hill (Enfield), a daughter, *Jessica Clare*.

To Bro. Garry & Sis. Kerry Barnett (Cumberland), a son *Matthew Ryan* on 6.11.84.

To Bro. & Sis. J. Cole (Cumberland), a son, *Tristan William*, on 7th Nov.

AWAITING THE RESURRECTION

Yahweh buries His workmen but the labor must continue.

Bro. L. Weller

It is with much sadness and a sense of deep loss that the Cumberland Ecclesia reports the sudden death of Bro. Lance Weller on 26th October at the age of 51 years. Bro. Lance had spent 29 years in the Truth, having been an earnest, consistent and dedicated follower of our Lord, and a devoted and loving husband and father.

Our brother was an example to us all in that although he had suffered from the weakness and frailty of the flesh for some years he remained a faithful and active servant to His God, and the Ecclesia. Always cheerful and enthusiastic, and keen to discuss the Word of Truth, he exhibited a deep concern and love for all his brethren. He was zealous in his desire to see the Truth upheld in purity with its standards of decorum, discipline maintained, and never feared to speak out against contrary practices or teaching. He busied himself in the Cumberland Ecclesia in many tasks, some arduous, many unseen, but all performed with great faithfulness and diligence.

Our brother was loved by all, as was attested by nearly 300 members from the local ecclesias and country areas who gathered at the graveside where Bro. N. Davies conducted the funeral service. Bro. Neil emphasised the need for us to emulate the faithful example of our Brother Lance who made it his life's endeavour to "seek first the kingdom of God and His righteousness" and being aware of his own limitations, learned to "number his days" (Psalm 90). Our brother now sleeps in peace, free from the weakness of his mortal body. He rests in the sure and glorious hope of Israel which he so dearly loved, awaiting the glad day of the resurrection when all those who

love and fear Him shall by God's grace receive a crown of righteousness. Our loving sympathies are with his sister wife Jan, son James and daughter Rosemary, who we feel sure will gain much comfort and strength in the knowledge that our brother will rise again at the coming of our Lord which we believe is near, and from the example of his life lived in conformity with the will and Truth of our God.

Sister B. Richards

After a prolonged illness Sister Barbara Richards of the Enfield Ecclesia fell asleep in hospital on Monday 29th October, aged 50 years. It was with a great deal of sorrow and a deep sense of loss that approx. 300 members were present to witness our Sister laid to rest in the Enfield General Cemetery. Bro. and Sis. Jack Richards have for many years been an outstanding example of consistency in the things of the Truth. Their qualities are seen reflected in the members of their family, and their influence for good has extended to many parts of Australia. The patient suffering of our Sister has concluded and for her the Lord has come, as her next conscious moment will be the resurrection. We thank God for the example of our Sister. May the coming of Christ and the Hope of the resurrection be of great consolation to our Brother Jack Richards and the members of his family.

From Boolaroo: Bro. Jack and Sis. Barbara were members of this Ecclesia (Boolaroo) for many years until they removed to Enfield. They both endeared themselves to us all, being tireless workers for the ecclesia in the service of their King. Sis. Barbara just a month ago determined that she would attend Bro. Mark Witton and Sis. Sue Stokes wedding in Wilston (Qld.) both being members of this ecclesia. This she did despite her illness. She leaves behind a wonderful example of wholehearted motivation to serve her God.

Sis. J. Stevenson

It is with sadness yet real hope for the early return of the Lord Jesus Christ and the resurrection that we report the falling asleep on August 19th of our beloved Sis. Jean Stevenson, dearly loved wife of Bro. Bruce Stevenson and mother of Bro. Paul Stevenson, Sis. Elaine Dodson and Sis. Julie Stevenson.

Sis. Jean was 66 years of age when her probation drew to a close after 50 years in the Master's service. Our sister revealed a wonderful kindness, and love for the truth. Throughout her life Sis. Jean was generous in her service at study weekends with the

ecclesias in the Melbourne area. We pray for the day when we will be reunited with her at Christ's coming. Our sympathy is extended to her family. S.F. (Burwood)

Bro. G. Jolly

After over fifty years consistent service in the Truth and at the age of 71, Bro. Grantley Jolly of the Cumberland Ecclesia fell asleep on 2nd November after a protracted illness. During his pilgrimage in the Truth he was a keen and enthusiastic worker. He was a foundation member of the Cumberland Ecclesia, and served as its Treasurer for over 20 years. Though he was not prominent as a platform speaker, he was eloquent with his pen, and for many years contributed a regular monthly article to *Logos on World Events in the Light of Prophecy*. He also organised the preparation and despatch of the periodical *Story of the Bible* until it was concluded. He was extremely meticulous in work he undertook, being noted for his reliability in the performance of his duty. He was laid to rest at the Centennial Park Cemetery, Bro. A. Hollamby conducting the service. In doing so, Bro. Hollamby appropriately quoted from the writings of Bro. Jolly, as they expressed his keen insight of world events, and his desire for the coming of the Lord. Our deepest sympathies are extended to Sister Jolly and the members of the family in this time of sorrow.

FELLOWSHIP

Upper Coopers Creek: It is with great joy that we again welcome back into fellowship our Bro. & Sis. Wayne Patch, with Yahweh's blessing.

Ringwood: We report with much sadness, that due to the resignation of Bro. David Jowett, he is no longer in fellowship.

Hobart: With sadness we have withdrawn fellowship from Sis. D. Holdemesse for continued absence from the Lord's Table. Many have tried to encourage our sister to resume her place amongst us without success. It is our earnest prayer that our sister may be encouraged to resume fellowship amongst the family of God.

GENERAL NEWS

Ringwood

Our 25th Anniversary week, Sept. 15-23, was well supported by other ecclesias as well as by our own members. The week commenced with Sunday School prize giving which included an excellent play on "The Life of David the son of Jesse".

Thanks to all, including Bro. J. Martin

(Enfield) who led the study weekend on the theme "The Wilderness of Life".

We were encouraged to have three visitors to the film "The Miracle of Israel" and six visitors to the lecture: "Armageddon and the Coming of Christ".

Mildura-Glenlock Preaching Weekend

This year the Bible exhibition was on display in conjunction with 2 public addresses given by Bro. J. Knowles. A total of 7 friends were present at the lectures and the response to the 13,000 leaflets distributed was approx. 23 requests for literature etc.

Although attendance of brethren and sisters from other parts was fewer this year than normal it was felt that the public response was better than it had been for some time. We are currently in the process of following up the contacts and we pray that the Father's blessing will attend the endeavours to proclaim the Truth in this area.

Return Thanks

On 3rd November, Bro. Con Mitsos and Sis. Sue Goodwin (grand-daughter of Bro. & Sis. H. P. Mansfield) were united in Marriage. The day synchronised with the Fiftieth marriage celebration of Bro. & Sis. Mansfield, and in consequence highlighted the latter which otherwise would have proceeded without due notice. Many cards and gifts were received which were deeply appreciated. We thank those well-wishers for the expressions received, and hope that the next fiftieth celebration of our united walk together will take place in the Kingdom. — Editor.

New Lynn Ecclesia (Auckland, NZ)

The visit of Bro. & Sis. McConville was greatly appreciated by the Ecclesia of Auckland. His brotherly warmth and expository ability were used to very good effect, and served to elevate the spirits of our members — D. Archer.

TAPES AVAILABLE

Enfield Ecclesia advises that the following studies have concluded and tapes are available for those who desire to obtain them:

The Epistle to the Romans by Bro. J. Martin — 67 studies consisting of 50 C90 cassettes. Cost: \$100.00.

The Revelation by Bro. J. Knowles — consisting of 49 C90 cassettes. Cost: \$98.00.

The above prices does not include postage therefore \$4 to \$8.50 should be added on. All enquiries to Bro. H. Smith, 2 Turner Avenue, Clearview, S.A. 5085 (Tel: 08 260 5320).

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 1st of each month.

West Aust

GOSNELLS

Canning Agricultural Hall, Albany Hwy. Cannington. (Rec: R. Hunter, 2 Biddenden St., Thornlie 6108. Tel: 09 459 3166).

- 2—Exh: P. Maddin. Lect: W. Deadman, *Nuclear Annihilation: Will God Allow it?*
- 9—Exh: A. Jansen. Lect: S. Higgs, *A Communist-Catholic Alliance Predicted by the Bible.*
- 12—Genesis Class: R. Hunter, home P. Oliver.
- 16—Exh: G. Wilson. Lect: G. Hum, *Peace on Earth and Goodwill Toward Men: When?* Pamphlet distribution from Riverton Bridge.
- 23—Exh: Jthn. Carder. Lect: R. Hunter, *Present Claims to Spirit Gifts: A Dangerous Delusion.*
- 30—Exh: B. Hayles. Lect: T. Stagg, *Why Christ's Death is Vital for Your Salvation.*

PERTH

62 Canning Hwy., Victoria Plc. (Rec: J. Ullman, 38 Doney St., Alfred Cove 6154. Tel: 09-3304199).

- 1—Exh: S. Fergusson. Lect: D. Hum.
- 8—S.S. Prizegiving.
- 9—Exh: G. Hum. Lect: G. Hawkins.
- 12—Half yearly Bus. Mtg.
- 15—Pamphlet Distribution.
- 16—Exh: J. Ullman. Lect: A. Haustorfer.
- 23—Exh: R. Martin. Lect: R. Davis.
- 30—Exh: S. Higgs. Lect: B. Hum.

STIRLING

Cnr. Hector & Edwards Sts., Osborne Plc. (Rec: P. Duperouzel, 62 Sandgate St. Sth. Perth 6157. Tel: 09-3673408).

- 2—Exh: G. Fergusson. Lect: P. Duperouzel, *Immortality of the Soul, A Greek Myth not a Bible Truth.*
- 5,12—Events subsequent to the return of Christ study.
- 7—E.I. home classes.
- 9—Exh: S. Fergusson. Lect: J. Morse, *The Righteous Shall Never Be Removed from the Earth.*
- 14—Jnr. E.I. Class.
- 16—Exh: D. LePoidevin. Lect: P. Schifferli, *Russia will invade Israel and be Defeated by Christ.*
- 23—Exh: A. Harrison. Lect: A. Newton, *The Bible the Only Source of Divine Revelation.*
- 30—Exh: P. Duperouzel. Lect: S. Fergusson, *1984 and the Future in Bible Prophecy.*

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—S.S. & Ecc. outing at Eureka. Study: E. Ritchie, *The Lamb of God.*
- 2—Exh/Lect: F. Olsen, *A Review of 1984.*
- 4—11am Sisters' Class, 3 Bank St.
- 5—7.30pm Life of Jesus Class, Book 2, ch. 6: P. Moss, 102 Crane St.
- 8—7.30pm A.B. & G.E.S. Meeting, 3 Bank St.
- 9—Exh: E. Ritchie. Support Lismore Lect.
- 11—11am Sisters' class, Uralba Rd.
- 12—7.30pm from the Daily Readings Study: E. Ritchie, *Habakkuk*. 3 Bank St.
- 16—Exh: Greg Pogson.
- 19—7.30pm Life of Jesus class, Book 3, ch. 1: D. O'Neill, Alstonville.
- 23—Exh: T. Moss.
- 30—Exh: G. Pogson.

BOOLAROO

14 Fifth St, Boolaroo (Rec: G. Russell, Lot 2, Cooranbong Rd, Wakefield 2301. Tel: 049-531333).

- 1—Exh: P. Eastham. Lect: E. Witton, *Christ will return to restore the throne of David in Jerusalem.*
- 3—A.B. Meeting.
- 4,18,25—1st Principles class.
- 5—Study: R. Whitehead, *Letters to 7 Ecclesias: Do we hate the doctrine of the Nicolaitanes?*
- 9—Exh: G. Darke. Lecture.
- 11—Sisters' Class: *Phanerosis*. 1st Principles class.
- 12—Galatians study: K. Whitehead.
- 16—Exh/Lect: L. Goodman, *Present Claims to Spirit Gifts, a Dangerous Delusion.*
- 19—Study: R. Whitehead, *Letters to 7 Ecclesias: Has Jezebel Seduced us?*
- 23—Exh: G. Russell. Lect: S. Lake, *Your Bible Details Russia's Moves for World Conquest.*
- 30—Exh: K. Whitehead. Special Lect: R. Cowle, *Jehovah's Witnesses Refuted by the Bible.*

CABRAMATTA

101 Lime St., (Rec: W. E. Sawell, 3 Herringway Cres., Fairfield 2165 Tel: 02-729765). Sundays: 9.30 S.S.; 11.15 Mem. mtg; 7pm Public Lect.

- 2—Exh: R. Sawell. Lect: P. Sawell, *The Destiny of the Middle East*.
- 3—A.B. Meeting, 8pm.
- 4—10.45am Dorcas Class.
- 5—8pm Isaiah 45 study: B. Gilham, *Cyrus and Jesus*.
- 7—8pm Workshop class, No. 6, Lodge Pl, Wetherill Pk: Barry McClure, *Highlights from the Life of David*.
- 9—Exh: B. Shaw. Lect: J. Mansfield, *Jesus Christ's Return: Man's Only Hope*.
- 12—1 Corinthians study: P. Sawell.
- 14—7.30pm S.S. Prize night.
- 16—Exh: P. Sawell. Lect: B. Ethrington, *World Peace: God's Promises*.
- 19—Isaiah 46,47 study: D. Baird, *Ruin of the Gods of Babylon*.
- 23—Exh: D. Baird. Lect: J. Porter, *The Meek Shall Inherit the Earth*.
- 26—Bible Class: Special.
- 30—Exh: R. Hickey. Lect: W. Sawell, *World Future Foretold in the Bible*.

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.

- 2—Exh: P. Coad. Lect: A. Powell, *Fact or Fiction?*
- 5—Romans study: J. Gilmore.
- 6—A.B. meeting.
- 9—Exh: F. Brinkerhoff. Lect: R. Munro, *Why I Believe in God*.
- 12—Business meeting.
- 16—Exh: J. Gilmore. Lect: R. Lapham, *The Inevitability of the Second Coming*.
- 19—Study: R. Thomas, *Miracles of Jesus and Their Significance*.
- 23—Exh: R. Kleinke. Lect: R. Etherington, *Evolution, Man's Delusion*.
- 30—Exh: R. Thomas. Lect: G. Munro, 1985—*Could this be the Year?*

CAMPSIE

Cnr Beamish & Fletcher Sts., (Rec: J. Mansfield, R.M.B. 850 Mandalong Rd., Doorlong 2259 Tel: 043-551207).

- 2—Exh: D. Mansfield. Lect: J. Mansfield, *Jesus the Only Mediator Between God and Man*.
- 5—8pm Character of John Study: D. Mansfield.
- 9—Exh: E. Baird. Lect: G. Henstock, *Genesis: A Book that Jesus Believed*.
- 12—Statement of Faith study: Jn. Mansfield.
- 13—7.30pm S.S. Prizegiving Night.
- 16—Exh: K. Stone. Lect: D. McClure, *Mormon Teaching Tested by Bible Truth*.

- 19—Statement of Faith study: C. Jamieson.
- 23—Exh/Lect: *Israel's Existence Shows that God has not Forsaken the World*.
- 30—Exh/Lect: *How Christ's Coming Will Change the World*.

CANBERRA

Dickson College Hall, cnr Phillip Ave. & Antill St., Dickson (Rec: G. J. Jamieson, 8 Octans Close, Giralang 2617. Tel: 062-41 6367. Postal Address: G.P.O. Box 433, Canberra 2601). Sundays: 11am Mem. Mtg.

- 1—4pm Zephaniah study 2: R.O'Connor. 8pm Lect: R.O'Connor, *Jerusalem: Soon to be Christ's Royal City*.
- 2—Exh: R. O'Connor.
- 5—Law of Moses class: M. Clarke.
- 8—4pm Sunday School breakup.
- 9—Exh: R. Fong.
- 11—11am Sisters' Class.
- 12—Statement of Faith Class: Workshop.
- 16—Exh: L. Harden.
- 19—Law of Moses Class: Workshop.
- 23—Exh: S. Jones.
- 30—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—Apocalypse class: M. Bonner, home F. Joseph.
- 2—Exh/Lect: R. Carr, *The Apostles Doctrine and Fellowship*.
- 5—Tape class, home H. Wetzel.
- 9—Exh: M. Bonner. Lect: K. Joseph, *The Meek Shall Inherit The Earth*.
- 12—Romans study: J. Gilmore, home M. Bonner.
- 16—Exh: J. Russell.

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.

- 2—Exh: F. Ryan.
- 7,14,21—Lamentations Class: R. Davies.
- 9—Exh/Lect: K. Jamieson, *Christmas and Easter have Pagan Background*.
- 16—Exh/Lect: M. Champlon, *Communism, Christianity or the Kingdom of God?*
- 23—Exh: M. Werleman.
- 30—Exh: P. Witton.

GRANVILLE

26 The Avenue (Rec: H. Hadley, 204 Excel-sior St Guildford 2161. Tel: 02-6327697).

- 2—Exh: E. Mansfield. Lect: B. Cook, *The Trinity Origin in Philosophy: Not in the Bible*.
- 5,12—Judges study: G. Gilmore.
- 16—Exh: R. Carr. Lect: C. R. O'Connor, *The Satan of the Scripture*.
- 19—Bible Class.

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). "Today in Prophecy" programme — 8.30pm each Sunday night.

- 2—Exh: J. Hartley. 7.30pm Ballina Lect.
- 7—7.30pm Apocalypse study: C. Hermann.
- 8—10am Park preaching: Spinks Park.
- 9—Exh: C. York. 7.30pm Lect J. Corby, *What is the purpose of human existence?*
- 11—7.30pm Youth study group: Parables Class, M. Shaw.
- 12—7pm A.B. Meeting.
- 14—7.30pm Life of Joseph class: P. Halpin.
- 16—Exh: C. Hermann. 7.30pm Comb. study, 1984 — *Fulfilling Bible Prophecy*.
- 21—7.30pm Bible class, Special.
- 23—Exh: R. Window.
- 30—Exh: M. Shaw. 7.30pm M.I. Class.

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: L. Whitehead. Lect P. Clifton, *One Bible: Why so many Religions?*
- 5—Business meeting.
- 9—Exh: R. Carr. Lect: A. Russell, *The Reality of Armageddon*.
- 12—Titus study: M. Champion.
- 16—Exh: A. Russell. Lect: C. Byrnes, *The Bible Challenges the Atheist*.

PUNCHBOWL

100 Highclere Ave (Rec: M. Gilmore, 118 Marine Dr Oatley 2223. Tel: 02-576986).

- 1—Y.P. Bible Class.
- 2—Exh: R. Etherington. Lect: B. Stretton, *God's Name and Purpose*.
- 3—7.30pm A.B. Meeting.
- 4, 11—Bible Class.
- 7—Sunday School prize night.
- 9—Exh: N. Olsen. Lect: C. O'Connor, *Can man overcome sin*.
- 12—Sisters Class.
- 14—Comb. Y.P. Class, home B. McClure.
- 16—Exh: G. Maxon. Lect: J. Rosser, *The Decline and Fall of this Civilisation*.
- 18—M.I. Class.
- 23—Exh: P. Kingston. Lect: J. Ceiley, *Holy Spirit Gifts are not Available Today*.
- 30—Exh: J. Stone. Lect: G. Denford, *Britain and America in Bible Prophecy*.

RIVERWOOD

265 Bonds Rd (Rec: D. Gilmore, 3 Jordan Ave Beverly Hills 2209. Tel: 02-5331571).

- 2—Exh: B. McClure. Lect: K. Casey, *What Your Decision For Christ Demands*.
- 5—Bible Class. K. Jamieson, *Lessons From John 15-17*.

9—Exh: W. Mannell. Lect: S. Gilmore, *Salvation is Dependent on True Baptism*.

12—Quarterly Business Meeting.

16—Exh: B. Shaw. Lect: K. Jamieson, *Antichrist Defined by the Bible*.

19—Bible class: K. Jamieson, *Lessons from John 15-17*.

23—Exh: B. Bowen. Lect: G. Hindmarsh, *Christ's View of Communist Ideology*.

30—Exh: A. Dennes. Lect: K. Dennes, *The Bible View of Current World Affairs*.

SUTHERLAND

77 Acacia Rd (Rec: L. Brennan, 16 Linden Cres Lugarno 2210. Tel: 02-535608). Sundays: 9.8.9am: Mem. Mtg. 11am: Lect. 7pm.

No details received.

UPPER COOPERS CREEK

Repentance Creek Hall (Rec: R. Patch, Ashbin Rd., Whinan Whan via Lismore). Sundays: 9.40am 8.8; 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).

2—Exh: K. Cook. Lect: B. Shaw, *Nuclear Arms Race: Prelude to Armageddon*.

5—1 Cor. 8 study: P. Sawell, *Love edifieth*.

7—Workshop & Training Class: T. Wolstencroft, P. Wassell, *The Cherubim in Ezekiel*.

9—Exh: R. O'Connor. Lect: J. Pogson, *Modern Israel: Proof that God Exists*.

11—Temple of Ezekiel's Prophecy at 28 Truro Pde, Padstow: K. Walters (ch. 48:15-35), *The division of the land*.

15—S.S. Anniversary and prize night.

16—Exh: P. Wassell. Lect: T. Wolstencroft, *Eternal Life Conditional not Inherited*.

19—1 Cor. 9 study: P. Sawell, *All things to all men*.

21—Workshop & Training Class: S. McKinlay, S. Pogson, *The Cherubim in Revelation*.

23—Exh: D. McClure. Lect: S. McKinlay, *Christmas a Tradition Rooted in Paganism*.

30—Exh: D. Carroll. Lect: R. Pogson, *Current Events in Prophecy*.

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.

2—Exh: D. Brumby. Lect: P. Dunn, *The Christadelphian View of Sabbath Keeping Today*.

5—7.45pm World Events And In The Light of Christ's Coming.

8—S.S. Prizegiving Evening.

The Ecclesial Calendar for December, 1984

- 9—Exh: A. Farren. Lect: A. Archer, *Evolution — A God Denying Theory*.
- 10—S.S. Kindergarten Break-up.
- 12—Dorcas Break-up. 7.45pm Overview of Book of Job.
- 13—Combined S.S. Break-up with Cumberland & Brighton.
- 15—Annual Family Evening.
- 16—Exh: A. Hill. Lect: C. Story, *Hell is the Grave — Not A Place of Torment*.
- 23—Exh: M. Brumby. Lect: P. White, *Peace on Earth and Goodwill Only at Christ's Return*.
- 30—Exh: N. Wigzell. Lect: J. Luke, *1984 Reveals God's Continuing Control in World Affairs*.

BRIGHTON

390 Morphet 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—Sunday School prizegiving night.
- 2—Exh: J. Martin. Lect: J. Siviour, *Israel's survival proves that God Exists*.
- 4—10.30am Sisters' Class: *Ways of Providence*. Break up luncheon.
- 5—Revelation 13:11-18 study: B. Luke, *The Beast of the Earth*.
- 6—A.B. Meeting, home B. Luke.
- 7—Youth Group: J. Siviour, *"Behold I Come Quickly"*.
- 9—Exh: R. Pillion. Lect: K. Pearson, *God will intervene in World War 3 to Save Mankind*.
- 11—Kindergarten S.S. breakup.
- 12—Luke 24:36-53 study: J. King, *Christ Appears to the Apostles and Ascends to Heaven*.
- 16—Exh: S. Lund. Lect: R. Pillion, *How You Can Become One of God's Chosen People*.
- 23—Exh: D. Shaw. Lect: R. Noble, *Peace in the Middle East: Only when Christ is King of the Jews*.
- 30—Exh: P. Weller. Lect: *The World's Glorious Future Revealed from 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.

- 2—Exh: W. Gurd. Lect: B. Day, *Handel's Messiah: The Gospel in Song*.
- 5—8pm Nahum study: B. Day.
- 6—11am Sisters' Class. 1.30pm Sisters' tape study. 7.45pm A.B. meeting.
- 7—8pm Youth group.
- 9—Exh: A. Hill. Lect: B. Gurd, *Face the Facts: What is the purpose of life?*
- 10—8pm Friends class, home C. Beard, Pasadena: N. Davies, *The Bible Promises*

Immortality at Christ's Return, Not Instantly at Death.

- 12—8pm Romans study. Discussion night.
- 16—Exh: B. Luke. Lect: T. Gore, *Face the Facts: It Does Matter what You Believe*.
- 23—Exh. Lect: A. Johns, *Face the Facts: No Peace on Earth Until Christ Returns*.
- 30—Exh: Max Lund. Lect: V. Jurevicius, *Face the Facts: The Millennium, Future Reality Not Ancient Myth*.

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—Exh: G. Wigzell. Lect: B. Linke, *The Bible Reveals Russia's Policy in the Middle East*.
- 5,12—8pm Ministry of the Prophets study: J. Martin, *Malachi*.
- 7—8pm Eureka Class: P. Cresswell.
- 8—S.S. Prizegiving night.
- 9—Exh: B. Williams. Lect: J. Knowles, *It does matter what you believe*.
- 14—8pm Youth group, T.T. Gully.
- 16—Exh: J. Mansfield. Lect: P. Cresswell, *The Bible: What it is and how to Interpret it*.
- 23—Exh: C. Parry. Lect: D. Evans, *Christmas: Its Origin and Warning*.
- 30—Exh: S. Kingsbury. Lect: S. Gilmore, *Events of 1984: Signposts to Christ's Return*.

GLENLOCK

Via Morgan (Rec: B. G. Hollamby, 4 Andrew St., Walkerie 5330. Tel: 085-412352). Sundays: 9.30am S.S.; 11am Fellowship.

- 1—S.S. Prizegiving night. Fraternal Tea.
- 2—Exh: J. Hodges.
- 4,11,18—E.I. Class.
- 5—Events subsequent to Christ's return study.
- 9—Exh: M. Healy.
- 12—Timothy home study class.
- 16—Exh: G. Wigzell.
- 23—Exh: R. Hollamby.
- 30—Exh: R. Gore.

KINGSTON

Gulde Hall, Cooke St. (Rec: R. Effenbein, 34 Cooke St., Kingston 5275. Tel: 672647). Sundays: 11am Memorial Meeting.

- 2,9,16,23,30—11am Mem. Meeting.
- 5,12,19,26—7.30pm Study Class.
- 8—7.30pm S. S. Prizegiving.
- 11—9.30am Sisters' 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—Exh: S. Hornhardt. Lect: P. Clark, *The Pre-existence of Christ proven false*.

- 4—8pm G.A. meeting.
 5—8pm Bible class: Em. Tonna, *The Parable of the Talents*.
 7,21—8pm Elpis Israel Class.
 8—7pm Prizegiving.
 9—Exh: K. Risley. Lect: R. Cowie, *The Resurrection of Christ: Its Certainty and Significance*.
 11—7.45pm A.B. meeting, home R. Cowie.
 12—8pm Bible class: Em. Tonna, *The wise virgins*.
 14—7.45pm Junior First Principles.
 16—Exh: S. Smith. Lect: P. Dodson, *The return of Christ, this world's only hope*.
 23—Exh: M. Barr. Lect: M. Essex, *Can a Divided Christendom save?*
 30—Exh: J. Mansfield. Lect: R. Edgecombe, *How Christ's Coming Will Change Your World*.

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: 086-450063. Sundays: 11am Fellowship. Bible Class Pt. Augusta every Tuesday.
 1—Whyalla Lect. Salisbury.
 2—Comb. mtg. Whyalla.
 9—Pt. Augusta Exh: Enfield.
 Whyalla Exh: R. Jones.
 15—Pt. Augusta Lect: A. C. Dangerfield.
 23—Pt. Augusta Exh.
 Whyalla Exh: K. McDermott.
 29—Family night Whyalla: Woodville.
 30—Pt. Augusta exhort. Whyalla Exh: K. McDermott.

TEA TREE GULLY

1186 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—7pm S.S. prizegiving.
 2—Exh: W. Crew. Lect: P. Weller. *Death the*

Wages of Sin, Not the Gateway to Glory.
 5—8pm Daniel Study: J. Knowles.
 9—Exh: Max Lund. Lect: G. Hyndman, *Evolution is illogical and unscriptural*.
 12—8pm Psalms of Korah study: B. Williams.
 16—Exh: K. Hill. Lect: B. Williams, *The Indestructible Jew: A Witness to Bible Truth*.
 19—8pm Song and Praise Evening, the basis being derived from Daniel's life and prophecies.
 23—Exh: Mur. Lund. Lect: P. Mansfield, *Jesus the Messiah will return from heaven to Reign on Earth*.
 30—Exh: G. Hyndman. Lect: B. Burney, *The Future Glory of Israel Revealed by the Bible*.

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—Exh: W. Derecki. Lect: G. Mansfield, *Israel's Destiny & Purpose Divinely Outlined in the Bible*.
 5,12,19—7.45pm Proverbs study: H. P. Mansfield.
 7—8pm E.I. Class home G. Armonis, 12 Bolingbroke Ave., Fulham Gdns.: W. McAllister, *The Promise Made of God unto the Fathers* (p. 223).
 9—Exh: G. Wigzell. Lect: J. Armonis, *Christ's 2nd Coming Certain. As Indicated in God's Word*.
 10—8pm Instructor Class home M. Goodwin, 37 Jetty St. Grange: G. Mansfield.
 15—S.S. Prizegiving.
 16—Exh: E. Hubbard. Lect: H. P. Mansfield, *Russia Certain to Invade Egypt & Israel*.
 23—Exh: K. Monterola. Lect: R. deVries, *God To Restore the 12 Tribes of Israel unto one King*.
 30—Exh: J. Martin. Lect: G. Wigzell, *Looking at the Future — What the New Year Can Bring You*.

Tasmania

HOBART

142 Warwick St. (Rec: H. E. Taylor, 30

KINGSTON STUDY WEEKEND
 26th to 28th JANUARY, 1984 (God willing)

Study Leader: Bro. Carl Parry, Salisbury Ecclesia.
 Studies to be held in the Kingston District Hall Supper Rooms. Further enquiries to Bro. R. Elfenbein (087) 672 647.

Sat. 26th January — 3pm Study 1 — *Return of the Exiles*. 5.30pm Fraternal Tea. 7.30pm Study 2 — *Consider Your Ways*.

Sun. 27th January — 11am Memorial Meeting "Be Strong, O Zerubbabel and Joshua". 8pm Public Lecture.

The Ecclesial Calendar for December, 1984

Hymettus St., Howrah 7018. Tel: 002-476637. Sundays: 9.30am S.S. & Snr. Study; 11am Fellowship; 6pm Lecture.

- 2—Exh: J. Scull. Lect: H. Taylor, *Cults and new faiths*.
- 3—7pm A.B. Meeting.
- 5—7.45pm Bible Class: R.Yeomans, *Parable of the Talents*.
- 7—7.45pm Snr. CYC: *Prayer*.
- 9—Exh: H. Taylor. lect: *Bible Teaching of the Sabbath*.
- 11—10am Sisters' Class: *Parable of Sower. Extracts from Proverbs*.
- 12—7.45pm Nazareth Revisited home study: P. Howell.
- 15—S.S. Prizegiving.
- 16—Exh: G. Mellor. Lect: G. Scarr, *Sodom and Gomorrah and 1985*.
- 19—Bible Class: W. Scull, *The Rock and the Keys*. S.Taylor, *Tests for Discipleship*.
- 23—Exh: S. Howell. Lect: B. Philp, *The Origins of Christmas: Pagan*.
- 30—Exh/Lect: J. Ceiley (Punchbowl), *The truth concerning Christ and God*.

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—7.30pm Senior CYC: D.Kitto, *Naboth's Vineyard*.
- 2—Exh: G. Crewes. Lect: F. Onley, *Jerusalem above: A Scriptural Point of View*.
- 4—10.30am Sisters' class: Tape, *The Atonement in our daily lives*.

- 5—7.45pm Tabernacle study: D. Case, *The True Tabernacle, not Made with Hands*.
- 7—E.I. home study.
- 9—Exh: R. Bracey. Lect: R. Herron, *Life after Death: What does the Bible say?*
- 11—10.30am Dorcas group.
- 12—Panel evening: *Questions on years study*.
- 14—Kings home study: *Josiah: The End is Near*.
- 15—Senior CYC: S.Smith, *Elijah's Depature and Future Work*.
- 16—Exh: D. Kitto. Lect: D. Case, *Bible Challenge Popular Teaching about Xmas*.
- 19—Bible Class: M. Wright, G. Crewes. Fraternal Evening.
- 23—Exh: K. Niejalke. Lect: C. Blanch, *Peace on Earth, Goodwill Towards Men: How?*
- 30—Exh: C. Bennet. Lect: M. Wright, *Confidence in the Future: A Bible Guarantee*.

NORTH WEST

Family Rest Centre, (off King Edward St.), (Iverstone (Rec: P. Kingaton, P.O. Box 808, Devonport, 7310). Sundays: 12.00 S.S.: 1.15pm Memorial Mtg.: Fortnightly at 3.30pm Gospel Proclamation. Any visitors to this area are asked to telephone Bro. Philip Kingaton at 004-246824, or Bro. Derek Harvey on 004-253981.

Queensland

COORPAROO

School of Arts, cnr. Cavendish Rd. & Halstead St. (Rec: R. A. Hermann, 15 Con-

20th TASMANIAN BIBLE CAMPAIGN

— 12th to 20th January, 1985 (God Willing)
Coringham Camp, Snug, Nr. Hobart,

- * Bible Study * Young People's Activities
- * Gospel Proclamation * Ecclesial Fraternisation
- Study Leaders: Bro. P. Islip (Mt. Waverley, Vic.)

"He revealeth His secret unto His servants the Prophets"

(A study dealing with the prophets to Northern Israel).

1. A Man of God out of Judah. 2. Sons of the Prophets — Elijah, Elisha.
3. Their wickedness is come before me — Jonah. 4. Yahweh will roar out of Zion — Amos. 5. The ways of Yahweh are right — Hosea.

Bro. M. Bonner (Figtree, NSW) — *Themes From The Apocalypse*

1. The Four Living Ones — ch. 6. 2. The Woman fled into the Wilderness — ch. 12. 3. Sealing of the servants of God in their forehead — ch. 7. 4. The Holy City trodden under foot — ch. 11. 5. The Marriage of the Lamb hath come and his wife hath made herself ready.

Supplementary Study — Bro. L. Goodman (Granville, NSW)
"The Family Unit in the Latter Days"

Accommodation Cost — Adults \$70.00; Children — \$60.00 (including students up to 21 years of age). Further information: Bro. P. J. E. Howell, 213 Marys Hope Road, Rosetta, Tas. 7010 (002 491760).

The Ecclesial Calendar for December, 1984

way St., Geebung 4034. Tel: 07-265 5825)
Sundays: 9.30 S.S. & E.I. Class; 11am Fellowship; 7pm Lecture.

- 2—Exh: R. Rock. Lect: R. Bailey, *Why did God require Jesus death by crucifixion?*
- 6—M.I. Class.
- 9—Exh: R. Bailey. Lect: L. Crowther, *Baptism essential for salvation: Not Optional.*
- 13—Romans class: R. Bailey.
- 15—Young Peoples Class, breakup.
- 16—Exh: L. Crowther. Lect: K. Papowski, *God's rights not human rights, the key to world peace.*
- 23—Exh: R. Hermann. Lect: R. Wheeler, *Heaven going at death, a sad delusion.*
- 30—Exh: W. Joseph. Lect: I. Hazell, *The Purpose of Salvation: God's glory not man's.*

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—Family outing.
- 2—Exh: A. Payton. Lect: V. Shane, *Life with a Purpose.*
- 5,19—7.45pm Events Subsequent to Christ's Return study: J. Cowie.
- 9—Exh: M. Steele. Lect: R. Stead, *Bible prophecy reveals Iran as a Russian state.*
- 15—Comb. Y.F. breakup.
- 16—Exh: T. Dawson. Lect: D. Dodd, *Christ's coming to reign as king in Jerusalem.*
- 23—Exh: K. Sweatman. Lect: J. Comes, *Will there ever be Peace on Earth.*
- 30—Exh: P. Evans. Lect: E. Townsend, *Israel and the Arabs in Bible Prophecy.*

ROCKHAMPTON NORTH

Craig Street, off Eplhinstone 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. Ecclesiastes 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).

- 2—Exh/Lect: N. Steele.
- 9—Exh: B. Jones.
- 16—Exh: G. Caltabiano.
- 23—Exh: M. Caltabiano.
- 30—Exh: R. Main.

URANGAN

Home of P. Palmer, 19 Crescent St., Urgan. Ph: 289263. Sundays: 9.30am Memorial Mtg: 9.30am, S.S. 1pm.

- 2,30—Tape Exhort.
- 6,13,20,27—1st Peter study.
- 9—Exh: P. Crew.
- 15—Public Lecture.

- 16—Exh: R. Hermann (Coorparoo).
- 23—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.

- 2—Exh: T. Dawson. Lect: J. Cowie, *Atheism and agnosticism challenged by the Bible.*
- 4—7.45pm Zechariah study: K. Papowski.
- 9—Exh: R. Hermann. Lect: R. Bailey, *Britain in Bible Prophecy.*
- 11—7.45pm study: J. Cowie, *The Spirit and Power of Elijah.*
- 15—5pm Young Peoples break-up evening at Samsonvale.
- 16—Exh: N. Bullock. Lect: T. Dawson, *What is the purpose of life?*
- 23—Exh: R. Kilgus. Lect: K. Papowski, *Why Christmas is a non-Christian festival.*
- 30—Exh: D. Dodd. Lect: G. Hagen, *World Destiny Foretold by Daniel the Prophet.*

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—Exh: J. Stolzenburg. Lect: S. Harrington.
- 5—Quarterly Business meeting.
- 9—Exh: D. Seaman. Lect: D. Caudery, *Nuclear age: Will man survive?*
- 12—E.I. pp. 286-295 study: A. Wallace, *The Exodus Type.*
- 16—Exh: I. Wallace. Lect: A. Wallace, *The Clear Bible Teaching of Anti-Christ.*
- 19—Acts 12 study: D. Wallace, *Paul's First Journey.*
- 23—Exh: T. Shorter. Lect: D. Goodman, *Arabs in Bible Prophecy.*
- 30—Exh: S. Harrington. Lect: G. Beekman.

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—Exh: P. Morgan. Lect: S. Finnin.
- 5—Kings study: S. R. Mansfield, *Jehoram (Isaiah) Part 2.*
- 9—Exh: P. Pickering. Lect: A. Taylor, *Peace on Earth, Goodwill Toward Men: Only when Christ Returns.*
- 12—Hebrews study: P. Pickering.
- 16—Exh: J. Finnin. Lect: D. Wallace, *Current Events in Bible Prophecy.*
- 23—Exh: S. L. Mansfield. Lect: A. Brewer, *The*

Bible Exposes Humanism as Philosophy without hope.

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—8pm Lect: B. van Bergen, *Judgment to come at the Return of Christ.*
- 2—Exh: B. van Bergen.
- 5—8pm Romans study: J. Kershaw.
- 8—8pm Study: V. Pickford.
- 9—Exh: V. Pickford.
- 12—8pm Life of Jesus study: B. van Bergen.
- 14—8pm Lect: P. Janssen, *God, Jesus Christ and Angels.*
- 15—Exh: P. Janssen.
- 19—8pm Bible Class.
- 22—8pm Lect: J. Kershaw, *The Constitution of the World.*
- 23—Exh: J. Kershaw.
- 26—8pm Life of Jesus study: R. Janssen.
- 29—8pm Lect: B. van Bergen, *The Kingdom of God.*
- 30—Exh: B. van Bergen.

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.

- 2—1.30pm Exh: K. Charles. 3.30pm Lect: D. Smith, *Indifference to Bible Truth Fashionable But Fatal.*
- 5—8pm A.B. meeting, 45 Northern Ave., North Newborough.
- 14—7.30pm Elpis Israel class, 11 Edinburgh St, Warragul.
- 16—1.30pm Exh: R. Knox.
- 21—7.30pm Song of Solomon study: G. Howe, 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. & 8nr. study; 11am Mem. Mtg.; 7pm Lecture.

- 2—Exh: E. Harrington. Lect: J. Hull.
- 5—2 Tim. 3 study: D. Morgan.
- 8—S.S. Picnic.
- 9—Exh: P. Perry. Lect: M. Reeve, *Science Demonstrates the Reliability of the Bible.*

- 12—Study: M. Islip, *Topography of Israel.*
- 16—Exh: J. Hull. Lect: P. Perry, *Christendoms Great Lie: The Trinity.*
- 19—2 Tim. 4 study: T. Galbraith.
- 23—Exh: P. Islip. Lect: M. Islip, *One thousand years of peace for planet earth.*
- 30—Exh: J. Ratcliffe. Lect: S. Morgan, *The Divinity and Infallibility of God.*

WARRAGUL

(Rec: P. McKinlay, 55 Charles St., Warragul 3820. Tel: 056-236211). Sundays: 11am Fellowship (1st and 3rd at Moe).

- 4—7.30pm 10 Ista St: *Divorce and Remarriage: Paul's Application of the Divine Principles.*
- 9—11am Mem. Meeting, 55 Charles St.
- 11—10.30am 55 Charles St: *Rebellion of Korah and Dathan.* 7.30pm 6 Warringa Court, First Principles Class.
- 18—7.30pm 6 Warringa Court: *Divorce and remarriage not permissible.*
- 25—Exh: J. Rosenthal. 2.30pm Lect. McMillan Campus, Korumburra Rd.: J. Rosenthal, *What is the Gospel?*
- 30—Mem. Meeting, 6 Warringa Court.

New Zealand

PALMERSTON NORTH

Punket 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.

DUNEDIN

Hearing Ass, 7 Malcolm Street (Rec: R. D. B. King, 81 Stafford St., Dunedin. Tel: 775954). Sundays: 11am Fellowship; 9.30am S.S.; 7pm Lect. Bible Class: 7.30pm Wed.; CYC 7.30pm Sat. at homes of members.

• 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.

Holiday house available in Kingston, South East, South Australia. 1 km. from beach. Enquiries phone: 087-672 647.

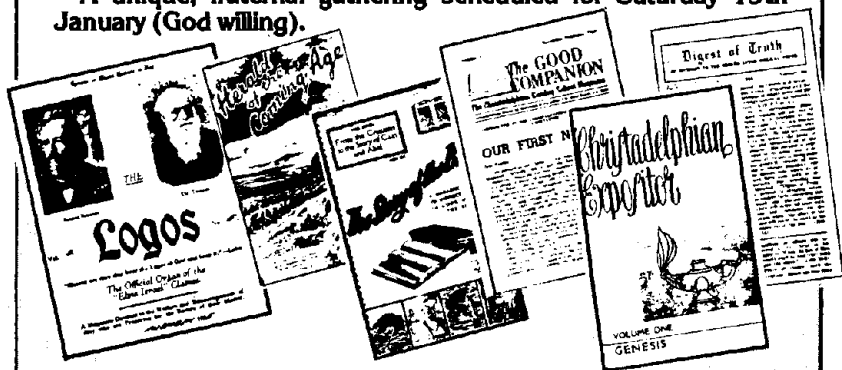
STAWELL — BORONIA — BURWOOD

Study and Gospel Proclamation weekend at Stawell (Vict.) will be conducted from March 9th to 11th 1985 (God willing). The subject matter for this weekend is *Christ's Exposition on the Mount* taken from Matthew 5-7 and the speaker is Bro. A. C. Taylor of Burwood Ecclesia. Accommodation can be arranged at the caravan park. Applications or enquiries — please conduct Bro. A. Brewer (03) 460 5585.

What of 1985?

Looking To The Future

A unique, fraternal gathering scheduled for Saturday 19th January (God willing).



Fifty years have passed since *Logos* first saw the light of day. We now anticipate the future. Will Christ return in 1985? What will be the state of Ecclesias if the Return does not soon occur? What are our plans for the future? To consider these matters: to review the past and make preparation to meet the challenge of the future, the *Logos* Committee is convening a SPECIAL FRATERNAL MEETING FOR SATURDAY, JANUARY 19th (God willing). In a relaxed, informal manner, past events will be reviewed; anticipations and plans for the future will be outlined; your criticism, and suggestions for work performed and that proposed can be made known. A movie film depicting past and present labours in the Truth will be screened; and the proceedings will be interspersed by musical and recitative items. It will terminate with a display and with supper, providing opportunity to fraternise together.

The West Torrens Auditorium hall has been tentatively hired for the evening (though this location may be changed). It is anticipated that interstate speakers and visitors will be present; and both you and your family are invited to be our guests.

As our present intentions are to arrange catering for supper, we would appreciate advice of your intention to be present. The last time we conducted such a gathering (in 1974) we were early packed out. Reservations will be made on your behalf by request. This can be done by telephoning 08-356 2278 or through any *Logos* representative.

The meeting is designed to be interesting, challenging, entertaining and profitable. Your attendance will be encouraging to those who labour in the work attempted, and your suggestions, criticism or advice can help to guide it in the future.

We look forward to your presence on 19th January (God willing).

The Ecclesial Calendar for December, 1984

END OF YEAR STUDIES 1984
Friday 21st Dec. to Tues. 1st Jan. 1985

The suburban Young Peoples group would once again like to invite brethren and sisters and young people to this years end of year studies. Bro. J. Martin will lead the week of studies on the man Nehemiah. In addition to the studies a number of outings have been arranged and an auction to support the forthcoming Perth Youth Conference in August 1985. Any young person requiring accommodation should ring Bro. B. Kortman on 08 270 3807.

Venue — St. Bernards Centre.
Theme — *"Let Us Rise Up and Build"*

Fri. 21st — Study 1 *"The Command to Restore and Build Jerusalem"* Ch. 1,2.

Sat. 22nd — Study 2 *"Reviving the stones out of heaps of rubbish"* Ch. 3,4.

Mon. 24th — Study 3 *"Within were fightings — without were fears"* Ch. 5,6.

Tues. 25th — Normanville beach outing.

Wed. 26th — Study 4 *"So they read in the book of the law"* Ch. 8.

Thurs. 27th — Study 5 *"Reconstructing the ruins of Thy people"* Ch. 9,10.

Fri. 28th — Kangarilla picnic.

Sat. 29th — Study 6 *"The Lord whom ye seek shall suddenly come to His temple"* Ch. 11-13.

Tues. 1st — Williamstown picnic.

Bible School News



RATHMINES (NSW) — The summer Bible School is now fully booked, and no further reservations can be accepted.

Dates for the Autumn School are 11th to 18th May; and teaching staff will be advised in due course. Currently over 300 reservations have been received for this School; and it is anticipated that reservations will close long before May. It is therefore important to book immediately if it is intended to join this school. Reservations can be directed to: The Secretary: Box 330, Wyong, NSW.

MILDURA (Vic.) — It is proposed, God willing, to hold this School from 18th to 26th May. It is intended to maintain the same family character at this school, and limit it to two main sessions plus a combined discussion session. Brethren Tony Newton and G. Hawkins have been invited to teach at this school, and we are awaiting confirmation, and subjects.

Only caravan accommodation is available. Reservations to: The Family Bible School, 9 West Beach Road, West Beach, S.A. 5024.

PROJECT AUSTRALIA

Soon our Lord, having received his Kingdom, will return! He will call his servants before him (Luke 19:15) to ascertain how much each has gained by trading in that which he has entrusted to them. We need, therefore, to be diligent and faithful in his service. Only 10% of the outer metropolitan and country districts of South Australia remain to be covered.

During the past month we have been pleased to receive 7 applications from Orbst, a Victorian country town of 870 households.

Woomera

Towns yet to be covered in South Australia.

Your contributions to this project will enable us to complete it. Please forward to Logos Publications, 9 West Beach Rd., West Beach, South Australia 5024 and mark "Project Australia".



Christmas: Its Strange Origin & The True Significance of Christ's Birth

This booklet is designed to capitalise upon the world's absorption with these celebrations by drawing attention to the Gospel. Supplies available from Logos Publications, 9 West Beach Rd., West Beach, S.A. 5024.

THE GOSPEL IN SONG. This well-produced booklet capitalises upon the performance of Handel's Messiah setting forth the true significance of the Bible references therein used. Supplies available from Logos Publications.

THE EUREKA LIBRARY specialises in secondhand books of good quality. Stock runs into hundreds of volumes, so that the Library may be able to supply you with a secondhand copy of an out-of-print work.

Among the volumes offered this month are the following:

- The Macmillan Bible Atlas — Yohanan Aharoni £8.50
- The Oxford Bible Atlas £4.50
- Nineveh & Babylon — Layard £9.00
- Prophecy & History — Edershiem £4.40
- Blunt Undesigned Coincidences £3.50

• How to order. This can be done through *Logos Publications*, in which case we will remit payment in English currency and charge back in local money; or direct application can be made to *The Eureka Library*, Bede House, Orleton, Stanford Bridge, Nr. Worcester, United Kingdom. Should there be a specific out of print book you desire to obtain, please advise us and we will forward your request.



Christadelphian Sunday School Association Correspondence Sunday School

The Correspondence Sunday School, a branch of the C.S.S.A. conducts regular lessons with young people in isolation. Its work spreads across the vast lonely areas throughout Australia and endeavours to unite as one the many scattered groups of Bible students around Sunday School lessons.


The section is co-ordinated by Bro. John Roberts who oversees the extent of the work and by Sisters Daphne Gore and Beryl Cheek who collect the mail, control the registry and pass the lessons onto the respective teachers.

Currently there are 61 children who receive the correspondence lessons — 36 in the upper school and 27 in the kindy section. Most of the scholars live in remote parts of Australia, from the top of Queensland through NSW, Victoria, South Australia and to the far western areas of Western Australia, whilst a few scholars enjoy their lessons in far away places as Singapore.

Presently there are 11 teachers devoted to this rewarding work who spend many hours in faithful correspondence with their scholars. Each month the teacher prepares 3 lessons incorporating activity work to each individual child. The scholars are expected to consider the lessons thoughtfully, perform the work required and return the papers by the end of the month. They are encouraged to ask questions and seek answers not only about the lessons in hand but in all aspects of Bible teaching and principles for living. Regularly the scholars are rewarded with incentive prizes that they might be encouraged and main prize for their achievements.

All the teachers of Correspondence Sunday School are dedicated to the work they do and look forward to the return of the lessons. They delight to receive the little personal letters that young people write to them, telling about the farms and animals around which their lives revolve. Often this develops a friendship that gains the confidence of the scholar and has resulted in not only visiting each other but in the response of some accepting the Truth. It has been encouraging to note that three scholars who have grown up through the Correspondence Sunday School have been recently baptised. These are Caleb Churches, Mark Duperouzel and Suzanne Gould. The teachers receive much encouragement from this labour, particularly as they appreciate the opportunity to work in God's service, and to assist others in lonely surroundings to gain more benefit from the Word of Life.

Should any person whether young or old desire to receive Correspondence Sunday School lessons, then we are only too willing to assist them in coming to a knowledge of the Truth. Please write to: *P.O. Box 121, St. Agnes, South Australia 5097.*



The ECCLESIAL CALENDAR

Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS



ISSUE NO. 223

JANUARY, 1985

Let Us Elevate Our Standards

Faith & Works

Belief of the gospel of the Kingdom and immersion, while they are indispensable to worthiness, do not alone constitute men "worthy". The constituents of the Angel-Presbytery (the Ecclesia in Sardis — Rev. 3:1-4) had all believed the gospel and had been immersed, yet they were pronounced by the Spirit, "dead". This faith and obedience gave them an orthodox standing among contemporary Christians, who supposed that they were enjoying spiritual life; but the Spirit, who sees not as men see, declared that they were unworthy of his favor, because "their works were not perfected in the sight of the Deity". They were in the case of a man who says "he hath faith, but hath not works". This is the reason why the Spirit testified that they were "dead"; for he had said by James, that "faith", if it hath not works, is dead, being alone. The Angel in Sardis said they had faith; while "the few" in the same city "had works". They all claimed to have faith; they had all believed the gospel and been immersed; for in the time of the apostles none were recognised as "christians" who had not thus consented to "the wholesome words of the Lord Jesus". But how were the "worthy" to be distinguished from the unworthy? By their professions? No; the "dead" undertook to show their faith without works but the Spirit rejected their claim, and gave his approbation to "the few" who "showed their faith by their works," as Abraham their father did, "whose faith" in the promises of the Deity "was PERFECTED by works", whereby he obtained the honorable and exalted title of "Friend of the Deity".

J.Thomas

Ecclesial Reports

Details must be forwarded by 1st 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.

Burwood: *Mrs. Daphne Whetherton*, interested friend, who contacted the Truth through Bro. & Sis. T. Simons (16.11.84).

Glenlock: *Mr. Andrew Scott*, S.S. scholar. Figtree: *Miss Julianne Bonner*, daughter of Bro. & Sis. M. Bonner.

Gosford: *Mr. & Mrs. John Stuart*, interested friends (2.11.84).

Wilston: *Miss Marilyn Payton*, daughter of Bro. & Sis. Alan Payton. *Miss Sandra Dodd*, S.S. scholar and daughter of Bro. & Sis. Des. Dodd (15.11.84).

Yagoona: *Mr. Stephen Carroll*, S.S. scholar and son of Bro. & Sis. Dennis Carroll (28.11.84).

Cabramatta: *Mr. Ken Mellon*, interested friend and brother of Sis. Ann Stewart of Gosford (20.11.84).

Brighton: *Mr. Anthony Raymond Mansfield*, son of Bro. & Sis. Jack Mansfield (29.11.84).

Enfield: *Miss Sharon Pitcher*, S.S. scholar and daughter of Sis. Julie Pitcher. *Miss Sheryl LePoidevin*, S.S. scholar and daughter of Bro. & Sis. R. LePoidevin. *Mrs. Debbie Moroni*, interested friend and daughter of Bro. & Sis. Warren Hanns (12.11.84).

Salisbury: *Mr. Anthony Ginn*, S.S. scholar and son of Bro. & Sis. Ray Ginn (4.11.84).

Punchbowl: *Mr. Robert Ewers*, interested friend (7.11.84).

Woodville: *Miss Joanne Crocker*, daughter of Sis. J. Crocker (12.12.84).

ECCLESIAL TRANSFERS

News of members transferring ecclesial affiliations, and labouring in different areas of the Brotherhood.

To Coorparoo: *Bro. & Sis. Don Rucker*, from Upper Coopers Ck.

To Glenlock: *Bro. & Sis. G. Palmer*, from Urangan.

To Redcliffe: *Bro. & Sis. Terry Hazell*, from Coorparoo.

To Townsville: *Bro. & Sis. R. Main*, from Beachworth.

To Woodville: *Bro. J. Klein*, from Whyalla.

ENGAGEMENT CONGRATULATIONS

We are delighted to report the following engagements to marry as those "in the Lord" join together in preparation of a united walk towards the Kingdom.

Bro. Jeffery Hayles and *Sis. Sally Higgs* (both Perth).

Bro. Philip Mansfield and *Sis. Patricia Ex-cell* (both Woodville).

UNITED IN MARRIAGE

Our brethren and sisters enter upon a new experience in life, learning the benefits 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. That grand time all true saints will joyfully anticipate.

Bro. Robert Wiltshire and *Sis. Gail Brinkerhoff* (Boolaroo), at Boolaroo on 30.3.85.

Bro. Mark Hawkins and *Sis. Lisa Johns* (Stirling) on 1st December.

Bro. Peter John Boyle and *Sis. Jaclynne Anne Whereat* (Cumberland) on Jan. 5th at 11 am.

Bro. James Bain and *Sis. Naomi Hayles* (Perth) on 5th Jan.

FAMILY NEWS

The blessing of children has come upon a number of Christadelphian homes recently. To all we express our congratulations, hoping that the offspring may be "blessed of Yahweh," and in due time respond to His Will.

To Bro. Mark & Sis. Judy Bain (Kings-ton), a daughter, *Rachel Grace*, on 12th Nov.

To Bro. Wayne & Sis. Joanne Wiltshire (Boolaroo), a daughter, *Lauren*, on 4th Nov.

To Bro. & Sis. David Clark (Wilston), a daughter *Aleisha* on 2nd Nov.

To Bro. & Sis. Roger Lund (Aberfoyle Pk), a son, *Anthony James* on 13th Nov.

To Bro. & Sis. David Lund (Aberfoyle Pk), a daughter, *Susanna Ruth* on 28th Nov.

To Sis. Janine Julienne (Punchbowl), a daughter, on 30th October.

To Bro. & Sis. Gary Mason (Punchbowl), a son, *Tod Michael* on 1st November.

To Bro. & Sis. W. Jamieson (Salisbury), a daughter, *Tamar Louise* on 5th November.

To Bro. & Sis. P. Cresswell (Enfield), a son, *Jeremy*.

To Bro. & Sis. Barry Burney (T.T.Gully), a son, *Timon* on 27th Oct.

To Bro. & Sis. John Hill (T.T.Gully), a son, *Stewart* on 31st August.

To Bro. & Sis. Denis Elfenbein (T.T.Gully), a daughter, *Robyn* on 19th July.

To Bro. & Sis. Warwick Rosser (Riverwood), a son, *Philip Nathan* on 12th Nov.

FELLOWSHIP

We deeply regret the need for disciplinary action on the part of Ecclesias and trust that it will prove only temporary.

Enfield Ecclesia regrets that it has become necessary to withdraw fellowship from Bro. D. *Mardel*. He having taken action not in accordance with the Commandments of Christ. We trust the situation will be temporary and that our brother will seek the necessary reconciliation.

Coorparoo: It is with regret that we have had to withdraw fellowship from Bro. D. *Pearson* and Sis. C. *Bradshaw* for continued absence from the Lord's table, and from Bro. C. *Power* for conduct unbecoming the name of Christ.

Perth Central: It is with deep regret that we have found it necessary to withdraw fellowship from Bro. M. *Excell* of Mullewa, due to conduct unbecoming the name of Christ.

GENERAL NEWS

CYC (Sydney)

An enjoyable weekend was held in the Gosford area, highlighted by two public lectures with five interested friends attending both meetings. Gosford Ecclesia wish to extend their thanks to those supporting the effort.

T.T.Gully

God willing our 1985 Bible Study classes will take up the general theme of *Worship*. We hope to commence the year with a series of 6 studies which deal with the sac-

rifices of the law of Moses, this will be followed by the three main feasts, then an exposition of 1 Cor. 8-12 under the theme of *Our present worship*. Our special effort will feature *Divine Worship in the Age to Come*. Daniel ch. 9-12 are to be covered during this period also on the alternate nights. Following our Special Effort we intend dealing with *Events subsequent to Christ's return*, along with *Faith in the Last Days*, a section from Isaiah under the title *Christ the Cross and the Crown* also *Jude*. We look forward to an exciting programme of studies which will enthuse us to look forward to the near return of our Lord. J.P.

Address At Mt. Gambler

An address given to the title: *The Charismatic Movement Refuted by the Bible* attracted 14 visitors including a Methodist Minister, and a Preacher from The Assembly of God. The address was given by Bro. G. Wiggell, and some 6000 leaflets were distributed to advertise it supplemented by spot adverts over the Radio. It is planned to give a further address in February, God willing.

LOGOS BOOK AGENTS

Qld.: Bro. R. Bailey, 31 Mourilyan St., Mansfield 4122 (Tel: 07-3498562). • Tas.: Bro. R. Bracey, 58 Koorinda 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: 03-8989139). • 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).

TAPES AVAILABLE

Enfield Ecclesia advises that the following studies have concluded and tapes are available for those who desire to obtain them:

The Epistle to the Romans by Bro. J. Martin — 67 studies consisting of 50 C90 cassettes. Cost: \$100.00.

The Revelation by Bro. J. Knowles — consisting of 49 C90 cassettes. Cost: \$98.00.

The above prices does not include postage therefore \$4 to \$8.50 should be added on. All enquiries to Bro. H. Smith, 2 Turner Avenue, Clearview, S.A. 5085 (Tel: 08 260 5320).

Ecclesial Activities

During January, 1985 (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.

2—7.30pm Daily Readings Gen. 3-16 study: L. Cole, 3 Bank St

6—Exh: D. Leadbeatter. Lect: E. Ritchie, *The Authority of the Bible*.

9—7.30pm Daily readings Gen. 17-29 study: D. Leadbeatter, 3 Bank St

13—Exh: D. O'Neill. Support Lismore Lect.

16—7.30pm Life of Jesus, book 3, ch. 2 study: P. Moss, 28 Parkland Dve.

20—Exh: L. Cole.

23—7.30pm Daily Readings Psa. 1-41 study: T. Moss, 3 Bank St

27—Exh: J. Muir. 7.30pm Question night, 3 Bank St

30—7.30pm Life of Jesus, book 3, ch. 3 study: J. Muir, 28 Parkland Drive, Alstonville.

BOOLAROO

14 Fifth St, Boolaroo (Rec: G. Russell, Lot 2, Cooranbong Rd, Wakefield 2301. Tel: 049-531333).

2—Study: R. Brooker, *Parable of the Sower* (Matt. 13:3-9). J. Glachan, *Parable of the Tares* (Matt. 13:24-30).

6—Exh: E. Witton. Lect: Dan Pogson, *Hell, A Place of Untroubled Rest: Not Eternal Torment*.

9—Study: S. Evans, *Parable of the Talents* (Matt. 25:14-30). M. Witton, *The Marriage Feast* (Matt. 22:1-14).

13—Exh: F. Ryan. Lect: K. Whitehead, *Jerusalem, Not Rome, is the Eternal City*.

16—Study: E. Witton, *The Cursed Fig Tree* (Matt. 21:18-22). L. Pillidge, *The Wicked Husbandmen* (Matt. 21:33-41).

20—Exh: K. Whitehead. Lect: G. Alchin, *Britain's Coming Role in the Middle East*.

23—Study: M. Glachan, *The Ten Virgins* (Matt. 25:1-13). P. Eastham, *The Labourers in the Vineyard* (Matt. 20:1-16).

27—Exh/Lect: B. McClure, *Man is Rightly Mortal*.

30—Study: Dan. Pogson, *Paul the Apostle: "Christ liveth in me. 1) I magnify my office, Apostle to the Gentiles"*.

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—8pm Isaiah 48 class: R. McClure, *No Peace For The Wicked*.

6—Exh: R. McClure. Lect: W. Sawell, *A Supernatural Devil: Church Fiction Not Bible Teaching*.

9,23—8pm 1 Corinthians class: P. Sawell.

13—Exh: B. Bates. Lect: G. Hatchell, *The Significance of Christ's Death and Resurrection*.

16—8pm Isaiah 49 class: G. Hatchell, *Yahweh turns to the Isles*.

20—Exh: R. Whitehead. Lect: W. Rosser, *The Bible and the Book of Mormon Disagree*.

27—Exh: G. Hatchell. Lect: D. Day, *Immortality: A Future Hope Not a Present Possession*. 3pm Witness: Sydney domain.

30—8pm Isaiah 50 class: *Why Zion Was Put Away*

CAMPBIE

Cnr Beamish & Fletcher Sts., (Rec: J. Mansfield, R.M.B. 850 Mandalong Rd., Dooralong 2259 Tel: 043-551207).

No details received.

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.

CANBERRA

Dickson College Hall, cnr Phillip Ave. & Antill St., Dickson (Rec: G. J. Jamieson, 8 Octans Close, Giralang 2617. Tel: 062-41 6367. Postal Address: G.P.O. Box 433, Canberra 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.

6—Exh: J. Russell.

13—Exh: F. Joseph.

20—Exh: M. Casolin. Lect: K. Joseph, *What is Salvation? How is it obtained?*

23—Tape class, home H. Wetzel.

30—Psalms study: 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—8pm A.B. meeting, home N. McNeish.
- 6—Exh: J. James.
- 13—Exh/Lect: B. McClure, *God's Solution to Sorrow and Suffering*. Toukley Hall.
- 20—Exh: P. Witton.
- 27—Exh/Lect: D. Carrol, *Russia — Vatican to Invade Israel*. Toukley Hall.

GRANVILLE

26 The Avenue (Rec: H. Hadley, 204 Excelsior St Gullford 2161. Tel: 02-6327697).

- 6—Exh: O. Forsdike. Lect: A. Plumridge, *Israel: Key to World Peace*.
- 9,23—Daniel study: F. Olsen.
- 13—Exh: R. Sawell. Lect: B. Butters, *Jesus Christ: The Saviour of Mankind*.
- 16,30—Habakkuk study: S. Gilmore.
- 20—Exh: L. Whitehead. Lect: J. Rosser, *Bible Contradictions: Non Existant*.
- 27—Exh: B. Butters. Lect: D. Booth, *Immortal Souls: Wishful thinking, Not Bible Teaching*.

LISMORE

Assembly Hall, Cnr Crown & Phyllis Sts. 8th, Lismore (Rec: C. Hermann, P.O. Box 105, Lismore 2480. Tel: 066-212841). Sundays: 9.15 S.S.; 11am Fellowship; 7.30pm Lect (2nd Sund. each month). "Today in Prophecy" programme — 8.30pm each Sunday night.

- 4,11,18,25—7.30pm Tape night
- 6—Exh: P. Buckley. Lect: Ballina Masonic Hall.
- 13—Exh/Lect: C. Hermann, *The Gospel of the Bible: Different to the Gospel of the Churches*.
- 20—Exh: G. Pogson. 7.30pm Events subsequent to Christ's Return study: M. Shaw.
- 27—Exh: A. Roulstone. 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.

- 6—Exh: J. Green. Lect: R. Carr, *This Century in Retrospect and Prospect*.
- 13—Exh: N. Creighton. Lect: C. Byrnes, *The Accuracy of Bible History*.
- 20—Exh: K. Dennes. Lect: F. Olsen, *What is the Sabbath and how should it be kept?*
- 27—Exh: M. Champion. Lect: A. Russell, *Resurrection: The Only Way to Eternal Life*.

PUNCHBOWL

100 Highclere Ave (Rec: M. Gilmore, 118 Marine Dr Oatley 2223. Tel: 02-576986).

- 6—Exh: J. Stone. Lect: F. Olsen, *The World Cannot Avoid Armageddon*.
- 7—A.B. Meeting.
- 8,22,29—Bible Class.

- 11,25—Comb. Y.P. Class, home B. McClure.
- 13—Exh: G. Denford. Lect: P. Shead, *God's Great Promise in Eden*.
- 15—M.I. Class.
- 20—Exh: E. Mansfield. Lect: C. Wills, *Good Works Alone Cannot Save*.
- 27—Exh: P. Coad. Lect: B. Stretton, *The Bible's Answer to World Problems*.

RIVERWOOD

265 Bonds Rd (Rec: D. Gilmore, 3 Jordan Ave Beverly Hills 2209. Tel: 02-5331571).

- 6—Exh: K. Casey. Lect: B. Bowen, *God's Solution to Middle East Confusion*.
- 9,16,23,30—Bible Class: J. Rosser, *Portraits of Christ in the Psalms*.
- 13—Exh: G. Gilmore. Lect: G. Steel, *Sabbath Day Observance Unnecessary*.
- 20—Exh: D. Day. Lect: F. Brinkerhoff, *Papal Claims Examined by the Bible*.
- 27—Exh: J. Rosser. Lect: A. Dennes, *Why God Allows War and Suffering*.

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: R. Patch, Ashlan Rd., Whinan Whlan 2480). 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).

- 6—Exh: R. Pogson. Lect: K. Cook, *Will 1985 Bring Peace?*
- 13—Exh: K. Walters. Lect: D. Carroll, *Is There a God?*
- 18—Workshop & Training Class: P. Wassell, *Introduction, Background, Theme and Outline of Haggai*.
- 20—Exh: K. Cook. Lect: B. Shaw, *God's Purpose with Creation*.
- 22—E.I. class at 28 Truro Pde, Padstow.
- 27—Exh: S. Pogson. Lect: K. Walters, *Current Events in Prophecy*.
- 30—1 Corinthians 9 study: P. Sawell, *"All Things to All Men"*.

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—A.B. Meeting.
- 6—Exh: R. Flint. Lect: M. Brumby, *The Bible Declares How Christ's Coming Will Change Your Life*.
- 13—Exh: S. Hill. Lect: D. Evans, *Why the Old*

The Ecclesial Calendar for January, 1985

Testament Cannot Be Ignored Today.

- 20—Exh: B. Gurd. Lect: D. Lund, *The Bible Reveals the Earth will Never Be Destroyed.*
27—Exh: P. Beard. Lect: P. White, *Satan's Identity Revealed in 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.

- 6—Exh: Max Lund. Lect: S. Gilmore, *The True Identity of the Devil and Satan.*
13—Exh: D. Evans. Lect: B. Gurd, *The Bible Reveals: There is One God, Not a Trinity.*
20—Exh: S. Lund. Lect: R. Pillion, *The Bible Reveals: Hell is Only the Grave.*
27—Exh: J. King. Lect: P. Weller, *The Bible Reveals: God's Promise of Everlasting Life on Earth, Not in Heaven.*

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—Comb. Y.P. and Ecclesial outing at Williamstown Oval.
6—Exh: Mur. Lund. Lect: J. King, *1985 Our World in Turmoil: Can Lasting Peace Be Achieved?*
13—Exh: Stan Lund. Lect: J. Riddle, *The Devil is With Us: Not A Supernatural Being.*
17—7.45pm A.B. meeting.
18—8pm Sub. Y.P. Opening Study on Hebrews 11.
20—Exh: H. P. Mansfield. Lect: B. Day, *Is Socialism a Christian Philosophy?*
27—Exh: J. Lunn. Lect: Mur. Lund, *The Trinity: Pagan Ideology: Not Bible Truth.*

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.

- 6—Exh/Lect: B. Stretton, *Bible Prophecy Predicts an Increasing World Crisis.*
13—Exh: J. Martin. Lect: M. Steele, *Why we Can Trust The Bible.*
20—Exh: R. Cowie. Lect: D. Keynes, *Jesus Christ Did not Pre-Exist.*
27—Exh: R. LePoidevin. Lect: R. Edgecombe, *The Bible Reveals Why Russia Will Not Dominate the World.*

GLENLOCK

Via Morgan (Rec: B. G. Hollamby, 4 Andrew St., Walkerie 5330. Tel: 085-412352). Sundays: 9.30am S.S.; 11am Fellowship.

- 6—Exh: M. S. Lunn.
13—Exh: B. Steele.
20—Exh: E. Pickering.
27—Exh: G. Hollamby.

KINGSTON

Guide Hall, Cooke St. (Rec: R. Eifenbein, 34 Cooke St., Kingston 5275. Tel: 672647). Sundays: 11am Memorial Meeting.

- 2.9.16.23—7.30pm Study Class.
6.13.20—11am Memorial mtg.
26—3pm Haggai study. 5.30pm Fraternal tea. 7.30pm Haggai study.
27—Exh/Lect: 8pm in Millicent C. Parry, *Seven Clear Reasons why Christ's Return is Imminent and Sure.*
28—10.30am Haggai study.

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.

- 6—Exh: G. Wiggell. Lect: M. Barr, *1984 in Bible Prophecy.*
13—Exh: J. Johnson. Lect: I. Gore, *The Bible Confirmed by Science.*
20—Exh: D. Evans. Lect: B. Williams, *The Bible Truth Essential for Divine Salvation.*
27—Exh: G. Osborn. Lect: G. Kershaw, *The Gospel Forshadowed in Eden.*

SOUTH EAST

CWA Hall, Young St., Penola (Rec: M. E. Lawrey, "Terwal Estate" P.M.B. 73 Naracoote. 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; Willsdon Guide Hall, Elizabeth Tce., Pt. Augusta, and private homes (Rec: K. McDermott, 4 McRitchie Cres., Whyalla Stuart 5608. Tel: 086-450063. Sundays: 11am Fellowship. Bible Class Pt. Augusta every Tuesday.

- 5—Whyalla Lect: K. McDermott, *What does the New Year Hold?*
6—Whyalla Exh: R. Jones.
12—Pt. Augusta Lect: B. Horwood, *The Bible: Our Guide in this Life and For Eternity.*
13—Pt. Augusta Exh: R. Smith.
16—Pt. Augusta Lect: K. McDermott, *Jesus Christ: Author of Eternal Life.*
19—Pt. Augusta Lect: *The Kingdom of God: Focus of God's Redemptive Purpose.*
20—Pt. Augusta Exhort.
27—Pt. Augusta Exh: W. Excell. Whyalla Exh: R. Jones.

TEA TREE GULLY

1186 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.

- 6—Exh: B. Burney. Lect: A. Knowles, *The Bible the Only Hope for Today.*
13—Exh: M. Pitt. Lect: Max Lund, *The Bible Teaches There is One God, Not a Trinity.*
20—Exh: C. Parry. Lect: P. Johnson, *Bible Truth, Man's Soul Mortal, Not Immortal.*

- 27—Exh: G. Hyndman. Lect: N. Lloyd, *God's Promise to Abraham: Eternal Inheritance 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.

- 6—Exh: B. Steele. Lect: E. Hubbard, *Jerusalem — The City of Conflicts Why?*

7—A.B. Mtg.

- 13—Exh: W. McAllister. Lect: H. P. Mansfield, *The Origin of Christmas — A Pagan Practise.*

- 20—Exh/Lect: J. Ullman, *The Rise and Fall of the Russian Empire.*

- 27—Exh/Lect: E. Mansfield, *The Bible Reveals A Living Hope for a Dying World.*

- 28—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. See stop press.

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—Samson Bible Class: D. N. Kitto, *Our Call to Life of Separation.*

- 6—Exh: F. Onley. Lect: K. Nijjalke, *You Can Be Part of God's Purpose.*

- 9—Samson Bible Class: S. Smith, *Keep to the Way of Righteousness.*

- 13—Exh: D. Case. Lect: R. Herron, *How Death Came and How it will be Abolished.*

- 16—Samson Bible Class: D. Smith, *The Lord our God Fights For Us.*

- 20—Exh: C. Blanch. Lect: N. Rice, *Materialism, Curse of Modern Society.*

- 23—Samson Bible class: G. Case, *Triumph through Suffering.*

- 27—Exh: D. Kitto. Lect: F. Onley, *World War, The Bible Predicts the Outcome.*

- 30—Family Life study: C. Blanch, *The Family in the Truth.*

NORTH WEST

Family Rest Centre, (off King Edward St.), Iverstone (Rec: P. Kingston, P.O. Box 808, Devonport, 7310). Sundays: 12.00 S.S.; 1.15pm Memorial Mtg.; Fortnightly at 3.30pm Gospel Proclamation.

During January, the Sunday School, Bible Class and Public Lectures are in recess. Memorial Meetings are scheduled to be held at 1.15pm God willing. However, it is possible that during the Hobart Ecclesial Campaign these also may be in recess. Therefore, visiting brethren are urged to telephone 246824 for further details, and confirmation of meetings to be held.

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.

- 6—Exh: J. McClure. Lect: R. Hermann, *Bible Teaching Concerning Hell and Everlasting Torments.*

- 13—Exh: D. McGahey. Lect: J. McClure, *The Bible Teaches There is One God, Not a Trinity.*

- 20—Exh: D. Dodd. Lect: D. McGahey, *Sabbath Keeping is not Necessary.*

- 26 to 28—Mt. Warning Study weekend.

- 27—Exh: R. Rock. Lect: A. McGrath, *Blood Transfusion Does Not Violate Bible Teaching.*

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.

2,9,16,23—7.45pm Bible class.

- 6—Exh: V. Shane. Lect: R. Thiele, *The Nuclear Threat: Is this our Future?*

- 13—Exh: C. Venn. Lect: B. Mills, *The Bible Reveals that the Devil is not a Supernatural Being.*

- 18—7.45pm Young Folks Bible Marking.

SPECIAL PREACHING WEEK AT PORT AUGUSTA, S.A.

The Spencer Gulf Ecclesia intends to conduct a special preaching weekend in Port Augusta during the month of January, under the theme: *A Loving, Merciful God Offers You Life.* The address will be given in the Willsden Guide Hall, Elizabeth Terrace, at 7.30pm, as follows:

Saturday 12 "The Bible: Our Guide in This Life and For Eternity"

Wednesday 16 "Jesus Christ: The Author of Eternal Life".

Saturday 19 "The Kingdom of God: Focus of God's Redemptive Purpose".

Extensive advertising of the Truth throughout the area of Port Augusta is contemplated. The support of brethren and sisters of other ecclesias is keenly sought to assist the small local ecclesia in this important work.

The Ecclesial Calendar for January, 1985

- 20—Exh: L. Rucker. Lect: K. Sweatman, *Bible Prophecies are Reliable*.
27—Exh: S. Gallier. Lect: M. Steele, *Resurrection of the Body: The Dying Christians Hope*

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).
6—Exh: G. Hill.
13—Exh: W. White.
20—Exh: P. Osborne. Lect: G. Hill, *Christ is Coming To Reign on Earth*.
27—Exh: L. Osborne.

TOWNSVILLE

- Cnr. Hammett & Mooney St., Currajong (Rec: J. Caltabiano, P.O. Box 434, Alkenvale 4814). Sundays: 9.15am S.S. & Snr. Ecclesiastes 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: B. Pollard.
13—Exh: R. duKamp.
20—Exh: S. Caltabiano.
27—Exh: B. Jones.
- URANGAN**
Home of P. Palmer, 19 Crescent St., Urangan. Ph: 289263. Sundays: 9.30am Memorial Mtg; 9.30am, S.S. 1pm.
No details received.

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.
6—Exh: A. Payton. Lect: D. Dodd, *God's Promise in Eden: A Hope for Mankind*.
13—Exh: K. Papowski. Lect: R. Kilgus, *God's Promise to Abraham: Eternal Inheritance upon earth*.
20—Exh: R. Stokes. Lect: J. McClure, *God's Promise to David: Christ's Throne on Earth*.
27—Exh: L. Rucker.

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; Fel-

lowship 11.15am; Lecture 7pm.
No details received.

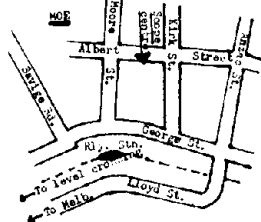
BURWOOD

- 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.
6—Memorial Meeting.
13—Exh: R. Krygger. Lect: J. Finnin, *Hell Fire: A Grave Doctrinal Error*.
20—Exh: S. Finnin. Lect: G. Buckley, *Modern Christianity Did Not Begin with Christ*.
27—Exh: R. Krygger. Lect: A. Brewer, *God is One: Not Three*.

MILDURA

- Christadelphian Hall, Deakdn 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.
3, 16, 30—8pm Bible class.
5—8pm study: G. Hollamby.
6—Exh: G. Hollamby,
9—8pm Life of Jesus class: J. Kershaw.
12—8pm Lect: P. Janssen, *One Bible, Many Religions, Why?*
13—Exh: P. Janssen.
19—8pm Lect: R. Janssen, *The Hope of Israel*.
20—Exh: J. Kershaw.
23—8pm life of Jesus Class: B. vanBergen.
26—8pm Study: M. Lund.
27—Exh: M. Lund.

Moe Ecclesia's Meeting Place for 1985.
God willing.



MOE

- Scope Centre, 67 Albert St., Moe (Rec: G. S. Howe, 6 Warrigal Cr., Warrigal 3820. Tel: 056-232596). Sundays: 1.30pm Fellowship 1st & 3rd in month.
6—Exh: T. Hardy.
11—7.30pm home P. McKinlay, 55 Charles

PAUL'S EPISTLE TO THE EPHESIANS

April 5th to 8th (God Willing) at Launceston

A warm invitation is extended to brethren and sisters and young people to attend. This series of studies commence with a Fraternal tea on Friday 5th at 5pm. Study Leader is Bro. J. Knowles (T.T. Gully).

St Warragul: Elpis Israel.

18—7.3pm 6 Warringa Court, Warragul: P. McKinlay, *Song of Solomon*.

20—Exh: D. Smith.

25—7.30pm 55 Charles St Warragul: Tape, *Manna, what is it?*

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. Mg.; 7pm Lecture.

No details received.

WARRAGUL

(Rec: P. McKinlay, 55 Charles St., Warragul 3820. Tel: 056-236211). Sundays: 11am Fellowship (1st and 3rd at Moe).

13—Exh: R. Coad, 6 Warringa Court. 2.30pm Lecture at McMillian Campus, Korumburra Rd., Warragul: R. Coad, *Christ's Coming Heralded by Moscow-Vatican Alliance*.

15—7.30pm 6 Warringa Court: 1st Principles Class.

22—7.30pm 55 Charles St: Tape, *The Wilderness of Life: The Ecclesia in the Wilderness*.

27—Comb. with Boronia at Glen Cromie.

29—10.30am 55 Charles St: Tape, *Aaron, God Appointed High Priest*. 7.30pm 6 Warringa Court: First Principles Class.

West Aust

GOSNELLS

Canning Agricultural Hall, Albany Hwy. Cannington. (Rec: R. Hunter, 2 Biddenden St., Thornlie 6108. Tel: 09 459 3166).

1,28—Cannington High School: Picnic.

6—Exh: A. Wigzell. Lect: T. Stagg, *1985 and Bible Prophecy*.

9—Parables study at Perth: John Spina, J. Rowe, *The Spirit's Teaching in Nature and Everyday Life*.

13—Exh: W. Deadman. Lect: A. Wigzell, *The Kingdom of God: Christ's Reign on Earth*.

16—Parables study at Stirling: R. Vander Meulen, D. Slater.

19—Tennis Evening: Mills Pk.

20—Exh: C. Brennan. Lect: P. Schifferli, *The Christadelphians: Who are They and What Do They Believe?*

23—Parables study at Perth: B. Newton, H. Grose.

27—Exh: S. Higgs. Lect: H. Carder, *Evidence of Noah's Flood: God's Warning to a Permissive Society*.

PERTH

62 Canning Hwy., Victoria Pk. (Rec: J. Ullman, 38 Doney St., Alfred Cove 6154. Tel: 09-3304199).

6—Exh: R. Davis. Lect: A. Haustorfer, *The Creation Account: Fact Not Fiction*.

13—Exh: B. Hayles. Lect: A. Hayles, *God is One: Not Thee in One*.

20—Exh. Lect: R. Davis, *Modern Peace Movements will Fail: The Bible Tells Us Why*.

27—Exh: G. Hum. Lect: *God's Purpose with the Earth — Stated in Eden*.

STIRLING

Cnr. Hector & Edwards Sts., Osborne Pk. (Rec: P. Duperouzel, 62 Sandgate St. St. Perth 6157. Tel: 09-3673408).

6—Exh: G. Hawkins. Lect: P. Schipper, *God's Rights Not Human Rights the Key to World Peace*.

9,16,23—Family and Youth Activity.

13—Exh: J. John. Lect: D. Moore, *Why the Church is Antichrist*.

20—Exh: G. King. Lect: A. Newton, *The Millennium: Christ's Reign on Earth*.

21—G.E.S. meeting.

27—Exh: A. Harrison. Lect: P. Duperouzel, *The Jews Will Never Be Destroyed*.

28—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.

DUNEDIN

Hearing Ass, 7 Malcolm Street (Rec: R. D. B. King, 81 Stafford St., Dunedin. Tel: 775954). Sundays: 11am Fellowship;

STAWELL — BURWOOD — BORONIA

Gospel Proclamation and Study Weekend at Stawell, Vic.

March 9-11, 1985 (God willing)

Studies: *Christ's Exposition on the Mount* (Matt. 5-7)

Speaker: Bro. A. C. Taylor (Burwood)

Extensive publicity will be provided for, a public lecture to be held at the Stawell High School Hall. Speaker: Bro. H. T. Hall (Woodville).

Visitors welcomed. For further details, accommodation, etc. please contact Bro. A. Brewer (03) 460 5585.

9.30am S.S.; 7pm Lect. Bible Class:
7.30pm Wed.; CYC 7.30pm Sat. at homes of
members.

NEW LYNN ECCLESIAL NEWS
— NOVEMBER 1984

We extend our fraternal love and greetings to our brothers and sisters in Christ.

We had the pleasure of having Bro. & Sis. John McConville of the Reseda Ecclesia, Los Angeles with us recently. Bro. McConville expounded 2 Epistle of Peter in three studies. Further addresses included *Building a Strong Ecclesia* and *What Manner of Persons Ought Ye to Be*. He also addressed the CYC, gave the exhortation at the breaking of bread and delivering a public lecture. We were pleased that the Khyber Pass ecclesia accepted our offer to use Bro. McConville's services. He delivered two addresses entitled *Divine Guidance From Peter's First Epistle*.

We have gained by ecclesial transfer Sis. Carolyn Taylor from the Bible Hall Ecclesia, Christchurch, Sis. Nancy Doughty from the Lautoka Ecclesia, Fiji, and Bro. Gavin Melles from the Forrest Hill Ecclesia. We commend Bro. & Sis. G. Nightingale to their new ecclesial associations with the Khyber Pass Ecclesia.

We have presented two further public lectures using the film *The Miracle of Israel*. On the first occasion at Titirangi, ten visitors were present on a Friday evening and at the second lecture at Glen Eden, we had eight visitors. Both occasions were characterised by the ready way all the visitors remained after the lecture to discuss the Word of God.

Bro. Rod and Sis. Pat. McIntosh have now settled at their new home in Whangamata, Coromandel Peninsula and would be delighted to receive visitors, or letters or phone calls from brothers and sisters. Their address is 125 Ajax Road, Whangamata — Phone 58 649.

We have had pleasure in welcoming the following brothers and sisters around the memorial table. Bro. & Sis. Fred Travers (Wellington), Sis. Rangi Young (Christchurch Suburban), Bro. Stephen Alderson (North Shore), Sis. Annette Milne (Shelbourne, Canada), Bro. & Sis. Blackwell (Glen Dale, California), Bro. & Sis. Ray McGeorge (Enfield, Adelaide), Sis. Beverley McGeorge (Tea Tree Gully, Adelaide), Sis. Jessie Tipping, Bro. & Sis. Geo Houben (Putaururu), Sis. Dorothy Worsnop, Sis. Myrtle Price, Sis. Kathy Wiblin, Bro. & Sis. Michael Thurlby, Sis. Batchelor Snr., Sis. Debbie McGuinness, Bro. & Sis. Dick

McGuinness and Bro. Clive Aucott (Khyber Pass).

— A. Archer.

READER'S 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.

EMPLOYMENT SOUGHT

Sis. R. Asher urgently seeks full time/casual/part time employment. She is reliant upon public transport, experienced in accountant/clerical and estimating work (no heavily lifting). Telephone: (08) 382 6184.

TOOLS FOR SALE

All the tools you could possibly need to take apart your car, many Sidchrome and other brands, approximate retail value \$1500.00, will sell for \$750.00 or best offer, over \$700.00, will not separate. Phone 356 0800 or call in to see at 5/144 Seaview Rd., Henley Beach South.

HOME AVAILABLE

Bro. & Sis. B. Burney have their house available to rent for an indefinite period as from the end of the School holidays. Situated 10kms north of Adelaide; 2 kms from Enfield; 8 kms from Tea Tree Gully; 10kms from Woodville and 20kms from Salisbury Ecclesia. The house consists of 4 bedrooms, study, separate lounge, kitchen, dining and family room. Enquiries: (08) 260 2161.

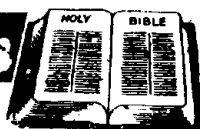
TO LET

Holiday house available in Kingston, South East, South Australia. 1 km. from beach. Have a cheap country holiday and support a small ecclesia. Enquiries phone: 087-672 647.

HOUSE AVAILABLE FOR RENT
— ADELAIDE

A 4 bedroom home is available for rent during period February to April. It is located in the West Beach area, and further details can be obtained from P. Mansfield 353 4866.

Bible School News



RATHMINES BIBLE SCHOOL

Held from 11-19th May 1985.

Sponsored by Granville Ecclesia NSW

Studies based on the theme:

"Faithfulness under Trial".

Main Studies:

Conducted by: Bro. J. McConville (USA).

Bro. J. Cowie (Qld).

"A Light to the Gentiles".

Bro. J. Ullman (WA).

"The Life of David".

Teenage Studies:

Conducted by: J. Ullman.

J. McConville

R. Cowie

Further details concerning the school will be advised later. At the time of reporting more than 490 bookings have been taken. It is expected that bookings may be closed by the time the Ecclesial Calendar is received so that a waiting list has been arranged.

God willing the SPRING SCHOOL will be conducted from Aug. 24th to 1st Sept. and is to be sponsored by the Burwood Ecclesia, Vic.

Bookings for Spring school are now invited.

MILDURA (Vic.) — It is proposed, God willing, to hold this School from 18th to 26th May. It is intended to maintain the same family character at this school, and limit it to two main sessions plus a combined discussion session. Brethren Tony Newton and G. Hawkins have been invited to teach at this school, and we are awaiting confirmation, and subjects.

Bible Camp

A Bible Camp facility, is currently being set up on the fringe of the Melbourne Area, and which is to be known, as *Camp Eureka*. It is proposed to hold the first camp activity over the Easter period next year (April 5-8), God willing, sponsored by the ecclesia in Burwood.

The facility is located on a portion of the property belonging to Bro. & Sis. Pickering at Cottlesbridge, located about 35 kilometres north-east of the city among scenic undulating hills. An auditorium accomodating about 200 adults has recently been completed and work is now under way to construct an ablution block including toilets, showers and a laundry. Accomodation is to be by camping (caravans and tents) but there are no powered sites at present.

There will be two series of studies during the camp. Bro. Phil Sawell (NSW) is to lead a study on *"The Man after God's Own Heart"* and Bro. Malcolm Edwards (Ringwood) is to speak on *Characters of Faith in John's Gospel*. A more complete program will be advised as planning makes further progress.

Registration As numbers at the camp will be limited by facilities, it is most important that those wishing to attend register as soon as possible. Camping fees are to cover such costs as electricity, heating oil, hire of some equipment, notes, morning and afternoon tea, etc.

It is possible that caravans could be hired for the camping period for those not having camping equipment.

— Burwood (Vic.) Ecclesia

STOP PRESS

Details received too late for classification.

HOBART

6—Exh: J. Pearce. Lect. B. Philp, *Why We Believe The Bible is True.*

12—20th Tasmanian Bible Campaign, Coningham Camp, Snugg, Mr. Hobart.

13—Exh: L. Goodman. Lect. at Hobart Town Hall. Signs

Which Indicate That Christ's Return Is Imminent.

16—Special Lect. M. Bonner, *World Powers Drawn To Middle East For World War III.*

18—Special Lect. L. Goodman, *A World at Peace and Your Personal Salvation.*

20—Exh: L. Goodman.

27—Exh: A. C. Ross. Lect. J. Pearce, *How the Bible Came to us Today.*

30—Nazareth Revisited Study Class.

A TIME TO BE HONEST

December, 1984

Dear Bro. Mansfield,

Upon receipt of the December Issue of *Logos*, our arranging Brethren were unanimous that we should write to add our support, and to encourage you in the great work, sustained now for over Fifty years. In particular we very much appreciated the article *A Time To Be Honest*. Sad though it was to hear of Pseudo-Christadelphians, who divide their loyalty between Church and Ecclesia, it was none the less encouraging to see that this cannot be done without some form of protest.

It is all too clear that the philosophy of Humanism, has seriously weakened the point of fundamental Doctrine in the minds of many. These are the days of "Human rights" when the trenchant language of our pioneers is altogether out of date, considered even downright immoral!

However all over the World there are those who still respond to the wholesome words of sound doctrine, which they faithfully couple with a separation from the great Apostasy. To all such your call to watchfulness will find an echo of sympathy and agreement, and we trust that many others will despatch their words of encouragement for your defence of our principles.

Our words are designed to stimulate you to . . . "thank God and take courage", which the brethren were able to do for Paul as he journeyed towards Rome. Whilst we dare not compare ourselves with that glorious throng of faithful "Brethren of Christ", this is a small attempt to encourage you as we near the end of our Journey to Zion!

The Arranging Brethren
The Enfield Ecclesia

The comments above are deeply appreciated. It is with a certain amount of foreboding that we view the opening of a new year, recognising the problems it will reveal (see Luke 17:26-30). Let Ecclesias strengthen their members to resist the impact of the world by maintaining the standards as demanded by the Word, for otherwise our "preaching will be in vain" — Editor.

STATEMENT ON THE MARRIAGE PRINCIPLE

The undersigned ecclesias have agreed upon the following statement in respect to ecclesial relationships between them:

"We believe that the only acceptable basis for marriage is that which God established from the beginning, when He made one woman out of the one man, whom He had created. Marriage is then between two people for life, and only dissolved by death. Withdrawal of fellowship will be implemented against those who deny this principle in the practice of divorce or re-marriage. Our ecclesia can only respect any subsequent fellowship decision taken by another ecclesia which is based on an acknowledgement of the above principle by the parties concerned. The

procedure to be followed in this matter and other inter-ecclesial relationships is set out in the Ecclesia Guide. "

Aberfoyle Park, Brighton, Cumberland, Enfield,
Glenlock, Salisbury, Tea Tree Gully, Woodville.

Bro. Ray Edgecombe, Secretary.

LISMORE ECCLESIA

The Arranging Brethren of the Lismore Ecclesia (NSW) advise that the policy of the Ecclesia regarding marriage in the Truth is that it is a binding institution for the life of the partners concerned, and it does not accept the so-called "Exceptive Clause" as a legitimate reason justifying re-marriage after divorce. However, in accordance with the *Ecclesial Guide* it leaves it with individual Ecclesias to exercise their own judgment in each case. This statement has particular reference to the circumstances referred to in a previous issue of *The Ecclesial Calendar*: the brother and sister concerned, now meeting at the Coffs Harbour Ecclesia.

BIENNIAL FRATERNAL GATHERING IN THE PHILIPPINES

During the past month, brethren from Australian Ecclesias conducted a fraternal and study gathering in the Philippines (27th to 30th Dec.). Venue was Tarlac College of Agriculture in Camiling, Tarlac, close to Bayambang, where the greatest concentration of brethren and sisters in the Philippines is found.

The objectives were twofold: to strengthen the understanding of the Truth and therefore the Faith of those attending; and to draw together more closely the bonds of fellowship and love. Because of lack of financial resources on the part of local members, cost of the campaign, and also travel expenses for those attending, had to be met by the organisers of the effort.

EXTEND THE GOSPEL MESSAGE IN YOUR AREA

A most effective method of Gospel Proclamation has been through letter box distribution. A series of attractive leaflets are at present available, on a variety of themes relating to present world problems and doctrine. Each leaflet contains an offer of free literature, advertising a copy of the *Herald Of The Coming Age*, on an associated subject. Whilst some Ecclesias use these leaflets on a month by month basis with organised distribution activities, they are also ideal for use by individual Brethren and Sisters, concentrating on areas around their own homes. Topics at present available include:

THE BIBLE'S ANSWER FOR A WORLD IN CHAOS.

PEACE ON EARTH — GOODWILL TOWARD MEN — Describing the vast world changes that will occur with the return of Christ.

WHY THE WORLD'S BEST SELLER? — A leaflet setting forth the value of reading the Bible.

A NEW WORLD COMING — A most attractive appealing leaflet, with a simple yet powerful message.

THE SOVIET THREAT WILL BE MET BY CHRIST — Present current events that are fulfilling Bible prophecy.

A RELIGION THAT MAKES SENSE — Setting forth the basic logic of the Bible.

These leaflets are available from *Logos Publications*, 9 West Beach Road, West Beach at a cost of \$30 per 1000, or \$5 per 100 plus postage.

New leaflets are in course of production. We will forward regular supplies as they become available. If you would desire this please advise us of the quantity and we will arrange it to be done. New leaflets are produced at 2-3 month intervals.

Looking to 1985

Christadelphian Sunday School Association

Scope

The past year has seen a continuing and pleasing growth in the work of the Association both in Australia and overseas.

At present, some 45 Ecclesias in Australia are using the Association's 5 year cycle of lessons and projects. In other countries, around 55 Ecclesias use our material, the largest number being in North America. The North American Association has also successfully introduced an annual examination similar to that conducted in Australia and New Zealand.

Objectives

An analysis of our records over the past 15 years has clearly established the great benefit that Ecclesias have experienced in maintaining a consistent and deliberate program of Instruction in fundamental doctrines of the Word of God for our children, and two particular factors show the manner in which our heavenly Father has blessed the endeavours.

Firstly, in the heartening indications that our young people maintain their participation in Sunday School through the difficult early teenage years, moving into the Senior classes prior to and after baptism.

Secondly, these young people, with very few exceptions set their hearts towards baptism. The tempering of that desire with the need for maturity is an aspect that Ecclesias need to address themselves to vigorously, and particular studies are undertaken to consolidate the work achieved.

Participation

The Psalmist declares that "children are an heritage of Yahweh" (Psa. 127). The prime responsibility for educating our children, therefore, rests with the parents. Sunday School is an important adjunct to the program of education, and creates an atmosphere of harmony, emphasising the role of the Ecclesia as a united group of families; thus paving the way for children to accept the reality of the greater family of God. Therefore the Sunday School has a specific role to fulfil in bringing our children up in the "nurture and admonition of the Lord".

Currently, there are some 3500 students enrolled in the Association throughout the world. The Australian portion constitutes approximately half this number. The annual examination for Stage 2 was conducted throughout Australia on Sept. 15, 16, and some 1080 students participated. In all, a pleasing standard of marks was attained. The overall average was 79.3% and 93 prizes were given by the Association. There were a number of ties, and in some divisions as many as seven awards were allocated. It is not the policy of the Association to publish the list of those who won awards, but a pleasant standard has been maintained.

We are also pleased to report that a high standard was maintained in

the preparation of projects. Over 1150 projects were submitted, and including the *Highly Commended* list, over 200 awards were made. We might add that the standard of the *Highly Commended* projects over the years has been very hard to separate from the top three placings, and scholars who receive such an award can be (as the title indicates) highly commended for their efforts.

The examination and project awards were distributed through some 27 Ecclesias. This is over half the number of schools in the Australian group, and reflects the enthusiasm with which the Ecclesias engage upon this most rewarding labour of proclaiming the Truth to young people. Examinations and projects are not the total answer to what is required to bring young people to a realisation of their responsibility to our heavenly Father; but they do provide an excellent discipline to assist them in their development; and in this context are considered a most important essential element in the work.

We are always pleased to receive news of the work in all areas and welcome correspondence from Schools and individuals. This invitation also applies to any questions on aspects of our work and requests for aids to assist in teaching the Truth in the home or Sunday School.

Address all correspondence to The Secretary, P.O. Box 121, St. Agnes, South Australia 5097.

A. Edgecombe

PROJECT AUSTRALIA

During the past month a number of applications for literature were received from various parts of Australia. From the small Opal mining town of Coober Pedy in the north of South Australia we received 3 applications. This town has only a population of a few hundred, and a class of people, one would imagine, that would not be attracted to the truths of the Bible. The applications being received from such areas cause us to appreciate that "God is calling out a people for His name". God willing, this month, Project Australia will cover the following areas:

Pt. Broughton, Pt. Elliott, Middleton, Coffin Bay, Kapinnie, Edillilie Kapinnier, Karkoo, Lock Mt. Drummond, Mt. Hope, North Shields, Sheringa, Tooligie, Ungarra, Wanilla, Warrambo, Wharminda, Yeelanna.

FORTHCOMING EVENTS

Plan your holidays to support these efforts (God willing).

FEBRUARY

• 8-10: DUNEDIN (NZ) Special Fraternal.

MARCH

• 9-17: ABERFOYLE PARK. Special Effort: Bro. M. Bonner (Figtree): "Faith which worketh by Love". A consideration of the Letter to the Galatians.

• 23-31: CUMBERLAND. Special Effort: Bro. J. McConville (USA), 1st Epistle to Timothy.

• 26-28: MT. WARNING STUDY WEEKEND. P. Sawell, Samuel & David. Sponsored by Coorparoo, Redcliffe and Wilston Ecclesias.

APRIL

• 5-8: Special Effort Redcliffe: Bro. D. Evans (Enfield), *The Discourse on the Mount (Matt. 5-7)*.

Special Invitation

is extended to you to attend a
UNIQUE FRATERNAL GATHERING

organised by the
Logos Committee
to the theme

“LOOKING TO THE FUTURE”

— An evening to review the past, consider the challenges
of the present and anticipations for the future

on

January 19th, 1985

at the

Estonian Hall at 7pm

200 Jeffcott Street, North Adelaide

PLEASE NOTE

Due to keen interest shown in this proposed meeting by both interstate and local members, it has been decided to change the venue to the much larger ESTONIAN HALL, 200 JEFFCOTT ST., NORTH ADELAIDE. In a relaxed, informal manner, past events will be reviewed, anticipations and plans for the future will be outlined; your criticism and suggestions for work performed and that proposed can be made known. It is planned to present a movie film depicting past and present labours in the Truth, interspersed by musical and recitative items. The evening will terminate with a display and with supper providing opportunity to fraternise together.

Chairman: G. Mansfield.

WOODVILLE ECCLESIA ANNUAL PICNIC & WEEKEND

Saturday 26th to Monday 28th January

Guest speaker for the occasion will be Bro. E. Mansfield of Sydney.

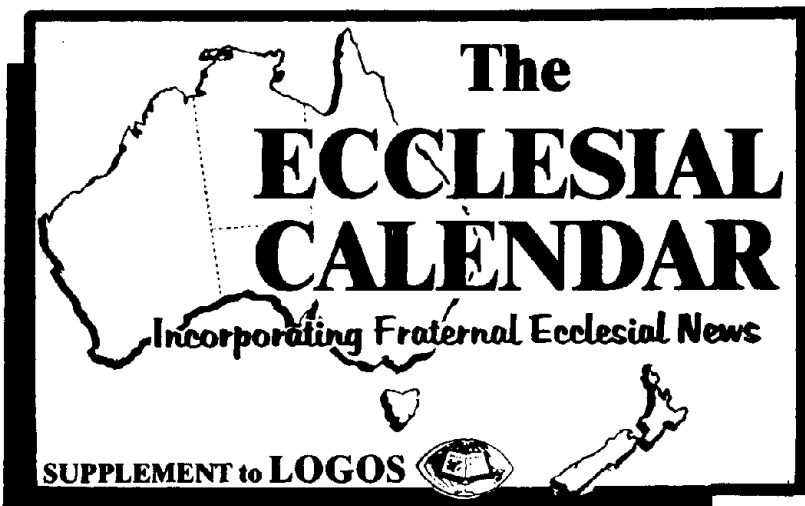
A weekend of fraternal and spiritual activity is planned to the theme: **WHATSOEVER YE DO DO IT HEARTILY AS UNTO THE LORD** (Col. 3:23); this being the Ecclesial motto for the year. Under this theme, the following addresses are planned:

A Life Transformed by the Word As Exhibited By Paul — Col. 3.

Exhortation (Sunday): A Whole Hearted Service As Exemplified by Joseph.

Public Address: What Doth the Lord Require of Thee — A Transformed Life For Christ. Picnic on Jan. 28th at Echunga Oval: Living Heartily To the Lord: In Heart, At Home, and In the World (Col. 3).

A cordial invitation is extended to all to join us in this weekend of spiritual and fraternal activity. Further information: Tel: Recorder (G.Mansfield) 353 4866.



ISSUE NO. 224

FEBRUARY, 1985

IF THE BODY OF CHRIST is to perform its proper functions — its legitimate office — it must be a unit, based upon the seven-fold unity as taught by the apostle Paul (in Ephesians 4). It may then be a “light shining in a dark place until the day dawns;” it may then be in a condition not only to enjoy the truth within itself, but also to extend the same boon to others, and maintain an effectual defence of the faith until the Master comes. When firmly united in this kind of unity, however small in number or in worldly standing, the ecclesia cannot fail to exert a powerful influence in behalf of the truth upon society around, thus obeying the injunction given by Christ, to “let your light so shine before men that they may see your good works, and glorify your Father which is in heaven,” and be able to carry out fully the exhortation of the apostle, to do all things without murmurings and disputings . . . shining as lights in the world, holding forth the word of life (Phil. 2:15). If, on the contrary, we fail to secure Unity in those things set forth by the apostle Paul, we shall fail to sustain an effectual defence of the Faith — we shall fail to preserve harmony and love amongst ourselves, and we shall fail to shine as lights in the world; for each individual member will soon find the light which once did illuminate his own mind, through the truth, gradually diminishing, until it become finally extinguished; and while a form of Godliness may be preserved, it will be without the power — having very little vitality left in it.

Ecclesial Reports

Details must be forwarded by 1st of month.

WELCOME TO THE HOUSEHOLD OF FAITH

We again rejoice at the news of baptisms into the sin-covering Name of our Lord, realising that by this means some of Adam's race are brought into covenant relationship with things eternal.

Boolaroo: *Mr. Leslie and Sis. Sandra Summers*, interested friends (4.12.84).

Lismore: *Mr. Fred Twine* (18.12.84).

Perth: *Mr. Jeffrey Davis*, son of Bro. & Sis. R. Davis (2.1.85).

T.T.Gully: *Mr. David and Mrs. Susan Farrow* (13.12.84). *Miss Heather Munro*, daughter of Bro. & Sis. Neville Munro (17.12.84).

Glenlock: *Mr. Toni Szuszman*, interested friend (15.12.84).

ECCLESIAL TRANSFERS

We commend the following to their new Ecclesial associations.

To Ringwood: *Bro. & Sis. I. White*, from Mt. Waverley.

To Coorparoo: *Sis. R. Ward*, from Mt. Waverley.

UNITED IN MARRIAGE

Marriage and the Truth make a valuable and eternal bond! The characteristics developed through this close association upon the basis of the Scriptures are designed to reflect glory to the Eternal Father, and to permit the principle of co-operation and mutual interest to strengthen each partner. We extend congratulations to the following, trusting that their union will be both happy and spiritually beneficial.

On Dec. 29th *Bro. Grant Legge and Sis. Dennise Jose* (Gosnells).

On Nov. 30th *Bro. Garry Taylor and Sis. Margaret Wilson* (Boronia).

On February 9th *Bro. Geoffrey York and Sis. Elizabeth Hayles* (Perth).

FAMILY NEWS

Family responsibilities bring pleasure, instruction and privilege, as parents endeavour to develop their children in the "fear and admonition of Yahweh". We are delighted, therefore, to extend congratula-

tions to the following brethren and sisters, who have been blessed with births into their various families.

To Bro. & Sis. Kevin Murie (Boronia), a son, *Travers Nathan*, on 13th Nov.

To Bro. Geoffrey & Sis. Cindy Higgs (Perth), a son, *David* on 22nd Dec.

To Bro. Lindsay & Sis. Julie Kersting (Perth), a daughter, *Natasha Rae* on 24th Dec.

To Bro. Trevor & Sis. Janelle Moss (Ballina), a son, *Brendon*, 21st Nov.

To Bro. & Sis. Paul Hadley (Granville), a son on 13th Dec.

To Bro. & Sis. Lionel Deadman (Enfield), a son, *Aaron*.

To Bro. & Sis. T. Crispin (Aberfoyle Pk), a son, *Cameron Trevor* on 18th Dec.

FELLOWSHIP

We are pleased to record the following:

Townsville Ecclesia welcomes back into fellowship *Sis. Lil Anderson*, and Glenlock Ecclesia has received back into fellowship *Bro. D. Scott*.

DEATH OF BRO. GORDON RUSSELL

It is with deep personal sorrow (though, of course, not without hope) that we are advised of the death of *Brother Gordon Russell* of Boolaroo Ecclesia. His death terminates a long and useful career in the work of the Truth. We met Bro. Gordon personally many years ago, and the acquaintance ripened into a warm friendship in which we were able to co-operate in the Truth's labours.

Bro. Gordon Russell was originally a member of the Hurtsville Ecclesia in Sydney, but left that Ecclesia to assist in establishing Riverwood Ecclesia. From there he ultimately moved to Boolaroo. In every Ecclesia, of which he was a member, Brother Russell served assiduously and with distinction. He held many offices: lecturing, presiding, exhorting, expounding the Word, Sunday School teacher and Superintendent; and finally Recording Brother at Boolaroo.

He joined us on at least two overseas tours to Bible Lands, and was a great acquisition to us on such occasions. With Sis-

ter Eunice, his wife, he served the Bible School at Rathmines with distinction. A highlight of the School was the Children's Night on the last Saturday of each session. Over the course of many years to the present, this evening was supervised by Bro. and Sis. Russell. Those who attended the School will recall the excellence of the evenings enjoyed on such occasions. The plays and items (most of which were designed and written by Sister Eunice), were intended to instruct as well as to entertain, and this they did. Bro. Gordon invariably presided on such occasions, and it was our pleasure to take a humble part in the joyous proceedings, in conjunction with Gordon and Eunice.

The news of his death deeply affected us, not because death itself is any great tragedy (in view of the certainty and nearness of the resurrection — see Isa. 57:1) but because of the memories that flooded our mind as we thought of our brother sleeping peacefully. As Christ wept at the tomb of Lazarus, even though he knew that in a matter of minutes his friend would come forth therefrom, so we mourn with those who mourn. Nevertheless, we look forward in hope of seeing our brother — perhaps this year. Who knows!

H.P. Mansfield

GENERAL NEWS

Hobart (Tasmania)

Our 25th Anniversary Fraternal Gathering was held in our Hall from October 5 to 7 and was a very profitable and encouraging weekend. We were gratified that a number of former members of the Ecclesia, including Bro. and Sis. K. Nijjalke and Bro. and Sis. M. Wright (Launceston), Bro. and Sis. D. Ledger (Riverwood, NSW), Bro. & Sis. M. Scull (North West, Tas.), and Bro. & Sis. T. Jones (Channel and District), were able to attend and join with us. We were also pleased to receive messages from other former members who were not able to be with us. As our speakers, we had Bro. Murray Lund (Cumberland, SA) who had spoken at the first Fraternal Gathering in our own Hall in 1969. He delivered a series of appropriate studies under the general theme of "Acceptable Worship" based upon the experiences of Israel as expressed in Psalms 90 to 92. Bro. Lund also delivered a Special Lecture on the Friday evening to the title, "World History, past, present, and future, as seen by Daniel the Prophet" and we were encouraged by the attendance of 6 interested friends. In addition to the Studies on the Saturday evening Bro. Ken Nijjalke,

who was actively involved in the re-establishment of this Ecclesia in 1958-59, gave a very interesting, and stimulating address, reminding us of the early pioneers of the Truth in this city in the 1890's and succeeding years, and of the ministrations of Bro. Robert Roberts in 1895, and some of these early Brethren and Sisters were shown to us by slides from old photographs. Bro. Nijjalke also with appropriate words encouraged the present membership to continue the faithful witness until the coming of the Lord. We were gratified at the Exhortation given by another former member, Bro. David Ledger. We were encouraged throughout the weekend by the warm-hearted support of Brethren and Sisters and young people from Launceston whose support throughout the years has been a notable feature of our Ecclesial and Inter-Ecclesial relationships in this Island. On the Saturday for our Fraternal Tea we had about 120 people in our small Hall and the Sunday morning Memorial Meeting was one of the largest to have been held in our Hall. Our thanks are extended to all those who ministered to us and supported our Anniversary Weekend. H.T.

READER'S ADVERTISEMENTS

FOR SALE

Nine beautiful Border Collie pups are for sale at \$30 each. 5 males and 4 females. Ring 353 4866.

FOR SALE

Girls 24" bike in excellent condition. \$50. Ph: (08) 277 1680.

TO LET

Holiday house available in Kingston, South East, South Australia. 1 km. from beach. Have a cheap country holiday and support a small ecclesia. Enquiries phone: 087-672 647.

LOGOS BOOK AGENTS

Qld.: Bro. R. Bailey, 31 Mounilyan St., Mansfield 4122 (Tel: 07-3498562). • Tas.: Bro. R. Bracey, 58 Koorinda 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: 03-8989139). • 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).

Ecclesial Activities

During February, 1985 (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.

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: A. Hill, *Will the Jewish-Arab Problem Ever Be Solved?*

10—Exhort. Lect: Max Lund, *Adult Baptism is Essential for Salvation.*

13,27—7.45pm Elpis Israel, part 1 ch. 5.

15—8pm Special Lect. Crafers Institute: S. Hill, *Our World Out of Control: God Will Soon Intervene.*

17—Exh: M. Brumby. Lect: C. Story, *God's Offer of Joy and Peace at Christ's Second Coming.*

20—7.45pm Business meeting.

24—Exh: G. Lines. Lect: P. Weller, *The Trinity: A False Invention of the Church.*

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.

6—Messianic Psalms study: A. Crawford, *Psalms 2.*

7—A.B. Meeting, home R. Mansfield.

8—Youth Group, Ab. Park: M. Curtin, *"Let us hold fast the profession of our faith".*

9—Sub. Young Folks outing.

10—Exh: B. Luke. Lect: B. Day, *Israel's Amazing Survival: A Great Sign of Christ's Return.*

12—10.30am Sisters' Class.

13—Revelation 14:1-5 study: A. Archer, *The Lamb upon Mt. Zion.*

16—Sub. Young Folks Class: P. Weller, *Enoch and Noah: Without Faith it is Impossible to Please God.* Enfield Hall.

17—Exh: A. Johns. Lect: S. Hornhardt, *Will all the dead be raised at Christ's return?*

20—Messianic Psalms study: D. Beale, *Psalms 8.*

22—Youth Group: A. Johns, *Samson.*

24—Exh: J. Luke. Lect: R. Noble, *Archaeology: A Testimony to the Truth of the Bible.*

26—Mutual Improvement Class.

27—Revelation 14:6-12 study: A. Archer, *The Midheaven Proclamation.*

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—Ecclesial Beach outing.

3—Exh: J. Martin. Lect: J. Luke, *The Bible's*

FAITH WHICH WORKETH BY LOVE Annual Special Effort at Aberfoyle Park March 9th to 17th, God willing

Bro. Malcolm Bonner of the Figtree Ecclesia is to lead a series of studies from Paul's epistle to the Galatians.

Sat. 9th at 7.30pm Fraternal evening: *"Not a whit behind the very chiefest apostles"*.

Sun. 19th at 10.30am Exh: *Jesus Christ — Evidently set forth, crucified.*

7.00pm Special Gospel Address.

Tues. 12th at 8.00pm Study: *They which be of faith are blessed with faithful Abraham.*

Thurs. 14th at 8.00pm Study: *Not to seeds as of many but as of one.*

Sat. 16th at 11.00am Fraternal Sunday School Picnic — Willows Oval: Belair National Park.

8.00pm Study: *Which things are an allegory.*

Sun. 17th at 10.30am Exh: *The fruit of the spirit.*

7.00pm Special Gospel Address.

A special invitation is extended to all brethren and sisters to share in what promises to be a most spiritually uplifting week around the word of God.

Challenge to Youth in Our Materialistic Age.

- 4—12.30pm Gospel Address in State Administration Centre, Victoria Square.
 6,20—8pm Micah Study: B. Gurd.
 7—7.45pm A.B. Meeting.
 8—8pm Youth Group, Ab. Park: M. Curtin, "Let us hold fast the profession of our faith".
 9—Young Folks Outing.
 10—Exh: J. Siviour. Lect: A. Baird, *Jesus Christ did not Exist Before He was Born.*
 13,27—8pm Romans study.
 14,28—11am Sisters' class. 1.30pm Sisters' tape study.
 16—8pm Sub. Young Folks, Enfield: P. Weller, *Enoch and Noah.* Display trailer at Uraidla.
 17—Exh: P. Weller. Lect: J. Knowles, *The Miracle of the Existence of Israel.*
 18—8pm Friends Class: J. Berry, *God's 7,000 yr purpose with the Earth.*
 24—Exh: P. Cresswell. Lect: H. P. Mansfield, *God will bury Russia in Israel.*

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.

- 3—Exh: J. Knowles. Lect: Clem Wigzell, *Why the Sabbath law is not Binding on Man Today.*
 10—Exh: K. Martin. Lect: H. P. Mansfield, *Christ's Imminent Return and Your Responsibility.*
 17—Exh: P. Cresswell. Lect: C. Jeffress, *The Bible: What it is and How to Interpret It.*
 23—Commencement of Special Effort, see details this issue.

GLENLOCK

Via Morgan (Rec: B. G. Hollamby, 4 Andrew St., Waikerie 5330. Tel: 085-412352). Sundays: 9.30am S.S.; 11am Fellowship.

- 3—Exh: G. Mee.
 5,12,19,26—Renmark E.I. Class.
 10—Exh: D. Shaw.
 13,27—E.I. hall study: R. Hollamby.
 15—Y.P. Class: J. Lunn.
 17—Exh: S. Kingsbury.
 20—Timothy home study: G. Mee.
 21—A.B. Meeting.
 24—Exh: I. McLean.

KINGSTON

Guide Hall, Cooke St. (Rec: R. Elfenbein, 34 Cooke St., Kingston 5275. Tel: 672647).
 Sundays: 11am Memorial Meeting.
 3,10,17,24—11am Mem. meeting.
 6,13,20,27—7.30pm Tape study class.
 23—7.30pm 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.

- 1—Elpis Israel study.
 2-3—Special Weekend, B.Luke, *The Family Unit in the Ecclesia.*
 3—Exh: B.Luke. Lect: R. Gore, *Bible Truth Essential for Personal Salvation.*
 5—8pm GAO at the hall.
 6,20—Romans Study, R. Cowie.
 10—Exh: P. Cresswell. Lect: I. Gore, *The Bible Confirmed by Science.*
 11—7.45pm A.B. Meeting at home R. Cowie.
 13,27—8pm Jude Study R.Ginn.
 15—Elpis Israel.
 17—Exh: D. Butler. Lect: P. Clark.
 24—Exh: M. Barr. Lect: J. Knowles, *Blood Transfusions Do Not Violate Bible Teaching.*

SOUTH EAST

CWA Hall, Young St., Penola (Rec: B. R. Duke, Box 1716, P.O. Mt. Gambler 5290. Phone: 087-259280). Also I. J. Tregenza, Penola. Phone: 087-372339. A.G. Hulbert, Mt. Gambler, Phone: 087-256047).
 No details received.

SPECIAL LECTURE

Friday, 15th February, at 8pm

The Aberfoyle Park Ecclesia in conjunction with Project Australia is to hold a Special Lecture at the Crafers Institute. Bro. S. Hill is to speak on *Our World Out of Control — God Will Soon Intervene.* Brethren and Sisters are asked to assist in supporting this lecture.

BRIGHTON SPECIAL WEEKEND

February 2-3

Bro. S. Kingsbury is to lead the weekend upon the subject: *Joseph: A Man of Many Colours.*

Program is as follows:

Feb. 2 — 3pm Study: *Joseph: A Man of Many Colours.* 5pm Picnic Tea.
 7pm Study: *The suffering servant in Egypt.*

Feb. 3 — Exh. *That they may be one.* Lect: Bro. Max Lund, *Why A God of Love Permits War and Suffering.*

The Ecclesial Calendar for February, 1985

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: 086-450063. Sundays: 11am Fellowship. Bible Class Pt. Augusta every Tuesday. No details received.

TEA TREE GULLY

1186 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—Distribution and Gospel proclamation evening.
- 3—Exh: H. P. Mansfield. Lect: D. Evans, *Belief and Baptism Vital to Salvation*.
- 4—7.30pm A.B. Meeting.
- 6—8pm Study: J. Knowles, *Offerings under the Law of Moses*.
- 8—8pm Study: J. Knowles, *Burnt Offering*.
- 9—3pm Study: J. Knowles, *Meal Offering*.
- 8pm Study: J. Knowles, *Peace Offering*.
- 10—Exh: J. Knowles, *Sin offering*. Lect: B. Williams, *Why Christadelphians Teach Bible Prophecy*.
- 13—8pm Study: J. Knowles, *Trespass offering*.
- 15—8pm Jnr. E.I. Class.
- 16—2.30pm Ecclesial Picnic. 5pm Tea. 7pm Lect. in Birdwood Town Hall.
- 17—Exh: A. Wigzell. Lect: G. Wigzell, *Modern Pentecostalism: A Willing Delusion*.
- 20—8pm Daniel 9 study: J. Knowles.
- 24—Exh: B. Pearce. Lect: Mur. Lund, *The Genesis Flood, A Warning for Today*.
- 27—8pm Study: N. Lloyd, *Passover*.

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 S.S. beach outing, home M. Goodwin, 37 Jetty St., Grange. Evening: K. Monterola, *The Kings "He did that which was right in his own eyes"*.
- 3—Exh: T. Wigzell. Lect: R. McAllister, *Evolution a Theory, Creation a Fact*.

- 4—7.45pm A.B. Meeting.
- 6,13,20,27—7.45pm Proverbs study: H. P. Mansfield.
- 8—7.45pm M.I. class: *1985 Anticipating Christ's Return*.
- 10—Exh: P. J. Mansfield. Lect: W. McAllister, *All Mankind under the Curse of Death*.
- 11—8pm Home M. Goodwin, 37 Jetty St. Grange: Instructor class, G.E. Mansfield.
- 16—2.45pm Activity & Distribution day. Evening chairman: J. Armonis.
- 17—Exh: W. Derecki. Lect: G. Wigzell, *Why Jerusalem? The Capital of Christ's Reign on Earth*.
- 19—10.30 Sisters' Psalm study: H. P. Mansfield.
- 22—8pm Home G. Armonis, 12 Bolingbroke Ave., Fulham Gdns. E. I. Class: W. McAllister.
- 24—Exh: R. McAllister. Lect: P. J. Mansfield, *The Papacy, its History and Destiny Revealed in the Bible*.
- 25—8pm Home P. J. Mansfield, 17 Silver Cres., Grange, Bible marking class: B. Steele.

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 Snr. C.Y.C.: G. Mellor, *Character study of Abraham*.
- 3—Exh: G. Scarr. Lect: J. Scull, *Bible prophecies coming true today*.
- 4—A.B. meeting, 7pm home R. Yeomans.
- 6—7.45pm Joshua 1 study: H. Taylor, *Yahweh's commission to Joshua*.
- 10—Exh: A. C. Ross. Lect: H. Ceiley, *Infant Sprinkling not Biblical*.
- 13—Nazareth Revisited study: G. Scarr, home P. Howell.

CUMBERLAND SPECIAL EFFORT 23rd to 31st March

We are pleased to announce that Bro. J. McConville of Reseda Ecclesia, California, USA has confirmed his keen interest in conducting our annual Special Effort to the theme of: *Building a Sound Ecclesia*, based on Paul's first epistle to Timothy.

He will deliver 4 study nights, 2 exhortations, conduct a Sisters' Class and 2 special lectures plus evenings with brethren and sisters around the Word of God.

Following the effort it is anticipated that Bro. John & Sis. Dorothy will fraternise with others at the annual Glenlock camp over the long weekend. Following the Glenlock Bible Camp Bro. John will conduct some nights with the Glenlock Ecclesia.

- 15—7.45pm Snr. C.Y.C.: N. Rice (L'ton), *Introduction to Lake St. Clair*. Jnr. C.Y.C.: *Sea of Galilee*.
- 17—Exh: W. Scull. Lect: G. Scarr, *Archaeology Proves the Bible True*.
- 20—Joshua 2 study: G. Mellor, *The Spies come to Jericho*.
- 23—Sunday School picnic.
- 24—Exh/Lect: D. Case (L'ton), *The Bible is a guide to life today*.
- 26—10am Sisters' class: Tape, *Truth in daily living, the true character*.
- 27—Nazareth Revisited Study: P. Howell, home J. Scull.

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—E.I. home study.
- 3—Exh: C. Bennet. Lect: D. Case, *Mary, mother of Jesus, not of God*.
- 6—Bible class: R. Bracey, *Introduction to the Gospel of Mark*.
- 8, 22—Home study: *The Law*.
- 9, 23—7.30pm Senior C.Y.C.
- 10—Exh: R. Herron. Lect: G. Crewes, *Commonsense Religion, Why not Try it?*
- 13—Bible class: K. Njejalke, *Family Life: Choosing a Partner*.
- 16—Sunday School picnic.
- 17—Exh/Lect: B. Philp, *Lucifer did not fall from heaven*.
- 20—Bible class: M. Thompson, *The Covenant of David Pertaining to Christ (Psa. 89)*. B.

- Arnold, *Tables of Stone* (Exod. 32).
- 24—Exh: M. Wright. Lect: G. Dangerfield, *Faith the Reality of Hope*.
- 27—Military service evening.

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.

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.

- 3—Exh: W. Joseph. Lect: R. Thiele, *The Nuclear Threat: Is this our Future?*
- 5, 19—Romans study: R. Bailey.
- 10—Exh: S. Arthur. Lect: *Jerusalem to Triumph as World Capital*.
- 12, 26—Olivet prophecy class: R. Rock.
- 17—Exh: P. Evans. Lect: *Jews and Arabs will yet live in peace*.
- 24—Exh: R. Bailey. Lect: A. Ward, *What is saved: The body or the soul?*

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: N. Bullock. Lect: R. A. Hill, *World Countdown: Christ is Coming*.

WALKING WITH GOD'S ECCLESIA IN THE DAYS OF THE KINGS

Annual Special Effort at Enfield
Saturday 23rd February to Sunday 3rd March

Study Leader: Bro. J. Cowie, Wilston Ecclesia.

Program:

Sat. 23rd Feb. — 7.30pm Fraternal Evening, *The Failure of Solomon and the Emergence of Jereboam* (1 Kings 11).

Sun. 24th Feb. — 10.30am Exh: *The Tragic End of the Man of God from Judah* (1 Kings 13). 3.30pm — Study: *Asa — Judah's First Reformer* (2 Chron. 14). 7.00pm Lect: *Modern Israel — Great Sign of Christ's Return and Key to World Destiny*.

Tues. 26th Feb. — 8pm Study: *Jehoshaphat — Judah's Great Teacher* (2 Chron. 17).

Wed. 27th Feb. — 10.30am Sisters' Class: *Jehu — Yahweh's Avenger* (2 Kings 9).

Thurs. 28th Feb. — 8.00pm Study *Joash — Forsaken Because He Forsook Yahweh* (2 Chron. 24).

Sat. 2nd March — Combined Sunday School Picnic at Roseworthy College. Study: *Ye servants of the Most High God* (Dan. 3).

Sun. 3rd March — 10.30am Exh: *In the year that King Uzziah died* (2 Chron. 26). 3pm Senior Sunday School Class. 7pm Lect: *Jerusalem — Future Centre of New World Government*.

The Ecclesial Calendar for February, 1985

- 6,20—7.45pm Elpis Israel Class.
10—Exh: E. Townsend. Lect: D. McGahey, *The Bible Teaches Sabbath Keeping is Not Necessary*. Afternoon: Family activities.
13,27—7.45pm Gospel according to Mark: *Aspect of a servant*.
17—Exh: K. Papowski. Lect: P. Evans, *The Bible teaches man does not have an immortal Soul*.
24—Exh/Lect: E. Ritchie, *The authority of the Bible*.

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. Ecclesiastical 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).

- 3—Exh: R. Main. Lect: R. DuKamp.
10—Exh: G. Caltabiano.
17—Exh: M. Caltabiano.
24—Exh: J. Caltabiano.

URANGAN

Home of P. Palmer, 19 Crescent St., Urangan. Ph: 289263. Sundays: 9.30am Memorial Mtg; 9.30am S.S. 1pm. No details received.

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.

- 3—Exh: R. Kilgus. Lect: A. Payton, *The Lord's Prayer: Prophecy and Promise*.
5,19—7.45pm Joseph class: R. Dawson.
10—Exh: R. Bailey. G.E.S. distribution in after-

noon. Lect: K. Papowski, *What is the Gospel?*

- 12,26—7.45pm Gospel of Mark class: D. Dodd.
17—Exh: N. Bullock. Lect: R. Thiele, *How to answer Jehovah's Witnesses*.
24—Exh: D. Dodd. Lect: R. Herrmann, *Bible Teaching Concerning Hell and Everlasting Torments*.

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: J. Ratcliffe. Lect: S. Harrington.
6—Elpis Israel pp. 295-298 study: E. Harrington, *The Lord's Passover*.
10—Exh: H. Saxon. Lect: P. Perry, *The New Morality and the Churches*.
13—Acts 12 study: D. Wallace, *Paul's First Journey*.
17—Exh: R. Hull. Lect: D. Wallace, *The Life of Abraham: A Model for Us*.
20—Elpis Israel pp. 298 study: N. Wilson, *Israel the Kingdom of God*.
24—Exh: E. King. Lect: M. Reeve, *God: His undeniable Existence and Power*.
25—Quarterly Business Meeting.
27—Acts 15 study: T. Shorter, *Jerusalem Council*.

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: S. R. Mansfield. Lect: K. Pearson, *Why the World's Days are Numbered*.
6—Kings study: D. Brewer, *Ahaziah*.

ENFIELD EUREKA CLASS

The Enfield Eureka Class recommences its study of the Apocalypse on Friday, February 15th, God willing, and an invitation is given to any who would like to share in the study of Christ's last message to his ecclesia. The class is held at the Ecclesial Hall.

We have now reached Revelation chapter 11 and commence the period of the 2nd Woe trumpet which will include the French Revolution.

During our studies we have thrilled to the way Yahweh has worked among the nations to judge the Catholic apostacy and to prepare his saints for "the denouement of the plot so skillfully laid and admirably worked out in all ages and generations of the past by the Lion of the Tribe of Judah".

Bible marking notes are supplied at each class so that a record of the studies may be kept which will help us to watch and keep our garments "till the Lord come".

Secretary: Bro. Barry Horwood 390 3554.

- 10—Exh: P. Islip. Lect: W. Dodson, *You can Prove God's Existence*.
 13,27—Hebrews study: S. J. Mansfield.
 17—Exh: S. J. Mansfield. Lect: J. Lawson, *Inspiration and Accuracy of the Bible*.
 20—Kings study: A. Brewer, *Jehu*.
 23—M.I. Class, home J. Lawson.
 24—Exh: A. Lawson. Lect: H. Baum, *Archaeology Proves the Bible True*.

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: J. Kershaw, *If God is love: Why so much suffering?*
 3—Exh: J. Kershaw.
 6,20—8pm Bible class: G.Churches, *The March of the Rainbow Angel*.
 9—8pm Study: D. Shaw.
 10—Exh: D. Shaw.
 13,27—8pm Life of Jesus class.
 16—8pm Study: G. Beard.
 17—Exh: G. Beard.
 23—8pm Lect: B. van Bergen.
 24—Exh: B. van Bergen.

MOE

Scope Centre, 67 Albert St., Moe (Rec: G. S. Howe, 6 Warringa Crt., Warragul 3820. Tel: 056-232596). Sundays: 1.30pm Fellowship 1st & 3rd in month.

- 3—1.30pm Exh: S. Jones. 3.30pm Lect: R. Knox, *The Bible: Essential to Survival*.
 6—8pm A.B. Meeting, 45 Northern Ave., North Newborough.
 8—7.30pm Elpis Israel, home G. Howe, 6 Warringa Court, Warragul.
 15—7.30pm Song of Solomon study: R. Knox, 92 Brandy Creek Rd, Warragul.
 17—1.30pm Exh: G. Howe.
 22—7.30pm Tape study: *On to Sinai*, home P. McKinlay, 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: M. Wright. Lect: K. Fotheringham, *The 10 Commandments in the 20th Century*.
 6—8pm at 29 Einstein Ave., Mulgrave, Study: D. Seaman, *"Hold fast the form of sound words"*.
 9—7.30pm Youth Group: R. Hyndman, *Background I Corinthians, "I have many people in this city."*
 10—Exh: I. Shaw. Lect: J. Stolzenburg, *Church Teaching on Hell: A Grave Mistake*.
 13—8pm Study: P. Islip, *Their wickedness is come up before me: Jonah*.
 16—Comb. Ecclesial picnic: Glen Cromie (Gippsland).
 17—Exh: K. Charles. Lect: K. Ward, *Only Jesus Christ Fulfills the O.T. Messianic Prophecies*.
 19—8pm M.I.C. Character Studies: *Samuel and Gideon*.
 20—8pm Rev. 13 study: P. Perry, *The Beast was Given a Mouth Uttering Blasphemous Words*.
 23—7.30pm Junior Youth Group, 44 Torwood Ave., Glen Waverley.
 24—Exh: J. Beardman. Lect: J. Footitt, *How church traditions have corrupted Bible truths*.
 27—8pm Study: P. Islip, *"Yahweh will roar out of Zion": Amos*.

WARRAGUL

(Rec: P. McKinlay, 55 Charles St., Warragul 3820. Tel: 056-236211). Sundays: 11am Fellowship (1st and 3rd at Moe).

- 5—7.30pm Wilderness of Life study: *And that Rock was Christ*. 10 Ista St.
 10—Exh: H. Islip, 55 Charles St. 2.30pm Lect at McMillan Campus, Korumburra Rd: H. Islip, *The Jews, God's Witnesses*.

FORTHCOMING STUDIES AT T.T.G.

Our study classes this year will be headed up by themes and principles suggested in Psa. 96, under the general theme: *"O worship Yahweh in the beauty of holiness, fear before him all the earth"* v. 9. A special set of studies are organised for the commencement of the year. Wed. Feb. 6th begins a series of 6 studies dealing with *Sacrifices of the Law of Moses* Lev. 1-7. The introduction will be *Bring an offering and come unto his courts* (Psa. 96:8).

Thurs. Feb. 7th, 8pm *The burnt offering* Lev. 1:1-17 Dedication.

Sat. Feb. 9th, 3pm *The meal offering* Lev. 2:1-16 Consecration. 5pm Tea (supply own). 8pm *The Peace offering* Lev. 3:1-17 Fellowship.

Sun. Feb. 10th, Exh: J. Knowles, *The sin offering* Lev. 4:1-5, 13 Atonement.

Wed. Feb. 13th, 8pm *The Trespass Offering* Lev. 5:14-7:8 Restitution.

This mini effort will lay the foundation to our theme of *Worship* for this year's studies and will be an invaluable lead up to our Special Effort in June which deals with *Worship in the Age to Come*.

The Ecclesial Calendar for February, 1985

- 12—10.30am Tape study at 55 Charles St:
The ashes of the Red Heifer. 7.30pm First Principles class, 6 Warringa Court.
- 19—7.30pm The Wilderness of Life study:
Wonderful and Fearful Events at Sinai. 6 Warringa Court.
- 24—Exh: I. Wallace, 10 Ista St. 2.30pm Lect. at McMillan Campus, Korumburra Rd:
What must I do to be saved?
- 26—10.30am Tape study at 55 Charles St:
Failure under Pressure. 7.30pm First Principles class.

West Aust

GOSNELLS

Canning Agricultural Hall, Albany Hwy. Cannington. (Rec: R. Hunter, 2 Biddenden St., Thornlie 6108. Tel: 09 459 3166).

- 2—Special Lect., Hartfield Recreation Centre: *The Vatican Will Unite with Russia for World Domination*.
- 3—Exh: R. Hunter. Lect: Jthn. Carder, *Russia will initiate World War 3, the Bible Predicts the Outcome*.
- 6—Wilderness wanderings class: G. Wilson, home J. Carder.
- 9—Bible Marking, home S. Higgs.
- 10—Exh: B. Jose. Lect: D. Hum, *God's Promise in Eden: A Redeemer for Mankind*.
- 13—Bible marking, home T. Stagg.
- 16—Youth group, home H. Carder.
- 17—Exh: A. Lund. Lect: B. Jose, *The family unit: Essential basis for a stable society*.
- 20—Wilderness wanderings class: G. Wilson, home D. Hunter.
- 24—Exh: P. Maddin. Lect: W. Deadman, *Developing Vatican Moscow Alliance heralds Christ's Return*. Pamphletting home K. Whiteside.
- 27—Establishment of the Kingdom Class: W. Deadman, home N. Stagg.

PERTH

62 Canning Hwy., Victoria Pk. (Rec: J. Ullman, 38 Doney St., Alfred Cove 6154. Tel: 09-3304199).

- 3—Exh: A. Hayles. Lect: D. Hum, *God Promised Abraham the World: You May Share*

this Promise.

- 10—Exh: A. Hausterfer. Lect: *God's Promise to David: Christ will rule the world from Jerusalem*.
- 15—E.I. home classes.
- 17—Exhort. Lect: J. Ullman, *The Continued Existence of Israel: Witness to God's Existence*.
- 20—Life of Christ class: A. Hayles.
- 23—Outing to Mandurah.
- 24—Exh: J. Ullman. Lect: B. Hayles, *Homosexuality: Condemned by the Bible*.
- 27—Joel study: D. Hum.

STIRLING

Cnr. Hector & Edwards Sts., Osborne Pk. (Rec: P. Duperouzel, 62 Sandgate St. Sth. Perth 6157. Tel: 09-3673408).

- 3—Exh: S. Fergusson. Lect: T. Moore, *Satan is not a Fallen Angel*.
- 8—Jnr. Elpis Israel Class.
- 10—Exh: A. Newton. Lect: D. LePoidevin, *A Sincere Christian Without Christ's Truth will Perish*.
- 13,20,27—Bible class.
- 15—Elpis Israel home classes.
- 17—Exh: P. Duperouzel. Lect: A. Harrison, *Are men and women equal? The Bible's Answer*.
- 18—G.E.S. meeting.
- 24—Exhort. Lect: *Christ is not a Pacifist*.
- 25—A.B. Meeting.

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.

- 3—Exh: L. Whitehead. Lect: D. Leadbeater, *God's Message of hope*.
- 5,19—11am Sisters' class, Uralba Rd.
- 6—7.30pm 3 Bank St. Daily Readings: E. Ritchie, *2nd Book of Psalms 42-72*.
- 9—7.30pm A.B. & G.E.S. meeting, 3 Bank St.

TEA TREE GULLY GENERAL REPORT

God willing, on Feb. 2nd we will be distributing leaflets and in the evening we are getting together around the theme based upon the need to "Contend Earnestly For The Faith in these Last Days". As the pioneers laid the foundation, we are to consider their work and ours.

On Feb. 16th at Birdwood we have planned a lecture entitled *Christ's Return — The World's Only Hope in These Troubled Times*. Bro. W. Excell is to be the speaker. Leaflets and invitations to this lecture will be by post, folding and enveloping will be an ecclesial responsibility. At 2.30-4.30pm on the same day at the oval in Birdwood we will enjoy an Ecclesial picnic. Tea will be taken at 5pm and the Lecture is programmed for 7pm.

- 10—Exh: E. Ritchie. Lect: Lismore.
 12,26—11am Sisters' class, 3 Bank St.
 13—Life of Jesus Christ Class. D. O'Neill, 28 Parkland Drive: *Galilee (Bk. 3, Ch. 4)*.
 16—7.30pm Half yearly business meeting, 3 Bank St.
 17—Exh: J. Pogson. Comb. meeting at Lismore.
 20—7.30pm 3 Bank St. Daily Readings: J. Muir, *3rd Book of Psalms 72-89*.
 24—Exh: A. Russell. 7.30pm Question night, 3 Bank St.
 27—7.30pm Pacific Hwy. Woodburn, Daily Readings: E. Ritchie, *1 Cor. 11*.

BOOLAROO

- 14 Fifth St, Boolaroo.
 3—Exh/Lect: J. Rosser, *World events herald Christ's Imminent Return*.
 4—A.B. Meeting.
 5,12,19,26—1st Principles class.
 6—Study: R. Whitehead, *Sardis, Beneath that Living Veneer, Are We Really Dead?*
 8,22—Y.P. Genesis study: Dan. Pogson.
 9—S.S. project day.
 10—Exh: G. Alchin. Lect: F. Ryan, *The Trinity: A False Theory, not Bible Truth*.
 13—Study: Dan Pogson, *Paul the Apostle: "The Word of God is quick and powerful", expositor of the Word*.
 16—Workshop class.
 17—Exh: J. Goddard. Lect: S. Lake, *Resurrection, the Only Escape from Death*.
 20—Study: R. Whitehead, *Philadelphia: Have we Loosened our Grasp of the Truth?*
 23—S.S. Annual picnic: D. Pogson's farm.
 24—Exh: J. Glachan. Lect: R. Whitehead, *God Controls the Destiny of Nations*.
 25—G.E.S. meeting.
 27—Study: Dan Pogson, *Paul the Apostle: "If any preach any other Gospel", defender of the truth*.

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—8pm Workshop class, 6 Lodge Place, Wetherill Pk: Preparation for CYC study w/end.
 2—7.30pm C.Y.C. games night.
 3—Exh: L. Whitehead. Lect: E. Baird, *Communism, Catholicism and the Kingdom of God*.
 4—8pm A.B. Meeting.
 5—10.45am Dorcas class.
 6—8pm Isaiah 51 study: R. Sawell, "Look

unto Abraham".

- 9—7.30pm Junior & Intermediate Bible Classes.
 10—Exh: B. McClure. Lect: J. Mansfield, *Believers Promised the Earth: Not the Rapture*.
 13,28—8pm 1 Cor. study: P. Sawell.
 17—Exh: P. Sawell. Lect: D. Baird, *The Battle of Armageddon And its Aftermath*.
 20—Isaiah 52 study: E. Baird, *Awakening of Zion*.
 24—Exh: G. Denford. Lect: G. Hindmarsh, *The Answer to Sorrow & Suffering*. 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.
 3—Exh: G. Munro. Lect: R. McClure, *Basic Christianity — An Outline*.
 6—8pm Bible Class, B. McClure.
 7—A.B. Mtg. home R. Etherington.
 10—Exh: C. McConigal. Lect: R. Thomas, *Israel — Past, Present & Future*.
 13,27—Romans Class. J. Gilmore.
 17—Exh: F. Brinkerhoff. Lect: P. Niven, *Death & Beyond — The True Story*.
 20—Bible Class, B. Harris, *Aspects of the Kingdom of God*.
 24—Exh: K. Dennes. Lect: R. O'Connor, *Bible Morals Versus Our Society*.
 28—Sisters' Class home Sis. J. Woods.

CAMPSIE

- Cnr Beamish & Fletcher Sts., (Rec: J. Mansfield, R.M.B. 850 Mandalong Rd., Dooralong 2259 Tel: 043-551207).
 3—Exh: R. Pogson. Lect: B. Bates, *Jesus Christ — Man, not Godhead*.
 6,20—Bible Class.
 10—Exh: K. Stone. Lect: T. Mansfield, *The Cause of Death and Its Solution*.
 13,27—Sisters' Class. R. Mansfield, *Ways of Providence*. 8pm Bible Class.
 17—Exh: F. Olsen. Lect: J. Gilmore, *The Promises of God and Your Salvation*.
 23—Young People's Class: *Young People in the Scriptures*.
 24—Exh: Jn. Mansfield. Lect: R. Hodgkinson, *The work of Jesus Christ involves — you!*

CANBERRA

- Dickson College Hall, cnr Phillip Ave. & Antill St., Dickson (Rec: G. J. Jamieson, 8 Octans Close, Girilang 2617. Tel: 062-41 6367. Postal Address: G.P.O. Box 433, Canberra 2601). Sundays: 11am Mem. Mtg.
 No details received.

LAUNCESTON SPECIAL EFFORT

April 5-8th (God willing)

Bro. J. Knowles (Tea Tree Gully) will speak upon the subject: *Paul's Epistle to the Ephesians*. Studies commence with a Fraternal Tea on Friday 5th April at 5pm. A warm invitation is extended to all brethren, sisters and young people.

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 class, home M. Bonner.
- 3—Exh/Lect: D. Baird, *Armageddon Approaches While the Clergy Slumber*.
- 6—Romans study: J. Gilmore, home K. Joseph.
- 9—Annual business meeting, home J. Russell.
- 10—Exh/Lect: B. Bowen, *Job's Satan is not the Devil of Church Teaching*.
- 13—7 days to Golgotha study: M. Bonner, home L. Daszkowski.
- 17—Ex: K. Joseph. Lect: M. Casolin, *An Ex-Catholic tells "Why I left the Church"*.
- 20—Psalms study: F. Joseph, home H. Thiele.
- 24—Ecclesial Study Weekend: Stanwell Tops.
- 27—Tape class, home H. Wetzel.

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: G. Denford. Lect: B. Butters, *Jesus Christ: The Saviour of Mankind*.
- 4—Quarterly Business meeting.
- 6,20—Daniel study: F. Olsen.
- 10—Exh: C. Russell. Lect: L. Goodman, *The Bible is Truth and is History*.
- 13,27—Habakkuk study: S. Gilmore.
- 17—Exh: C. R. O'Connor. Lect: O. Forsdike, *Christ's past and future missions*.
- 18—A.B. meeting.
- 24—Exh: J. Ceiley. Lect: K. Jamieson, *What must I do to inherit the Kingdom of God*.

LISMORE

Assembly Hall, Cnr Crown & Phyllis Sts. Sth,

Lismore (Rec: C. Hermann, P.O. Box 105, Lismore 2480. Tel: 066-242923). Sundays: 9.15 S.S.; 11am Fellowship; 7.30pm Lect (2nd Sund. each month). Radio 2NCRFM "Today in Prophecy" programme — 8.30-9pm every Sunday night.

- 1,15—7.30pm Joseph study: P. Halpin.
- 3—Exh: M. Shaw. Lect: Ballina Masonic Hall.
- 8,22—7.30pm Youth study: G. Pogson, *Animals: Unclean and Abominable*.
- 10—Exh: S. Guiney. Lect: C. York, *The Truth about being born of water: The Spirit*.
- 13—7pm A.B. meeting.
- 17—Exh: C. York. Lect: M. Shaw, *Events subsequent to Christ's return*.
- 24—Exh: P. Halpin. 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.

- 3—Exh/Lect: R. Etherington, *The Judgment Seat of Christ*.
- 6,20—James study: B. Shaw.
- 10—Exh: F. Olsen. Lect: E. Mansfield, *"Thy Kingdom Come", Life therein*.
- 13,27—Titus study: M. Champion.
- 17—Exh: M. Bonner. Lect: C. Lean, *The Father, the One True God*.
- 24—Exh/Lect: A. N. Russell, *Where is Christ-endom Astray?*

PUNCHBOWL

100 Highclere Ave (Rec: M. Gilmore, 118 Marine Dr Oatley 2223. Tel: 02-576986).

- 1,15—Study class.
- 2,9—Special Lectures, Wyong.
- 3—Exh: C. O'Connor. Lect: B. Stretton, *The Bible's Answer to World Problems*.
- 4—A.B. Meeting.
- 5,19,26—Bible Class.
- 6,20—10.30am Sisters' class.
- 8,22—Comb. Y.P. Class, home B. McClure.

GOSNELLS SPECIAL EFFORT "I HAVE FOUND DAVID MY SERVANT" 2nd to 10th March, 1985

God willing Bro. Max Lund (Brighton) will deliver a series of addresses dealing with the Psalms of David's early life and showing the way he developed as a young man.

Sat. 2nd March — 5pm Fraternal Tea. 7pm Study: *"My Delight Is In the Law of Yahweh"*. Venue: Gosnells Senior High School.

Sun. 3rd March — 11am Exhortation: *"Yahweh Is My Shepherd"*. Lect: *"Is True Peace Possible In the Middle East"*. Venue: Canning Agricultural Hall.

Tues. 5th March — 8pm Study: *"The Glow of Youth"*.

Thurs. 7th March — 8pm Study: *"The Triumph of Youth"*.

Sat. 9th March — 7.30pm Study: *"Enter Into His Gates With Thanksgiving"*. Venue of Studies: Gosnells Senior High School.

Sun. 10th March — 11am Exh: *"Sing unto Yahweh a New Song"*. Lect: *"How Christ's Coming Will Change Your World"*. Venue: Canning Agricultural Hall.

- 10—Exh: G. Mason. Lect: P. Sawell, *God made all things*.
 12—M.I. class.
 17—Exh: N. Olsen. Lect: J. Ceiley, *What is man's state after death?*
 24—Exh: B. McClure. Lect: Barry McClure, *Israel's Survival Guaranteed by God*.

RIVERWOOD

265 Bonds Rd (Rec: D. Gilmore, 3 Jordan Ave Beverly Hills 2209. Tel: 02-5331571).

- 3—Exh: M. Dennes. Lect: W. Rosser, *Resurrection — Key to Life After Death*.
 6—Study: D. Day & W. Rosser, *Portrait of Christ in the Psalms*.
 10—Exh: D. Ledger. Lect: W. Mannell, *Archaeology Proves the Bible*.
 13,20—Study: K. Dennes, *Prophecy of Obadiah*.
 17—Exh: C. Russell. Lect: B. Shaw, *Essential Steps to Salvation*.
 24—Exh: S. Gilmore. Lect: D. Day, *Why the Peace Movements Will Fail*.
 27—Study: J. Mannell, *John 1:1-14*. P. Yearley, *Colossians 1:13-19*.

SUTHERLAND

77 Acacia Rd (Rec: L. Brennan, 16 Linden Cres Lugarno 2210. Tel: 02-535608). Sundays: S.S. 9am; Mem. Mtg. 11am; Lect. 7pm. Wednesday: Bible Class 8pm.

- 3—Exh: R. Jerrow. Lect: L. Goodman, *Why God gave the Sabbath*.
 6—Life of Christ class: C. Lean, *Teaching and Healing and Instruction re marriage* (Matt. 29:1-12).
 10—Exh: J. Ceiley. Lect: S. Kirkwood, *Heaven: God's dwelling place not yours*.
 13,27—Study of Prayer: B. McClure.
 17—Exh: K. Gibbs. Lect: C. Penrose, *Baptism, Rebirth to a New Life*.
 20—Life of Christ class: K. Gibbs, *Jesus and Young Children, Instruction of a Young Ruler and the Reward of the Kingdom*.
 24—Exh: R. Steel. Lect: B. Gilham, *A Day of Judgment: 1,000 years of peace*.

UPPER COOPERS CREEK

Repentance Creek Hall (Rec: R. Patch, Ashlan Rd., Whinan Whlan 2480). 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).

- 1—Workshop on Haggai. S. Pogson. Ch. 1:1-4.
 3—Exh: R. Steel. Lect: S. Gilmore, *The Bible — God's Only True Revelation*.
 5,19—Study at 28 Truro Pde, Padstow. R. Pogson, *The Routine Service of the Tabernacle*.
 10—Exh: B. Shaw. Lect: B. Gilham, *God Appoints Governments — Not Men*.
 13—1 Corinthians Class. P. Sawell, *Israel's Failure — Our Warning* (ch. 10).
 15—Workshop on Haggai. T. Wolstencroft. Ch. 1:5-8.
 17—Exh: B. McKinlay. Lect: G. Gilmore, *Nuclear War — is it our End?*
 22-24—Special w/end with Figtree.
 27—1 Corinthians Class: P. Sawell, *Let a Man Examine Himself*.

New Zealand

DUNEDIN

Hearing Ass, 7 Malcolm Street (Rec: R. D. B. King, 81 Stafford St., Dunedin. Tel: 775954). Sundays: 11am Fellowship; 9.30am S.S.; 7pm Lect. Bible Class; 7.30pm Wed.; CYC 7.30pm Sat. at homes of members.

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.

THE DESTINY OF ISRAEL & THE FUTURE OF THE WORLD

This is the title of the latest leaflet issued by Logos Publications, and available at \$30 per 1000 plus postage. A copy is enclosed with this issue. Send orders to Logos Publications.

THE SEVEN BLESSINGS OF THE APOCALYPSE

Study Weekend — 5th to 8th April — Yagoona Ecclesia

A warm invitation is extended to brethren and sisters and young people to attend. The studies will be held at Georges Hall Public School under the leadership of Bro. Paul Cresswell (Enfield).

NEW LYNN SPECIAL EFFORT

Saturday 11th May to Sunday 19th May (God willing)

Bro. Brian Luke is to conduct the effort to the subject *Whosoever Readeth Let Him Understand — A Study of Daniel's Prophecy*. The effort will comprise of a Fraternal, Studies, Public Lectures, Family Activities. A warm welcome is extended to Brethren and Sisters.

The Ecclesial Calendar for February, 1985

1985 COMBINED SUNDAY SCHOOL & ECCLESIAL PICNIC Saturday 2nd March (God willing)

Brethren and sisters and their families of all suburban and country Ecclesias are invited to the annual Sunday School picnic to be held at the Roseworthy College Oval.

The day will commence at 11.30am and Lunch will be held at 1.30pm. In the afternoon Bro. Jim Cowie will speak to the theme: "Ye Servants of the Most High God Come Forth". Reading from Daniel 3. Meeting commences at 2.30pm.

An enjoyable day for the whole family has been arranged which will give all the opportunity to fraternise with those of like precious faith in the Ecclesia of God.

FORTHCOMING EVENTS

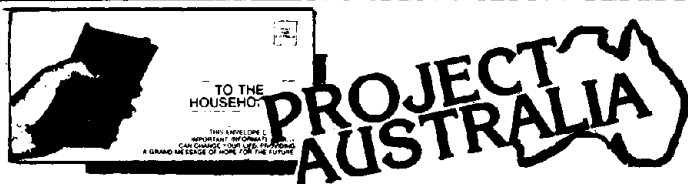
Plan your holidays to support these efforts (God willing).

MARCH

- * 9-17: ABERFOYLE PARK. Special Effort: Bro. M. Bonner (Figtree); "Faith which worketh by Love". A consideration of the Letter to the Galatians.
- * 23-31: CUMBERLAND. Special Effort: Bro. J. McConville (USA), 1st Epistle to Timothy.
- * 25-28: MT. WAVERLEY STUDY WEEKEND. J. Knowles, *The Glory of the New Jerusalem*.
- * 26-28: MT. WARNING STUDY WEEKEND. P. Sawell, *Samuel & David*. Sponsored by Coorparoo, Redcliffe and Wilston Ecclesias.

APRIL

- * 5-8: Special Effort Redcliffe: Bro. D. Evans (Enfield), *The Discourse on the Mount (Matt. 5-7)*.



PROJECT AUSTRALIA

Today few receive the Bible's wonderful message! We need not lose heart, but take exhortation from Noah; who "warned by God of imminent judgment, prepared an Ark, to the saving of his house, by which also he condemned the world".

In constructing this ancient ship, Noah provided a monumental proclamation to the perishing world around. His work proclaimed that the Almighty was about to move in human affairs.

Today God in His longsuffering is waiting as He did in the days of Noah. He has not kept secret what He is about to do. It behoves us to put our house in order, as did Noah, and be urgent in our witness to the perishing world.

In the last month nine applications for literature were received as follows: 1 each from Mt. Gambier, SA; Margaret River, WA; Rockhampton, Qld; Gawler, Tas.; 2 from Payneham, SA; Hadsten, Tas.

These have been posted a six month supply of *Herald of the Coming Age*, and most applicants usually apply for further literature through the coupons on the back cover of the *Heralds*.

The *Herald* "Gospel in Song" is popular at the moment, also the book "Key to the Understanding" and the booklet "War with Russia" have seen many reprints.

God willing, this month *Project Australia* will cover the following areas: Finnis, Langhome Creek, Milang, Streaky Bay, Cyngena, Haslam, Mudamuckla, Nunjikompita, Poochera, Port Henry, Smoky Bay, Venus Bay, Wirrulla, Buccleuch, Cooke Plains, Cooman Dock, Coonalpyn, Culburra, Jervois, Kiki, Morlands, Narrung, Peake, Tamalii, Rowland Flat, Butler Tanks, Lipson, Port Neill.

Bible School News



RATHMINES BIBLE SCHOOL

Held from 11-19th May 1985.

Sponsored by Granville Ecclesia NSW

Studies based on the theme:

"Faithfulness under Trial".

Main Studies:

Conducted by: Bro. J. McConville (USA). *Paul's First Epistle to Timothy*
Bro. J. Cowie (Qld). *Moses — Israel's Great Intercessor.*
Bro. J. Ullman (WA). *David Made King Over all Israel.*

Supplementary Study:

Bro. P. Islip (Vict).

Teenage Studies:

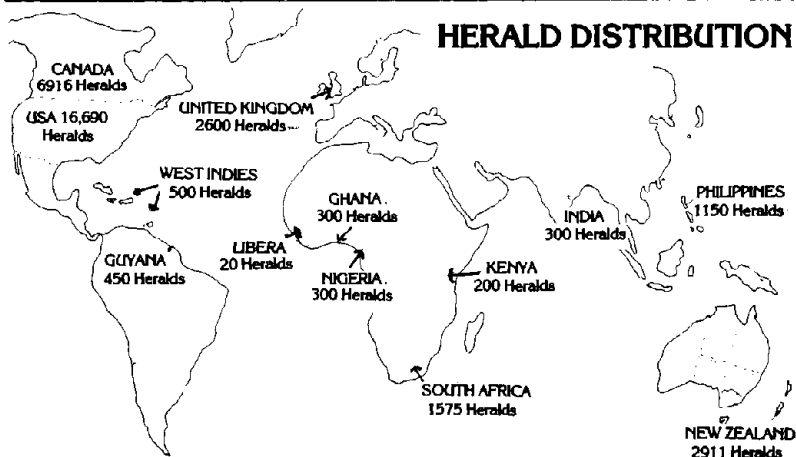
Conducted by: J. Ullman, *David at Adullam — The Evil Work of Saul & Doeg.*
J. McConville, *A Character Study of Apostle Peter.*
Bible Marking.

Junior Studies:

Based on Daniel.

This School is fully booked out and a substantial waiting list is in hand to replace possible cancellations.

Bookings can be made for Spring School which is to be held 24th August to 1st September. Sponsored by Burwood Ecclesia. Bookings can be made at: R.M.B. 850, Mandalong Road, Dooralong, NSW 2259.



"Their sound went out into all the Earth"
The Herald of the Coming Age & Its Distribution
Throughout the World

At its inception the *Herald* was produced as a booklet setting forth various doctrines of the Truth in clear definite terms for use locally by brethren and sisters and ecclesias for the preaching of the Truth. Today over 70,000 copies of

each issue are produced bi-monthly and of these, over 34,000 are sent overseas to areas where the Truth has found a foothold.

Over the years, as brethren and sisters throughout the world have subscribed to *Logos*, so the *Herald* which is included with that magazine has been mailed out to them. Often the *Herald* has then been passed on and consequently requests for the free booklet advertised therein have come in from far and wide. Requests come from the remote places of Africa to the islands of West Indies, from the island of Mauritius to the centre of the continent of South America. How these folk received the *Herald* initially often remains an unsolved mystery, but month by month *Heralds* are sent out in response to applications received from places all over the world.

Not only do we receive requests for *Heralds* from interested friends, but many ecclesias and brethren and sisters have elected to use the *Herald* as a means of assistance in the spreading of the Gospel. For example, of each issue printed, over 30,000 *Heralds* are forwarded to North America, U.K., N.Z. and South Africa in quantities, large and small, for to be preaching the Gospel.

Third World

However, there are brethren and sisters and small ecclesial groups in some of the Third World countries who, wishing to follow their Lord's command to preach the gospel, find it difficult without the aid of suitable literature. Owing to the economic situation that exists in these countries these brethren and sisters find it impossible to meet the costs for such literature. Are their needs to be neglected because of an inability to meet the cost? We have made it a policy that where literature is requested for genuine efforts to spread the Gospel we will endeavour to meet that request.

Today many thousands of *Heralds* are sent in bundles to ecclesial groups in these countries so that they may edify themselves in fundamental doctrines and spread the Truth in their areas. Many of these ecclesias have a local address for further literature printed on their issue. For example Nigeria in Africa, the Philippines, Guyana in South America are but a few of the countries that now have their own edition of the *Herald*. With many of these countries it is sent freely to them for if we were to demand payment for the magazine and postage, then they would, of necessity, have to cancel their supply.


Next time you walk past the literature display in your own ecclesial hall and take a *Herald* on a particular topic to give to an interested person, remember that not all ecclesias enjoy this privilege and not all have the ready availability of the Truth's literature that we enjoy.

How Can I Help?

How can we, who live in a land of plenty with an affluence and abundance of all things in this life, help? If you have paused to reflect upon what it costs to send the *Heralds* to these countries you will realise that the cost is not insignificant. Here are how some ecclesias assist their brethren in other countries. When sending their payment for their own supply of *Heralds* they make a donation for twelve months' supply of so many hundred *Heralds* to be sent to some areas where the brethren and sisters cannot meet the cost. Likewise, individuals have made donations to the work of the Truth specifying that it be used in this area.

If you wish to help in sending the Truth far and wide into remote corners of the world by way of the *Herald* then please make a donation to this area of the work. Send your donation to Logos Publications and mark it *Herald of the Coming Age*. All such donations will be acknowledged.

D.Evans (Enfield Ecclesia)



The ECCLESIAL CALENDAR

Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS



ISSUE NO. 225

MARCH, 1985



Logos Jubilee Meeting, 19th January, 1985. An audience of over 500 met to consider the policy of the past, present and future — God willing, Bro. G. Mansfield is addressing the gathering.

Ecclesial Reports

Details must be forwarded by 1st of month.

WELCOME TO THE HOUSEHOLD OF FAITH

To the following newly-baptised brethren and sisters we extend our congratulations and commend them to a faithful walk of probation during the times ahead. Baptism is an important step in the life of a believer, and is a principle that must continue each day that follows.

Cabramatta: *Miss Noela Ryder* (formerly of Coonabarabran), Senior Sunday School scholar (14.1.85).

Redcliffe: *Mr. Peter Mumby*, son of Bro. & Sis. J. Mumby.

Salisbury: *Miss Jeanette Gibbs*, Sunday School Scholar and daughter of Bro. & Sis. John Gibbs (30.1.85).

T.T.Gully: *Miss Carolyn Ruth Edgcombe*, second daughter of Bro. & Sis. A. Edgcombe (9.1.85).

Wilston: *Miss Bettina Cowen*, S.S. scholar and grand-daughter of Sis. Ye Smith (9.1.85).

Riverwood: *Mr. Keith & Miss Catherine Ledger*, son and daughter of Bro. & Sis. D. Ledger; *Miss Melisa Coates*, eldest daughter of Bro. & Sis. G. Coates.

ECCLESIAL TRANSFERS

The following members have assumed new associations, and we commend them to diligent labour in their respective ecclesias.

To Rockhampton North: *Sis. Helen Papowski*, from Wilston.

To Wilston: *Bro. & Sis. Ken Sweatman*, from Redcliffe. *Bro. & Sis. Robert Salmon*, from Granville.

To Boolaroo: *Sis. Cherie Plant*, from T.T.Gully.

To Perth: *Bro. Jonathan Morse*, from Stirling.

To Yokine: *Sis. A. Rodgers*, from Stirling.

To Ringwood: *Sis. R. White*, from Mt. Waverley.

To Hobart: *Bro. & Sis. D. Cubbin*, from Lismore.

To Launceston: *Bro. & Sis. S. Taylor*, from Hobart.

To Coffs Harbour: *Bro. & Sis. R. Downs*, from Canberra.

To Gove (NT): *Bro. & Sis. I. Cole*, from Canberra.

To Brisbane area: *Bro. & Sis. M. Clarke*, from Canberra.

To Eungella: *Sis. D. Frederickson* from Townsville.

ENGAGEMENT CONGRATULATIONS

We are delighted to report the following engagements to marry as those "in the Lord" join together in preparation of a united walk towards the Kingdom.

Bro. Mark Clothier (Enfield) and *Sis. Lyn Seaman* (Cumberland), they plan to marry in June.

Bro. Philip Davidson and *Sis. Susan Shaw* (both Brighton).

Bro. Eric Bollen (Rockhampton Nth) and *Sis. Helen Papowski* (Wilston).

Bro. Paul Edwards and *Sis. Rebecca White* (both Ringwood).

Bro. Timothy Jenkins (Riverwood) and *Sis. Janine Lawrie* (Lakemba).

UNITED IN MARRIAGE

The following couples have entered into the covenant of marriage upon the basis of the Truth. Such a basis should provide for a harmonious and pleasant union, and assist each to achieve the greater marriage yet to occur in the precincts of Sinai.

Bro. John Fotheringham and *Sis. Linda Noble* (both Brighton) on 9th February.

Bro. Rodney Janssen and *Sis. Linda Churches* (Mildura) on 9th March.

Bro. Eric Bollen and *Sis. Helen Papowski* at 2.30pm in Wilston Ecclesial Hall on 16th March.

Bro. R. Wiltshire and *Sis. Gail Brinkerhoff* (Boolaroo), on March 30th.

Bro. Daryl Pitt and *Sis. Evgenia Mitsos* (Woodville) at 3pm on 30th March.

FAMILY NEWS

The delightful news of increases to the families of believers is recorded as follows. We extend our regards to all such, trusting that Yahweh's Hand will overshadow their homes to the end that characters may be formed for His glory. May the family home in Nazareth be an example to us all (Luke 2:15).

To Bro. & Sis. P. Scott (Salisbury), a son, Jason on 17th Jan.

To Bro. & Sis. J. Wills (Salisbury), a daughter, *Jade Isabelle* on 31st Jan.

To Bro. & Sis. P. Farren (Cumberland), a son, *Daryl Anthony*, on 29th Jan.

To Bro. & Sis. B. Cook (Granville), a daughter on 16th Jan.

To Bro. & Sis. D. Leadbeatter (Ballina), a son, *Andrew James* on 8th Jan.

To Bro. & Sis. P. Wolstencroft (Yagoona), a son *Joshua Ethan* on 27th Jan.

To Bro. & Sis. J. Brewer (Burwood), a daughter, *Leisa Jayne* on 30th Dec. 1984.

To Bro. & Sis. P. Rillstone (Glenlock), a daughter, *Naomi Jean*.

To Bro. & Sis. D. LePoidevin (Stirling), a son, *Luke David*, on 23rd Jan.

To Bro. & Sis. B. Jones (Townsville), a son, *Simon Noel* on 27th Jan.

To Bro. & Sis. D. Clothier (Aberfoyle Park), a daughter *Sarah Kate* on 9th Jan.

AWAITING THE RESURRECTION

It is with sorrow that we report the laying to rest on January 8th 1985, of our recording brother, *Lindsay Gordon Russell*, husband of our Sister Eunice Russell, and father of Sis. Margaret Ryan and Bro. Phillip Russell.

Bro. Gordon was immersed nearly 50 years ago, and laboured long and diligently in the work of the Truth, in which he was involved in various capacities. His enthusiasm for the Word, and his ever-willing and earnest labours of love on our collective account, as a father and servant of the ecclesia, are left with us as exhortations of steadfastness and endurance, the more so, as health failed our brother over recent months.

Our late brother was largely associated in the instruction of interested friends during the past two years, which he recalled, were the happiest years of his life, of 66 years. Bro. Roberts once said, "a man is no man unless he has an eye to see, a hand to do, a heart to love, and a tongue to speak kindness, truth and praise", and Bro. Gordon's character rings out in these words.

Our consolation lies in the certainty of the resurrection, and in the comfort of the Scriptures we are so privileged to understand, and it now becomes our lot, to continue the work begun, being strengthened by the confidence, that, as we believe our Lord Jesus Christ died and rose again, so also God, through His son, will lead forth our brother, who now rests from his labours.

"Yahweh hath given, and Yahweh hath

taken away. Blessed be the Name of Yahweh".

Bro. E. Witton, Acting Recorder
Boolaroo Ecclesia.

The Cabramatta Ecclesia reports the death of *Bro. Ken Mellon*, on 10th Jan. after a short illness. Bro. Ken was baptised in Nov. 84 after coming in contact with the Truth through his brother-in-law and sister, 18 months ago, who also have since been baptised (Bro. & Sis. J. Stewart, Gosford).

Bro. Ken's pilgrimage was very short but in the time he had, he demonstrated his zeal, sincerity and great love for the Truth and was an exhortation to all who came in contact with him.

He requested that at his funeral all present (200 approx) were to be told of those precious things he had espoused in the home that some might respond as he had, to the gospel of the Kingdom. Our brother now awaits the return of our beloved master. "Even so come Lord Jesus". — Bro. T. Baird.

The Cabramatta Ecclesia also sorrow in the loss of *Sis. Muriel Davies*, who fell asleep in Christ at the age of 91 years on 8th Jan. She was baptised in Adelaide on 14th August 1914 and served her master faithfully for over 70 years.

"Auntie Muriel", as she was affectionately known was the "mother" as it were, of the Cabramatta (formerly Bossley Pk) Ecclesia.

It was as a result of her Sunday School work among local children, at Bossley Park, during the 1950's that the ecclesia was "born". Brethren and Sisters from the Granville Ecclesia, where Sis. Davies was a member, took over the Sunday School work when she returned to Adelaide for a short period.

On her return to Sydney in the 60's Sis. Davies joined the Bossley Park (now Cabramatta) Ecclesia and continued as a Sunday School teacher until she "retired" only several years ago.

She moved into a rest home at Kiama and endeared herself to all including the brethren and sisters of the nearby Figtree Ecclesia, with whom she then met as often as possible.

Sis. Davies' love for and devotion to the Truth was a great exhortation to us all and even more so in her frail years, prior to her move to Kiama. A lover of God's creation, she could see beauty and the spiritual lessons in His handiwork. Of these things she spoke and never a word of criticism or

complaints. She encouraged both young and old.

We extend to Sis. Marj Hodges, who is Sister Muriel's sister, our sincere sympathy as we share with her the loss and very fond memories of a beloved sister in Christ.

W.E. Sawell, Recording Brother.

GENERAL NEWS

Boronia (Vict.).

We have been richly blessed these last months in many ways. Bro. Kevin & Sis. Jill Murie were immersed in the waters of baptism on Friday, 26th October, 1984. They were warmly welcomed into our fellowship. Their baptism is the result of work done by members of the Mt. Waverley Ecclesia, and their obedience to Yahweh's call.

Bro. Gary Taylor and Sis. Margaret Wilson (Campsie, NSW) were united in Marriage on 30th November. We warmly welcome Sis. Margaret who now joins us from Campsie. We are also pleased to announce that after satisfactory discussions, Bro. Jack Wilson (formerly Regent Hall, Sydney), has been received into our fellowship, after a period of many years. We pray that with us, he might find Yahweh's grace and favour when Christ returns to establish to the earth, the Kingdom.

Last November we joined with Burwood and Mount Waverley Ecclesias for our Annual Bible Campaign. The visiting speaker was Bro. Stephen Hill (Aberfoyle Park). His studies to the theme, "Blessed is He that Watcheth" were well received.

We have just concluded our Annual Family Camp at Glen Cromie Park, Gippsland. Thanks go to Bro. John Siviour (Cumberland) for his powerful studies on the theme, "The Ecclesia of the Living God". This was the largest camp we have had so far, with 120 brethren, sisters and children being in attendance.

At last we have overcome all obstacles set by the Authorities, and work has commenced in earnest on the construction of our new Ecclesial Hall. To those ecclesias who have already responded to our appeal, we give our hearty thanks, and for those who have yet to, we are still in need of further support. Council requirements have increased considerably the cost of the hall and the surrounding car park.

We are looking forward to our May Fraternal Study Week, (May 11-19) and the visit of Bro. Shane Kingsbury. Any from interstate or local areas who pass Boronia's way, are assured of a warm welcome into our midst and fellowship.

Spencer Gulf

A concentrated preaching campaign in Port Augusta, in which all 5,000 households received a specially printed brochure, besides radio advertising, resulting in one interested friend attending, and two applications for literature. Discussions with the gentleman who attended, however, seemed most rewarding. Special thanks are due to members of Enfield, Salisbury, Glenlock Ecclesias who attended and gave addresses, and the Adelaide Ecclesia for generous financial assistance. We earnestly request brethren and sisters to pray for the development of the seed which has been sown. K.McD.

New Lynn

On this the beginning of a new year, and one year closer to Christ's return, we take this opportunity to extend our fraternal love and greetings to our brothers and sisters reading this report.

It is with sorrow we report that Sister Kathleen Shekell fell asleep in Christ on 18th January and now awaits the return of the Master. Sister Kathleen was baptised in Birmingham in 1949 and had lived in New Zealand since 1952, firstly in Whangarei and then moving to Auckland. She was a fine example to us of a quiet effective sister who held firmly to the truth despite the suffering she endured in the last years of her life. We extend our sympathy to Brother Reg and his family.

On December 1st, Bro. Ross Melles was married in Palmerston North to Sis. Wendy Taberner of the Palmerston North Ecclesia. We extend to them both our best wishes for their united walk Zionwards. Bro. Ross' brother, Bro. Gavin Melles, has become engaged to Wendy's twin sister, Sis. Anne Taberner and God willing they are to be married in May 1985.

We are pleased to welcome back to our ecclesia Sis. Val Marshall who has been living in isolation in the northern part of Western Australia. We lose by transfer Bro. Simon and Sis. Rosemary Alderson who have returned as planned to England after 12 months in Auckland and Bro. David and Sis. Elizabeth Surgenor and their family who have moved to Melbourne and will be meeting with the Burwood Ecclesia.

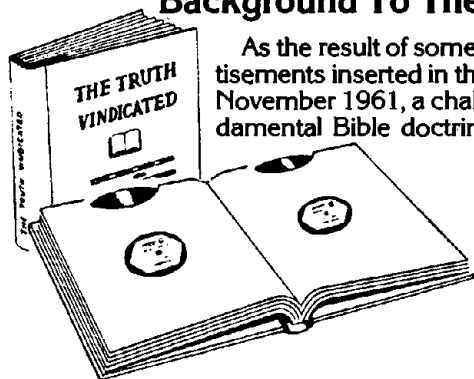
Bro. Chris and Sis. Kathryn Yearsley have been further blessed with the safe arrival of their fourth child, Andrew.

EMPLOYMENT OFFERED

FULL TIME ELECTRONIC TECHNICIAN
Preferably skilled in the repairs of medical equipment. Enquiries: S.A. (08) 250 1415.

These debates now available on tape

Background To The Debates



As the result of some forthright newspaper advertisements inserted in the *Adelaide Advertiser* during November 1961, a challenge to publicly debate fundamental Bible doctrines was issued by Mr. D. E. Lee, of the Church of Christ.

A Committee was formed, and the challenge accepted. Bro. H. P. Mansfield, then overseas on a speaking tour, was appointed to represent the Christadelphians.

The three subjects chosen included the Nature of Man, the Reign of Christ, and the Unity of God.

The average attendance over the six nights was between 700 and 800 people, per evening. The debates helped to confirm the faith of those brethren and sisters who attended whilst arousing interest in the Truth on the part of a number of interested friends. A feature of the debates was the presence of a number of deaf folk who followed the arguments through the assistance of a "signs" interpreter. As a result of this, some of them, together with their families, are today rejoicing in the Truth.

The Debates were first recorded on an Album of 12 long-playing records, but are now reproduced on cassette tapes at a cost of \$20 plus postage.

The tapes are issued in this form by Enfield Ecclesia, financed by *Logos Publications*. All orders, therefore, should be directed to: *Logos Publications*, 9 West Beach Rd., West Beach, South Australia 5024.

THE VATICAN MOSCOW WASHINGTON ALLIANCE — by Avro Manhattan

The author has spent many years investigating his subject. He has authored many books on the theme of Roman Catholicism, and is one of the world-renowned authorities on the activities of the Church. To his amazement, in recent years, he has discovered that the enemies of yesteryear (Communism and Catholicism) are today becoming closely aligned. The Vatican is currently playing along with both Russia and the United States. It is today preaching a Marxist gospel in Latin America and Mexico, and is using immigration to flood US with Catholic adherents. At the same time she is turning with increasing insistence towards Russia.

Roman Catholicism, together with other State Religions make up the "Mother of Harlots" of Revelation 17,18. The present moves by the system comprise some of the most interesting signs speaking of the imminence of Christ's return. Avro Manhattan is not a Christadelphian, and writes from the standpoint of Ecclesiastical and political trends. Read in conjunction with the expectations of Bible prophecy, this makes a most fascinating work. Cost is \$9 plus postage. Send to *Logos Publications*, 9 West Beach Rd., West Beach, South Australia 5024.

Ecclesial Activities

During March, 1985 (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.

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—CYC Study Weekend. Lake St. Clair. Leaders: S. Kingsbury, M. Scull, N. Rice.
- 3—Exh: H. Taylor. Lect: S. Howell, 1985 — *Closer to Armageddon*.
- 6—7.45pm Bible Class: Joshua Study: *Crossing of Jordan* (Josh. 3-4).
- 9—Working Bee at Ecclesial Hall.
- 10—Exh: J. Thiele. Lect: W. Scull, *Kingdom of God on Earth*.
- 11—A.B. Mtg. home J. Scull.
- 12—Sisters' Class: Tape, *The Truth in Daily Living — Disciple and the World*.
- 13—Nazareth Revisited Study: J. Scull. Home G. Scarr.
- 15—Snr. C.Y.C. 7.45pm *Relationships*, J. Pearce. Jnr. C.Y.C. *The Bee*.
- 17—Exh/Lect: C. Bennett (L'ton) *Future Wars — Turmoil Predicted in the Bible*.
- 20—Bible Class: *Lord Who Serves N. Strange. Pharisee & Publican* W. Scull.
- 24—Exh: R. Yeomans. Lect: P. Howell, *Christ The Eventual Bringer of Peace*.
- 26—Sisters' Class Tape *The Law of the Heart*.
- 27—Nazareth Revisited Study: J. Scull.
- 29—Snr. C.Y.C.: 1st Principles Workshop.
- 31—Exh/Lect: P. Kingston, *The Joy of the Kingdom To Come*.

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—E.I. home study.
- 3—Exh: F. Onley. Lect: C. Blanch, *Inspiration: Key to Bible Authority*.
- 5,19—10.30am Dorcas group.
- 6—Family Life Study: D. Case, *Husbands and Wives*.

- 8,22—Law and Grace home study
- 9—Senior C.Y.C.: B. Arnold, *The Spirit of Elijah Rests on Elisha*.
- 10—Exh: A. Ansell. Lect: B. Johnson, *The Gospel — Key to the Bible Message*
- 12—10.30am Sisters' Class: Tape, *James the Brother of the Lord*.
- 13—Military Service Class: M. Wright.
- 17—Exh: R. Bracey. Lect: G. Crewes, *Baptism: Key to Your Salvation*.
- 20—Bible class: G. Case, *Character Study on David*. D. N. Kitto, *Character Study on Jonathan*.
- 23—Senior C.Y.C.: R. Bracey, *Bible Marking*.
- 24—Exh: G. Dangerfield. Lect: K. Niejalke, *Resurrection: Key to Your Future*.
- 26—10.30am Sisters' Class: Tape, "Be ye doers of the word".
- 27—Bible Class: M. Wright, *Micah the Morasthite*.
- 31—Exh: M. Scull. Lect: F. Onley, *Bible ignorance: Fashionable, but Fatal*.

NORTH WEST

Family Rest Centre, (off King Edward St.), Overstone (Rec: P. Kingston, P.O. Box 608, Devonport, 7310). Sundays: 12.00 S.S.: 1.15pm Memorial Mtg.: Fortnightly at 3.30pm Gospel Proclamation. No details received.

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. No details received.

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: J. Carnes. Lect: J. McClure, *The Bible Teaches there is One God, Not A Trinity*.

LAUNCESTON SPECIAL EFFORT

April 5th-8th (God willing)

Bro. J. Knowles will present a series of studies based upon Paul's Letter to the Ephesians. A warm invitation is extended to brethren and sisters to join us on this occasion.

- 6,20—7.45pm Elpis Israel Class.
 10—Exh: M. Steele. Lect: R. Bailey, *Why did God Require Jesus' death by Crucifixion?* Afternoon: Family activities.
 13,27—7.45pm Gospel according to Mark study: Des Dodds.
 15—7.45pm Young Folks Bible marking.
 17—Exh: J. Kincaid. Lect: R.A. Hill, *Baptism Essential to Salvation*.
 24—Exh: P. Evans. Lect: J. Cowie, *Atheism and Agnosticism Challenged by the Bible*.
 31—Exh: R. Rock. Lect: E. Townsend, *The Nature and Work of the Angels*.

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).

- 2,9,23,30—7.30pm Tape night, Cnr. Hill & Emu Sts, Emu Park.
 3—Exh: G. Hill. Lect: G. Bundesen, *You Will Never Go To Heaven When You Die*.
 6,13,20,27—7.30pm Hosea Bible study.
 10—Exh: L. Osborne.
 17—Exh: W. Jones.
 24—Exh: M. Bundesen.

TOWNSVILLE

Cnr. Hammett & Mooney St., Currajong (Rec: J. Caltabiano, P.O. Box 434, Alkenvale 4814). Sundays: 9.15am S.S. & Snr. Ecclesiastes 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).

- 3—Exh: M. Caltabiano. Lect: S. Caltabiano.
 10—Exh: S. Caltabiano.
 17—Exh: B. Jones.
 24—Exh: G. Caltabiano.
 31—Exh: R. duKamp.

URANGAN

Home of P. Palmer, 19 Crescent St., Urangan. Ph: 289263. Sundays: 9.30am Memorial Mtg: 9.30am, S.S. 1pm.
 No details received.

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.

- 3—Exh: R. Kilgus. Lect: C. Venn, *The Devil and Satan Defined*.
 5,19—7.45pm Joseph class: R. Dawson.
 9—Comb. with Lismore for G.E.S. weekend.
 10—Exh: P. Dawson. Lect: M. Bullock, *The Bible's Antidote for the Drug Problem*.
 12,26—7.45pm Mark study: D. Dodd.
 17—Exh: R. Hermann. Lect: J. Cowie, *Woman's Role in the Service of God*.
 23—7.45pm Y.P. Class, Women of the Bible: S. Jose, Eve. B. Stokes, Sarah.
 24—Exh: G. Hagen. Lect: R. Rock, *The Importance of Marriage Explained by the Bible*.
 31—Exh: J. Cowie. Lect: R. Dawson, *Bible Contradictions: Non Existant*.

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: G. Beekman. Lect: P. Perry, *The New Morality and the Churches*.
 6—Elpis Israel pp. 304-307 study: A. Wallace, *The Kingdom and Throne of David*.
 10—Exh: C. Wallace. Lect: T. Shorter, *Earth's Destiny Foretold by Daniel*.
 13—Acts 15 study: I. Wallace, *The Call to Macedonia*.
 17—Exh: D. Wallace. Lect: H. Cockburn, *Earth's Destiny Foretold by Zechariah*.
 20—Elpis Israel pp. 308-314 study: R. Hull, *Jesus to Bring Jacob to God again*.
 24—Exh: A. Taylor. Lect: A. Wallace, *Earth's Destiny Foretold by Ezekiel*.
 27—Acts 16 study: H. Saxon, *In Philippi*.

STAWELL — BURWOOD — BORONIA

Study and Gospel Proclamation Weekend at Stawell, Vic. 9th to 11th March, 1985 (God willing)

Subject: *Christ's Exposition on the Mount (Matt. 5-7)*
 Speaker: A.C. Taylor (Burwood)

Program as follows:

- Sat. 9th — 3.30pm Study 1 — *The True Character of a Disciple (Matt. 5:1-16)*.
 5.30pm Basket Tea. 7pm Study 2 — *The Law of the Heart (Matt. 5:17-18)*.
 Sun. 10th — 10.30am Memorial Meeting — *The Secrets of the Heart (Matt. 6)*.
 Afternoon: Sports and Recreation activities. 5.30pm Barbeque Tea. 7.30pm Public Lect. Speaker: H. T. Hall (Woodville).
 Mon. 11th — 10am Study 4 — *Living Under Judgment (Matt. 7)*.
 Further details and accommodation, contact Bro. A. Brewer (03-460 5585).

The Ecclesial Calendar for March, 1985

- 31—Exh: I. Wallace. Lect: V. James (NZ), *Earth's destiny foretold by Isaiah.*

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: P. Pickering. Lect: S. Finnin, *Clear Evidence for the Truth of the Genesis Flood.*
6—Kings study: J. Finnin, *Athaliah.*
10—Stawell study and Gospel Proclamation weekend.
13,27—Hebrews study: S. J. Mansfield.
17—Exh: J. Lawson. Lect: S. Harrington, *Fulfilled Prophecy Proves the Bible True.*
20—Kings study: W. Dodson, *Joash.*
24—Exh: K. Fotheringham. Lect: M. Edwards, *How The World Will Be Changed At Christ's Return.*
30—M.I. Class, home S. J. Mansfield.
31—Exh: M. Islip. Lect: R. Krygger, *Sign of the Prophet Jonah.*

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 Study: R. McLean
3—Exh: R. McLean.
6—8pm Bible class: G. Churches, *The March of the Rainbow Angel.*
9—3pm Wedding of Bro. R. Janssen & Sis. L. Churches.
10—Exh: J. Luke.
13—8pm Life of Jesus class: J. Kershaw.
16—8pm Lect: P. Pickering.
17—Exh: P. Pickering.
20—8pm Epistle to the Hebrews study: J. Kershaw.
23—8pm Lect: G. Churches, *Jesus Christ Mighty Warrior and Prince of Peace.*
24—Exh: G. Churches.
27—8pm Life of Jesus study: B. van Bergen.
30—8pm Lect: *Death Its Cause, Effect and Removal.*
31—Exhort.

MOE

Scope Centre, 67 Albert St., Moe (Rec: G. S. Howe, 6 Warringa Cr., Warragul 3820. Tel: 056-232596). Sundays: 1.30pm Fellowship 1st & 3rd in month.

- 3—Exh: K. Quixley. 3.30pm Lect: K. Quixley, *Israel, God's Witnesses.*
9—7.30pm E.I. home G. Howe, 6 Warringa Court, Warragul.
15—7.30pm Study: G. Howe, *Song of Solomon*, home R. Knox, 92 Brandy Creek Rd, Warragul.
17—Exh: D. Galbraith.

- 22—7.30pm study: *Water from the Rock*, home P. McKinlay, 55 Charles St, Warragul.

29—7.30pm Study: R. Knox, *Song of Solomon*, 6 Warringa Cr. 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. Fotheringham, Lect: H. Islip, *Christ's Second Coming Will Bring Disarmament and World Peace.*
6,20—Study: Revelation, P. Perry.
8-11—Ecclesial Camp — Jacyallock.
13—Study: *The Ways of Yahweh are Right — Hosea.* P. Islip
17—Exh: K. Pearson. Lect: J. Hull, *God Will Judge Today's Immorality.*
19—8pm M.I.C. Character Studies: *Samuel and Gideon.*
23—Youth Group: 1 Corinthians — Background. *"I have many people in this city"* R. Hyndman.
24—Exh: K. Ward. Lect: K. Quixley, *Jewish Disbelief & Persecution Fulfills Bible Prophecy.*
27—8pm Study: J. Ratcliffe *The Cities of Refuge.*
31—Exh: G. Hill. Lect: P. Islip, *There Is A God — So Why All This Suffering.*

WARRAGUL

(Rec: P. McKinlay, 55 Charles St., Warragul 3820. Tel: 056-236211). Sundays: 11am Fellowship (1st and 3rd at Moe).

- 5—7.30pm Wilderness of Life study: *Grim Warning of a Lost Generation.* 92 Brandy Creek Rd.
10—Exh: D. King, home G. Howe, 6 Warringa Court.
12—10.30am Study at 55 Charles St: *The doctrine of Balaam.* 7.30pm First Principles class, 6 Warringa Court.
19—7.30pm *The Old Serpent the Devil and Satan: The Great Deceiver.* 55 Charles St.
24—Memorial Meeting, 92 Brandy Creek Rd.
26—10.30am Study at 55 Charles St: *The Doctrine of Balaam brings death.* 7.30pm First Principles class at 6 Warringa Court.
31—Exh: A. Brewer, 55 Charles St. 2.30pm Lect. at McMillan Campus, Korumburra Rd: *Jerusalem, Future World Capital.*

West Aust

GOSNELLS

Canning Agricultural Hall, Albany Hwy. Cannington. (Rec: R. Hunter, 2 Biddenden St., Thornlie 6108. Tel: 09 459 3166).

- 2-10—10th Special Effort: See details this issue.
13—Wilderness Wanderings Study: G. Wil-

- son, home R. Hunter.
 17—Exh: Jn. Carder. Lect: S. Higgs, *Baptism: Its Necessity and Purpose*.
 20—Establishment of the Kingdom Study: W. Deadman, home A. Lund.
 22—Youth Group, home B. Mitchell.
 23—Family & Youth Study: *Rishon-le-Zion* at Perth Central Hall.
 24—Exh: W. Deadman. Lect: B. Jose, *Holy Spirit Gifts: Why were they given and why did they cease?*
 27—Wilderness wanderings: J. Ullman, home J. Longmire.
 31—Exh: P. Duperouzel. Lect: T. Stagg, *Easter Customs: Modern Relic of a Pagan Past*.

PERTH

62 Canning Hwy., Victoria Pk. (Rec: J. Ullman, 38 Doney St., Alfred Cove 6154. Tel: 09-3304199).

- 3—Exh: D. Hum. Lect: B. Hum, *Man Does Not Have An Immortal Soul: You Must Seek for Immortality*.
 4—Ecclesial Picnic.
 10—Exh: R. Main. Lect: G. Hum, *Jesus Christ: Son of God Not God the Son*.
 12—Sisters Class.
 13,27—Joel Study, D. Hum.
 15,29—Elpis Israel Class.
 16—MIC & GES pamphletting.
 17—Exh: G. Jose. Lect: A. Hayles, *Increasing Moral Decadency: Sign of Christ's Return*.
 20—Life of Christ Class.
 23—Israel Night, Rishon Le Zion.
 24—Exh: R. Dowis. Lect: A. Haustorfer, *Will God Permit World War 3?*
 31—Exh: J. Ullman. Lect: R. Hum, *Bible Truth: The Devil Is Human Nature*.

STIRLING

Cnr. Hector & Edwards Sts., Osborne Pk. (Rec: P. Duperouzel, 62 Sandgate St. Sth. Perth 6157. Tel: 09-3673408).

- 3—Exh. Lect: G. Fergusson, *Nuclear Annihilation: Will God Allow it?*
 6,13,20,27—Bible Class: *The Kingdom*.
 8,22—Jnr. Elpis Israel Class.
 10—Exh: G. Hawkins. Lect: T. Stagg, *Modern Israel: God's Witness to this Generation*.
 17—Exh: J. John. Lect: P. Schipper, *The True Meaning of Being Born Again*.
 18—G.E.S. Meeting.
 24—Exh: G. King. Lect: A. Newton, *If God is Merciful: Why so much suffering?*
 25—A.B. Meeting.
 31—Exhort. Lect: A. Haustorfer, *Why the Church is Antichrist*.

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.

- 3—Exh/Lect: R. Bailey, *The Identity of 666 and the Beast Revealed*.
 5—11am Sisters' Class at Eureka.
 6—7.30pm Life of Jesus book 3, ch. 5 study: D. O'Neill, 28 Parkland Dr, Alstonville.
 10—Exh: Greg Pogson. Support Lecture Lismore.
 12,26—11am Sisters' Class, Uralba Rd.
 13—7.30pm From the Daily Readings: L. Cole, *4th Book of Psalms*, 3 Bank St.
 17—Exh: L. Steele. Combined meeting, Lismore.
 19—11am Sisters' Class, 3 Bank St.
 20—7.30pm Life of Jesus Class, Book 4, ch. 1: D. Leadbeater, 28 Parkland Dr., Alstonville.
 24—Exh: P. Moss. Question night, 3 Bank St.
 27—7.30pm From the daily readings: P. Moss.

"I HAVE FOUND DAVID MY SERVANT"

Special Effort at Gosnells

2nd to 10th March, 1985

Bro. Max Lund of the Brighton Ecclesia is to lead a series of studies on the life of David. The programme is as follows:

Sat. 2nd — 5pm Fraternal Tea. 7pm Study in Gosnell Senior High School, *My delight is in the Law of Yahweh*.

Sun. 3rd — Exh. Lect: *Is True Peace Possible in the Middle East?*

Mon. 4th — Combined Ecclesial Sunday School Picnic.

Tues. 5th — Study in Gosnells Senior High School: *The Glow of Youth*.

Thurs. 7th — Study in Gosnells Senior High School: *The Triumph of Youth*.

Sat. 9th — 7.30pm in Gosnells Senior High School: *"Enter into His gates with thanksgiving"*.

Sun. 10th — Exh. Lect: *How Christ's Coming will Change the World*.

The Ecclesial Calendar for March, 1985

5th Book of Psalms, 3 Bank St.

30—7.30pm Social-study class at 3 Bank St: "And God shall wipe away all tears".

31—Exh: P. Halpin.

BOOLAROO

14 Fifth St, Boolaroo. (Forward all correspondence to Acting Recorder: E. C. Witton, 15 O'Brien St., Gateshead, 2290. Tel: 049 432569).

2—Study weekend: R. Pogson (Yagoona), 3pm "Bringing of the ark to Zion". 5pm Fraternal tea. 6.30pm *The Sin of David*.

3—Exh/Lect: R. Pogson, *Christ will rule on David's throne from Jerusalem*.

4—A.B. Meeting.

6—Study: R. Whitehead, *Laodicea: Are we part of this heedless, blind and self-sufficient generation?*

8,22—Y.P. Genesis 1-9 study: Dan Pogson.

9—G.E.S. witnessing fraternal.

10—Exh/Lect: F. Olsen, *Baptism, not Christening is Essential for Salvation*.

13—Paul the Apostle study: Dan Pogson, 4) "All things to all men" *Diplomat uniting Jews and Gentiles*.

16—Workshop class: M. Kanonczuk, *Jonah*. P. Pogson, *Life of Christ*. M. Glachan, *Micah*. G. E. S. distribution at Swansea.

17—Exh: R. Whitehead. Lect: G. Alchin, *Evolution: Theory of Self-Destruction*. S.S. Test Exam.

20—Half-yearly business meeting.

23—G.E.S. Lecture at Mark's Point.

24—Exh: S. Evans. Lect: G. Darke, *Why the Holy Spirit Gifts are not Available Today*.

27—Paul the Apostle study: Dan Pogson, 5) "Glorying in my Infirmities" *Humility In the Face of Slander*.

30—Marriage of Bro. Robert Wiltshire and Sis. Gail Brinkerhoff at Boolaroo Hall.

31—Exh: A. Russell. Lect: E. Witton, *Why God Allows War and Suffering*.

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—8pm Workshop class, 6 Lodge Place, Wetherill Plc B. Bates, *Angels of God*. M. Blackwood, *Science In the Bible*.

2—7.30pm C.Y.C. games night.

3—Exh: K. Cook. Lect: D. Baird, *How we know God does Exist?*

4—8pm A.B. Meeting.

5—10.45am Dorcas class.

6—8pm Isaiah 52 study: E. Baird, *Awakening of Zion*.

9—Special study weekend: "Looking unto Jesus the Author and Finisher of our faith". 3.30pm, 7pm studies. 5.30pm Fraternal tea.

10—Exh/Lect: J. King.

13,27—8pm 1 Cor. study: P. Sawell.

15—Workshop class: B. Bates, *Angels of God*. T. Porter, *Concordance workshop*.

17—Exh: R. Hickey. Lect: B. Ethrington, *Why we Believe Christ's Return is Near*.

18—8pm G.E.S. meeting.

20—Isaiah 53 study.

24—Exh: F. Olsen. Lect: D. Carroll, *God's Three Great Promises*. 3pm Gospel proclamation, Sydney domain.

29—Workshop class: B. Bates, *Angels of God*. Rod Sawell, *Difficult Passages*.

31—Exh: C. Lean. Lect: D. McClure, *The Holy Spirit: A Power, not a Person*.

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.

3—Exh: R. Munro. Lect: B. McClure jr., *Christadelphians: Why are they different?*

6—Study: G. Munro, *Dual Fulfilment of prophecy*, home R. Etherington.

7—A.B. Mtg. home R. Munro.

10—Exh: E. Russell. Lect: B. Stretton, *Northem Invasion of Israel: History Repeated*.

13,27—Romans Study: J. Gilmore, home R. Etherington.

17—Exh. Lect: B. Harris, *Is God's Kingdom on earth Your Destiny?*

20—Business Meeting, home R. Etherington.

24—Exh: R. Etherington. Lect: R. Munro, *It's Time to Seek God's Favour*.

28—Sisters' Class home J. Munro.

31—Exh/Lect: D. Baird, *Evolution: An Invention of Man*.

CAMPsie

Cnr Beamish & Fletcher Sts., (Rec: J. Mansfield, R.M.B. 850 Mandalong Rd., Dooralong 2259 Tel: 043-551207).

3—Exh: W. Wolstencroft. Lect: G. Henstock, *Christ's Resurrection: Its Certainty and Significance*.

6,13,20,27—8pm Bible Class: R. Hodgkinson, *Jeremiah*.

10—Exh: D. Mansfield. Lect: F. Olsen, *The Kingdom of God: Soon to be on Earth*.

13,27—10.30am Sisters' Class. *Ways of Providence*.

17—Exh: R. Sawell. Lect: D. Day, *The Jews are Still God's Chosen People*.

24—Exh: G. Henstock. Lect: L. Whitehead, *Christ will Return as Judge: Are You Ready?*

30—7.30pm Young Peoples class.

31—Exh: J. Gilmore. Lect: K. Stone, *The Bible Predicts World Peace and Prosperity: Soon!*

CANBERRA

Hughes Community Centre, Shopping Centre, Hughes (Rec: L. Harden, 12 Cameron St., Farrer, 2607. Tel: 062-86 1153).

Postal Address: G.P.O. Box 433, Canberra 2601). Sundays: 11am Mem. Mtg.

- 3—Exh: M. Blackwood.
- 7.21—Thessalonians Study: H. Hadley.
- 10—Exh.
- 14.28—Tape study.
- 17—Exh: K. Adcock.
- 23—Lect. at Hughes Community Hall.
- 24—Exh: R. Fong.
- 31—Exh: L. Harden.

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 class, home K. Joseph.
- 3—Exh: M. Bonner. Lect: *The Amazing Witness of Bible Prophecy*.
- 6—Romans study: J. Gilmore, home F. Joseph.
- 10—Exh/Lect: B. Bowen, *Job's Satan is not the Devil of Church Teaching*.
- 13—7 days to Golgotha study: M. Bonner, home M. Bonner.
- 17—Exh: K. Joseph. Lect: F. Joseph, *What Will Happen at the "Last Day"?*
- 20—Psalms study: F. Joseph, home H. Thiele.
- 24—Exh/Lect: F. Ryan, *Liberation Theology Condemned by the Bible*.
- 27—Tape class, home H. Wetzel.
- 31—Exh: M. Bonner. Lect: K. Joseph, *Is There Life After Death?*

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 Excelsior St Quilford 2161. Tel: 02-6327697).

- 3—Exh: J. Gilmore. Lect: P. Hadley, *The Key to Unlock the Scriptures*.
- 6.20—Daniel study: F. Olsen.
- 10—Exh: R. Whitehead. Lect: C. Russell, *Worldwide Troubles: A Bible Sign*.
- 13—Habakkuk study: S. Gilmore.
- 17—Exh: L. Goodman. Lect: B. Cook, *Man*

and the Universe.

- 24—Exh: R. Steel. Lect: C.R.O'Connor, *The Charismatic Movement: Unscriptural*.
- 27—Esther study: S. Gilmore.
- 31—Exh: R. Harden. Lect: M. Smith, *Does Death End it All?*

LISMORE

Assembly Hall, Cnr Crown & Phyllis Sts. Stn, Lismore (Rec: C. Hermann, P.O. Box 105, Lismore 2480. Tel: 066-242923). Sundays: 9.15 S.S; 11am Fellowship; 7.30pm Lect (2nd Sund. each month). Radio 2NCRFM "Today in Prophecy" programme — 8.30-9pm every Sunday night.

- 1.15—7.30pm Joseph study: P. Halpin.
- 3—Exh: R. Window. Lect: Ballina Masonic Hall.
- 8.22—7.30pm Youth study: G. Pogson, *Animals: The Defiled*.
- 9—7.30pm Special G.E.S. Night. Local & Brisbane Ecclesias.
- 10—Exh: P. Dawson. Lect: N. Bullock, *End of Communism Predicted in Bible*.
- 13—7pm A.B. meeting.
- 16—Bus trip to Toonumbar Dam & hike in forest.
- 17—Exh: J. Corby. 7.30pm Comb. Study: *The Resurrection & Judgment*. C. Hermann.
- 22—7.30pm Animals study Revealing A True Christadelphian. G. Pogson.
- 24—Exh: C. Hermann. 7.30pm Comb. M.I.C.
- 29—7.30pm Current Affairs Night.
- 31—Exh: J. Hartley. 7.30pm Lect: P. Halpin at Bentley Hall *International Tension — The Divine Solution*.

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: A. Dennes, *The War to End all Wars*.
- 6.13.20.27—Bible class.
- 10—Exh: L. Goodman. Lect: P. Clifton, *The Just Shall Live by Faith*.
- 17—Exh: C. Byrnes. Lect: B. Shaw, *Easter and*

YAGOONA SPECIAL WEEKEND

Friday 5th April to Monday 8th April, 1985 God willing

Bro. P. Cresswell is to conduct this special weekend on the theme: *The Seven Blessings of the Apococalypse*. Program is as follows:

Friday, 3.30pm "Blessed is he that readeth". 5.30pm Fraternal Tea. 7pm "Blessed are the dead which die in the Lord".

Saturday, 7pm "Blessed is he that watcheth and keepeth his garments".

Sunday, 11.15am Exh: "Blessed and holy is he that hath part in the first resurrection". 7pm Lect: *How we can prove Jesus rose from the dead*.

Monday, 10.30am "Blessed is he that keepeth the sayings". 12.30pm Basket lunch at School.

All studies, tea and lunch at Georges Hall Public School, Pennington Ave., George Hall. Sunday at Yagoona Hall.

The Ecclesial Calendar for March, 1985

Christmas: Relics of Paganism.

- 24—Exh: W. Wolstencroft. Lect: M. Wolstencroft, *Christ's Death Not a Substitute for Mankind.*
31—Exh: R. O'Connor. Lect: M. Champion, *The Jews are still God's Chosen People.*

PUNCHBOWL

100 Highclere Ave (Rec: M. Gilmore, 118 Marine Dr Oatley 2223. Tel: 02-576986).

- 1,15,29—Samuel study.
2—Y.P. Bible class.
3—Exh: P. Kingston. Lect: G. Gilmore, *Is the Bible Devil Human Nature?*
4—A.B. Meeting.
5,19,26—Bible Class.
6,20—10.30am Sisters' class.
8,22—Comb. Y.P. Class, home B. McClure.
10—Exh: J. Gilmore. Lect: R. O'Toole, *Can We Rely on Bible Prophecy.*
12—M.I. class.
17—Exh: P. Shead. Lect: E. Mansfield, *Are God's Promises to Abraham Relevant Today?*
24—Exh: R. Pogson. Lect: M. Wolstencroft, *Jesus Christ: Born to be King*
31—Exh: W. Wolstencroft. Lect: B. Bymes, *A Tale of Two Cities: Jerusalem and Rome.*

RIVERWOOD

265 Bonds Rd (Rec: D. Gilmore, 3 Jordan Ave Beverly Hills 2209. Tel: 02-5331571).

- 3—Exh: F. Brinkerhoff. Lect: R. O'Connor, *Creation — Proof That God Exists.*
6—Bible Class. G. Gilmore, *Introduction to Judges*. Ch. 1.
10—Exh: G. Steel. Lect: K. Jamieson, *Trinity — Not In the Bible.*
13—Bible Class. G. Gilmore, *Judges* Ch. 2.
17—Exh: J. Gilmore. Lect: G. Gilmore, *Israel, God's True Witness.*
20—Bible Class: G. Gilmore, *Judges* 17-18.
24—Special Ecclesial Study weekend at Rathmines.
27—Quarterly Business Meeting.
31—Exh: D. Warner. Lect: K. Casey, *Immortal Souls? Not A Bible Teaching.*

SUTHERLAND

77 Acacia Rd (Rec: L. Brennan, 16 Linden Cres Lugarno 2210. Tel: 02-535608). Sundays: S.S. 9am; Mem. Mtg. 11am; Lect. 7pm. Wednesday: Bible Class 8pm.

- 3—Exh/Lect: B. Shaw, *The Gospel: The Good News Nobody Wants.*
6—Life of Christ Class: M. Gilbert *Parables of labourers, Jesus Speaks of his death and warns against selfish ambitions* (Matt. 20:1-28).
10—Exh: M. Gilbert. Lect: V. Hall, *The Bible Can Tell You Your Future.*
13,27—Study of Prayer: B. McClure.
17—Exh/Lect: R.O'Connor, *What is the Millennium: What will it be like?*
20—Life of Christ class: V. Hall, *The Cure of a Blind Man* (Luke 18:35-43), *Jesus com-*

mends Zaccheus (Luke 19:1-10).

- 24—Exh: C. Penrose. Lect: R. Jerrow, *Do You Value Your Life? So does God.*
31—Exh: E. Ritchie. Fraternal lunch in hall. Lect: E. Ritchie, *The Nation of Israel: A Sign of Hope for the World.*

UPPER COOPERS CREEK

Repentance Creek Hall (Rec: R. Patch, Ashlan Rd., Whinan Whlan 2480). 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).

- 1—Workshop Class: T. Wolstencroft, *Research and Analysis of Haggai 1:5-8.*
3—Exh: S. McKinlay. Lect: F. Olsen, *Bible Ignorance: Fashionable but Fatal.*
5,19—Sacrifices and Offerings according to the Law study: D. McClure, *The Annual Services*. at 28 Truro Pde. Padstow.
10—Exh/Lect: J. Russell, *Your salvation rests on 3 great promises.*
13—1 Corinthians 11:18-34 study: P. Sawell, *Let a man Examine Himself.*
15—Workshop class: P. Carroll, *Research and Analysis of Haggai 1:9-11.*
17—Exh: P. Wassell. Lect: B. McKinlay, *The Gospel: A Living Hope for a Dying World.*
24—Exh: J. Ceiley. Lect: Ron Steel, *Peace on Earth: When God's Kingdom Comes.*
27—1 Corinthians 12 study: P. Sawell, *Covet Earnestly the Best Gifts.*
29—Workshop class: B. Madden, *Research and Analysis of Haggai 1:12-15.*
31—Exh: L. Goodman. Lect: Jn. Mansfield, *Current Events in Prophecy.*

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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. Archer. Lect: R. Flint, *Why The Bible Can Be Trusted.*
6,20—7.45pm Study: *Family Life in the Lord.* A.Hill.
9 to 17—Annual Special Effort.
24—Exh: R. Billing. Lect: J. King, *The Papacy: Its History and Destiny Revealed in the Bible.*
27—10.15am Dorcas Class. 7.45pm Elpis Israel Study, Part 1 Ch. 5.
31—Exh: N. Davies. Lect: P. Dunn, *Who Are the Christadelphians And What Do They Believe?*

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.

- 1,15,29—Sign Class.
- 2—Sunday School Picnic: Roseworthy.
- 3—Exh: J. Knowles. Lect: R. Noble, *2,500 years of world history revealed in an amazing dream.*
- 6—Messianic Psalms study: K. Pearson, *Psalms 16.*
- 7—A.B. Meeting, home R. Shaw.
- 8—Youth Group at Cumberland.
- 10—Exh: C. Hollamby. Lect: B. Luke, *Who will be the true 144,000?*
- 12—10.30am Sisters' Class. 7.30pm M.I. class: *Exhortation.*
- 13—Revelation 14:13-20 study: A. Archer, *Reaping the Harvest.*
- 16—Sub. Young Folks Outing.
- 17—Exh: H. P. Mansfield. Lect: J. Knowles, *Christ's Return to Earth, an Urgent World Wide Necessity.*
- 20—Messianic Psalms study: B. Kortman, *Psa. 22:1-18. P. Davidson, vv. 19-31.*
- 23—Working Bee, Glenlock Camp.
- 24—Exh: R. Mansfield. Lect: A. Archer, *The Papacy: Its History and Destiny Revealed in the Bible.*
- 26—M.I. class: *Lecture and Exposition.*
- 27—Revelation 15:1-14 study: A. Archer, *The Redeemed on the Sea of Glass.*
- 31—Exh: J. Martin. Lect: P. Atkins, *God's House of Prayer for All Nations to be Built at Jerusalem.*

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—Sunday School picnic at Roseworthy.
- 3—Exh: D. Evans. Lect: P. Weller, *Woman's Role in the Purpose of God.*
- 6,20—8pm Micah Study: B. Gurd.
- 8—8pm Youth Group, A. Johns Samson.
- 10—Exh: B. Gurd. Lect: J. Siviour, *Antichrist Exposed by the Bible.*
- 13—8pm Romans study: J. Luke.
- 14,28—11am Sisters' class. 1.30pm Tape study.
- 16—Young Folks Outing. Display trailer at the Mt. Pleasant show.
- 17—Exh: N. Davies. Lect: B. Day, *Is Social Christianity Enough?*
- 18—8pm Friends Class: J. Berry, *The True Gospel Promised to Abraham.*
- 22—8pm Sub. Young Folks at Brighton.
- 24 to 31—Special Effort with Bro. J. McConville, see report.
- 24—Murray Bridge Exh: E. Wigzell.

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—Eureka Class: P. Cresswell.
- 3—Exh/Lect: J. Cowie, *Jerusalem: Future Centre of World Government.*
- 6,13,20,27—Life of Joseph study: S. Kingsbury.
- 7—Mutual Improvement Class.
- 8—8pm Youth Group.
- 10—Exh: H. P. Mansfield. Lect: R. Gore, *Why Christadelphians Teach Bible Prophecy.*
- 12,26—Sisters' Class.
- 17—Exh: M. Steele. Lect: F. Derecki, *How*

FAITH WHICH WORKETH BY LOVE Annual Special Effort at Aberfoyle Park March 9th to 17th, God willing

Bro. Malcolm Bonner of the Figtree Ecclesia is to lead a series of studies from Paul's epistle to the Galatians.

Sat. 9th at 7.30pm Fraternal evening: *"Not a whit behind the very chiefest apostles"*.

Sun. 19th at 10.30am Exh: *Jesus Christ — Evidently set forth, crucified.*

7.00pm Special Gospel Address: *The Amazing Witness of Bible Prophecy.*

Tues. 12th at 8.00pm Study: *They which be of faith are blessed with faithful Abraham.*

Thurs. 14th at 8.00pm Study: *Not to seeds as of many but as of one.*

Sat. 16th at 11.00am Fraternal Sunday School Picnic — Willows Oval: Belair National Park.

8.00pm Study: *Which things are an allegory.*

Sun. 17th at 10.30am Exh: *The fruit of the spirit.*

3.00pm Sunday School session: *Children obey your parents in the Lord"*.

7.00pm Special Gospel Address: *Christ's Return Can Assure Your Future.*

A special invitation is extended to all brethren and sisters to share in what promises to be a most spiritually uplifting week around the word of God.

The Ecclesial Calendar for March, 1985

Christ's Coming Will Change the World.

- 24—Exh: R. Edgecombe. Lect: J. Knowles, *The Papacy: Its History and Destiny Revealed in the Bible.*
31—Exh: D. Evans. Lect: P. Cresswell, *The Real Reason Why Christ Died.*

GLENLOCK

Via Morgan (Rec: B. G. Hollamby, 4 Andrew St., Walkerie 5330. Tel: 085-412352). Sundays: 9.30am S.S.; 11am Fellowship.

- 1,15—Y.P. Class: J. Lunn.
3—Exh: C. Hollamby. Lect: Walkerie.
5,12,19,26—E.I. Class, Renmark.
6—Timothy Class: G. Mee.
10—Exh: J. Lunn. Lect: Walkerie.
13,27—E.I. Class: R. Hollamby.
17—Exh: R. McLean.
20—Timothy home study: G. Mee.
29—Y.P. class: *Christians relation to the State.*
30—Mock court at hall.
31—Exh: P. Weller.

KINGSTON

Guide Hall, Cooke St. (Rec: R. Elfenbein, 34 Cooke St., Kingston 5275. Tel: 672647). Sundays: 11am Memorial Meeting.

- 3,17,24—11am Mem. meeting.
6,13,20,27—7.30pm Study class.
9—7.30pm Lect: J. Knowles, *The Certainty and Significance of Christ's Resurrection.*
10—Exh: J. Knowles.
30—7.30pm Lect: N. Wigzell, *Baptism, Not Infant Sprinkling, Essential For Salvation.*
31—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.

- 1,15,29—8pm E.I. Classes.
2—Special Sunday School Picnic.
3—Exh: R. Edgecombe. Lect: P. Dodson, *Sodom and Gomorrah: A Grim Warning for Today.*
5—8pm G.A.O. meeting.
6,20—8pm Romans study: R. Cowie, *Rejoicing together in hope of the Glory of God.*
8,22—8pm Youth Group.
9—2pm Distribution.
10—Exh: R. Ginn. Lect: R. Cowie, *A Reformed Society when Christ Returns.*
11—7.45pm A.B. Meeting.
13,27—8pm The Epistle of Jude study: R. Ginn.
17—Exh: R. Gore. Lect: P. Cresswell, *Anglican Beliefs Challenged by the Bible.*
23—Working Bee at Glenlock.
24—Exh: S. Hornhardt. Lect: G. Osborn, *The Papacy: Its History and Destiny.*
31—Exh: J. Knowles. Lect: R. Edgecombe, *The Devil Monster of Pagan Christianity.*

SOUTH EAST

CWA Hall, Young St., Penola (Rec: B. R. Duke, Box 1716, P.O. Mt. Gambier 5290. Phone: 087-259280). Also L. J. Tregenza, Penola. Phone: 087-372339. A. G. Hulbert, Mt. Gambier. Phone: 087-256047). No details received.

"BUILDING A SOUND ECCLESIA" FIRST EPISTLE TO TIMOTHY Special Effort at Cumberland March 23-31st

Bro. John McConville of the Reseda Ecclesia California USA will lead special studies as follows:

Sat. 23 — 7.30pm Fraternal Evening: *Background of Paul the Writer and Timothy the Disciple (Acts 16).*

Sun. 24 — 10.30am Exh: *The Personal Charge (Ch. 1:1-11, 18-20)*, 7pm Lect: *Jesus Christ, Son of God Not God the Son (Ch. 1:12-17).*

Tues. 26 — 8pm *Prayer While Waiting Brings Salvation (Ch. 2:1-8).*

Wed. 27 — 11am Sisters' Class: *God's Plan for Women (Ch. 2:9-15)*. 12.30 Basket Lunch.

Thurs. 28 — 8pm *Overseers of the Ecclesia — Bishops and Deacons (Ch. 3).*

Sat. 30 — 7.30pm *Error Versus Truth in Latter Times (Ch. 4)*. Song and Praise Night.

Sun. 31 — 10.30am Exh: *Elders and Widows (Ch. 5)*. 7pm Special Lect: *Ignorance and Materialism are Destroying Mankind (Ch. 6).*

All brethren and sisters from the Adelaide and country areas and from interstate ecclesias would be most welcome as we have the opportunity to fraternise together around the epistle of Paul the aged to his beloved son in the faith Timothy. The scriptural stimulus and benefit in the words of our study leader is that the words of scripture "reach right inside of us to CHANGE our very values of everything".

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: 086-450063. Sundays: 11am Fellowship. Bible Class Pt. Augusta every Tuesday.

- 2—Whyalla Lect: Salisbury Ecclesia.
- 3—Comb. meeting, Whyalla: Salisbury Ecc.
- 10—Pt. Augusta Exh: Enfield Ecc. Whyalla Exh: K. McDermott.
- 17—Comb. Meeting Pt. Augusta: Adelaide Ecc.
- 24—Pt. Augusta Exh: W. Excell. Whyalla Exh: R. Jones.
- 30—Family night, Whyalla.
- 31—Whyalla Exh: K. McDermott.

TEA TREE GULLY

1186 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.

- 1,15,29—8pm Jnr. E.I. Class.
- 2—Comb. Sunday School outing: Roseworthy.
- 3—Exh: M. Pitt. Lect: A. Wigzell, *Why God Permits War and Suffering*.
- 4—7.30pm A.B. Meeting.
- 6—8pm Daniel 9 study: J. Knowles, *Gabriel's Answer to Daniel's Prayer*.
- 10—Exh: P. Weller. Lect: M. Pitt, *Resurrection: Man's Only Hope of Life Eternal On Earth*.
- 13—10.30am Sisters' Class: *Christ, A Reality*. 8pm Study: N. Lloyd, *Feasts of Yahweh: Pentecost*
- 17—Exh: G. Hyndman. Lect: A. Knowles, *How We Know God Exists*.
- 19—8pm Special Lecture at Modbury Civic Centre: G. Wigzell, *World War 3, The Only Way to 1,000 Years of Peace under Christ*.
- 20—8pm Daniel 10 study: J. Knowles, *Daniel's Vision of Resurrection and Judgment*.

24—Exh/Lect: B. O'Grady (N.Z.), *The Papacy: Its History and Destruction Revealed in The Bible*.

27—8pm Study: N. Lloyd, *Feasts of Yahweh: Tabernacles*.

31—Exh: H. P. Mansfield. Lect: C. Parry, *Sincerity Without Truth Cannot Save*.

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—Exh: G. Mansfield. Lect: B. Steele, *The Former and Latter Rain and Its Significance*.
- 4—7.45pm A.B. Meeting.
- 5,29—10.30am Sisters' Psalms study: H. P. Mansfield.
- 6,13,20,27—7.45pm Proverbs study: H. P. Mansfield.
- 8—7.45pm M.I. class: *Why Speak in Parables?*
- 9—2.30pm Sunday School outing. Evening, *Importance of Obedience*.
- 10—Exh: K. Monterola. Lect: G. Wigzell, *Why Jerusalem — The Capital of Christ's Reign on Earth?*
- 11—8pm Home M. Goodwin, 37 Jetty St. Grange: Instructor class, G.E. Mansfield.
- 17—Exh: J. Martin. Lect: R. deVries, *One Gospel, One hope, One Baptism*.
- 22—8pm Home G. Armonis, 12 Bolingbroke Ave., Fulham Gdns. E. I. Class: W. McAllister.
- 23—2.45pm Distribution and Activity Day. Evening chairman: M. Mitsos.
- 24—Exh: H. P. Mansfield. Lect: P. J. Mansfield, *The Papacy, its History and Destiny Revealed in the Bible*.
- 25—8pm Home P. J. Mansfield, 17 Silver Cres., Grange, Bible marking class: B. Steele, *Parables*.
- 30—3pm Wedding of Bro. Daryl Pitt and Sis. Evgenia Mitsos.
- 31—Exh: E. Hubbard. Lect: R. McAllister, *The Bible Our Guideline to Survival*.

MOUNT GAMBIER PREACHING WEEKEND

15th to 17th March, 1985 (God willing)

Sponsored by the Mt. Gambier and Kingston Ecclesias, an invitation is extended to all to attend.

Sat. 9th March — Distribution in Mount Gambier and surrounding country areas. All who can assist are asked to contact Bro. R. Woodward on 277 1000.

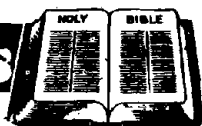
Fri. 15th March — 6.30pm depart from Cumberland Hall for Mount Gambier.

Sat. 16th March — 9.00am Distribution and personal contact work. 7.30pm Lecture by Bro. G. Wigzell. *The Trinity a Relic of Pagan Mythology — Not Bible Truth*.

Sun. 17th March — 11.00am Mem. mtg. at Mt. Gambier followed by lunch. 3.00pm Depart for Adelaide.

(Tea on Sat. & lunch on Sun. provided — all other meals an individual responsibility). Further information tel: 277 1000, so that bookings can be made for accommodation.

Bible School News



Rathmines — Between 11th to 19th May.
Mildura — Between 18th to 26th May.

Both schools are booked out. Caravan sites may be available at Mildura.

Mildura August School (Aug. 31st to Sept. 8th): It is planned to conduct a further school during the School holidays in August, and reservations have already been received for that school. A deposit of \$5 is required. Send to *The Family Bible School*, 9 West Beach Rd., West Beach, South Australia 5024.

TODAY IN BIBLE PROPHECY

We have enclosed with this issue of *Ecclesial Calendar* a copy of the latest issue of this newsheet. Some 75,000 copies have been printed and are available for distribution at a cost of \$4 per 100; \$14 per 500; \$25 per 1000 plus postage.

The distribution of this Newsheet has been well received by members of the public, and has induced a number to apply for the free literature that is advertised with each number.

You can obtain your supplies by writing to *Logos Publications*, 9 West Beach Rd., West Beach, South Australia 5024.

SPECIAL LECTURE

The Lismore Ecclesia is to conduct this special lecture in the Lismore City Hall on 10th March at 3.30pm. Bro. N. Bullock is to speak to the subject: "Communism in the Bible". The lecture will be complemented with a film.

MILDURA/GLENLOCK PREACHING WEEKEND

The date has been moved from October to the long weekend in June 8-10. Accommodation on the ecclesial site will be available in the dormitories, however kitchen facilities are limited and wherever possible it would be preferable for brethren and sisters to bring their own caravans on to the site. It is necessary that visitors bring their own bedding. Further announcements will be made later.

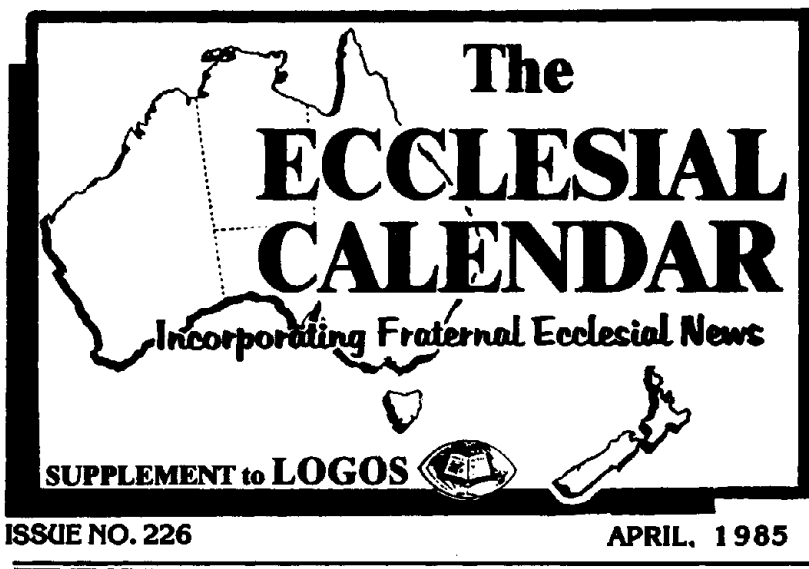
PROJECT AUSTRALIA

Due to response (5 contacts) from Householder distribution in the Gumeracha, Mt Pleasant area, the Tea Tree Gully Ecclesia held a Public Lecture at Birdwood on the 16th February. The Lecture title: *Christ's Return — The World's Only Hope for These Troubled Times*.

During January 6000 Project Australia Householder leaflets were forwarded to the Wyong, Tuggerah Lakes area in NSW. This was in conjunction with Sydney Ecclesias which sponsored public addresses in the area. The Aberfoyle Park Ecclesia (South Australia) conducted a lecture on the 15th February. To promote this lecture *Project Australia* forwarded 4463 Householder envelopes to the area of Stirling in the Adelaide Hills. The Burwood and Boronia ecclesias in Victoria in conjunction with members in the country town of Stawell will conduct a Study weekend during March 9-11th.

A special lecture is planned and *Project Australia* is assisting with the posting of 2500 Householders to the area of Stawell. Any travelling through that area during the weekend may like to give support to this effort.

Coonabarabran (NSW) Ecclesia plans a Householder distribution of the area leading up to a series of Public Addresses in conjunction with Sydney Ecclesias.



The
**ECCLESIAL
CALENDAR**
Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS

ISSUE NO. 226

APRIL, 1985

Let Thy Words Be Few

Brethren, upon whom are placed the responsibility to lead the ecclesia in prayer, have a most solemn privilege. It is one to which considerable thought and preparation are essential. Public prayers at lectures should be restrained to the purpose in view. The presiding brother should confine his prayer to thanking God for having granted the opportunity of Preaching the Word, and supplicating His continued blessing on the work done. Prayer is not a Lecture. To use prayer for the purpose of instructing interested friends is, to say the least, abusing the most solemn privilege. This would not be so were the praying one to realize how objectionable, or rather obnoxious, to God long-winded prayers are. In His Word it is recorded: "God is in heaven, and thou upon earth, therefore let thy words be few". How often have we heard a brother, when called upon to give thanks for the bread or the wine, give thanks for both, and sometimes for neither, but indulge in a long rignmarole, asking over again for the same things as already have been expressed in his prayers. Things praying brethren should avoid: Repetition, Uncertainty of thoughts or ideas. Desiring one's own eloquence, Ambiguity, Lack of preparation.

"When ye pray, use not vain repetitions, as the heathen do, for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of, before ye ask Him" (Matt. 6:6-7).

Consider how all-embracing, complete, and yet concise is the pattern prayer given by the Lord to the disciples. Let presiding brethren endeavour to match it (Matt. 6:9-13).

Ecclesial Reports

Details must be forwarded by 1st of month.

WELCOME TO THE HOUSEHOLD OF FAITH

We record with joy the following names of friends and Sunday School scholars who have espoused the all-saving Name of Jesus Christ in baptism, and who now form part of the Family of God in these last days. May Yahweh bless their walk towards the Kingdom.

Punchbowl: *Miss Amanda Wilson*, daughter of Bro. & Sis. D. Wilson (11.2.85). *Mrs. Margaret Scanlon*, interested friend (18.2.85).

Brighton: *Mrs Lorraine Russell*, interested friend (17.2.85).

Enfield: *Miss Rosemary Peden*, youngest daughter of Bro. & Sis. F. Peden. *Miss Kathy Keynes*, eldest daughter of Bro. & Sis. David Keynes (7.3.85).

Pennant Hills: *Mr. James Beach*, interested friend (30.1.85).

Launceston: *Mr. Paul Burke*, interested friend.

Salisbury: *Mr. Chris Ginn*, son of Bro. & Sis. Ray Ginn (17.2.85). *Miss Karen Risley*, daughter of Bro. & Sis. Keir Risley (26.2.85).

ECCLESIAL TRANSFERS

The following brethren and sisters have moved to new ecclesial associations, and are commended to faithful labour in their new sphere.

To Sutherland: *Bro. Bruce & Sis. Kerry Philp*, from Costarica, Panama.

To Salisbury: *Sis. H. Bennett*, from Adelaide. *Bro. Andrew Williams*, from Brighton.

To Boronia: *Bro. John & Sis. Karen Matthews*, from Launceston.

To Redcliffe: *Sis. Lonnie Millar*, from Wilston. *Sis. C. Millar*, from Cumberland.

To Yokine: *Bro. Pat & Sis. Bev Doherty*, *Bro. Tony & Sis. Julie Atkinson*, from Gosnells.

To Geelong: *Bro. David Ormerod*, from Hobart.

To Cumberland: *Bro. & Sis. R. Thiele*, from Wilston.

To Brewarrina: *Bro. & Sis. Dan. Pogson*, from Boolaroo.

To Tecoma: *Bro. & Sis. Denis Williams*, from Mt. Waverley.

ENGAGEMENTS CONGRATULATIONS

We extend our best wishes to the following who have announced their engagement to marry.

Bro. Kevin Jose to *Sis. Debbie LePoidevin* (both Perth), they plan to marry in December.

Bro. David Shaw to *Sis. Robyn-Ann Hermann*, (both Lismore), to be married on 15th June.

Bro. Peter Jones (Yokine) to *Sis. Margaret Rogers* (Stirling), on 16/2/85.

UNITED IN MARRIAGE

Our best wishes are extended to the following in their marriage, trusting that their united walk will obtain for them a position in the greatest union of all time! May the experiences of their life educate them in the principles of the Divine Marriage.

Bro. C. Warner (Sutherland) and *Sis. K. Home* (Granville) were married on 23rd February.

Bro. Philip Mansfield and *Sis. Patricia Excell* (both Woodville) to be married on 27th April.

Bro. Joel Burney and *Sis. Sherill Leadbeater* (both Lismore) to be married on 25th May.

FAMILY NEWS

The blessing of children has overshadowed a number of Christadelphian homes recently. To all we express our congratulations, hoping that their offspring may be "blessed of Yahweh", and in due time respond to His will.

To Bro. Chris & Sis. Annette Wright (Salisbury), a son, *Jarrod Amos*, 18.2.85.

To Sis. Ina Allen (Salisbury), a son *James David* 12.2.85.

To Bro. Robert & Sis. Jan Hum (Perth), a son, *James Alexander*, 17.1.85.

To Bro. & Sis. David Mansfield (Campsie), a daughter, *Nicole Maree*, 16.2.85.

To Bro. & Sis. Greg Hagen (Wilston), a daughter, *Louise Ann*, 18.2.85.

To Bro. Robert & Sis. Pattie Piekart (Enfield), a son, *James Luke*, 2.3.85.

To Bro. & Sis. Bradley Madden

(Yagoona), a son, *Cameron Bradley*, 23.2.85.

To Bro. & Sis. M. Tregenza (Cumberland), a daughter, *Anna Ruth* 16.2.85.

To Bro. & Sis. S. Gray (Stirling), a son, *Paul David*, 4/2/85.

FELLOWSHIP

Boolaroo: It is with regret that we advise that we have withdrawn fellowship from *Sis. Dawn Vander Weeson*, who has acted contrary to the scriptural principles regarding marriage. We pray that in the future our sister will reconsider her position and take the necessary steps for reconciliation.

Campsie Ecclesia is pleased to report that after a meeting with *Bro. Philip Russell*, he has been accepted into fellowship. Bro. Philip and Sis. Kay are living in Cairns and would be pleased to see brethren and sisters visiting the area.

Lismore Ecclesia reports: It is with much joy that we have been advised by the Southport Ecclesia of the re-fellowship of *Bro. Kevin Charters*, originally a member of the Lismore Ecclesia. After a long absence from the Table of the Lord it is our earnest prayer that our brother may so run as to obtain that unfading crown given to those who at last overcome.

GENERAL NEWS

Salisbury Ecclesia — Bible Classes 1985

The Salisbury Ecclesia (SA) has taken as its theme for the year, "Rejoice in the Hope of the Glory of God" (Rom. 5:2).

It is our prayer that this theme will help us to keep our minds on the wonderful reward that Yahweh has in store for His people.

In our main study for this year Bro. R. Cowie is leading us through *Paul's Letter to the Romans*. Each week Bro. Ron provides the class members with helpful Bible marking notes. Bro. Ron will deal with the first 8 chapters and later in the year Bro. Mike Barr will lead us in a consideration of Chapters 9-11.

On the alternate week we are studying *The Epistle of Jude*, this class under the leadership of Bro. Ray Ginn, is aimed at making us aware of our need to "contend for the faith" in which we rejoice.

Other classes to be considered this year are a consideration of the *Prophecy of Malachi* (Bro. Jeff Johnson), and a series on *Making Prayer Powerful* (Bro. Keir Rislely).

M.R. & R.G.

Nearly Ninety Years In The Truth

The Launceston Ecclesia rejoiced with

Sis. Abbie King when, through the grace of God, she celebrated her one hundredth birthday on 13th November 1984 — eighty-six of the one hundred years as a baptised member of the Christadelphian Ecclesia.

Sis. Abbie's mother, *Sis. Sarah McNeill*, first heard of the Truth when paying a regular Sunday afternoon visit to her neighbours in Prymont, New South Wales. On one particular Sunday afternoon, another visitor called, a Christadelphian, and during the conversation talked on the Truth.

Sarah McNeill, unlike the others present, showed a vital interest and indicated that she was anxious to hear more. Promptly, at 9 o'clock the next morning, she was visited by this brother (*Bro. Fellowes*) and, after a series of discussions and instruction, *Sarah McNeill* was baptised. Her three daughters, *Abbie*, *Isabel* and *Katie*, were enrolled at the Albert Hall Christadelphian Sunday School, Sydney.

One of *Sister Abbie's* recollections is that, as a girl of some twelve or thirteen years, she heard *Bro. Robert Roberts* lecturing in Albert Hall, Sydney. *Abbie* and her two sisters were baptised, *Abbie* just before her fourteenth birthday in 1898. Later she was, for a time, a Sunday School teacher, and the superintendent being *Bro. Alf Henderson*.

Two of the *McNeill* girls married — *Isabel* to *Bro. Darcy Higgs* and *Abbie* to *Bro. George King*.

Bro. George King was the son of *Bro. and Sis. John King* of Launceston, Tasmania. The wedding was celebrated in 1913 at the newly built Regent Hall, Sydney — the marrying brother was *George Alfred Gardiner*. *Bro. John King* had previously lived in Hobart and was the first brother in Christ to take up residence in Tasmania. It was he who accommodated *Bro. Roberts* when he visited Hobart in 1896 as recorded in the *Diary of a Voyage*.

Bro. and Sis. George King named their home in Launceston *Wirringullah* after the Christadelphian Girls' Club to which *Sister Abbie* belonged in Sydney. Their home was the scene of meetings, fraternal gatherings and baptisms and many visiting brethren and sisters were welcomed there.

Bro. George King died in 1969 after a long illness.

Sis. Abbie lives in her own home. Her deep regret is that she is now unable to attend the memorial and other ecclesial meetings and activities. She is, however, vitally interested in all aspects of the Truth.

One of her special interests is the Dorcas Class to which she has made a great contribution over the years. Also she has painstakingly collected and despatched untold thousands of used postage stamps over the years which have been sold for the benefit of Bible Mission work.

At the time of her birthday, with the assistance of the Sunday School Superintendent, Bro. Ken Nlejalke, she recorded a message for the Sunday School.

Sister Abbie is thoughtfully remembered in many ways and is visited by a wide circle of ecclesial brethren and sisters, who appreciate deeply her long years of faithful service and ready recollection of long passed events in the Brotherhood and words of wisdom and advice such as can only be offered by a true 'Mother in Israel'; the years of whose pilgrimage have truly spanned more than an average lifetime.

Bro. M. Coombe.

Peter MacLachlan

It is with deep regret that we advise that Brother Peter MacLachlan has been hospitalised through severe blood-clotting. So serious has been the illness that he was admitted to the Intensive Care Ward. Latest information is that there has been a slight improvement in his condition, and we pray that this may continue. In times of crisis such as this, the privilege that is ours, in being able to look beyond these troubles to the glorious consummation at the coming of the Lord is a great relief. It provides an answer to all life's present troubles, whilst these shocks impress us with the need to make our calling and election sure.

In reporting on Bro. Peter's condition, his sister-wife, Jan, comments: "There is no talk at all of long term treatment, when he may be able to go home or anything yet. We are sure the prayers of the brethren have been helping in his recovery. We have gained much strength in the knowledge that we are not alone in this".

During Bro. Peter's hospitalisation, Sister Jan, with the assistance of others, is endeavouring to maintain the work of Logos.

RUSSIA, ISRAEL, ARMAGEDDON & CHRIST'S COMING

This is the title of the next issue of *Herald of the Coming Age*. Bulk-subscribers who have previous issues of the *Herald* dealing with this theme are invited to return to Logos Publications what they have on hand (irrespective of the age, or if their local address is on the back cover) and we will replace with the current issue.

READER'S 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

20 foot Caravan available for hire at lovely Victor Harbour. Cutlery, Crockery and cooking utensils provided. Please phone: (08) 276 9327.

FOR SALE

30 Homing pigeons. Various cross breeds. 50¢ each. Phone: 270 3873.

TAPES AVAILABLE

Enfield Ecclesia advises that the following studies have concluded and tapes are available for those who desire to obtain them:

The Epistle to the Romans by Bro. J. Martin — 67 studies consisting of 50 C90 cassettes. Cost \$100.00

The Revelation by Bro. J. Knowles — consisting of 49 C90 cassettes. Cost \$98.00

Ministry of the Prophets. Hosea to Malachi: Bro. J. Martin. 11 cassettes, not a comprehensive study, but as an aid and help to a better understanding of the prophecies. \$22.00 plus postage \$4 to \$5.

The above prices do not include postage therefore \$4 to \$8.50 should be added on. All enquiries to Bro. H. Smith, 2 Turner Avenue, Clearview, S.A. 5085 (Tel: 08 260 5320).

LOGOS BOOK AGENTS

Qld.: Bro. R. Bailey, 31 Mourilyan St, Mansfield 4122 (Tel: 07-3498562). • Tas.: Bro. R. Bracey, 58 Koorinda Beach Rd., Legana 7251 (Tel: 003-301326). • NSW: Bro. G. Aichin, 22 Veneta St, Sylvania Heights 2224 (Tel: 02-5220287). • Vic.: Bro. M. Islip, 27 Killara St., Box Hill North. 3129. (Tel: 03-8989139). • 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).

Ecclesial Activities

During April, 1985 (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.

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—Romans study: R. Bailey.
- 7—Exh: D. Rucker. Lect. Comb. with Redcliffe.
- 14—Exh: A. McGrath. Lect. A. Ward, *Hell, a Place of Rest, Not Torment*.
- 20—Comb. Y.P. Class: G. Hill, *"Wherewithall shall a young man cleanse his way"*.
- 21—Exh: S. Arthur. Lect: R. A. Hill, *Baptism Essential for Salvation*.
- 26—Young Peoples Class.
- 28—Exh: N. Bullock. Lect: R. Wheeler, *Earth, not Heaven, the Reward of the Righteous*.

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.

- 3,17—7.45pm Gospel of Mark study: D. Dodd, *Fear not, only Believe*.
- 5 to 8—Special Effort: D. Evans (Enfield), *Discourse on the Mount*.
- 10,24—7.45pm Elpis Israel Study.
- 14—Exh: V. Shane. Lect.
- 20—7.45pm Sub. Young Folks: G. Hill, *"Wherewithall shall a young man cleanse his ways?"*
- 21—Exh: G. Hill. Lecture. Afternoon: Family Activities.
- 27—Inter-Ecclesial outing: The Pines.
- 28—Exh: G. Hagen. Lect.

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, Atkenvale 4814). Sundays: 9.15am S.S. & Snr. Ecclesiastes 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).

- 7—Exh: B. Pollard. Lect: R. DuKamp.
- 14—Exh: J. Caltabiano.
- 21—Exh: M. Caltabiano.
- 28—Exh: S. Caltabiano.

URANGAN

Home of P. Palmer, 19 Crescent St., Urangan. Ph: 289263. Sundays: 9.30am Memorial Mtg: 9.30am, S.S. 1pm.

- 4,11,18,25—1 Peter Study.
- 7—Exh: P. Crew.
- 14—Exh: P. Palmer.
- 21—Exh: R. Evans (Wilston).
- 28—Exh: Tape.

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.

- 2,16,30—7.45pm Life and Times of Joseph Class: R. Dawson.
- 7—Exh: A. Payton. Lect: T. Dawson, *The moral and social crisis: The Bible's Answer*.
- 9,23—7.45pm Gospel of Mark class: D. Dodd.
- 14—Exh: K. Papowski. Lect: G. Hagen, *Archaeology Confirms the Bible*.
- 20—7.45pm Young People's Class: G. Hill, *"Wherewithall shall a young man cleanse his way?"*
- 21—Exh: L. Rucker. Lect: R. Bailey, *Russia's Domination of Europe: Foretold in the Bible*.
- 27—Comb. Ecclesial outing at the Pines, Sarnford.
- 28—Exh: R. Stokes. Lect: D. Dodd, *One Bible, Many Churches: Why?*

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—E.I. pp. 314-320 study: R. Hull, *The Name of Jesus Christ*.
- 7—Exh: E. Harrington. Lect: N. Wilson.
- 10—Acts 17:1-34 study: R. Coad, *From Thessalonica to Athens*.

The Ecclesial Calendar for April, 1985

- 12,26—Jnr. E.I. Class: R. Magennis.
14—Exh: M. Clementson. Lect: P. Islip, *Jesus Christ: His birth, nature and mission.*
17—E.I. pp. 321-324 study: J. Stolzenburg, *The Light of Prophecy.*
20—Preaching weekend at Ballarat.
21—Exh: J. Hull, jnr. Lect: H. Saxon, *Drug Abuse: The Bible has the Answer.*
24—Acts 18:1-17 study: W. Hayes, *In Corinth.*
28—Exh: R. Coad. Lect: G. Beekman, *Israel's History: Important lessons for us.*

BURWOOD

Loyal Orange Hall, 335 Station St. (Nr. Riversdale Rd.) Boxhill 9th. (Rec: S. Finnin, 19 Morcom Ave., Ringwood East 3135. Tel: 03-8703796). Sundays: 9.30am 8.8. and 8nr. Study; 11am Mem. Mtg. 7pm Lect. No details received.

MILDURA

Christadelphian Hall, Deakln Ave, Koorlong. (Rec: J. Kershaw, "Hebron", 4 Mimosa Ave., Mildura 3500, Phone: 050-235256). Lect: Sat. 7.30pm; Sundays: 9am 8.8.; 11am Mem. Mtg. Mid week class held Wednesday evening.

- 3,17—8pm Epistle to the Hebrews class: J. Kershaw.
6,7—Glenlock Camp.
10—8pm Life of Jesus Class: J. Kershaw.
13—8pm Study: P. Blanch.
14—Exhort.
20—8pm Study: J. Mansfield.
21—Exh: J. Mansfield.
24—8pm Life of Jesus Class: P. Janssen.
27—8pm Study: M. Healy.
28—Exh: M. Healy.

MOE

Scope Centre, 67 Albert St., Moe (Rec: G. S. Howe, 6 Warringa Cr., Warragul 3820. Tel: 056-232596). Sundays: 1.30pm Fellowship 1st & 3rd in month.

- 3—8pm A.B. meeting, 45 Northern Ave., Newborough.
7—Exh: T. Forres. 3.30pm Lect: T. Forres, *World Dictatorship is Coming.*
12—7.30pm Elpis Israel, 92 Brandy Creek Rd., Warragul.
19—7.30pm Song of Solomon: P. McKinlay, 55 Charles St, Warragul.
21—Exh: P. McKinlay.
26—7.30pm 6 Warringa Court, Warragul: Tape, *Lessons from Amalek.*

MT. WAVERLEY

345 Waverley Rd. (Rec: K. B. Fotheringham, 62 Muir St. Mt. Waverley 3149. Tel: 03-2324032) Sundays: 9.30am S.S. & 8nr. study; 11am Mem. Mtg.; 7pm Lecture.

- 3—8pm Rev. 15 study: P. Perry, *"They sing the song of Moses and of the Lamb".*
7—Exh: M. Richardson. Lect: S. Morgan, *Proofs that Jesus Christ Rose Bodily From the Grave.*
10—8pm Life of Christ study: J. Hull, *The Necessity of a Divine Scheme.*
13—7.30pm Youth Group: P. Perry, *It is reported there is quarrelling among you: Is Christ divided? (1 Cor. 1,2).*
14—Exh: A. Hill. Lect: A. Wallace, *Sin: Its Origin, Consequence and End.*
16—M.I.C.: Readings.
17—8pm Rev. 16 study: P. Perry, *Grievous sores came upon them who worshipped the image of the beast.*
21—Exh: J. Ratcliffe. Lect: K. Pearson, *The Kingdom of God: Past, Present and Future.*
24—8pm Life of Christ study: P. Barker, *John the Baptist.*
25 to 28—Fraternal study weekend: J. Knowles, *The Glory of the New Jerusalem.* Refer Advert. for details.

WARRAGUL

(Rec: P. McKinlay, 55 Charles St., Warragul 3820. Tel: 056-236211). Sundays: 11am Fellowship (1st and 3rd at Moe).

- 2—7.30pm 10 1sta St: Tape study: *The Old Serpent the Devil and Satan: Proof Positive who the devil is.*
9—10.30am Recap of Numbers 25-27 at 55 Charles St. 7.30pm 1st Principles at 6 Warringa Ct.
14—11am Mem. Mtg. at 10 1sta St.
16—7.30pm 6 Warringa Court: Tape, *The Old Serpent the Devil and Satan: Son of Man Tempted but Triumphant.*
23—10.30am 55 Charles St. Recap of Num. 31-35. 7.30pm First Principles at 6 Warringa Court.
28—Exh: A. Wallace. 2.30pm Lect. at McMillan Campus, Korumburra Rd: *Clear Bible Teaching Concerning Antichrist.*
30—7.30pm 92 Brandy Creek Rd: Tape, *The Old Serpent the Devil and Satan: The*

PALM BEACH BIBLE SCHOOL

April 4th to 8th

Bro. G. Steel is to lead a series of studies upon the theme:

Timothy: Who worketh the work of the Lord.

A special invitation is extended to all to attend.

MILDURA AND GLENLOCK ECCLESIAS ADVISE:

Please note that the Mildura Campaign which is usually held in October, will now be held on June 8th to 10th. Full details will be supplied next issue.

Doctrine of a Devil from Heaven is a Denial of the Supremacy of God.

West Aust

GOSNELLS

Canning Agricultural Hall, Albany Hwy. Cannington. (Rec: R. Hunter, 2 Biddenden St., Thornlie 6108. Tel: 09 459 3166).

- 5 to 8—Palm Beach Bible School.
- 10—Establishment of Kingdom Class: J. Carder, home K. Whiteside.
- 12,26—E.I. home classes.
- 14—Exh: S. Higgs. Lect: A. Hayles, *The Role of Western Europe in the Coming World Struggle*. Pamphlet distribution from home S. Higgs.
- 17—Wilderness Wanderings Class: J. Ullman, home P. Oliver.
- 21—Exh: R. Hunter. Lect H. Carder, *Immortality: God's promise, not a present possession*.
- 24—Establishment of Kingdom class: J. Carder, home P. Jansen.
- 25—Family & Youth Picnic at Gooralong Park.
- 26 to 28—Gosnells Camp.
- 28—Exh: J. Spina. Lect: Jthn. Carder, *The Doctrine of the Trinity: Unreasonable and Unscriptural*.

PERTH

62 Canning Hwy., Victoria Pk. (Rec: J. Ullman, 38 Doney St., Alfred Cove 6154. Tel: 09-3304199).

- 3,17—Life of Christ class: A. Hayles.
- 4 to 8—Palm Beach Bible School.
- 10,24—Events subsequent to Christ's return class.
- 12,26—E.I. home classes.
- 13—M.I. Class.
- 14—Exhort. Lect: R. Davis, *Only one govern-*

ment can bring peace and sanity: Which one?

- 16—11am Sisters' Class.
- 19—Young Folks Class.
- 21—Exh: G. Hum. Lect: Jonathan Carder, *The Bible: Believable and True*.
- 25—Picnic at Gooralong Brook.
- 28—Exh: A. Hayles. Lect: D. Hum, *Today's violent society will end with Christ's coming*.

STIRLING

Cnr. Hector & Edwards Sts., Osborne Pk. (Rec: P. Duperouzel, 62 Sandgate St. Sth. Perth 6157. Tel: 09-3673408).

- 3,10,17,24—Bible Class — The Kingdom Age.
- 5—Bible School at Palm Beach.
- 12,26—Elpis Israel Class.
- 14—Exh: A. Harrison. Lect: P. Duperouzel, *War with Russia is Inevitable*.
- 19—Jnr. Elpis Israel Class.
- 20—Sunday School Picnic at Walyunga National Park.
- 21—Exh: S. Fergusson. Lect: T. Moore, *Baptism Requires Knowledge, Belief & Immersion in Water*.
- 22—G.E.S. Meeting.
- 28—Exh: J. Ullman. Lect: D. LePoidevin, *Bible Prophecy—Britain Must Leave the Common Market*.
- 29—A.B. Meeting.

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.

MT. WAVERLEY FRATERNAL STUDY WEEKEND

25th to 28th April 1985 (God willing)

Bro. J. Knowles is to conduct this study weekend upon the theme: *The Glory of the New Jerusalem*. All meetings will be held in the Mt. Waverley hall. Programme is as follows:

Thurs. 25th April — 3.45pm 1st study: *Jerusalem, the City of the Great King*. 5.45pm Basket Tea. 7.00pm 2nd Study: *Our feet shall stand within thy gates, O Jerusalem*.

Fri. 26th April — 8.00pm Junior Elpis Israel Class.

Sat. 27th April — 3.45pm 3rd Study: *His feet shall stand in that day upon the Mount of Olives*. 5.30pm Fraternal Tea. 7.00pm 4th Study: *The New Jerusalem — The Bride of Christ*.

Sun. 28th April — 9.30am Address to Sunday School. 11.00am Mem. Mtg. *I will write upon Him the name of my God and the name of the city of my God*.

BOOLAROO

14 Fifth St, Boolaroo. (Forward all correspondence to Acting Recorder: E. C. Witton, 15 O'Brien St., Gateshead, 2290. Tel: 049 432569).

- 1—A.B. Meeting.
- 2,9—1st Principles Class.
- 3,10,17,24—Romans study: G. Alchin, *The Power of God unto Salvation*.
- 6—Project Lake Macquarie Special Lect. Nord's Wharf Hall: K. Whitehead, *How Christ's Coming Will Change the World*.
- 7—Exh: D. Pogson. Lect: P. Eastham, *Key to the Understanding of the Bible*.
- 11—G.E.S. Direct Mail Preparation in Hall.
- 12—Eureka Class, home F. Ryan.
- 13—Workshop class: L. Summers, *Hebrews*. J. Glachan, *Galatians*. R. Hunt, *Titus*. Young Peoples outing.
- 14—Exh: G. Darke. Lect: D. Pogson, *Egypt's Vital Role in Bible Prophecy Today*.
- 16,23—10.30am Sisters' Class: *Malachi*. 7.30pm 1st Principles class.
- 19—7.30pm Y.P. Class: *Book of Genesis*.
- 20—Project Lake Macquarie Special Lect. Morisset Hall: G. Alchin, *Australia's Future in Bible Prophecy*.
- 21—Exh: S. Lake. Lect: K. Whitehead, *How to prepare for Christ's Return*.
- 27—Bible School working bee: Young People.
- 28—Exh/Lect: R. O'Connor, *Archaeology Proves the Bible True*.

CABRAMATTA

101 Lime St., (Rec: W. E. Sewell, 3 Hemingway Cres., Fairfield 2165 Tel: 02-729765). Sundays: 9.30 S.S.; 11.15 Mem. mtg; 7pm Public Lect.

- 1—8pm A.B. meeting.
- 2—10.45pm Dorcas Class: James study.
- 3,17—8pm 1 Corinthians study: P. Sawell.
- 6—7.30pm C.Y.C. Games night.
- 7—Exh: B. Bates. Lect: J. Porter, *Christ's Return will bring a New World Order*.
- 10—Isaiah 54 Bible class.
- 12—8pm No. 6 Lodge Pl. Wetherill Pk: Workshop class: D. Baird, Special Bible Study Exercise.
- 13—7.30pm Jnr. Bible Class: E. Baird, *Elisha*. Intern. Bible Class: M. Biddulph, *David in Gath*.
- 14—Exh: Jn. Mansfield. Lect: B. Shaw, *The Nation of Israel Are God's Witness*.

15—8pm G.E.S. Meeting.

21—Exh: K. Jamieson. Lect: L. Goodman, *Archaeology Proves the Bible True*.

24—Isaiah 55 Bible Class.

28—Exh: W. Sawell. Lect: B. Bates, *Will the Arms Race or the Peace Cry Prevail?* 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.

- 3—Study: R. Thomas, *God's Blessings and Cursings to Israel*.
- 4—A.B. Meeting, home H. Harris.
- 7—Exh: R. Thomas. Lect: E. Lopherd, *Archaeology proves the Bible*.
- 10,24—Romans study: J. Gilmore.
- 14—Exh/Lect: J. Thatcher, *Bible history and prophecy: Tomorrows News*.
- 17—Study: E. Lopherd, *The Babylonian invasion and captivity*.
- 21—Exh: F. Barrett. Lect: B. Madden, *God's Plans for the Future*.
- 25—Sisters' class, home J. Lawrence.
- 28—Exh/Lect: G. Mason, *The Way to Escape World War 3*.

CAMPSIE

Cnr Beannah & Fletcher Sts., (Rec: J. Mansfield, R.M.B. 850 Mandalong Rd., Dooralong 2259 Tel: 043-551207).

- 3,10,17,24—8pm Zechariah Bible Class: Jn. Mansfield.
- 7—Exh: R. McClure. Lect: P. Sawell, *The Reason Why God Allows Suffering*.
- 10,24—10.30am Sisters' Class: *The Ways of Providence*.
- 14—Exh/Lect: F. Ryan, *The World Needs Another World War*.
- 21—Exh: Jn. Mansfield. Lect: D. Carroll, *The Bible Condemns Humanism*.
- 27—7.30pm Young Peoples Class: *Young People in the Scriptures*.
- 28—Exh: N. Olsen. Lect: D. Mansfield, *The Bible Condemns Women's Liberation*.

CANBERRA

Hughes Community Centre, Shopping Centre, Hughes (Rec: L. Harden, 12 Cameron St., Farrer, 2607. Tel: 062-86 1153. Postal Address: G.P.O. Box 433, Canberra

COONABARABRAN ECCLESIAL EFFORT

In conjunction with the Coonabarabran Ecclesia a study and gospel proclamation effort will be conducted in Coonabarabran, 5th to 8th April, 1985 God willing. The program is as follows:

Friday 5th: 7pm Study, *Jesus Christ as Prophet*.

Saturday 6th: Picnic and Hike. 7.30pm Public Lecture.

Sunday 7th: 9am S.School. 10.30am Memorial Mtg. *Jesus Christ as Priest*.

Monday 8th: 10am Study: *Jesus Christ as King*.

Cabramatta Ecclesia.

- 2601). Sundays: 11am Mem. Mtg.
 4.18—Bible Class: Tape, *Habakkuk*.
 7—Exhort.
 11.25—Thess. study: H. Hadley.
 14—Exh: K. Adcock.
 21—Exh: R. Fong.
 27—Lect: K. Adcock.
 28—Exh: L. Harden.

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.

- 3—Romans study: J. Gilmore, home K. Joseph.
 7—Comb. with Sydney meetings.
 10—Study: M. Bonner, *7 days to Golgotha*. Home L. Daszkowski.
 13—Apocalypse class, home M. Bonner.
 14—Exh/Lect: 2.30pm G. Gilmore, *What the Bible says about "Born Again Christians"*.
 17—Psalms study: F. Joseph, home F. Joseph.
 21—Exh/Lect: J. Green, *Immortal souls: Not found in the Bible*.
 24—Tape class, home H. Wetzel.
 28—Exh/Lect: R. McClure, *Why the Bible can be Trusted*.

GOSFORD

Erna Public Hall, The Entrance Rd, Erna. (Rec: P. Finn, Lot 1, Wyea St Wyea 2259. Tel: 043-571425). S.S. 9.30am; Mem. Mtg. 11.15am.
 No details received.

GRANVILLE

26 The Avenue (Rec: H. Hadley, 204 Excelstor St Guildford 2161. Tel: 02-6327697).

- 3.17—Daniel study: F. Olsen.
 7—Exh: H. Hadley. Lect: A. Plumridge, *Paradise: Popular view and Divine Revelation*.
 10.24—Esther study: S. Gilmore.
 14—Exh: R. Pogson. Lect: O. Forsdike, *World Government by God or Man?*
 21—Exh: S. Gilmore. Lect: G. Denford, *Would this generation welcome Christ back on earth?*
 28—Exh: P. Sawell. Lect: R. Harden, *Should we observe the Sabbath?*

LISMORE

Assembly Hall, Cnr Crown & Phyllis Sts. Sth, Lismore (Rec: C. Hermann, P.O. Box 105, Lismore 2480. Tel: 066-242923). Sundays: 9.15 S.S.; 11am Fellowship; 7.30pm Lect (2nd Sund. each month). Radio 2NCRFM "Today in Prophecy" programme — 8.30-9pm every Sunday night.

- 5—7.30pm Tape night.
 7—Exh: C. York.
 10—7.00pm A.B. Meeting.
 12.26—7.30pm Youth Study *Animals: Clean and Unclean*. G. Pogson.
 13—10am Park Preaching — Spinks Park.
 14—Exh: G. Pogson. 7.30pm Lect: P. Halpin,

Evolution — Man Made to take Away God's Glory.

- 19—7.30pm Jude Study, C. York.
 21—Exh: A. Roulstone. 7.30pm Study: C. Hermann, *Judgment Seat of Christ*.
 25—9.30am S.School picnic — Channon Park.
 28—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.

- 3.17—Colossians study: N. Creighton.
 7—Exh: L. Whitehead.
 10.24—James study: B. Shaw.
 14—Exh: K. Cook. Lect: A. Russell, *Is it reasonable to believe in God?*
 21—Exh: B. Shaw. Lect: K. Casey, *The Meek shall Inherit the Earth*.
 28—Exh: R. Carr. Lect: C. Byrnes, *The Accuracy of Bible History*.

PUNCHBOWL

100 Highclere Ave (Rec: M. Gilmore, 118 Marine Dr Oatley 2223. Tel: 02-576986).

- 1—A.B. Meeting.
 2.16.23.30—Bible class.
 3.17—10.30am Sisters' Class.
 7—Exh: C. Wills. Lect: N. Olsen, *Did Jesus Christ Pre-Exist?*
 9—M.I. Class.
 12 to 14—Vision Valley study weekend.
 14—Exh: H. P. Mansfield. Lect: P. Coad, *Who will be raised when Christ returns?*
 19—Comb. Y.P. Class, home B. McClure.
 21—Exh: F. Olsen. Lect: B. Bowen, *The Bible Promises Contentment and Happiness*.
 26—Samuel study class.
 28—Exh/Lect: K. Whitehead. Special.

RIVERWOOD

265 Bonds Rd (Rec: D. Gilmore, 3 Jordan Ave Beverly Hills 2209. Tel: 02-5331571).

- 3—Bible class: G. Gilmore, *The Book of Judges*.
 7—Exh: W. Rosser. Lect: D. Mansfield, *Current Events*.
 10—Bible Class: G. Arsentieff, *Othniel and Ehud*.
 14—Exh: D. Gilmore. Lect: J. Rosser, *Rise and Fall of the Russian Empire*.
 17.24—Bible Class: A. Dennes, *Deborah and Barak*.
 21—Exh: K. Dennes. Lect: J. Elton, *Trust the Bible or perish*.
 28—Exh: A. Dennes. Lect: D. Ledger, *Return of Christ: Man's Only Hope*.

SUTHERLAND

77 Acacia Rd (Rec: L. Brennan, 16 Linden Cres Lugarno 2210. Tel: 02-535608). Sundays: S.S. 9am; Mem. Mtg. 11am; Lect. 7pm. Wednesday: Bible Class 8pm.

- 3—Life of Christ class: R. Jarrow, *Parable of*

The Ecclesial Calendar for April, 1985

Nobleman (Luke 19:11-28), *Healing of Bartimaeus* (Matt. 20:29-34), *The Passover draws near* (John 11:55-57).

- 7—Exh: R. Steel. Lect: K. Gibbs, *Bible Prophecy has been and is being fulfilled*.
10,24—Study of Prayer: B. McClure.
14—Exh: R. Carr. Lect: A. Dennes, *Is the Holy Spirit at Work Today?*
17—Life of Christ Class: K. Kirkwood, *The Last Week of the Lord, Sat. 10th Abib* (Matt. 26:6-16).
21—Exh: L. Brennan. Lect: J. Gilmore, *The Devil is the Person you Know Best*.
28—Exh: S. Kirkwood. Lect: R. Jerrow, *Why the Church Does not Uphold God's Teaching*.

UPPER COOPERS CREEK

Repentance Creek Hall (Rec: R. Patch, Ashlan Rd., Whinan Whin 2480). Sundays: 9.40am 8.30; 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).

- 2—28 Truro Pde, Padstow, Sacrifices and offerings according to the law study: D. McClure, *The Annual Services*.
5 to 8—Special Studies: P. Cresswell, *The Seven Blessings of the Apocalypse*.
10—1 Corinthians 13 study: P. Sawell, *Practical Definition of love*.
12—Workshop and Training Class: J. Pogson, *Research Analysis of Haggai 2:1-4*.
14—Exh: L. Whitehead. Lect: P. Wassell, *The Real Devil is You*.
16,30—28 Truro Pde., Padstow, Sacrifices and Offerings according to the law study: D. Carroll, *Voluntary Service*.
21—Exh: D. McClure. Lect: G. Hindmarsh, *Armageddon Certain: Will You Survive?*
24—1 Cor. 14:1-19 study: P. Sawell, *"Let all things be done unto edifying"*.
26—Workshop and Training Class: P. Wolstencroft, *Research Analysis of Haggai 2:5-9*.
28—Exh: F. Olsen. Lect: D. McClure, *Why your salvation depends on Christ's Sacrifice*.

Sth Aust

ABERFOYLE PARK

Cnr. Manning Rd. & Sunnymead Drive, Aberfoyle Park (Rec: D. Palmer, 7 Ewers Ave., Coronandale Valley 5051. Tel: 08-2785237). Sundays: 10.30am Fellowship, 7pm Lecture. No details received.

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. Meeting, home J. King.
2—Messianic Psalms: A. Crawford, *Psa. 23*.
7—Exh: R. Noble. Lect: K. Pearson, *Why Christ had to die*.
10—Rev. 15:5-16:2: A. Archer, *The Seven Angels with Vials and the First Vial*.
12—Youth Group.
13—Sub. Young Folks Class, T.T. Gully: J. Luke, *Sarah: Judged him faithful who promised* (Heb. 11:11,12).
14—Exh: R. Pillion. Lect: D. Beale, *Armageddon is Certain: But Peace will Follow*.
16—10.30am Sisters' Class: *Ruth*.
17—Messianic Psalms Study: K. Gore, *Psa. 24*.
19—Youth Group: A. Johns, *Sarnson*.
21—Exh: D. Shaw. Lect: R. Dowling, *The Rapture: A Misunderstanding of Bible Truth*.
24—Rev. 16:3-7 study: A. Archer, *The Second and Third Vials*.
26—8pm Sign class.
28—Exh: P. Weller. Lect: A. Crawford, *Baptism is Essential for Salvation; Not Optional*.

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—8pm Romans Discussion night.
4—7.45pm A.B. Meeting.
7—Exh: M. Lund. Lect: G. Beard, *Why you must believe in God*.
10,17—8pm Study of Micah. B. Gurd.
11,25—11am Sisters Class. 1.30pm Sisters Tape study.
12,19—Youth Group.
13—8pm Sub. Young Folks Class.
14—Exh: B. Luke. Lect: *Adult Baptism, Not Sprinkling, Essential for Salvation*.
21—Exh: A.Hill. Lect: N. Davies, *Noah's Flood — Grim Warning for Today*.
24—8pm Study of Romans. J. Luke.
28—Exh: A. Johns. Lect: B. Gurd, *The Nuclear Threat Can Only be Solved by Christ's Return*.

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.

- 7—Exhort. Lect: T.T. Gully, C. Parry, *Christ is Coming and Will Reign on Earth*.
10—8pm Life of Joseph study: S. Kingsbury.
12,26—8pm Eureka Class: P. Cresswell.
14—Exh: C. Purre. Lect: B. Linke, *Who Are the Christadelphians and What do they Believe?*
16,30—10.30am Sisters Class.
17—Special night: 1st Peter study: J. McConville.
19—8pm Youth Group.
21—Exh: R. Gore. Lect: A. Nolan, *Israel: Sure Sign of God's Existence*.

The Ecclesial Calendar for April, 1985

1716, P.O. Mt. Gambier 5290. Phone: 087-259280). 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: 086-450063. Sundays: 11am Fellowship. Bible Class Pt. Augusta every Tuesday.

7—Pt. Augusta Exh: J. Pitcher.
14—Pt. Augusta Exh: Enfield. Whyalla Exh: R. Jones.

20—Lect: Pt. Augusta: Enfield.

21—Comb. Mtg. Pt. Augusta.

28—Pt. Augusta Exh: W. Excell. Whyalla Exh: K. McDermott.

TEA TREE GULLY

1186 Grand Junction Rd., Hope Valley (Rec: K. M. Hill, 8 Faehae St., Modbury 5092. Tel: 08-2646529). Sundays: 10.30am Fellowship, 3pm S.S., 7pm Lecture.

1—7.30pm A.B. Meeting.

3—8pm Daniel 11 study: J. Knowles, *The Kings of the North and the Kings of the South*.

10—10.30am Sisters' Class: Nazareth Revisited study: *The Place of Christ in History*. 8pm Study: R. Smith, *Our present worship*.

12,26—8pm Jnr. E.I. Class.

14—Exh: G. Wigzell. Lect: G. Hyndman, *The Miracle of Modern Israel: God's Witness of Christ's Return*.

15—8pm M.I. Class: *A People Prepared for the Lord*.

17—8pm Daniel 11 study: J. Knowles, *The King and the Strange God*.

18—8pm Special Study series: J. McConville (Reseda, USA) *Isaiah 1-12*.

20—3pm Isaiah study. 5.30pm Tea. 7pm Isaiah study.

21—Exh/Lect: J. McConville, *The Devil Exposed and Explained by the Bible*.

24—8pm Study: R. Smith, *Our Present Worship*.

28—Exh: P. Cresswell. Lect: P. Johnson, *God's Impending Judgments: Will You Survive Armageddon?*

WOODVILLE

Aberfeldy Ave. (Rec: G. E. Mansfield, 632

24—8pm Commence Daniel study: D. Evans.
28—Exh: S. Kingsbury. Lect: D. Evans, *The Lord's Prayer: Prophecy and Promise*.

GLENLOCK

Via Morgan (Rec: B. G. Hollamby, 4 Andrew St., Walkerie 5330. Tel: 085-412352). Sundays: 9.30am S.S.; 11am Fellowship.

2,16,23,30—Renmark Class.

3,17—Timothy home study: G. Mee.

5 to 8—Glenlock Bible Camp: H. P. Mansfield.

10,24—E.I. class: R. Hollamby.

12,13—Study J. McConville.

14—Exh/Study: J. McConville.

18—A.B. Meeting.

21—Exh: J. King.

26—Y.P. Class.

28—Exh: J. Hodges.

KINGSTON

Guide Hall, Cooke St. (Rec: R. Elfenbein, 34 Cooke St., Kingston 5275. Tel: 672647). Sundays: 11am Memorial Meeting.

2,16,30—11am Sisters class.

3,10,17,24—7.30pm Study class.

7,14,21,28—11am Mem. Mtg.

27—7.30pm Lect: *Why The Sabbath Law is Not Binding on Man Today*.

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.

3,10—Home Bible readings.

7—Comb. with Enfield & T.T.G.

12—8pm E.I. Class.

14—Exh: J. Mansfield. Lect: R. Cowie, *Israel: The World's Future Super power*.

15—7.45pm A.B. Meeting, home K. Risley.

17—8pm Romans Class: R. Cowie.

18—8pm Half yearly business meeting.

19—8pm Youth Group.

21—Exh: P. Clark. Lect: K. Risley, *Man is Mortal: Not an Immortal Soul*.

25—Ecclesial Picnic and Commencement of Special Effort.

27 to 5 May—Ecclesial Special Effort, refer to special details.

SOUTHEAST

CWA Hall, Young St., Penola (Rec: B. R. Duke, Box

GLENLOCK SPECIAL EFFORT

April 12th to 14th

Bro. J. McConville (Reseda, USA) will lead a series of studies on *1st Epistle of Peter*. Program is as follows:

Fri. 12th: 8pm 1st study.

Sat. 13th: 2pm 2nd Study; 5pm B.B.Q. tea; 7.30pm 3rd Study.

Sun. 14th: 11am Exhort. 7pm, Final study.

All meetings to be held in the Glenlock Hall and brethren and sisters are invited to attend this effort.

The Ecclesial Calendar for April, 1985

Burbridge Rd., West Beach 5024. Tel: 08-353 4866). Sundays: 11am Fellowship; 3pm S.S.; 7pm Lecture.

- 1—7.45pm A.B. meeting.
- 2,16,30—10.30am Sisters' Class: H. P. Mansfield, *Psalms*.
- 3,10,17,24—7.45pm Proverbs study: H. P. Mansfield.
- 7—Exh: W. McAllister. Lect: R. McAllister, *The Bible: Our Guideline to Survival*.
- 12—7.45pm M.I. Class; *Dynamic Daily Readings*.
- 13—2.30pm S.S. Outing. Evening: B. Steele, *Assyria and Babylon*.
- 14—Exh: G. Mansfield. Lect: H. P. Mansfield, *The Bible Explanation: Today Thou Shalt Be With Me in Paradise*.
- 15—8pm Home M. Goodwin, 37 Jetty St., Grange. Instructor class: G. E. Mansfield.
- 20—2.45pm Activity and Distribution day. Evening Chairman: F. deVries.
- 21—Exh: B. Steele. Lect: J. Knowles, *Lucifer the King of Babylon: Not A Fallen Angel*.
- 22—7.45pm ½ yearly business mtg.
- 26—8pm home G. Armonis, 12 Bolingbroke Ave., Fulham Gdns. E.I. Class: W. McAllister.
- 27—3.30pm Wedding of Bro. Philip Mansfield to Sis. Patricia Excell.
- 28—Exh: P. J. Mansfield. Lect: G. E. Mansfield, *From the Chaos of This World to the Dawn of Universal Peace*.
- 29—8pm Home P. J. Mansfield, 17 Silver Cres., Grange: Bible Marking Class: B. Steele, *Parables*.

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—A.B. Meeting, home J. Scull.
 - 3—7.45pm Joshua 5 study: B. Philip, *Reinstitution of Circumcision: Ceasing of Manna*.
 - 7—Exh: H. Ceiley. Lect: P. Howell, *Christ: The Eventual Bringer of Peace*.
 - 10—Nazareth Revisited Study: S. Howell.
 - 12—7.45pm Snr. CYC: P. Howell, *Character Study: Deborah*. Jnr. CYC: P. Fish.
 - 14—Exh: R. Herron (L'ton). Lect: J. Thiele, *The Miracle of Modern Israel*.
 - 16—10am Sisters' Class: Taspe, *The Truth in Daily Living: Measure of Perfection*.
 - 17—Joshua 6 study: G. Scarr, *Jericho is taken*.
 - 21—Exh: D. Cubbin. Lect: R. Yeomans, *The Importance of Christ's Crucifixion*.
 - 24—Nazareth Revisited Study: S. Howell, home P. Clark.
 - 26—CYC Comb. weekend.
 - 28—Exh: P. Howell. Lect: H. Ceiley, *The Importance of Christ's Crucifixion*.
 - 30—Sisters' Class: Tape, *Secrets of the Heart*.

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.
- 2,16,30—Dorcas Class.
 - 3—Family Life Study: D. Case, *Parental Responsibilities*.
 - 5—5.30pm Fraternal Tea. 7pm Commence

SALISBURY SPECIAL EFFORT

April 25th to May 5th 1985

The Seven Sayings of Christ on the Cross

Bro. J. McConville (Reseda)

Thurs. 25th April — 11.00am Introduction *"Take up thy cross and follow me"*.

Sat. 27th April — 7.30pm *"Father forgive them, for they know not what they do"*.

Sun. 28th April — 10.30am Mem. Mtg. *"I say unto thee Today thou shalt be with me in Paradise"*.

Tues. 30th April — 8.00pm *"My God my God, why hast thou forsaken me"*.

Wed. 1st May — 10.30am Sisters class: *"Woman behold thy son — behold thy mother"*.

Thurs. 2nd May — 8.00pm *"I thirst"*.

Sat. 4th May — 7.30pm Fraternal: *"Father into thy hands I commend my spirit"*.

Sun. 5th May — 10.30am Mem. Mtg. *"It is finished"*.

(Rec: P. Kingston, P.O. Box 808, Devonport, 7310).
Sundays: 12.00 S.S.; 1.15pm Memorial Mig.;
Fortnightly at 3.30pm Gospel Proclamation.
No details received.

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.

DUNEDIN

Hearing Ass, 7 Malcolm Street (Rec: R. D. B. King, 81 Stafford St., Dunedin. Tel: 775954). Sundays: 11am Fellowship; 9.30am S.S.; 7pm Lect. Bible Class: 7.30pm Wed.; CYC 7.30pm Sat. at homes of members.

WELLINGTON

Cnr. 229 Helston Rd. & Jane Grove, Paparangi. (Rec: C. J. Middlemiss, 20th Rothsay Road, Ngaio, Wellington Tel: 797-580). Sundays: 11am Fellowship. 9.15am S.S.; 7pm Lect.; Bible Class 8pm Wed.; CYC 7.45pm Sat. at homes of members.

- Special study of Ephesians: J. Knowles. *Our wealth in Christ*.
- 6—10am Study 2: *Our Unity in Christ* 7pm Study 3: *Our Walk in Christ*.
- 7—Exh: *Our New Life in Christ* 7pm Lecture.
- 8—9.30am Study 5: *Our submission in Christ* 11.15am Study 6: *Our warfare in Christ*.
- 10—Micah 1 Study: M. Wright: *Is the Spirit of Yahweh straightened*.
- 12.26—E.I. home study.
- 13—Senior CYC: P. Nijelke, *Elsah and the pot of oil* (2 Kings 4).
- 14—Exh: G. Crewes. Lect: G. Dangerfield, *The Divine Purpose in the Virgin Birth*.
- 17—Tuition Class: C. Blanch, *Preparing a Lecture*.
- 18—Law and Grace home study.
- 21—Exh: G. Case. Lect: R. Heron, *Bible Creation, There is No Alternative*.
- 23—10.30am Sisters' Class: Tape, *"Faith without works is dead"*.
- 24—Micah 2 study: M. Wright, *"Ye shall not have a vision"*.
- 27—Senior CYC: G. Case, *The Faith of Naaman the Syrian* (2 Kings 2).
- 28—Exh: D. Kitto. Lect: D. Case, *Doomsday is not a Bible Teaching*.

NORTH WEST

Family Rest Centre, (off King Edward St.), Overstone

NEW LYNN SPECIAL EFFORT

Our ecclesia's Annual Special Effort will be held, God willing, from 11-19th May, 1985. The study leader will be Bro. Brian Luke of Adelaide, who will speak to the subject of Daniel's Life and Prophecies under the theme "Whosoever Readeth, Let Him Understand". We extend a warm invitation to any who may be able to join us during this week. Special activities are being arranged for children of brethren and sisters. Accommodation can be arranged by writing to the Special Effort Committee, New Lynn Ecclesia, Box 15-457, Auckland.

LOGOS IN NEW ZEALAND

We are currently air-freighting Logos to New Zealand, and then despatching it by N.Z. mail locally. Though this involves us in a greater expense, it means that the copies will be received much sooner, and that the Ecclesial Calendar, thereby will be much more up to date. We invite Ecclesias in New Zealand to use this means of advertising efforts beforehand. Our aim is to place the Magazine in the hands of readers at the same time subscribers in Australia receive their copies. Assistance can be rendered us in savings if Ecclesial bundles can be wrapped and despatched together. We do not mind wrapping copies individually and then including them in a parcel for this to be done.

LEE-MANSFIELD DEBATES

Cassette tapes recordings of the entire debates are available at a cost of \$20 plus postage.

Order now from: Andrew Pitcher, 4 Turner Ave., Clearview, S.A. 5085.

Bible School News



MILDURA BIBLE SCHOOL

Plans for this School (God willing) are as follows:
School General Discussion on Bible Readings — *Joshua* (H. P. Mansfield).

Exhortations from Heaven — Practical Words of Advice from Christ to the Latter-day Ecclesias (A.C. Newton — Perth).

The Life and Times of Samuel — Bridgehead to the Kingdom (G. Hawkins — Stirling).

Supplementary Studies:

The Bible in Stamps

God's Wonderful Creation

Revival of Apostolic Faith in the Last Century.

From the Land of Spices — Pilgrimage of a Queen.

Informal Discussions on the Word etc.

It is planned to have a boat trip on the River Murray.

Date of the School: The afternoon of Saturday 18th May to lunch on Sunday, 26th May.

We regret that this school is booked out, and we can only accept reservations for caravan sites.

August School (Aug. 31st to Sept. 8th): It is planned to conduct a further school during the School holidays in August, and reservations have already been received for that school. A deposit of \$5 is required. Send to *The Family Bible School*, 9 West Beach Rd., West Beach, South Australia 5024.

60th BIBLE SCHOOL AT RATHMINES

The Autumn School (64th Bible School in Australia) will be the 60th School held at Rathmines. It is the aim of the Committee to make it an outstanding memorable event. Special preparations have been made to upgrade the premises, whilst the studies aim at a high standard of exposition and exhortation. Speakers and subjects are as follows:

Bro. John McConville (Reseda, California, USA):

Paul's First Epistle to Timothy.

Bro. Jim Cowie (Wilston, Qld.):

Moses — Israel's Great Intercessor.

Bro. John Ullman (Perth, WA):

David Made King Over all Israel.

Supplementary Study: Bro. P. Islip (Mt. Waverley, Vic.).

The Committee is sorry that once again it has been found necessary to close bookings for the Autumn School. However, bookings can be made for the Spring School, details of which will be advertised in the next issue of *Ecclesial Calendar*. Reservations should be directed to Christadelphian Bible School, P.O. Box 330, Wyong, NSW 2259.

PROJECT AUSTRALIA

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 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 the world intoxicated by the wine of modern Rome. *The co-operation of readers in this important project is invited, and results to date are very encouraging.*

The *Project Australia* results for the last month is as follows:

7 contacts from Stawell (Vic.).

6 contacts from Stirling (SA).

6 contacts from Kilburne, Prospect (SA).

8 contacts from Wyong, Tuggerah Lakes (NSW).

The Cabramatta ecclesia in Sydney is to circulate the area of Coonabarabran (NSW).

Your financial support and involvement is welcome in this extensive project to circulate Australia with the Truth. May our heavenly Father prosper the cheerful giving of our time and effort.

This month God willing, *Project Australia* will circulate the following areas:

Strathalbyn, Finnis, Langhorne Creek, Milang, Streaky Bay, Cungena, Maslam, Mudamuckda, Nunjirkompita, Poochera, Port Kenny, Smokey Bay, Venus Bay, Wirulla, Tailern Bend, Buccleuch, Cooke Plains, Coomandook, Coonalpyn, Culburra.

Encouraging Comments From Contact

"For the last 6 months you have kindly been sending me your *Herald* booklets which I have found both beneficial and enjoyable.

"The Scriptures have been an important part of my reading in the past year and I feel that they will continue to be so.

"I have been using *Christendom Astray* (R.Roberts) as well as attending Bible classes, lectures and meetings of different Christian Groups throughout Melbourne.

"The Christadelphian Ecclesias that I have been attending are Ringwood, Tecoma, and Mt. Waverley.

"Even though I am finding my Bible studies extremely interesting they have also been very involved. From all I hear and read, I sometimes feel confused and it is for this reason that I feel the continuation of the *Herald* booklets would be of help. The *Herald* booklets have become a source of material that I can refer to when re-affirming a single topic or idea.

Z.C. (Vic.).

JESUS AND DIVORCE

We have to hand supplies of this book which treats with the subject in a very exhaustive manner. It analyses the Bible teaching on marriage and divorce, and also the historical attitude towards this subject from Apostolic times. It is a very full assessment of the subject, and though not a Christadelphian publication is recommended by a number in the Body who have given careful consideration to its contents. It can provide supplementary information to the clear teaching of the Bible upon a theme which is causing problems within Ecclesias and in Ecclesial relationships throughout the world. Cost is \$16 plus postage. Supplies available from *Logos Publications*, 9 West Beach Road, West Beach, South Australia 5024.

FORTHCOMING EVENTS

Plan your holidays to support these efforts (God willing).

MAY

- 4-6: Coorparoo, Redcliffe & Wilston, combine with Urangan for a G.E.S. weekend.
- 11-19: NEW LYNN. Special Effort, B. Luke (Brighton) "*Whosoever Readeth Let Him Understand*".

JUNE

- 8-10: MILDURA/GLENLOCK Preaching Weekend.

HOW SURE ARE THE FOUNDATIONS? An Appeal To Roman Catholics!

This attractive four colour leaflet challenges Catholics and Protestants in a very dignified and yet direct manner. It offers free of charge to all interested friends a free copy of the 63pp. Book: *How Sure Are The Foundations?* Applications for this free book can be directed to *Logos Publications*.


In view of the proposed visit to Australia of Catholic dignitaries during this year, this is an opportunity for all to present a witness and a challenge to the Truth. Supplies of this attractive leaflet are obtainable from *Logos Publications* at a cost of \$40 per 1,000 plus postage. The back of the leaflet has been left blank, so Ecclesias can use it for advertising a public address if desired. We recommend that individual members obtain a supply of this leaflet at a cost of \$5 per 100, \$20 per 500 plus postage and distribute in their individual areas. The free book and any correspondence will be taken up by *Logos Publications*. Send for your supplies now to *Logos Publications*, 9 West Beach Rd., West Beach, South Australia 5024.

BOOKS AVAILABLE IN NEW ZEALAND


Books available in New Zealand (see inside front cover of *Logos* for agent's address and telephone number):

- Anastasis; ● Apocalypse and History; ● Babylon Mystery Religion; ● Babylon & Jerusalem; ● Logos Extra wide margin Bible; ● Bible Reading Charts; ● Colossians; ● Consider Your Ways (Zephaniah & Haggai); ● Contending for the Faith; ● The Declaration; ● Divine Worship in the Age to Come; ● Dr. Thomas — Family and Background of his Times; ● Eight Signs of John; ● New Englishmans Hebrew Aramaic Concordance; ● New Englishmans Greek Concordance; ● Faith in the Last Days (out of print elsewhere); ● First Principles of the One True Faith; ● Goodness and Severity of God (Jonah and Nahum); ● Guidebook to the New Testament; ● Hope Beyond the Holocaust (out of print elsewhere); ● Is There a God? ● Is The Bible True? ● Mystery of the Covenant of the Holy Land Explained; ● Nazareth Revisited; ● Phanerosis; ● James to Jude; ● Key to Understanding the Scriptures; ● Countdown to Armageddon; ● Rotherham Translation of the Bible; ● Strong's Concordance; ● Story of the Bible; ● Treasury of Scripture Knowledge; ● Undesigned Scriptural Coincidences; ● Vines Expositor Dictionary of New Testament Words; ● Visible Hand of God; ● Yahweh Elohim (out of print elsewhere); ● Which Bible? ● The Story of Ruth; ● Preaching the Truth.

Many titles of *Herald of the Coming Age* are available including all current issues. Your orders can be telephoned through to Sis. Jan MacLachlan — Tel. 68281 Hastings.

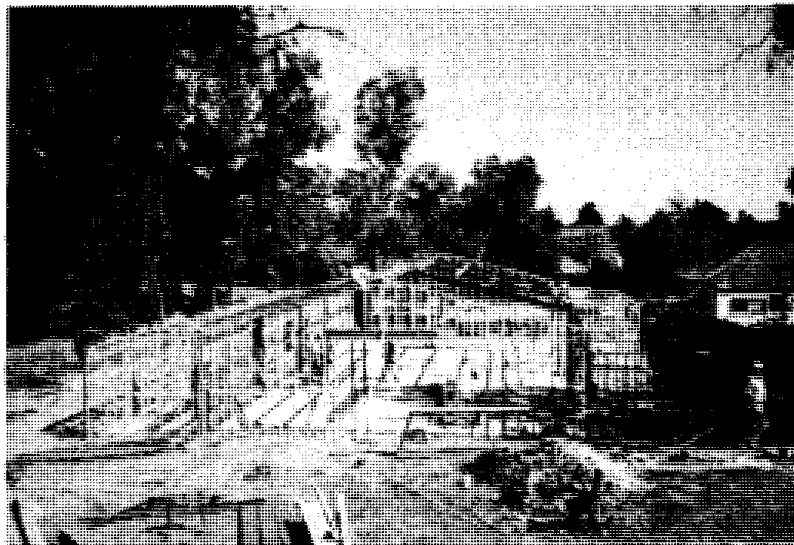


The
**ECCLESIAL
CALENDAR**
Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS 

ISSUE NO. 227

MAY, 1985



A FURTHER APPEAL — BORONIA ECCLESIAL HALL

Since our appeal dated 18th January 1984, we have been richly blessed. We are pleased to report considerable progress; the framework and roof are now in position. Many thanks to those ecclesias and individuals who have assisted us.

Boronia Ecclesia.

Boronia Appeal

We have been faced with a sizeable increase in the cost. This is due to the Health Commission requiring us to build the hall with Brick Veneer. In addition the Council has required us to provide a sealed car park for 50 vehicles, with extensive kerbing and drainage work; and to reconstruct at our expense Boronia Road to provide a slow down lane at the front of the hall.

After prayerful consideration, The Arranging Brethren with the support of the Ecclesia have decided to appeal to the Australian Ecclesias for further assistance by way of donations and/or interest-free loans. In the trust that the Brotherhood will respond, we are continuing with the work, and with God's blessing expect the project to be completed in a few months.

We therefore appeal once again for your assistance, that this additional burden, placed upon us, can be eased. Your urgent consideration will be of great help and encouragement to us as we labour in this portion of the Vineyard. Like you, we earnestly pray for our Lord's Return, that our strivings to serve Him in this probation may end. May we all be found worthy of that true inheritance and become part of that one building, of which our Lord is the Chief Corner Stone.

— Andrew Wallace, Recording Brother.

RECOMMENDED LITERATURE

BIBLE TEACHING ON MARRIAGE by Bro. E. Wilson

This exposition is recommended for its clear, analytical treatment of the Bible teaching on Marriage. It provides an explanation of Deut. 24 based upon the Hebrew, and reveals that there is not the variation in the teaching of Moses and Christ which is sometimes claimed. Many who have examined the contents of this booklet highly commend it for its clarity and scope. It is certainly a book for these times when divorce and remarriage, even within the Brotherhood is becoming more common, and a growing number is condoning a more "liberal" attitude towards it. Copies of the booklet are available from *Logos Publications*, or local agents for 80¢ per copy plus postage.

Books Available

Due to the weakening Australian dollar these books will shortly have to advance in price:

Blood of Christ	65¢	Commandments of Christ	45¢
Conviction and Conduct	\$3.90	Dr. Thomas: His Life and Works	\$8.00
Elpis Israel	\$8.50	Exposition of Daniel	\$3.45
John Thomas: Rediscovery of Bible Truth. \$1.00		Law and Grace	\$7.40
Law of Moses	\$8.40	Nazareth Revisited	\$8.50
Diary of a 2nd Voyage	\$6.00	Robert Roberts	\$4.10
Amplified Bible	\$22.50	Animals of Bible Lands	\$15.00
Strong's Exh. Concordance	\$17.00	Two Babylons	\$6.75
Ungers Bible Dictionary (cloth)	\$26.00	Our Visit to Israel	\$6.00
Smiths Bible Dictionary	\$8.00	Wrestled Scriptures	\$9.50
Temple of Ezekiel's Prophecy	\$8.50	Eight Signs of John	\$4.50
James to Jude	\$6.00	Making Prayer Powerful	\$4.50

Ecclesial Reports

Details must be forwarded by 1st of month.

WELCOME TO THE HOUSEHOLD OF FAITH

We open these columns with news of baptisms into the Sin-Covering Name of our Lord. It is encouraging to do so, for this constitutes a witness against this immoral and wicked world. Baptism is a symbol of crucifixion and dedication, and it is good that men and women of wisdom choose this in preference to the transient pleasure of a doomed age. To all such, this month, we extend our warm welcome.

Stirling: *Mr. Nathan Helms, Mrs. Helen Helms*, interested friends (20.3.85).

Ringwood: *Mr. Clive White*, son of Bro. & Sis. I. White. *Mr. David Maudsley*, S.S. scholar (16.2.85).

Pennant Hills: *Mr. Eric Callow*, interested friend (12.3.85).

Yagoona: *Mr. Michael Pogson*, son of Bro. & Sis. Roland Pogson (31.3.85).

Cabramatta: *Miss Kathryn Lowe*, eldest daughter of Bro. & Sis. B. Lowe (19.3.85).

Gosford: *Mr. Darren Tappouras*, son of Bro. & Sis. John Tappouras (20.3.85).

Granville: *Mr. Glen Parry*, interested friend (12.3.85).

Enfield: *Miss Annette Ruth Temple*, youngest daughter of Bro. & Sis. Bill Temple (27.3.85).

Cumberland: *Miss Karen Louise Weller*, youngest daughter of Bro. & Sis. P. Weller, on 24th March.

ECCLESIAL TRANSFERS

We commend the following in their new ecclesial associations.

To Brighton: *Bro. & Sis. R. Dangerfield*, from Adelaide.

To Ringwood: *Bro. Ian, Sis. Jan White, Sis. Rebecca White*, from Mt. Waverley. *Sis. Barbara Clothier*, from Aberfoyle Park.

To Ballina: *Sis. Symington*, from Stirling (for approx. 6 months).

To Cumberland: *Sis. Lynne Skelley*, from Mildura.

To Aberfoyle Park: *Sis. Madge King*, from Adelaide.

To Gosnells: *Bro. Kevin & Sis. Cushla Subritzky*, from Perth Central.

To Yagoona: *Sis. Glenys Allen*, from Woodville.

To Redcliffe: *Bro. & Sis. Ram Chandra*, from Townsville West.

To Ballina/Isolation: *Bro. & Sis. E. Spall, Sis. Carol & Bro. B. Spall*, from Redcliffe.

To Coorparoo: *Bro. & Sis. R. Ward*.

To Boolaroo: *Bro. & Sis. Martin Ryan*, from Newcastle.

To Mt. Waverley: *Bro. & Sis. M. Islip*, from Burwood.

To Burwood: *Bro. & Sis. S. Snow, Bro. T. Snow, Bro. & Sis. R. Magennis*, from Ringwood. *Bro. & Sis. D. Surgenor*, from New Lynn, N.Z.

UNITED IN MARRIAGE

The unity and mutual understanding which can be developed in the marriage state is a valuable assistance in the spiritual development of sons and daughters of the Almighty. With this in mind, marriage within the Truth in conformity with the Word, is a delightful and rewarding experience, and to all the following are extended our best wishes for their united walk towards the Kingdom of God.

Bro. Colin Higgs and Sis. Rachel Hawkins (Stirling) to be married on 27th April.

Bro. Mark O'Grady (Wellington, NZ) and *Sis. Ngaere Williams* (Tea Tree Gully), were married on March 23rd at Tea Tree Gully. They will reside in Wellington.

Bro. Jeffery Hayles and Sis. Sally Higgs (Perth) to be married on June 1st.

FAMILY NEWS

Family responsibilities bring pleasure, instruction and privilege, as parents endeavour to develop their children in the "fear and admonition of Yahweh". We are delighted, therefore, to extend congratulations to the following brethren and sisters, who have been blessed with births into their various families.

To Bro. & Sis. Rob deVries (Woodville), a daughter, *Stephanie Grace*, 14.3.85.

To Bro. & Sis. L. Hall (Aberfoyle Park), a daughter, *Joanne Ruth*, on 16.2.85.

To Bro. & Sis. J. Moorhouse (Aberfoyle Park), a daughter, *Abigail Kate*, on 10.3.85.

To Bro. & Sis. J. Glennie (Aberfoyle Park), a daughter, *Jessica Joy*, 19.3.85.

To Bro. & Sis. David Smith (Tea Tree Gully), a daughter, *Esther Ruth*, 28.2.85.

To Bro. & Sis. W. Pitt (Tea Tree Gully), a daughter, *Lindy May*, 14.3.85.

The Ecclesial Calendar for May, 1985

To Bro. & Sis. John Spina, (Gosnells), a daughter, *Rachel Bethanie*, 30.3.85.

To Bro. & Sis. Eric Townsend (Redcliffe), a daughter, *Susanne Sarah-Jayne*, 11.3.85.

To Bro. & Sis. A. Cumpson (Boolaroo), a daughter, *Michelle*, 28.3.85.

To Bro. & Sis. Jonathan Hill (Enfield), a son, *Matthew*.

To Bro. & Sis. D. Morgan (Mt. Waverley), a son, *David James*, 12.3.85.

To Bro. & Sis. C. Parry (Salisbury), a son, *Matthew Stephen*, on 15.3.85.

To Bro. Stephen & Sis. Wendy Harrington (Boronia), a son, *Paul Nathan*, on 16.10.84.

To Bro. Joe & Sis. Sue Stolzenburg (Boronia), a daughter, *Narrelle*, on 27.10.84.

To Bro. & Sis. G. M. Jolly (Wellington, N.Z.), a son, *Peter Nathan* on 5.4.85.

AWAITING THE RESURRECTION

Bro. Albert Leslie Evans (Brighton), died on Tuesday 12th March, terminating 24 years of faithful watching and looking for the kingdom of God. Our Brother was born in 1892 and died at the age of 93. He was baptised at the age of 68, together with Sis. Alice. They were taught the truth by Bro. J. Martin and were fully persuaded of the calling which they espoused. Bro. Albert spoke of the truth to all those to whom he came in contact. He watched very carefully and with joyous anticipation, the signs of the times. Unfortunately he suffered both physically and mentally in latter years. In fact, when his memory was virtually gone, he tenaciously clung to a few key passages of the Word, which he loved dearly. One of those was Rev. 22:12, "Behold I come quickly and my reward is with me". He fell asleep with this insurance. (G.K.)

Enfield Ecclesia is sorry to report that *Bro. Jan Petiet*, fell asleep at home on Sunday, 24th March, aged 56 years, after a long illness. He journeyed with us to the Kingdom for 14 years having been baptised in 1971. He was noted for a very faithful attitude in the truth, and faithfully trained all his children in the way they should go. Our consolation and hope is the certainty of the resurrection and the establishment of God's Kingdom (D.H.).

Sister Doris Fernance, who was well known to many in the Brotherhood, fell asleep in Christ on Saturday 30th March, 1985, after a long illness. Our late sister was aged 88 years, and spent 64 years in the service of her Lord and Master.

Many brethren and sisters visited her on

her farm at Limeburner's Creek, where for many years she lived in very humble circumstances, with her mother, Sister Merry and her husband Cecil, who embraced the Truth in her later years.

She sought and found great happiness in serving her Heavenly Father being surrounded by an abundant manifestation of His handiwork, a token of His love to the crowning pinnacle of His creation, even mankind.

In earlier years she conducted alone a Sunday School comprised of children from the surrounding area and her own children and grandchildren, whom she instructed from the Word of God. This was followed by a memorial meeting, which was conducted with great dignity, with appropriate hymns and an exhortation by a brother from the Newcastle area, 30 miles away.

For those who were privileged to meet our late sister, she will be remembered as a "mother in Israel" abundant in love and joy, both to her brethren and to her God and His Christ, showing great courage and faith, especially in the closing months of her wilderness wanderings.

Sister Fernance now sleeps in the grave waiting the fulfilment of Daniel's words, "And many of them that sleep in the dust of the earth, shall awake, some to everlasting life and some to everlasting shame and contempt".

T. Witton (Boolaroo Ecclesia).

For many years we had contact by correspondence with Sister Fernance, and deeply appreciated her encouragement in the work upon which we were engaged. She corresponded regularly, and manifested a deep interest in the signs of the times. We look forward to the consummation of the age, and the return of the Lord, together with the resurrection of those of like precious faith.... Ed.

GENERAL NEWS

Mt. Gambler Preaching Effort

A public address to the title: *The Trinity: A Relic of Pagan Mythology, not Bible Truth* (Speaker G. Wigzell) was widely advertised in the area, by advertisements and door knocking. Enthusiasm among local and visiting members was keen, and one friend attended the meeting. Further efforts are anticipated. R.W. (Cumberland).

Glenlock Bible Camp

A large company of brethren, sisters and young people assembled at the Glenlock Bible Camp and co-operated in a study on *Heroes of Faith* conducted by Bro. H. P.

Mansfield. Brother Mansfield called upon teenagers present to co-operate by providing a definition of faith in their own words. The following are three such submitted.

"Faith is a complete belief in things expected enabling one to see things of the future as a reality" (D.R. age 14).

"Faith is that energising force which is derived from hearing the word of God. It acts upon a person, so as to produce pictures of reality of the desired future, revealing the caring of the invisible God. When in action, faith conquers the seeming impossible, exceeds the limits of human power, and enables God to perfect His strength out of weakness, enabling one to gain a victory over the world" (C.G. age 14).

"Faith is believing that the things the Bible tells us will happen in the future, will really happen, and this belief shows in our lives and actions now" (D.H. age 13).

LOGOS BOOK AGENTS

Qld.: Bro. R. Bailey, 31 Mourlyan St., Mansfield 4122 (Tel: 07-3498562). • Tas.: Bro. R. Bracey, 58 Koorinda 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: 03-8989139). • 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).

Marriage

The Hobart Ecclesia reports the marriage of Bro. A. Taylor to Sis. K. Spurr, both of the Hobart Ecclesia in February this year.

TAPES AVAILABLE

Cassette tape recordings of the Lee-Mansfield Debates are available at a cost of \$20 plus postage. The tapes cover 6 nights of debates, covering the subjects of the Mortality of Man, the Kingdom of God, and the Unity of God.

The debates had considerable impact at the time both upon Ecclesias throughout Australia and the public in the Adelaide area. All the drama of the occasion is captured on these tapes, which include an introduction and explanation of the circumstances. They provide explanation of passages of Scripture frequently used to support the teaching of the Apostasy.

The tapes are issued under the auspices of the Enfield Ecclesia, and orders can be placed with Bro. A. Pitcher, 4 Turner Ave., Clearview, S.A. 5085, or Logos Publications, 9 West Bch. Rd., West Beach, S.A. 5024.

HERALD OF THE COMING AGE

Our next issue in this series upgrades the Russian theme, and is entitled: *Russia, Israel, Christ's Coming and Armageddon*.

In accordance with the policy of *Herald of the Coming Age* to upgrade all issues on prophecy whenever required, we invite recipients to return any back copies on the Russian theme, irrespective as to the age, and even though the back cover contains an advertisement for the local Ecclesia. These will be replaced by current copies, or a credit issued at current rates.

Over 70,000 copies of the present issue will be printed (God willing).

FULL COLOUR LEAFLETS AVAILABLE FOR DISTRIBUTION

How Firm Are The Foundations — An Appeal to Protestants and Catholics — \$40 per 1000 plus postage.

Today Newsletter — \$25 per 1000 plus postage.

The World's Best Seller — \$30 per 1000 plus postage.

A Religion That Makes Sense — \$25 per 1000 plus postage.

The Soviet Threat Will Be Met By Christ — \$30 per 1000 (We are prepared to overprint on this leaflet details for a local public address without addition cost for Ecclesias).

Apply to Logos Publications, 9 West Beach Rd., West Beach, S.A. 5024.

Ecclesial Activities

During May, 1985 (God willing)

NOTE: To conserve space, "bro" and "sts" 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.

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. 324-328 study: S. Harrington, *Nebuchadnezzar's Image*.
- 5—Exh: D. McCallum. Lect: D. Glover, *Baptism: Essential to Salvation*.
- 8,29—Acts 18 & 19 D. Wallace. In *Ephesus*.
- 10 to 14—Special Theme: *David, a Shepherd — Showing the Way to the Kingdom*.
- 11—1st Study: *The Shepherd Warrior Comes in from the Fields*.
- 12—Exh: S. Kingsbury. Lect: M. Clementson, *Bible Standards: Best Guide for Your Marriage*.
- 14—2nd Study: *The Power of Prayer in the Wilderness*.
- 18—3rd Study: *Afternoon, Triumph and Tragedy in the Ecclesia*. 4th Study: *Evening, The Star of David Arise*.
- 19—Exh: S. Kingsbury. *Let this mind be in you*.
- 22—E.I. Study p. 328-337 S. Harrington, *The Vision of the Four Beasts*.
- 26—Exh: D. Goodman Lect: R. Magennis, A

World in Pieces or a World at Peace.

27—Quarterly Business Meeting.

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—Bible Class: A. Taylor, *The Kings Uzziah*.
- 3,31—Fellowship Class. *Elpis Israel*.
- 5—Exh: E. Harrington. Lect: P. Pickering, *Middle East Crisis — Prelude to Armageddon*.
- 8—Bible Class: J. Lawson, *Origin of the Name of Yahweh*.
- 12—Exh: J. Finnin. Lect: S. J. Mansfield, *What is the Original Gospel?*
- 15—Bible Class: G. Kurth, *The Kings — Jotham*.
- 19—Exh: A. Brewer. Lect: R. Galbraith, *Daniel — The Prophet's Warning to this Generation*.
- 22—Bible Class: J. Lawson, *Seven Divine Titles of Deity*.
- 26—Exh: R. Krygger. Lect: J. Brewer, *What the Bible Teaches About Marriage and Morality*.
- 29—Bible Class: M. Islip, *The Kings — Ahaz*.
- 31—M.I. Class/Fellowship Class.

MILDURA

Christadelphian Hall, Deakin Ave, Koorlong.

BURWOOD FRATERNAL STUDY WEEKEND

8th to 10th June (God willing)

Bro. John Siviour is to conduct this study weekend upon the theme: "As it was in the days of Noah". All meetings will be held in the Brimacombe Hall, Kingswood College, Station St., Box Hill South.

Programme is as follows:

Saturday 8th June: 3.30pm 1st Study: *The Book of the Generations of Adam*. 5.30pm Fraternal tea. 7.00pm 2nd Study: *Noah — A Just Man and Perfect in his Generation*.

Sunday 9th June: 11am Mem. Mtg. *Eight Souls Saved by Water*. 3.00pm Public Address. 7.00pm 4th Study: *The Flood Over — A New Beginning for Man*.

Monday 10th June: 10.00am 5th Study: *The Divine Covenant With all Flesh*.

Project work will be provided for young people at all study sessions. A cordial invitation is extended to all to join Burwood on this occasion.

(Rec: J. Kershaw, "Hebron", 4 Mimosa Ave., Mildura 3500, Phone: 050-235256). Lect: Sat. 7.30pm; Sundays: 9am 8.S.; 11am Mem. Mtg. Mid week class held Wednesday evening.

- 1—8pm Bible Class: *Epistle to the Hebrews* J. Kershaw, *Jesus the Captain of our Salvation*.
- 4—8pm Study: C. Hollamby.
- 5—Exh: C. Hollamby.
- 8—8pm Bible Class: *Life of Jesus*, Brian Van Bergen.
- 11—8pm Study: T. Pitcher.
- 12—Exh: T. Pitcher.
- 15—8pm Bible Class: *Epistle to the Hebrews — Jesus the Partaker of Flesh & Blood*. J. Kershaw.
- 29—8pm Bible Class: *Life of Jesus* R. Janssen.

MOE

Scope Centre, 67 Albert St., Moe (Rec: G. S. Howe, 6 Warringa Ct., Warragul 3820. Tel: 056-232596). Sundays: 1.30pm Fellowship 1st & 3rd in month.

- 5—1.30pm Exh: K. Fotheringham. 3.30pm Lect: K. Fotheringham, *Nuclear disarmament by God*.
- 10—7.30pm Elpis Israel class, 92 Brandy Creek Rd. Warragul.
- 17—7.30pm Song of Solomon study: G. Howe, at 55 Charles St. Warragul.
- 19—Exh: R. Knox.
- 24—7.30pm Tape study: *Arrival at Sinai* at 6 Warringa Court, Warragul.
- 31—7.30pm Song of Solomon study: R. Knox, at 92 Brandy Creek Rd., Warragul.

MT. WAVERLEY

345 Waverley Rd. (Rec: K. B. Fotheringham, 62 Muir St. Mt. Waverley 3149. Tel: 03-2324032) Sundays: 9.30am 8.S. & Snr. study; 11am Mem. Mtg.; 7pm Lecture.

- 1—8pm Rev. 16 study: P. Perry, *Three Frog Like Spirits to Assemble the Kings of the Earth to Battle*.
- 5—Exh: P. Islip. Lect: H. Islip, *Horoscopes Useless But Bible Prophecies Certain*.

8—8pm Life of Christ study: K. Ward, *The Birth and Early Life of Christ*.

11—7.30pm Youth Group: (1 Cor. 3 & 4) *Building On The One Foundation*.

12—Exh: D. Morgan. Lect: P. Perry, *Nuclear Fears Dispelled by a Clear Understanding of Bible Prophecy*.

15—M.I.C.: Parables.

19—Exh: P. Barker. Lect: J. Ikin, *A Life of Good Deeds Is Not Enough to Please God*.

22—8pm Life of Christ study: J. Footitt, *Baptism and Temptation*

26—Exh: H. Saxon. Lect: I. Shaw, *Bible and Nature Deny Theory of Evolution*.

29—Study: *Trees in Scripture* H. Islip.

WARRAGUL

(Rec: P. McKinlay, 55 Charles St., Warragul 3820. Tel: 056-236211). Sundays: 11am Fellowship (1st and 3rd at Moe).

7—10.30am Study: 55 Charles St, *Highlights from the book of Numbers*. 7.30pm First Principles Class at 6 Warringa Court.

12—Memorial Mtg. home E. White, 10 Ista St.

14—7.30pm Study: Home P. McKinlay, 55 Charles St. *The Old Serpent, the Devil and Satan: The Certainty of Satan*.

21—10.30am Study: 55 Charles St., *Introduction to Deuteronomy*. 7.30pm First Principles Class, 6 Warringa Court.

26—Memorial Meeting, 55 Charles St.

28—7.30pm Study: 10 Ista St, *The Old Serpent, the Devil and Satan: The Human Face of Satan*.

West Aust

GOSNELLS

Canning Agricultural Hall, Albany Hwy. Cannington. (Rec: R. Hunter, 2 Biddenden St., Thornlie 6108. Tel: 09 459 3166).

- 1—Wilderness Wanderings Class J. Ullman. Home: J. Spina.
- 4—Pamphlet Distribution at Collie.
- 5—Exh: A. Lund. Lect: P. Maddin, *God's Remedy for A World in Distress*.

MILDURA/GLENLOCK PREACHING WEEKEND

June 8th to 10th

As previously advised this event has been moved from October to June. Door to door contact work will be engaged in. Public Lectures will be held Saturday and Sunday afternoon. Brethren and Sisters are invited to support the proclamation of the truth in this area. Accommodation on the ecclesial site will be available in the dormitories, however kitchen facilities are limited and wherever possible, it would be preferable for Brethren and Sisters to bring their own caravans on to the site. It is necessary that visitors bring their own bedding. In order to facilitate arrangements would those proposing to attend kindly contact Bro. B. van Bergen 050-25 2387 or Bro. J. Kershaw 050-23 5256.

The Ecclesial Calendar for May, 1985

- 8,29—Establishment of the Kingdom Study: R. Hunter, Horne P. Jansen.
11—Special Bible Seminar at Collie.
12—Exh: P. Maddin. Lect: W. Deadman, *Israel's Survival is Guaranteed by God — Is Yours?*
19—Exh: A. Haustofer. Lect: Jn. Carder, *Human Nature is the Devil of the Bible*.
22—Wilderness Wanderings Study: S. Higgs. Horne G. Wilson.
26—Exh: G. Wilson. Lect: A. Newton, *Bodily Resurrection — Your only Hope Beyond the Grave*.

PERTH

- 62 Canning Hwy., Victoria Pk. (Rec: J. Ullman, 38 Doney St., Alfred Cove 6154. Tel: 09-3304199).
1,15,21—Life of Christ class: A. Hayles.
5—Exh: A. Haustofer. Lect: B. Hum, "666" and Anti-Christ — *Their True Identity Revealed in the Bible*.
8,22—Return of Christ Class. J. Ullman.
10,24—Elpis Israel Classes in various homes.
11—S.S. Kindergarten Outing.
12—Exh: D. Hum. Lect: G. Hum, *The Restoration of Israel — God's Urgent Warning to You*.
14—11am Sisters' Class at Stirling Hall.
18—G.E.S. Pamphlet Distribution. 7.30pm Mutual Improvement Class.
19—Exh. Lect: R. Taylor, *The Rise of Russia — God's Urgent Warning to You*.
25—Evening for Bro. Jeffery Hayles and Sis. Sally Higgs.
26—Exh: R. Martin. Lect: J. Ullman, *The Population Explosion — Can Civilisation Survive?*

STIRLING

- Cnr. Hector & Edwards Sts., Osborne Pk. (Rec: P. Duperouzel, 62 Sandgate St. Sth. Perth 6157. Tel: 09-3673408).
1,8,15,22—Bible Class — The Kingdom Age.
3—Jnr. E.I. Class: *Marking Sacrifices*.
5—Exh: A. Newton. Lect.
10,24—E.I. Class.
12—Exh: P. Duperouzel. Lect: A. Harrison, *Armageddon: Its Meaning and Purpose in God's Plan*.
17—Special Bible weekend: J. Knowles, *Bring an offering and come into his courts*.
26—Exh: G. Hawkins. Lect: G. Fergusson, *What to expect after death*.

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—7.30pm Life of Jesus, Book 4, ch. 4 study: A. Russell, 28 Parkland Dr. Alstonville.
5—Exh/Lect: D. Dodd, *Christ the Future King of the World*.
7—11am Sisters' Class, at Eureka.
8—7.30pm From the daily reading, Song of Solomon: E. Ritchie, 3 Bank St.
12—Exh: E. Ritchie. Lect: Lismore.
14,28—11am Sisters' Class, Uralba Rd.
15—7.30pm Life of Jesus, Book 4, ch.5 study: L. Cole, 28 Parkland Dr. Alstonville.
19—Exh: A. Russell. Comb. study at Lismore.
21—11am Sisters' Class, 3 Bank St.
22—7.30pm From the daily readings, Isaiah 1-12: D. Leadbeater, 3 Bank St.
26—Exh: C. Leeson. Ballina question night, 3 Bank St.
29—7.30pm Life of Jesus class, Book 4, ch. 6: P. Moss, 28 Parkland Dr. Alstonville.

BOOLAROO

- 14 Fifth St, Boolaroo. (Recorder: E. C. Witton, 15 O'Brien St., Gateshead, 2290. Tel: 049 432569).
1,22—Romans Study. G. Alchin, *The Power of God unto Salvation*.
3,31—7.30pm Young Peoples Class: *Genesis Study*.
4—Working Bee Outing, G.E.S. Shopping Centre Distribution — Toronto Lecture.
5—Exh: R. Whitehead. Lect: F. Ryan, *France, Catalyst for Armageddon*.
7,21—Sisters' Class, 10.30am *Malachi*.
7—7.30pm 1st Principles Class.
8—Study: S. Pogson, *The Kind Samaritan* (Luke 16:19-31). R. Hunt, *The Rich Fool* (Luke 12:6-21).
11—Leaflet Distribution Boolaroo Area.
12—Exh: P. Eastham. Lect: R. Whitehead, *Israel's Restoration — Irrefutable Sign of Christ's Coming*.
19—Exh: M. Glachan. Special Lecture: J. Ullman, *Jerusalem: Centre of Coming World Peace*.
24—Eureka Class.
25—Boys Outing. Workshop Class: P. Smith, Joel. A. Cumpson, *Psalms*. C. Kelly, *Philippians*.
26—Exh: F. Ryan. Lect: G. Darke, *Why Jesus had to Die?*
29—Study: R. Brooker, *The Rich Man and Lazarus* (Luke 16:19-31).

STIRLING SPECIAL STUDY WEEKEND

The Study weekend will be held from May 17th to 20th under the leadership of Bro. J. Knowles of the T.T. Gully ecclesia. The theme for the weekend is "Bring an offering and come into His courts".

CABRAMATTA

101 Lime St., (Rec: W. E. Sawell, 3 Hemlingway Cres., Fairfield 2165 Tel: 02-729765). Sundays: 9.30 S.S.; 11.15 Mem. mtg; 7pm Public Lect.

- 1,15—8pm 1 Corinthians Study: P. Sawell.
- 4—7.30pm C.Y.C. Games night.
- 5—Exh: P. Finn. 3pm Quarterly Business Meet. Lect: D. Ledger, *What Christadelphians Believe*.
- 6—A.B. Meeting.
- 8—8pm Bible Class: Isaiah 56 *House of Prayer*. R. McClure.
- 10,24—8pm Workshop Class, *The Angels of God*. Study B. Bates. Home D. Baird, 6 Lodge Place, Wetherill Pk.
- 12—Exh: J. Porter. Lect: B. Gilham, *Jerusalem the Capital of Christ's Rule on Earth*.
- 19—Exh: D. Baird. Lect: L. Whitehead, *Why Spirit Gifts Are Not Available Today*.
- 20—8pm G.E.S Meeting.
- 22—Study *The Troubled Sea (Isa. 57)*. G. Hatchell.
- 26—Exh: R. Steel. 3pm. Gospel Witness Sydney Domain. Lect: S. Gilmore, *Why Christ said: "Salvation is of the Jews"*.

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.

- 1—Study: M. Woods, *Israel's 1st Return from Babylon*. Home J. Lawrence.
- 2—A.B. Meeting, home E. Lephherd.
- 5—Exh: E. Lephherd. Lect: J. Gilmore, *What was the point in Christ's death?*
- 8,22—Romans study: J. Gilmore, home J. Lawrence.
- 12—Exh: G. Whitney. Lect: M. Hudson, *The Importance of Bible Truth*.
- 15—Study: R. Etherington, *The Roman Invasion and Dispersion*. Home J. Lawrence.
- 19—Exh: G. Munro. Lect: A. Ritchie, *Armageddon: it's no fairy story*.
- 26—Exh/Lect: A. Powell, *Put not your faith in man*.
- 29—Study: G. Munro, *The Second Return of Israel, Prior to Christ's Second Advent*. Home J. Lawrence.
- 30—Sisters' Class, home L. Thomas.

CAMPSIE

Cnr Beamish & Fletcher Sts., (Rec: J. Mansfield, R.M.B. 850 Mandalong Rd., Dooralong 2259 Tel: 043-551207).

- 1,8,22,29—Acts Class: C. Jamieson.
- 5—Exh: K. Casey. Lect: L. Goodman, *The Bible Concerns Liberation Theology*.
- 12—Exh: G. Henstock. Lect: *Bible Teaching Concerning Marriage*.
- 19—Exh: G. Denford. Lect: R. Hodgkinson, *The Antichrist is Already on Earth*.
- 22—10.30am Sisters' Class. R. Mansfield, The

Ways of Providence.

- 25—Young People's Class. J. McConville.
- 26—Exh: D. Day. Lect: R. O'Connor, *Nuclear Disarmament — Only Possible at Christ's Return*.

CANBERRA

Hughes Community Centre, Shopping Centre, Hughes (Rec: L. Harden, 12 Cameron St., Farrer, 2607. Tel 062-86 1153. Postal Address: G.P.O. Box 433, Canberra 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.

- 1—Romans study: J. Gilmore, home M. Bonner.
- 4—Apocalypse Class: M. Bonner. Home K. Joseph.
- 5—Exh: F. Joseph.
- 8—Study: M. Bonner, *7 days to Golgotha*. Home L. Daszkowski.
- 12—Exh: J. Russell.
- 19—Exh: K. Joseph. Lect: F. Joseph, *World History Revealed by Prophet Daniel*.
- 22—Quarterly Business Meeting, home F. Joseph.
- 26—Exh/Lect: B. Shaw, *Signs that Christ's Return to Earth is Near*.
- 29—Romans study: J. Gilmore, home H. Thiele.

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.

- 1,15,29—7.30pm Young Peoples Class home Bro. & Sis. Stewart.
- 2—8pm A.B. Mtg. home Bro. & Sis. Stewart.
- 3—8pm Jude Class, J. Tappouras.
- 5—Exh: J. Hatchell. Lect: P. Witton, *The Gospel to Abraham*.
- 8,22,7.45pm Workshop Class, Titus. home Bro. & Sis. Axsentieff.
- 10—8pm Apocalypse in Old Testament.
- 12—Exh: J. Tappouras.
- 19—Exh: P. Finn.
- 26—Exh: J. Gilmore.
- 28—Half yearly Business Mtg.

GRANVILLE

26 The Avenue (Rec: H. Hadley, 204 Excelsior St Guildford 2161. Tel: 02-6327697).

- 1—Quarterly Business Mtg.
- 5—Exh: K. Cook. Lect.
- 8,22—Esther study: S. Gilmore.
- 26—Exh: O. Forsdike. Special Lect.
- 29—Bible Class.
- 31—Special Weekend. See details this issue.

LISMORE

Assembly Hall, Cnr Crown & Phyllis Sts. Sth. Lismore (Rec: C. Hermann, P.O. Box 105, Lismore 2480. Tel: 066-242923). Sundays: 9.15 S.S.; 11am Fellowship;

The Ecclesial Calendar for May, 1985

7.30pm Lect (2nd Sund. each month). Radio 2NCRFM "Today in Prophecy" programme — 8.30-9pm every Sunday night.
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.

1,29—Colossians study; N. Creighton.
5—Exh: R. Steel. Lect: J. Green, *God Promised David a King for all Nations*.

8,22—James study; B. Shaw.

26—Exh/Lect: F. Brinkerhoff, *Speaking in Tongues Today — Refuted by the Bible*.

PUNCHBOWL

100 Highclere Ave (Rec: M. Gilmore, 118 Marine Dr Oatley 2223. Tel: 02-576986).

1,15,29—10.30am Sisters' Class.

3,17,31—Combined Young Peoples Class
Home B. McClure.

4—Young Peoples Class.

5—Exh: P. Stone. Lect: C. O'Connor, *Born Again — What does this mean?*

6—A.B. Mtg.

7—M.I. Class.

10,24—Samuel Study.

12—Exh: B. Byrnes. Lect: W. Wolstencroft, *The Kingdom of God — Past & Future*.

14,21,28—Bible Class.

19—Exh: J. Ceiley. Lect: G. Denford, *Jesus Christ — Today's Ark of Salvation*.

26—Exh: M. Bonner. Lect: G. Mason, *The Fact is — God is One*.

RIVERWOOD

265 Bonds Rd (Rec: D. Gilmore, 3 Jordan Ave Beverly Hills 2209. Tel: 02-5331571).

No details received.

SUTHERLAND

77 Acacia Rd (Rec: L. Brennan, 16 Linden Cres Lugarno 2210. Tel: 02-535608). Sundays: S.S. 9am; Mem. Mtg. 11am; Lect. 7pm. Wednesday: Bible Class 8pm.

1—Life of Christ class: C. Lean, *Jesus' Triumphant Entry into Jerusalem, Judas rebuked* (Mark 11:1-11).

5—Exh: K. Dennes. Lect: P. Code, *Why do we die? What is man's hope?*

8—Job study; B. Bowen.

12—Exh: C. Lean. Lect: R. Steel, *"The meek shall inherit the earth"*.

15—Life of Christ class: S. Kirkwood, *Sunday 11th Abib* (Mark 11:18,19; Matt. 21:18,19).

19—Exh: R. Jerrow.

UPPER COOPERS CREEK

Repentance Creek Hall (Rec: R. Patch, Ashlan Rd., Whinan Whan 2480). 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).

5—Exh: B. McClure. Lect: J. Pogson, *Angels — Their Nature & Work*.

8—Study: *Let all things be done unto edifying* (1 Cor. 14:20-40). P. Sawell.

10,24—Research & Training Class: R. Steel, *Research & Analysis of Haggai*

12—Exh: R. Pogson. Lect: P. Wolstencroft, *Noah's Flood — A Warning For Our Age*.

19—Exh: D. Carroll. Lect: S. Pogson, *Nations to Watch — Russia & Israel*.

22—Study: *Death Destroyed & God all in all* (1 Cor. 15:1-28).

26—Exh: K. Jamieson. Lect: T. Wolstencroft, *Current Events in Prophecy*

28—Study: *The Male Element Sacrifice*. K. Walters.

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 Bible Numerics & Colours
Study: Bre. P. Wiggzell & R. Billing.

3—Jnr. Youth Group.

4—Family Praise Evening.

5—Exh: C. Story. Lect: S. Hill, *Resurrection & Judgment Must Precede Salvation*.

8,22—10.15am Dorcas Class. 7.45pm Elpis

GRANVILLE STUDY WEEKEND

31st May to 3rd June 1985 Leader: P. Pickering

Theme: *Yahweh's Sanctuary — Its Desolation & Restoration*

Friday 31st May — 8pm Study 1: *Let Them Make Me a Sanctuary*.

Saturday 1st June — 3.30pm Study 2: *The Abomination of Desolation*.

5.30pm Fraternal Tea. 7.30pm Study 3: *The Works of the Desolation*.

Sunday 2nd June — Exhort. Special Lecture.

Monday 3rd June — 8pm Study 4 *The Restoration of the Sanctuary*.

The studies to be held in the Assembly Hall, 26 The Avenue, Granville.

The Ecclesial Calendar for May, 1985

- Israel Class study: P. White, Part 2 Ch. 1.
 12—Exh: A. Hill. Lect: J. Luke, *Mounting East/West Tension: Sure Signs of Christ's Coming*.
 14—7.45pm Bible Discussion Class. Home Bro. P. White — 11 London Rd. Aberfoyle Pk.
 15—7.45pm Quarterly Business Meeting.
 19—Exh/Lect: C. Hollamby, *Sin and Death: Their Origin and Remedy*.
 22—Dorcas Holiday outing.
 26—Exh: N. Wigzell. Lect: D. Lund, *Did Jesus Exist Before His Birth of Mary?*
 28—Mutual Improvement Class.
 29—7.45pm Esther Study, P. Beard.
 31—8pm Youth Group, Clarendon Preparation, B. Gurd.

BRIGHTON

390 Morphet 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—Psalm 45 study: G. Kortman.
 2—A.B. Mtg. home B. Luke.
 3—Youth Group, Cumberland.
 4—Ecclesial outing: Car trip/Film talk: G. Neil.
 5—Exh: A. Archer. Lect: P. Weller, *The Gospel Foreshadowed in the Garden of Eden*.
 7—M.I. Class: debate.
 8—Rev. 16:8-11 study: A. Archer, *The Fourth and Fifth vials*.
 10.24—Sign Class.
 11—Sub. Young Folks class, Woodville.
 12—Exh: P. Cresswell. Lect: J. Siviour, *The Gospel as Preached to Abraham*.
 14—10.30am Sisters' Class: Ruth.
 15—Psa. 72:1-11 study: P. Atkins. Psa. 72:12-20 study: M. O'Callaghan.
 18—Sub. Young Folks Preaching Weekend.
 19—Exh: D. Evans. Lect: R. Pillion, *The Gospel Revealed to King David*.
 21—M.I. Class: Lecture, Exposition.
 22—Rev. 16:12-16 study: A. Archer, *The sixth vial*.
 26—Exh: C. Hollamby. Lect: K. Pearson, *Christ: The Fulfillment of Old Testament Promises*.
 29—Psa. 84 study: R. Noble.
 31—Youth Group, Aberfoyle Park.

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 Business Meeting.
 2—7.45pm A.B. Meeting.
 3—Youth Group, Discussion Groups, *Study to Show Thyself Approved unto God*.
 4—Ecclesial Family outing to Murray Bridge.
 5—Exh: A. Hill. Lect: T. Gore, *Archaeology Supports Bible Record*.

- 8.22—8pm Study of Romans, P. Weller.
 9.23—11am Sisters Class. 1.30pm Sisters Tape study.
 11—8pm Sub. Young Folks Class, Woodville.
 12—Exh: W. Gurd. Lect: A. Johns, *The Rapture Proved False — The Earth will Never Be Destroyed*.
 13—8pm Friends Class, *True Redemption Only Through Christ's Death* J. Berry.
 15—8pm Study of Psa. 33, V. Jurevicius.
 18 to 20—Preaching Effort. Young Folks.
 19—Exh: Max Lund. Lect: V. Jurevicius, *Christ's Resurrection — Its Certainty & Significance*.
 26—Exh: Mur. Lund. Lect: P. Weller, *World Destiny Revealed by Daniel the Prophet*.
 29—8pm Study of Psalm 103 P. Brewer.
 31—8pm Youth Group, Aberfoyle Pk.

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 *Background to Paul's Letter to Philippians*. R. Gore.
 2—8pm M.I. Class.
 3—8pm Youth Group, Tea Tree Gully.
 4—S.S. Outing.
 5—Exh: M. Lund. Lect: C. Hollamby, *The Truth of the Bible Challenges the Error of the Churches*.
 8.22—8pm Daniel Study. D. Evans.
 9—Special Youth Aliyah.
 10.24—8pm Eureka Class: P. Cresswell.
 12—Exh: R. LePoidevin. Lect: S. Hornhardt, *The Holy Spirit Gifts Not Available To Man Today*.
 14—10.30am Sisters Class.
 17.31—Youth Group, Salisbury.
 19—Exh. Lect: S. Kingsbury, *The Bible Reveals Russia's Policy in the Middle East*.
 21—8pm Special Lecture in Payneham Civic Centre.
 26—Exhort. Lecture: R. LePoidevin, *Sincerity without Truth cannot Save*. also 7pm Special Lecture Payneham Civic Centre.

GLENLOCK

Via Morgan (Rec: B. G. Hollamby, 4 Andrew St., Walkerie 5330. Tel: 085-412352). Sundays: 9.30am S.S.; 11am Fellowship.

- 1,15,29—Timothy study.
 5—Exh: R. Hollamby. Half Yearly Business Meeting.
 6,14,28—Renmark Class: Galatians study.
 8.22—Elpis Israel Study.
 9—Public Addresses at Glossop.
 10.24—Y.P. Class.
 12—Exh: K. Gore.
 14—Dorcas Cass.
 19—Exh: E. Pickering.
 26—Exh: G. Mee.

KINGSTON

Gulde Hall, Cooke St. (Rec: R. Eifenbein, 34

The Ecclesial Calendar for May, 1985

Cooke St., Kingston 5275. Tel: 087-672647). Sundays: 11am Memorial Meeting.

1,8,15,22,29—7.30pm Study Class.
5,12,19,25—11am Mem. Mtg.
14,28—11am Sisters' Class *A Life of Jesus*.

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.

5—Exh/Lect: J. McConville.

7—8pm GAO at the hall.

8,22—8pm Mid week Bible Class: J. Johnson, *The Prophecy of Malachi*.

10,24—8pm Elpis Israel.

12—Exh: M. Essex. Lect: Em. Tonna, *Divine Law Relating to Man & Woman*.

15,29—8pm Mid week Bible Class: *The Epistle to the Romans*. R. Cowie.

13—7.45pm A.B. Mtg. at home R. Cowie.

19—Exh: J. Luke. Lect: C. Wright, *1000 Years of Divine Leadership*.

26—Exh: R. Cowie. Lect: D. Evans, *The Christadelphians and What They Believe*.

SOUTH EAST

CWA Hall, Young St., Penola (Rec: B. R. Duke, Box 1716, P.O. Mt. Gambier 5290. Phone: 087-259280). 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; Willson Guide Hall, Elizabeth Tce., Pt. Augusta, and private homes (Rec: K. McDermott, 4 McRitchie Cres., Whyalla Stuart 5608. Tel: 086-450063). Sundays: 11am Fellowship. Bible Class Pt. Augusta every Tuesday.

4—Lect: Whyalla: Tea Tree Gully.

5—Combined Meeting: Whyalla: Tea Tree Gully.

12—Port Augusta Exh: Enfield.

Whyalla Exh: R. Jones.

19—Combined Meeting: Port Augusta: Salisbury.

26—Port Augusta Exh: W. Excell.

Whyalla Exh: J. Klein.

TEA TREE GULLY

1186 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—8pm Daniel 11 study: J. Knowles, *Time of the End*.

5—Exh: R. Edgecombe. Lect: R. Smith, *The Bible — A Living Book in a Dying World*.

8,22—Study, R. Smith, *Our Present Worship*.

10,24—8pm Junior Elpis Israel Class.

12—Exh: W. Crew. Lect: P. Weller, *Death the Wages of Sin — Not the Gateway to Glory*.

15—Daniel Study: J. Knowles, *At that time shall Michael stand up*.

19—Exh: K. Hill. Lect: N. Lloyd, *God's Promise: Israel Restored and Repentant Under Christ*.

20—8pm MIC Class. *Preparing a people for the Lord*.

25-2nd June —Special Effort. See details this issue.

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.

1,8,15,22,29—7.45pm Proverbs study: H. P. Mansfield, *The Words of Wisdom*.

4—2.30pm Sunday School outing. Evening: G. E. Mansfield, *Youth Makes a Stand*.

5—Exh: G. Mansfield. Lect: W. McAllister, *The Bible Offers Eternal Life Upon this Earth, Is This Your Hope?*

6—7.45pm A.B. Meeting.

10—M.I. Class, *God's Wisdom in the Covenants*.

TEA TREE GULLY SPECIAL EFFORT

25st May to 2rd June 1985 Leader: A. Newton (Stirling, W.A.)

Theme: *The Temple of the Living God*.

Saturday 25th May 7.30pm — *House on a Hill (Ezek. 40)*.

Sunday 26th Exhortation — *The Man in the Gate (Ezek. 44)*. Lect: *True Peace only when Christ Reigns on Earth from Jerusalem*.

Tuesday 28th 8pm — *The Circle of the Priests (Ezek. 41)*.

Wednesday 29th 10.30am — *Sisters' Class From Nazareth Revisited*.

Thursday 30th 8pm — *The Christ Altar (Ezek. 43)*.

Saturday 1st June 7.30pm — *The Challenges for Clear Thinkers (Gen.3)*.

Sunday 2nd June — Exh: *The Greatest Harvest Offering of All (Deut. 26)*.

Sunday School at 3pm. Lect: *How You Can Gain Inheritance in the Kingdom of God on Earth*.

- 11—Young Peoples Class: R. Cowie, *The Offering of Isaac* (Heb. 11:13-19).
- 12—Exh: W. McAllister. Lect: E. Hubbard, *In the Beginning was God's Word — Not Jesus Christ*.
- 13—8pm Home M. Goodwin, 37 Jetty St. Grange: Instructor Class: G. Mansfield, *Christ: both son of God and son of Man*.
- 14—10.30am Sisters' Class, *Psalms*.
- 18—2.45pm Activity and Distribution day. Evening: J. Catchlove.
- 19—Exh: J. Martin. Lect: R. deVries, *Christ Declared the Truth Shall Make Free: What is the Truth?*
- 24—8pm Home G. Armonis, 12 Bolingbroke Ave., Fulham Gdns. E. I. Class: W. McAllister.
- 26—Exh: E. Hubbard. Lect: G. Wiggell, *The Bible Explanation To The Parable: The Rich Man and Lazarus*.
- 27—8pm Home P. Mansfield, 17 Silver Cres. Grange, Bible Marking Class: B. Steele, *Parables*.

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 Joshua Study, J. Pearce, *The Sin of Achan* Josh. 7.
 - 4—Sunday School Evening.
 - 5—Exh: S. Howell. Lect: G. Mellor, *Christ, the Son of God and Son of Man*.
 - 6—A.B. Mtg. at home H. Taylor.
 - 10—7.45pm Snr. CYC Gospel and Suffering. J. Thiele, Jnr. CYC *River Jordan*.
 - 12—Exh: G. Mellor. Lect: D. Cubbin. *Christ Baptised by John — Why?*
 - 14—Sisters' Class. Tape *The Truth in Daily Living*. S. Hornhardt.
 - 15—7.45pm Joshua Study, A. Ross, *Illustration of Folly*. (Prov. 6:1,35).
 - 19—Exh: R. Bracey (L'ton). Lect: A. Ross, *Christ Born to be King*.
 - 22—Nazareth Revisited Study, H. Taylor. Home J. Scull.
 - 24—Snr. CYC *Christadelphians and War* B. Philp.
 - 25—CYC Picnic and Barbeque.
 - 26—Exh/Lect: B. Philp, *Military Question*.
 - 29—7.45pm Joshua Study, R. Yeomans, *Capture of Ai* (Josh. 8).

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—7.45pm Bible Class. Family Life Study. *The Autumn Years*. F. Onley.

- 5—Exh: C. Bennet. Lect: N. Rice, *The Jews — A Nation Again*.
- 7—10.30am Sisters' Class. Tape: J. Martin, *The Power of the Tongue*.
- 8—Study Class. M. Wright, *The Kingdom Shall Come — Micah 4*.
- 11—7.30pm Snr. CYC R. Bracey. Bible Marking, *Samson*.
- 12—Exh: S. Taylor. Lect: B. Johnson, *Jerusalem — City of the Great King*.
- 14,28—10.30am Dorcas Group.
- 15—Tuition Class: G. Dow. *Isaiah 5 — God's Vineyard*. P. Niejalke, *Colossians 2 — Consistency in Christ*.
- 19—Exh: C. Blanch. Lect: R. Herron, *The Arms Race*.
- 21—Sisters' Class. Tape: J. Martin, *Friendship with the World is Enmity with God*.
- 25—7.30pm D. N. Kitto, *Elisha Causes The Iron to Swirl*.
- 26—Exh: D. Case. Lect: G. Crewes, *Russia's Bid for World Domination*.
- 29—Bible Class: G. Dangerfield, Family Life Study, *Coping with Adolescence*.

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.

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.
- 5—Exh: R. Bailey. Lect: R. Rock, *Archaeology Supports Bible Truth*.
 - 7—Olivet Prophecy Study: R. Rock.
 - 12—Exh: L. Crowther. Lect: C. Venn, *The Devil and Satan Defined*.
 - 14,28—Romans study: R. Bailey.
 - 19—Exh: V. Shane. Lect: N. Lowes, *The Judgment Seat of Christ — Who Will Be Raised*.
 - 21—Memorial Name Study: D. Rucker.
 - 24—Young Peoples Study Class.
 - 26—Exh: R. Rock. Lect: R. Bailey, *Your Bible Details Russia's Move for World Conquest*.

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.
- 1,15,29—7.45pm Elpis Israel.
 - 5—Exh: E. Townsend. Lect: S. Arthur, *Bible Teaching Concerning Predestination*.
 - 8,22—7.45pm Gospel of Mark, *Fear not only believe*. Des Dodd.

The Ecclesial Calendar for May, 1985

- 10—7.45pm Young Folks. Bible Marking.
12—Exh: R. Evans. Lect: P. Evans, *Britain in Bible Prophecy*.
18—Family outing.
19—Exh: M. Steele. Lect: W. Joseph, *Bible Truth — Why Christ Died*.
25—Combined Sunday School Picnic.
26—Exh: C. Venn. Lect: B. Mills, *Bible Truth — One God Not a Trinity*.

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—Bible Class 7.30pm Study of Jude. W. White.
4,11,18,25—7.30pm at Cnr. Hill & Ernu Streets: Events Subsequent to Christ's Return.
5—Exh: W. Jones. Lect: G. Hill, *What is the Gospel & Why You Must Believe it*.
12—Exh: G. Bunesen.
19—Exh: G. Hill. Lect: L. Osborne, *The Coming Kingdom of God on Earth*.
26—Exh: W. White.

TOWNSVILLE

Cnr. Hammett & Mooney St., Currajong (Rec: J. Caltabiano, P.O. Box 434, Aitkenvale 4814). Sundays: 9.15am S.S. & Snr. Ecclesiastes 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).

- 5—Exh: G. Caltabiano. Lect: B. Pollard.
12—Exh: R. duKamp.
18—Exh: B. Pollard.
26—Exh: J. Caltabiano.

URANGAN

Home of P. Palmer, 19 Crescent St., Urgan. Ph: 071-289263. Sundays: 9.30am Memorial Mtg: 9.30am, S.S. 1pm.

- 1,8,15,22,29—Study *Epistles of Peter*. Home C. Lilley, 91 Neptune St. Maryborough.
4-6—Special Effort Study Leader: Jim Cowie.
12—Exh: Tape.
18—Public Lecture.

- 19—Exh.
26—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.

- 5—Exh: J. McClure. Lect: R. Kilgus, *Israel in the Purpose of God*.
7,21—7.45pm Gospel of Mark Study: D. Dodd.
12—Exh: T. Dawson. Lect: A. Payton, *Immortality — God's Promise, Not a Present Possession*.
14,28—Life and Times of Joseph. R. Dawson.
19—Exh: C. Venn. Lect: K. Papowski, *Baptism of Holy Spirit — Spirit Gifts — Explained*.
25—9.30am S.S. Picnic. Combined Coorparoo, Redcliffe and Wilston ecclesias.
26—Exh: M. Bullock. Lect: *Modern Society Threatens Family Unity — The Bible's Solution*.
31—7.45pm Young Peoples Class, *Delilah — The Woman of the World*: P. Steele. *Hannah — Sought the Power of God in Prayer*: W. Lewis.

New Zealand

CHRISTCHURCH SUBURBAN

69 Bristol St. (Rec: R. D. Harding, 73 Cornwall St., Christchurch 1, Tel: 794 296). Sundays: 9.15am S.S.; 11am Mem. Mtg.; 7pm Lect.; Bible Class: Tuesday 7.45pm.

- 5—Exh: K. Webb. Lect: C. Wright, *God — His Identity and Purpose*.
7—Elpis Israel Class, J. Bird.
12—Exh: J. Bird. Lect: M. Cairns, *The Key to Understanding the Bible*.
14—Zephaniah Class, R. Harding.
10 to 26—Annual Special Effort. J. Siviour, *The Cherubim*.
19—Exh/Lect: J. Siviour, *Creation — God's Silent Witness*.
21—Lect: J. Siviour, *Israel's Survival and Revival — Miracle of Bible Prophecy*.
26—Exh/Lect: J. Siviour, *Is Salvation Possible without Truth?*

NEW LYNN SPECIAL EFFORT

Our ecclesia's Annual Special Effort will be held, God willing, from 11-19th May, 1985. The study leader will be Bro. Brian Luke of Adelaide, who will speak to the subject of Daniel's Life and Prophecies under the theme "Whosoever Readeth, Let Him Understand". We extend a warm invitation to any who may be able to join us during this week. Special activities are being arranged for children of brethren and sisters. Accommodation can be arranged by writing to the Special Effort Committee, New Lynn Ecclesia, Box 15-457, Auckland.

DUNEDIN

Hearing Ass, 7 Malcolm Street (Rec: R. D. B. King, 81 Stafford St., Dunedin. Tel: 775954). Sundays: 11am Fellowship; 9.30am S.S.; 7pm Lect. Bible Class: 7.30pm Wed.; CYC 7.30pm Sat. at homes of members.

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.

WELLINGTON

Cnr. 229 Helston Rd. & Jane Grove, Paparangi. (Rec: C. J. Middlemiss, 20th Rothsay Road, Ngaio, Wellington Tel: 797-580). Sundays: 11am Fellowship. 9.15am S.S.; 7pm Lect.; Bible Class 8pm Wed.; CYC 7.45pm Sat. at homes of members.

HOW SURE ARE THE FOUNDATIONS?

As noted on the cover of *Logos* this 163pp book is offered free of charge to *unbaptised* friends — not to Christadelphians. The latter are expected to pay for it. We have received a number of requests for free copies from Christadelphians, but cannot supply it to such at that price! Free copies have been sent to other enquirers.

KINGSTON STUDY WEEKEND

8th to 10th June (God willing)

Study Leader: Bro. Keir Risley.

Program is as follows:

Saturday, 8th June — 3pm Study 1: *The Signs and Times of Daniel*. 5.30pm Fraternal Tea. 7.30pm Study 2: *The Banding of the Nations (Daniel 4)*.

Sunday, 9th June — 11am Memorial Mtg. *The Nations Judged and the Saints Vindicated*. 7pm Evening of Interest: *Slides of Philippines*.

Monday, 10th June — 10.30am Study 4: *Deliverance by Faith*.

A warm welcome is extended to brethren and sisters to join with us in our weekend together. Enquiries: R. Elfenbein (087) 672 647.

PROJECT AUSTRALIA

The Word of God is a lamp to our feet and a light to our pathway. God has granted us a wonderful hope, a source of comfort amidst the darkness of this present evil age. There is a darkness around that can be felt; it can hem us in and discourage us in our Gospel Proclamation. We need to let God's light so shine in generous amounts to enlighten the darkness around.

The following encouraging comments came from a contact in NSW: "Many thanks for sending me *Herald* booklets. No words can describe how meaningful they are to me. I can say I am spiritually uplifted by the Word of God, so please may I have the pleasure of receiving monthly issues of *Herald* for the next 6 months". M.N.

In the past month, applications for the literature of the truth have been received from the following areas: Beaudesert (Qld) — 10; York Peninsula (SA) — 3; Stirling, Algate (SA) — 6; Longford (Tas) — 1; Georgetown (Tas) — 1.

This month (God willing) *Project Australia* will cover the following areas:

Jervois, Kiki, Moorlands, Narrung, Peake, Yumali, Tanunda, Rowland Flat, Tumby Bay, Butler's Tank, Lipson, Port Neill, Mount Compass, New Well, Ramco, Warooka, Iron Knob, Kyancutta, Minnipa, Wudinna, Yaninee, Woomera, Yankallilla, Delmare, Myponga, Normanville, Rapid Bay, Second Valley, Yorketown, Coobowie, Edithburgh.

Bible School News



60th BIBLE SCHOOL AT RATHMINES

The Autumn School from May 11th to 19th, (64th Bible School in Australia) will be the 60th School held at Rathmines. It is the aim of the Committee to make it an outstanding memorable event. Special preparations have been made to upgrade the premises, whilst the studies aim at a high standard of exposition and exhortation. Theme: *Faithfulness Under Trial*. Speakers and subjects are as follows:

Bro. John McConville (Reseda, California, USA): *Maintaining the Charge*.

Bro. Jim Cowie (Wilston, Qld.): *Moses — Israel's Great Intercessor*.

Bro. John Ullman (Perth, WA): *David Made King Over all Israel*.

Supplementary Study: Bro. P. Islip (Mt. Waverley, Vic.): *"I hewed them by the prophets"*.

The Committee is sorry that once again it has been found necessary to close bookings for the Autumn School. However, bookings can be made for the Spring School. Reservations should be directed to Christadelphian Bible School, P.O. Box 330, Wyong, NSW 2259.

Theme on that occasion will be *Thy will be done*. The school will be sponsored by the Burwood Ecclesia and the speakers are as follows:

Bro. J. King (Brighton); Bro. A. Hill (Aberfoyle Pk); Bro. P. Cresswell (Enfield). Supplementary study: Bro. P. Sawell (Cabramatta).

Current bookings are 500 and any wanting to attend should write immediately to the above address.


MILDURA BIBLE SCHOOL

The May School is entirely booked out, and further reservations cannot be accepted, except on the possibility of cancellations.

It is planned to conduct a further School during the School holidays in August, and reservations have already been received for that school. A deposit of \$5 per person is required. Send to *The Christadelphian Family Bible School*, 9 West Bch. Rd., West Bch, SA 5024. There are caravan sites on the property, so caravan reservations are in order. Full details next issue.

PROJECT AUSTRALIA

We have now completed our coverage of South Australia, and it is planned to start on a systematic coverage of Western Australia. There are 109,408 Householder Delivery Points in the country districts of Western Australia. This is quite a large number, but each thousand mailed makes one thousand less! Our coverage of South Australia resulted in a steady stream of applications for literature including a couple of baptisms. The interest shown by others is being pursued, and we are in correspondence with a large number. However, the work is done in the spirit of Noah's efforts: as a witness to the Truth, whether they hear or whether they forbear. We invite material support for this new venture.



The
ECCLESIAL
CALENDAR
Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS



ISSUE NO. 228

JUNE, 1985

The Lord's Representative

In your activities to preach the Word, whether within or without the Ecclesia, keep in mind that you are God's servant, and the representative of the Lord Jesus Christ. By so doing your labors cannot fail to redound to their honor and glory. If, however, you omit to keep this important truth in mind, your labors will be worse than in vain, for you will displease God; you will dishonor Christ; you will give pain to your co-labourers; and you will disgust the earnest seeker after Truth. The speaker who realizes he is dealing with divine matters is bound to be sincere and reverential in the handling of his subject; and is, therefore, calculated to carry conviction with his discourse. He will not stick up "men of straw" for the purpose of knocking them down and showing to his hearers how clever he is and how powerful his reasoning is. It is, alas, often done, but it is contemptible, and entirely unworthy of a good cause, let alone a divine one. All speakers should endeavor to keep in mind that they are appealing for a hearing of God's Word, and asking men to listen because God has spoken. A right apprehension of this will induce a sober and reverent use of the testimony.

Ecclesial Reports

Details must be forwarded by 1st of month.

WELCOME TO THE HOUSEHOLD OF FAITH

As the year progresses, so does the violence and trouble of the age. Signs abound indicating the nearness of the Lord's return; and the crisis of the times reveal its need. In the midst of such events, it is most encouraging to receive reports of baptisms, for such are evidence of God's good hand in these last days, drawing those who would be His children into covenant relationship with Him. May His blessing be with us all, until the Lord comes!

Enfield: *Miss Rosalie Osborne*, eldest daughter of Bro. & Sis. Philip Osborne.

Cumberland: *Mr. James Christopher Doherty* and *Mr. Richard John Jackson*, interested friends (21.4.85). *Mr. Philip James Luke*, eldest son of Bro. & Sis. J. Luke (5.5.85).

Mt. Waverley: *Mr. Mark Charles*, son of Bro. & Sis. Ken Charles (5.5.85).

ECCLESIAL TRANSFERS

In which brethren and sisters have taken new ecclesial associations, and upon whom now rests the responsibility to become helpful and valuable members of that lampstand.

To Lennox HD: *Bro. & Sis. A. Leadbeater*, from Lismore.

To Brighton: *Bro. Michael Pappas*, from Adelaide.

To Glenlock: *Bro. A. Armstrong*, from Brighton.

To Yokine: *Sis. Margaret Rodgers*, from Stirling.

To Hobart: *Bro. R. Beacham*, from Cumberland; *Bro. G. Pearce* from Riverton, N.Z.; *Sis. E. Cubbins, snr.* from Lismore.

To Cumberland: *Sis. L. Skelley*, from Mildura.

To Gosnells: *Bro. & Sis. Kevin Subritzky*, from Perth.

To Perth: *Bro. & Sis. Mark Hawkins*, from Stirling.

To Salisbury: *Bro. & Sis. R. Cheek*, from Lismore. *Bro. R. Shrive*, from Woodville.

To Whyalla: *Bro. J. Kline*, from Woodville.

ENGAGEMENT CONGRATULATIONS

We are delighted to advise the following

engagement to marry, and extend our congratulations to the couple as they prepare for their forthcoming wedding, hoping that the period of preparation will be of assistance in its spiritual lesson.

Bro. Adrian Maycock and *Sis. Julie de Vries* (both Woodville) on 28th April.

UNITED IN MARRIAGE

The Proverbs declares: "Whoso findeth a wife, findeth a good thing, and obtaineth favour of Yahweh" (18:22). The "Favour" comes when the home is based upon the Truth. The privilege, responsibilities and sacrifices in the marriage state are such as can help mould characters for the Kingdom as well as provide lessons for spiritual development. To that end, mutual understanding and appreciation of the Word can add more to the comfort of a home, than can the deepest and most luxurious carpet, or the most attractive of curtains! As the following commence a united walk, let the Word become foremost in their homes.

On June 1st at 11am *Bro. Mark Clothier* (Enfield) and *Sis. Lynette Seaman* (Cumberland) will marry at the Cumberland Hall.

Bro. David Shaw to *Sis. Robyn-Ann Hermann* on 15th June.

FAMILY NEWS

The blessing of children has overshadowed a number of Christadelphian homes recently. To all we express our congratulations, hoping that the offspring may be "blessed of Yahweh," and in due time respond to His will.

To Bro. Phil & Sis. Sue Stone (Punchbowl), a son *Anthony Philip*, on 5th April.

To Bro. & Sis. Kevin Fergusson (Enfield), a daughter, *Anthea Colleen*, on 3rd April.

To Bro. & Sis. Kerry Deadman (Enfield), a son, *Philip*.

To Bro. & Sis. Rodney Payton (Enfield), a son, *Nathan*.

To Bro. & Sis. K. Beard (Cumberland), a daughter, *Natalie Kym* on 10th April.

To Bro. & Sis. D. Colliver (Cumberland), a son, *Shane Donald* on 14th April.

To Bro. & Sis. Axel Jansen (Gosnells), a daughter, *Cynthia Ann* on 5th April.

To Bro. & Sis. M. Ridings (Salisbury), a daughter, *Hannah Ruth*.

To Bro. & Sis. David Morgan (Mt. Waverley), a son, *David James*, on 12th March.

To Bro. & Sis. David Glover (Boronia), a daughter, *Jessica Marianne* on 13th April.

To Bro. & Sis. John Nilson (Perth), a daughter, *Jemma*, on 21st March.

FELLOWSHIP

Coorparoo: We are pleased to report that *Bro. Colin Power* has manifested an attitude of repentance and has adjusted his life to ensure that the problems that led to his disfellowship have been put behind him. This has opened the way that he might be restored to fellowship again. We ask that Brethren and Sisters will assist him in his renewed walk in the Truth.

Perth: We deeply regret to advise that *Sis. Maureen Glass*, of Muntadgin, has voluntarily relinquished fellowship with the Ecclesia, due to her self-confessed actions, which are incompatible with the Commandments of Christ. We have, with deep regret, formally withdrawn fellowship from *Sis. Glass*.

Cumberland Ecclesia rejoices in being able to advise the receiving into fellowship of *Sis. Maria Apostolidis*, formerly of the Berean Fellowship.

Our sister applied for fellowship in the middle of April and as a result of a very satisfactory interview was accepted into fellowship on Sunday 28th April.

Prior to making application our sister attended a number of ecclesias and discussed the ramifications of her position with a number of brethren and consequently after prayerful consideration made her decision to join the Central Fellowship.

We welcome our sister and pray that she will richly enjoy the company of the brethren and sisters of our ecclesia and that our Heavenly Father will bless her walk to the Kingdom as she unites with us in the great work to be done as we labour awaiting the return of our Heavenly Bridegroom. W.G.

AWAITING THE RESURRECTION

Sis. Florence Gore of the Enfield Ecclesia passed away on Wednesday, 1st May, after very long illness. Having lived to the age of 90 years our sister spent 50 years in the truth patiently waiting for the coming of our Lord Jesus Christ. She provided a wonderful example of faithfulness to her children, grandchildren and great grandchildren. She was laid to rest on Friday, 3rd May, in the Payneham cemetery. The consolation of the truth and the hope of the resurrection is of great comfort on such occasion. D.H.

GENERAL NEWS

Preaching Weekend

The Riverwood and Gosford Ecclesias held a combined study/weekend on the 20-21st April, under the leadership of Bro. B. P. Sawell, to the subject *Bought with a Price* (1 Cor.). Two public addresses were given. We wish to thank all Brethren and Sisters for their support and labours.

New Lynn

We have enjoyed with the other Auckland ecclesias, the annual inter-ecclesial picnic which was held this year at the Three Kings School, Mt. Roskill. The weather didn't seem promising but held off long enough for most of the programme to be held as planned. Our thanks go to the brethren of the Khyber Pass ecclesia who organised the picnic this year.

Two special lectures have been held recently, one in Massey and the other in Avondale, where we have been endeavouring to proclaim the truth to those around us.

The Auckland Youth Bible School was held this year at Waharau on the Firth of Thames. A large number of young people gathered for an enjoyable time together around the word of God, ably led in their studies by Bro. John Beer of Hastings Ecclesia.

We are looking forward to our annual ecclesial Special Effort which is to be held from 11-19th May. Bro. B. Luke of Adelaide will speak on the subject of Daniel's Life and Prophecies under the theme *"Whoso Readeth, Let Him Understand"*. D.A.

TAPES AVAILABLE

Cassette tape recordings of the Lee-Mansfield Debates are available at a cost of \$20 plus postage. The tapes record 6 nights of debates, covering the subjects of the Mortality of Man, the Kingdom of God, and the Unity of God.

The debates had considerable impact at the time both upon Ecclesias throughout Australia and the public in the Adelaide area. All the drama of the occasion is captured on these tapes, which include an introduction and explanation of the circumstances. They provide explanation of passages of Scripture frequently used to support the teaching of the Apostasy.

The tapes are issued under the auspices of the Enfield Ecclesia, and orders can be placed with Bro. A. Pitcher, 4 Turner Ave., Clearview, S.A. 5085, or Logos Publications, 9 West Bch. Rd., West Beach, S.A. 5024.

Ecclesial Activities

During June, 1985 (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.

West Aust

GOSNELLS

Canning Agricultural Hall, Albany Hwy. Cannington. (Rec: R. Hunter, 2 Biddenden St., Thornlie 6108. Tel: 09 459 3166).

- 2—Exh: P. Schifferli. Lect: R. Hunter, *Jerusalem: Not Rome is God's Eternal City.*
- 3—Picnic and Bike hike at Baldviss.
- 5—Wilderness wanderings study: S. Higgs, home W. Deadman.
- 9—Exh: W. Deadman. Lect: B. Jose, *Why God's promise to Abraham is vital for Your Salvation.*
- 12—Establishment of the Kingdom study: R. Hunter, home Jn. Carder.
- 14,28—E.I. home study classes.
- 15—Youth group afternoon. Evening on Pottery, home F. Smith.
- 16—Exh: J. Spina. Lect: A. Lund, *The Bible: God's Only Inspired Revelation To Man.* Pamphlet dist. home K. Ballye.
- 19—Wilderness wanderings study: S. Higgs, home M. Spina.
- 23—Exh: G. Wilson. Lect: R. Hunter, *Modern history revealed by Ezekiel the Prophet.*
- 26—Establishment of the Kingdom study: A. Lund, home D. Hunter.
- 29—Project activity.
- 30—Exh: J. Ullman. Lect: T. Stagg, *The Purpose and Significance of Christ's Death and Resurrection.*

PERTH

62 Canning Hwy., Victoria Pk. (Rec: J. Ullman, 38 Doney St., Alfred Cove 6154. Tel: 09-3304199).

- 1—Wedding of Bro. Jeffrey Hayles and Sis. Sally Higgs.
- 2—Exh: D. Hum. Lect: H. West, *Church Christening is not Bible Baptism.*
- 3—Outing to Baldviss.
- 5,19—Events subsequent to Christ's return study: J. Ullman.
- 7,21—E.I. home study classes.
- 8—Sports afternoon at Cannington Senior High School.
- 9—Exh: G. Hum. Lect: A. Hayles, *Will a Nuclear Holocaust destroy the Earth? The Bible Answers.*
- 11—11am Sisters' Class: Studies, Ways of Providence, Ch. 17: David & Making

Prayer Powerful, p. 30. God Guarantees to Answer Prayer.

- 12—Business mtg.
- 14,28—Young folks class.
- 15—G.E.S. pamphlet distribution. 7.30pm M.I. Class.
- 16—Exh: Don. Smith. Lect: A. Haustorfer, *Evidence of Noah's Flood: Grim Warning for Today.*
- 23—Exh: J. Ullman. Lect: G. King, *Modern Christianity Contrasted with Christ's Teaching.*
- 26—Life of Christ Class: A. Hayles.
- 29—Family & Youth Activity: Projects afternoon and evening.
- 30—Exh. Lect: R. Davis, *Jerusalem, not Rome, Future Centre for Divine Government.*

STIRLING

Cnr. Hector & Edwards Sts., Osborne Pk. (Rec: P. Duperouzel, 62 Sandgate St. Sth. Perth 6157. Tel: 09-3673408).

- 2—Exh: J. John. Lect: P. Schipper, *Christ Said: Salvation is of the Jews: Why?*
- 5,12,19,26—1 Corinthians Bible class.
- 7,21—E.I. home classes.
- 9—Exh: G. King. Lect: A. Newton, *A Worldwide Earthquake will Herald the Return of Christ.*
- 14,28—Jnr. Elpis Israel Class.
- 16—Exh: R. Hunter. Lect: B. Jose, *The Angels: Their Work and Nature Explained.*
- 17—G.E.S. Meeting.
- 23—Exh: A. Harrison. Lect: P. Duperouzel, *Jerusalem, not Rome, will be God's Eternal City.*
- 24—A.B. Meeting.
- 30—Exh: S. Fergusson. Lect: T. Moore, *What Does Belief and Obedience to the Gospel mean?*

NewSthWls

BALLINA

Masonic Hall, cnr Cherry & Swifts Sts. (Rec: E. Ritchie, P.O.Box 800, Lismore 2480. Tel: 066-884302). 8.S. 9.30am: Memorial Mtg. 11am: Lect. 7.30pm 1st Sunday, Ballina.

- 2—Exh/Lect: J. McClure, *Israel's Survival is Guaranteed by God. Is Yours?*
- 4,18—11am Sisters' Class, 3 Bank St.

- 5—7.30pm Daily Readings: T. Moss, *Conquest of the Land* (Josh. 1-18). 3 Bank St.
- 8—7.30pm A.B. & G.E.S. Meeting, 3 Bank St.
- 9—Exh: J. Muir. Lect: Support Lismore.
- 11.25—11am Sisters' Class, Uralba Rd.
- 12—7.30pm Life of Jesus class, Book 4, ch. 7: A. Russell, *Word of the Sabbath*. 28 Parkland Dr. Alstonville.
- 16—Exh: J. Hartley. Comb. Study at Lismore.
- 19—7.30pm From the daily readings: J. Pogson, *Epistle of John*. 3 Bank St.
- 23—Exh: A. Roulstone. Question night, 3 Bank St.
- 26—7.30pm Life of Jesus Class, Book 4, Ch. 8: E. Ritchie, *The Twelve*. 28 Parkland Dr., Alstonville.
- 29—7.30pm Social/Study class, "Yea, my own familiar friend". 3 Bank St.
- 30—Exh: C. York.

BOOLAROO

14 Fifth St, Boolaroo. (Recorder: E. C. Witton, 15 O'Brien St., Gatheshead, 2290. Tel: 049 432569; P.O. Box 187, Boolaroo, 2284).

- 1—S.S. Picnic.
- 2—Exh: E. Witton. Lect: P. Eastham, *Who the devil really is*.
- 3—A.B. meeting.
- 5,19—Study: G. Alchin, *Romans: The Power of God unto Salvation*.
- 7—7.30pm Eureka class home F. Ryan.
- 7 to 9—Young Peoples study weekend at Bible School, Rathmines.
- 9—Exh/Lect: K. Cook, *Europe's Destiny: Future Russian Ally*.
- 11.25—10.30am Sisters' class: Tape study.
- 12—Study: J. Glachan, *The Parable of the Pounds* (Lk. 19:19-31).
- 14.28—7.30pm Y.P. Class: *Genesis*.
- 15—S.S. Project day.
- 16—Exh: J. Goddard. Lect: G. Alchin, *Egypt's vital role in Bible Prophecy Today*.
- 22 to 23—study weekend: Sat 3.30pm. 5.30pm Frat. tea. 7pm R. Pogson, *Life of David*.
- 23—Exh/Lect: R. Pogson, *Jesus Christ to Rule on David's Throne in Jerusalem*.
- 26—Study: M. Witton, *The Lost Sheep and Lost Coin* (Luke 15:3-10). M. Glachan, *The Lost Son* (Luke 15:11-32).
- 29—G.E.S. leaflet distribution at Edgeworth. 7.30pm Workshop class: L. Pillidge, *Jude. S. Metcalfe James*.
- 30—Exh: S. Evans. Lect: K. Whitehead, *God's Promises to Abraham, how they Affect You*.

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—7.30pm C.Y.C. Games night.
- 2—Exh: G. Gilham. Lect: B. McClure, Rus-

- sian might buried by Christ in Israel.
- 3—8pm A.B. Meeting.
- 4—10.45pm Dorcas Class.
- 5—8pm Isaiah 58 study: L. Whitehead, *True Fast*.
- 8—7.45pm Junior Bible Class: Rol. Sawell, *Solomon's Temple*. Intern. class: T. Porter, *Saul and the Witch of Endor*.
- 9—Exh: B. Gilham. Lect: W. Wolstencroft, *Bible Baptism is Essential for Salvation*.
- 10—10am Ecclesial picnic: Thertlemere.
- 12,26—1 Corinthians class: P. Sawell.
- 16—Exh: D. McClure. Lect: R. McClure, *Where the Gulf War Will Lead*.
- 17—G.E.S. meeting.
- 19—Isaiah 59 class: G. Hatchell, *Yahweh's hand is not Short*.
- 21—8pm Workshop class at No. 6 Lodge Place, Wetherill Pk: D. Beard, *Bible Verse Examination*.
- 23—Exh: E. Baird. Lect: D. Mansfield, *The Lord's Prayer Requires God's Kingdom on Earth*. 3pm Gospel witness: Sydney Domain.
- 24—8pm M.I. Class: M. Bidolph, *God Is One, not a Trinity*. Rod. Sawell, *Infant Sprinkling is not True Baptism*.
- 30—Exh: B. Shaw. Lect: P. Sawell, *A World in Turmoil: The Divine Solution*.

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.

- 2—Exh: B. Madden. Lect: R. Etherington, *Remember the Flood? Today's Warning*.
- 5,19—Romans study: J. Gilmore. Home R. Munro.
- 6—A.B. Meeting.
- 9—Exh: G. Munro. Lect: E. Murphy, *How Long Can You Afford to Ignore God?*
- 12—Study: R. Munro, *The Culmination of God's Promises in the Kingdom Age*. Home R. Munro.
- 16—Exh/Lect: B. Shaw, *True Bible Teachings: Some Surprises*.
- 27—Sisters' Class, home E. Casno.
- 30—Exh: R. Etherington. Lect: O. Van Rensberg, *Try it God's way: And find Peace*.

CAMPSEA

Cnr Beamish & Fletcher Sts., (Rec: J. Mansfield, R.M.B. 850 Mandalong Rd., Dooralong 2259 Tel: 043-551207).

- 2—Exh: E. Baird. Lect: J. Mansfield, *Current Events Prove the Bible True*.
- 5,19—10.30am Sisters' Class: R. Mansfield, *Ways of Providence*.
- 5,12,19,26—Bible Class: T. Mansfield.
- 9—Exh: D. Mansfield. Lect: B. McClure, *Archaeology Proves the Bible True*.
- 16—Exh/Lect: J. Russell, *Church History Proves the Bible True*.

The Ecclesial Calendar for June, 1985

- 23—Exh: K. Stone. Lect: B. Gilham, *History Proves the Bible True*.
29—7.30pm Young Peoples Class.
30—Exh: G. Hatchell. Lect: T. Mansfield, *Prophecy Proves the Bible True*.

CANBERRA

Hughes Community Centre, Shopping Centre, Hughes (Rec: L. Harden, 12 Cameron St., Farrer, 2607. Tel: 062-86 1153. Postal Address: G.P.O. Box 433, Canberra 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.
1—Apocalypse Class: M. Bonner. Home M. Bonner.
2—Exh: M. Bonner. Lect: J. Russell, *Should Christians Keep the Sabbath?*
5—7 days to Golgotha study: M. Bonner. Home L. Daszkowski.
9—Exh/Lect: F. Olsen, *The Rapture: Not Found in the Bible*.
12—Psalms study: F. Joseph, home K. Joseph.
16—Exh/Lect: M. Wolstencroft, *The Trinity: Not Found in the Bible*.
19—Tape class, home H. Wetzel.
23—Exh/Lect: 2.30pm R. O'Connor, *Nuclear Holocaust to be Stopped by Christ*.
26—Romans study: J. Gilmore, home F. Joseph.
30—Exh/Lect: W. Rosser, *Who is Anti-Christ?*

GOSFORD

- Erina 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—Exh: A. Dennes.
9—Exh: R. O'Connor. Lect: 7pm Erina Hall, *The Fallacy of Evolution*.
16—Exh: P. Witton.
23—Exh: J. Porter.
30—Exh: R. Whitehead. Lect: 7pm Urina Hall, J. Tappouras, *Soviet Threat will be met by Christ*.

GRANVILLE

- 26 The Avenue (Rec: H. Hadley, 204 Excelsior St Guildford 2161. Tel: 02-6327697).
1—3.30pm Study: P. Pickering. 5.30pm Fraternal Tea. 7pm Study: P. Pickering.
2—Exh/Lect: P. Pickering, *How Christ's Coming Will Solve Social and Economical Crisis*.
3—8pm Study: P. Pickering.
5,19—Esther Study: S. Gilmore.
9—Exh/Lect: B. Butters, *Watchman: What of the night?*
12,26—Bible Class.
16—Exh: E. Mansfield. Lect: J. Mansfield, *The Age of Righteousness and Peace*.
23—Exh: R. Carr. Lect: B. Cook, *Christ did not*

Pre-exist

- 30—Exh: H. Hadley. Lect: J. Gilmore, *The Devil Taught in the Scriptures*.

LISMORE

- Assembly Hall, Cnr Crown & Phyllis Sts. Stn, Lismore (Rec: C. Hermann, P.O. Box 105, Lismore 2480. Tel: 066-242923). Sundays: 9.15 S.S.; 11am Fellowship; 7.30pm Lect (2nd Sund. each month). Radio 2NCRFM "Today in Prophecy" programme — 7-7.30pm every Monday night.
2—Exh: J. Hartley. Lect. Ballina Masonic Hall. 7.21—Jude Study, C. York.
9—Exh: E. Ritchie. 7.30pm Lect: J. Hartley, *The Hope of Israel — Your Hope for the Future*.
12—7pm A.B. Mtg.
14,28—7.30pm Youth Group Study, *Unclean Animals*. G. Pogson.
16—Exh: R. Hermann. 7.30pm Study: *The Marriage of the Lamb*. P. Halpin.
23—Exh: C. Hermann. 7.30pm Comb. MIC.
30—Exh: C. York. 7.30pm Lect. at Dunoon. C. Hermann, *Crisis in International Affairs*.

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: E. Mansfield. Lect: J. Ceiley, *Jerusalem's Destiny: A City of Peace*.
5,19—James study: B. Shaw.
9—Exh: A. Russell. Lect: *Why is Baptism Necessary?*
12—Business meeting.
16—Exh/Lect: P. Finn, *Sincerity without Truth Cannot save*.
23—Exh: N. Creighton. Lect: G. Denford, *The Flood: Its Warning for a Permissive Age*.
26—Colossians study: N. Creighton.
30—Exh: J. Green. Lect: R. O'Connor, *Man's Search for God*.

PUNCHBOWL

- 100 Highclere Ave (Rec: M. Gilmore, 118 Marine Dr Oatley 2223. Tel: 02-576986).
1—Young People's Bible Class.
2—Exh: B. Stretton. Lect: J. Rosser, *What and where is help?*
3—A.B. Mtg.
4—M.I. Class.
7,21—Samuel study.
9—Exh: Barry McClure. Lect: Bas. McClure, *Does God Forgive Sins Today?*
11,18,25—Bible class.
12,26—10.30am Sisters' Class.
14,28—Comb. Y.P. Class, home B. McClure.
16—Exh: M. Wolstencroft. Lect: L. Goodman, *Will Russia invade the Middle East Unchallenged?*
23—Exh: R. Etherington. Lect: J. Gilmore, *Was there Really a Flood in Noah's Time?*
30—Exh: K. Hammond. Lect: K. Dennes, *What is the Gospel?*

RIVERWOOD

265 Bonds Rd (Rec: D. Gilmore, 3 Jordan Ave Beverly Hills 2209. Tel: 02-5331571).

- 1—Special Effort: J. McConville, *7 Sayings on the Cross*. 4pm 5th study. 6pm Fraternal Tea. 7.30pm 6th study.
- 2—Exh: J. McConville. Lect: G. Steel, *Natural Disasters: Is God Responsible?*
- 5—Bible Class: T. Jenkins, *Abimelech*.
- 9—Exh: B. Shaw. Lect: F. Brinkerhoff, *Signs that Christ Will soon Come*.
- 12—Bible Class: K. Casey, *Jephthah*.
- 16—Exh: J. Elton. Lect: K. Dennes, *Current Events*.
- 19—Bible class: G. Hindmarsh, *Samson*.
- 23—Exh: P. Sawell. Lect: W. Rosser, *No Christians will go to Heaven*.
- 26—Business Meeting.
- 30—Exh: M. Bonner. Lect: A. Dennes, *It does Matter what you Believe*.

SUTHERLAND

77 Acacia Rd (Rec: L. Brennan, 16 Linden Cres Lugarno 2210. Tel: 02-535608). Sundays: S.S. 9am; Mem. Mtg. 11am; Lect. 7pm. Wednesday: Bible Class 8pm.

- 2—Exh: L. Brennan. Lect: C. Russell, *Russia's Next Moves: Outlined in Your Bible*.
- 5,19—Job study: B. Bowen.
- 9—Exh: C. Warner. Lect: C. Lean, *Peace on Earth: Soon with Christ as King*.
- 12—Life of Christ class: R. Steel, *Questions asked of Jesus (Matt. 22:15-46)*.
- 16—Exh: B. McClure, Lect: S. Gilmore, *Why did Christ die and What does it Mean to Us?*
- 23—Exh: C. Penrose. Lect: L. Brennan, *Materialism: The Plague of our Society*.
- 26—Life of Christ Class: C. Warner, *Jesus warns against the Scribes and His Final Public Appeal (Matt. 23:1-39)*.
- 30—Exh/Lect: F. Olsen, *Your Destiny: Your Decision*.

UPPER COOPERS CREEK

Repentance Creek Hall (Rec: R. Patch, Ashlan Rd.,

Whinan Whian 2480). 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).

- 2—Exh/Lect: K. Whitehead, *Born-again Christians: The Bible Qualification*.
- 5—1 Corinthians 15 study: P. Sawell, *Death Destroyed and God all in all*.
- 9—Exh: B. McKinlay. Lect: D. Ledger, *The Lord's Prayer: Do You Understand It?*
- 11—Sacrifices and Offerings according to the Law. Study at 28 Truro Pde, Padstow: K. Walters, *The Male Element in Sacrifice*.
- 16—Exh: S. McKinlay. Lect: R. Pogson, *Saints ordained by God: Not the Church*.
- 19—1 Corinthians 16 study: P. Sawell, *"Quit you like men: Be strong"*.
- 21—Workshop & Training Class: S. Madden, *Research Analysis of Haggai 2:19-23*.
- 23—Exh: S. Gilmore. Lect: J. Ceiley, *God Never Changes: Why Has the Church?*
- 25—Sacrifices and Offerings Study at 28 Truro Pde, Padstow: P. Wassell, *Meat Offerings*.
- 30—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.

- 2—Exh: J. King. Lect: A. Hill, *Teachings of Jehovah's Witnesses Tested by the Bible*.
- 5—10.15am Dorcas class. 7.45pm E.I. Class, part 2, ch. 1: P. White.
- 8 to 10—Family camp Mt Pleasant: S. Kingsbury, *Daniel: The Key to Survival in the*

SUTHERLAND SPECIAL EFFORT 12th to 19th July

Bro. Bruce Philp (snr.) is to conduct the studies upon the theme of *Daniel*. All meetings will be held in the Sutherland Ecclesial Hall.

Program:

- Fri. 12th — 8pm Lect: *Economic Turmoil — The Bible's Answer*.
- Sat. 13th — 3.30pm 1st Study. 5.30pm Fraternal Tea. 7.00pm 2nd study.
- Sun. 14th — 9.00am Sunday School. 11.00am Exh. (3rd study). 1.00pm Combined Basket Lunch. 7.00pm 4th Study.
- Tues. 16th — 10.30am Sisters' Class which will be followed by Lunch.
- Wed. 17th — 8.00pm 5th Study.
- Fri. 19th — 6th Study — Elpis Israel Class.

The Ecclesial Calendar for June, 1985

Midst of Babylon.

- 12.26—7.45pm Esther study: R. Filnt.
- 14—8pm Youth Group, Brighton.
- 16—Exh: S. Hill. Lect: P. Weller, *The Absolute Certainty of Christ's Return*.
- 18—7.45pm Discussion Class, home P. White.
- 19—10.15am Dorcas Class. 7.45pm E.I. Class: D. Lund.
- 21—Family song and praise evening.
- 23—Exh: A. Faren. Lect: D. Evans, *Bible Truth: There is no Supernatural Devil*.
- 25—7.45pm M.I. Class: *The Elements of Chairmanship*.
- 28—7.45pm Jnr. Youth group.
- 29—8pm Sub. Young People's Class.
- 30—Exh: G. Lines. Lect: A. Archer, *A Word Picture of Christ's Coming on Earth*.

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—Ecclesial outing, Blackwood. Hub. Group discussion, Heb. 7.
- 2—Exh: A. Johns. Lect: R. Noble, *The E.C.M. in Bible Prophecy*.
- 5—Rev. 16:17-21 study: B. Luke, *The Seventh Vial*.
- 7—Ecclesial Camp, Clarendon 7-10: *Sermon on the Mount*. 8.30pm *That ye may be the children of your Father which is in heaven*.
- 8—Discussion group. Sports afternoon. Evening address.
- 9—Exh: J. King. Evening of song and praise. Study: Max Lund.
- 10—Discussion Group. Afternoon Closing thoughts. 3pm Depart.
- 11—10.30am Sisters' Class: *Ruth*.
- 12.26—Study: R. Mansfield, *Life and Times of Elisha*.
- 14—Youth Group: J. Stevens, G. Palmer, *Feasts: Passover and Pentecost*.
- 15—Young Peoples' outing.
- 16—Exh. Lect: D. Beale, *The Bible Disproves Papal Infallibility*.
- 19—Rev. 17:1-18 study: B. Luke, *The Harlot System of Rome*.
- 21—Signs class.
- 23—Exh: J. Luke. Lect: S. Hornhardt, *There is no Supernatural Devil*.
- 25—M.I. Class: *Lecture & Exhortation*.
- 28—Youth Group, Cumberland.
- 29—Young Peoples Class, Cumberland.
- 30—Exh: B. Luke. Lect: K. Pearson, *Sincerity without Bible Truth Cannot Save*.

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—Ecclesial family outing. Bike outing and tea at hall.
- 2—Exh. Lect: J. Riddle, *The Bible's Teaching on Sabbath Keeping*.
- 5,19—8pm Romans study: P. Weller.
- 6—11am Sisters' Class. 1.30pm Sisters' tape study. 7.45pm A.B. Meeting.
- 9—Exh: P. Weller. Lect: Mur. Lund, *Why a Saviour should die?*
- 12—8pm Psalm 2 study: Don Stempel.
- 14—8pm Youth group at Brighton.
- 16—Exh: B. Gurd. Lect: J. Luke, *Evolution: A God-denying theory*.
- 17—8pm Friends class: J. Berry, *Where is God's Justice in all the World's Suffering?*
- 20—11am Sisters' Class. 1.30pm Sisters' tape study.
- 21—Special lecture, Unley.
- 23—Exh: A. Johns. Lect: J. Siviour, *Bible Truth: There is no Super-natural Devil*. Murray Bridge Exh: P. Brewer.
- 26—8pm Psalm 89 study: Don Stempel.
- 28—8pm Youth Group: A. Armstrong, B. Kortman, *Feasts: Tabernacles, Day of Atonement*.
- 29—8pm Young Folks: *Isaac, Jacob and Joseph: Blessed for things to come*.

ENFIELD

334 Hampstead Rd., Clearview (Rec: D. Morgan, 12 Pope Cres., Hope Valley 5090. Tel: 08-2631811). Sundays: 10.30am Fellowship; 3pm S.S.; 7pm Lecture.

- 2—Exh: P. Weller. Lect: D. Keynes, *Present World Problems: A Prelude to Christ's Return*.
- 4—10.30am Sisters' Class.
- 5—Preparation night: R. Gore, *Philippians*.
- 6—8pm M.I. Class.
- 7,21—8pm Eureka Class: P. Cresswell.
- 9—Ecclesial weekend camp: Mt. Bracken, Victor Harbour. Group study of Epistle to Philippians.
- 12.26—8pm Noah study: R. Gore.
- 14—8pm Youth Group at Salisbury.
- 16—Exh: G. Wiggzell. Lect: Ray Edgecombe, *The Bible Teaches Man's Reward is on Earth: Not in Heaven*.
- 19—8pm Daniel study: D. Evans.
- 23—Exh: J. Siviour. Lect: C. Jeffress, *Bible Truth: There Is No Supernatural Devil*.
- 28—Youth group.
- 30—Exh: J. Luke. Lect: R. Gore, *Britain in Bible Prophecy*.

GLENLOCK

Via Morgan (Rec: B. G. Hollamby, 4 Andrew St., Walkerie 5330. Tel: 085-412352). Sundays: 9.30am S.S.; 11am Fellowship.

- 2—Exh: M. Healy.
- 5—E.I. Class: C. Hollamby.
- 7,21—Y.P. Class.
- 9—Exh: M. S. Lunn.
- 12—Timothy Class: J. Hodges.
- 13—A.B. Meeting.

The Ecclesial Calendar for June, 1985

- 15—Choral Class.
- 16—Exh: S. Hornhardt.
- 18—Dorcas Class.
- 19—E.I. Class, B. G. Hollamby.
- 22—Fraternal Tea. Study: *Songs of Zion*.
- 23—Exh: B. Bartholomew.
- 24—Renmark Class: B. Bartholomew.
- 25,27—Hall study.
- 29—Picnic and study.
- 30—Exh: B. Bartholomew.

KINGSTON

Guide Hall, Cooke St. (Rec: R. Eifenbein, 34 Cooke St., Kingston 5275. Tel: 087-672647). Sundays: 11am Memorial Meeting.
No details received.

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—Family outing.
- 2—Exh: J. Martin. Lect: R. Ginn, *Russia's Objectives to be Defeated by Christ*.
- 4—8pm G.A.O. Meeting.
- 5,19—Malachi Bible study: J. Johnson.
- 7,21—8pm E.I. study.
- 9—Exh: P. Dodson. Lect: J. Johnson, *God's Laws Relating to Man and Woman*.
- 10—7.45pm A.B. Meeting, home R. Cowie.
- 12,26—8pm Bible Class: R. Cowie, *Epistle to the Romans*.
- 15—2pm Distribution.
- 16—Exh: P. Weller. Lect: S. Hornhardt, *Hell: A Place of Rest, not Torment*.
- 23—Exh: K. Risley. Lect: M. Barr, *Bible Truth: There is no Supernatural Devil*.
- 30—Exh: C. Parry. Lect: M. Essex, *Mormonism: Of Men, not of God*.

SOUTH EAST

CWA Hall, Young St., Penola (Rec: B. R. Duke, Box 1716, P.O. Mt. Gambier 5290. Phone: 087-259280). Also I. J. Trengza, 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: 086-450063). Sundays: 11am Fellowship. Bible Class Pt. Augusta every Tuesday.

- 1—Whyalla: Lect: D. McColl.
- 2—Combined Meet. Whyalla: Exh: D. McColl.

- 9—Port Augusta Exh.
Whyalla Exh: R. Jones.
- 15—Pt. Augusta Lect: R. Mansfield.
- 16—Comb. Meeting Pt. Augusta: R. Mansfield.
- 23—Pt. Augusta Exhort.
Whyalla Exh: K. Stewart.
- 29—Family night, Whyalla: K. McDermott.
- 30—Pt. Augusta Exhort.
Whyalla Exh: K. McDermott.

TEA TREE GULLY

1186 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—Exh/Lect: A. Newton, *How you can gain inheritance in the kingdom of God on Earth*.
- 3—7.30pm A.B. Meeting.
- 5—8pm Study: A. Wigzell, *Faith in Last Days* (pp. 11-45).
- 7,21—8pm Jnr. E.I. Class.
- 9—Exh: A. Wigzell. Lect: J. Knowles, *The Moscow-Vatican Alliance: Sign of Christ's Coming*.
- 10—10.30am S.School outing: Foxfield Oval, Athelstone.
- 12—10.30am Sisters' Class: Nazareth Revisited, ch. 3. 8pm Study: G. Wigzell, *Events subsequent to Christ's Return: Judgment of the Household*.
- 16—Exh: D. Evans. Lect: M. Pitt, *The True Purpose of Christ's Death and Resurrection in God's Plan of Redemption*.
- 17—8pm M.I. Class.
- 19—8pm Study: A. Wigzell, *Faith in the Last Days* (ch. 6-9,13).
- 23—Exh: G. Hyndman. Lect: R. Cowie, *Bible Truth: There is No Supernatural Devil*.
- 26—8pm Study: G. Wigzell, *Events Subsequent to Christ's Return: Resurrection*.
- 30—Exh: B. Pearce. Lect: R. Smith, *Modern Christendom Astray from Bible Doctrine and Practice*.

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—2.30pm S.S. Outing. Evening Snr. Scholars, *Truth Vindicated*.
- 2—Exh: T. Wigzell. Lect: B. Steele, *Russia, Israel, Christ and You*.
- 3—7.45pm A.B. mtg.
- 5,12,19,26—7.45pm Proverbs Study.
- 7—7.45pm M.I. Class: *Illustrated Addresses*:

GLENLOCK SPECIAL STUDY

Bro. Bartholomew from Vernon Ecclesia, Canada, will lead studies on *Songs of Zion* commencing from 22nd June to 29th. A Public Lecture will also be given at Renmark on Sunday 23rd. Sis. Bartholomew is also travelling with him.

The Ecclesial Calendar for June, 1985

Preparation and Presentation.

- 9—Exh: G. Wigzell. Lect: S. J. Mansfield, *Two men: Adam Created by God, Jesus born of Mary and Their Efforts Upon this World.*
- 11,25—10.30am Sisters' Psalm study.
- 15 to 21—Special Visit: H. Bartholomew (Vernon, Canada): *The Songs of Zion.*
- 22—2.45pm Activity & Distribution day: Evening chairman: S. J. Mansfield.
- 23—Exh: K. Monterola. Lect: J. Knowles, *There is no Supernatural Devil: The Bible's Answer.*
- 24—8pm Home P. J. Mansfield, 17 Silver Cres. Grange Bible Marking Class: B. Steele, *Parables.*
- 30—Exh: B. Steele. Lect: E. Hubbard, *Politics to Go. Christ's Second Coming will Change the World.*

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—Exh/Lect: B. Philp, *What does Christ offer you?*
- 3—7pm A.B. Meeting.
- 5—Nazareth Revisited study: J. Thiele, home G. Scarr.
- 7—Snr. CYC: B. Philp, *Christadelphians and secular activities.*
- 9—Exh/Lect: G. Dangerfield (L'ton), *World Chaos: Solution in the Bible.*
- 12—7.45pm Joshua study: S. Howell, *League with the Gibeonites.*
- 16—Exh: G. Scarr. Lect: B. Philp, *Modern Science in Support of Creation.*
- 19—Nazareth Revisited Study: J. Thiele, home S. Howell.
- 21—Snr. CYC 1st Principles workshop
- 23—Exh: P. Fryer (L'ton). Lect: *Purpose in the Creation of Man.*
- 26—Joshua study: J. Scull, *Destruction of Five Kings.*
- 30—Exh/Lect: M. Scull (Nth. West), *The Fall of Man.*

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: A. Ansell. Lect: K. Njejalke, *The Rapture will not Occur.*
- 4,18—10.30am Sisters' Class: Tape exhortation.
- 5—Bible class: M. Wright, *"He hath shewed thee, O man" (Micah 6).*
- 7,21—8pm E.I. home study.

- 9—Exh: R. Bracey. Lect: C. Blanch, *20th Century Religion Lacks 1st Century Truth.*
- 11,25—10.30am Dorcas Group.
- 12—Tuition Class, Wrested Scriptures: D. Smith, *The Angels that Sinned.* T. Galbraith, *The Witch of Endor.*
- 14,28—8pm Law and Grace home study.
- 16—Exh: R. Herron. Lect: G. Dangerfield, *Speaking in Tongues, an Emotional Deception.*
- 19—Bible Class: M. Wright, *"Who is a God like unto thee" (Micah 7).*
- 23—Exh: G. Crewes. Lect: D. Case, *Earthquakes, A Sign of the Times.*
- 30—Exh: M. Wright. Lect: F. Onley, *God's Framework for Middle East Peace.*

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.

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—Exh: W. Joseph. Lect: L. Crowther, *Christ's Followers are not Saved Until His Return.*
- 4,18—Study D. Rucker, *Memorial Name.*
- 7 to 10—Special Effort: P. Cresswell, see details this issue.
- 16—Exh: J. McClure. Lect: R. Rock, *The Gospel Preached to Adam and Eve.*
- 22—Comb. Young Peoples Class, Redcliffe.
- 23—Exh: M. Shaw. Lect: D. Rucker, *God's Promise to Abraham: Eternal Inheritance on Earth.*
- 28—Young Peoples Class.
- 30—Exh: D. McGahey. Lect: R. Hermann, *The Bible Outlines the Steps to Salvation.*

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—Exh: J. Carnes. Lect: R. A. Hill, *The Resurrection of Christ: Its Certainty and Significance.*
- 5,19—7.45pm Gospel of Mark study: *"Fear Not, Only Believe".*
- 9—Exh: T. Hazell. Lect. at Coorparoo.
- 12,14—7.45pm E.I. Class.
- 16—Exh: A. Payton. Lect: E. Townsend, *The Bible Reveals that the Holy Spirit Gifts are not Available Today.*
- 22—7.45pm Sub. Young Folks, Redcliffe Hall:

M. Shaw, "Keep thy heart with all diligence".

- 23—Exh: P. Evans. Lect: J. McClure, *God's Promise to David: Christ's Throne on Earth*.
 30—Exh: L. Rucker. Lect: M. Steele, *World History Revealed by Daniel the Prophet*.
 Afternoon: Family activities.

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 at Cnr. Hill & Ernu Streets: Events Subsequent to Christ's Return.
 2—Exh: L. Osborne. Lect: P. Osborne, *How Christ's Coming Will Change the World*.
 5,12,19,26—Bible Class: *The Epistle of Jude*.
 9—Exh: M. Bundesen.
 16—Exh: G. Bundesen. Lect: G. Hill, *How Sure are Your Foundations?*
 23—Exh: W. Jones.
 30—Exh: G. Hill.

TOWNSVILLE

Cnr. Hammett & Mooney St., Curajong (Rec: J. Calabiano, P.O. Box 434, Alkenvale 4814). Sundays: 9.15am S.S. & Snr. Ecclesiastes 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).

No details received.

URANGAN

Home of P. Palmer, 19 Crescent St., Urangan. Ph: 071-289263. Sundays: 9.30am Memorial Mtg.; 9.30am, S.S. 1pm.

- 2—Exh: C. Lilley.
 5,12,19,26—1 Peter study, 7pm Home C. Lilley, Neptune St., Maryborough.
 9—Exhort: Tape.
 16—Exh: S. Arthur (Coorparoo).
 23—Exh: P. Palmer.
 30—Exh: P. Crew.

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—Exh: R. Dawson. Lect: C. Venn, *Will Man Survive the Nuclear Age?*
 4,18—7.45pm Gospel of Mark Class: D. Dodd.
 9—Exh: J. Cowie. Lect: N. Bullock, *The Identity of 666 and the Beast Revealed*.
 11,25—7.45pm Marriage in the Truth Class: J. Cowie.
 15—Young Folks Outing.
 16—Exh: P. Dawson. Lect: J. Cowie, *The Fact of Creation Disperses the Theory of Evolution*.
 22—7.45pm Young Peoples Class, Redcliffe Hall: M. Shaw, *Keep thy Heart with all Diligence*.
 23—Exh: G. Hagen. Lect: R. Dawson, *Mormon Teaching Challenged by the Bible*.
 30—Exh: R. Kilgus. Lect: P. Dawson, *The Sabbath: Past, Present and Future*.

Victoria

BORONIA

Progress Hall, Boronia Rd., (Rec: A. Wallace, All correspondence to P.O. Box 206, Boronia 3155. Tel: 03-7547293). Sundays: 8.8. & Snr. Study: 9.30am; Fellowship 11.15am; Lecture 7pm.

- 2—Exh: S. Snow. Lect: E. Harrington.
 5—E.I. pp. 328-337 study: M. Clementson, *The vision of the Four Beasts*.
 9—Comb. Memorial Meeting, Burwood. Exh: J. Siviour. Lect: at Boronia: R. Hull, *Man Mortal: A Basic Bible Doctrine*.
 12—Acts 20 study: E. Harrington, *From Greece to Jerusalem Part 1*.
 16—Exh: J. Stolzenburg. Lect: J. Boardman, *The Bible Condemns Homosexuality*.
 19—Study: D. Goodman, *The Dangers of Pentecostalism*.
 23—Exh: S. Harrington. Lect: D. Goodman, *Are the Holy Spirit Gifts Available Today?*
 26—E.I. pp. 337-342 study: G. Beekman, *Of saints and two witnesses*.
 30—Exh: G. Taylor. Lect: J. Stolzenburg,

COORPAROO SPECIAL EFFORT

7th June to 10th June, God willing

Bro. Paul Cresswell is to lead the series of studies.

Fri. 7th: 7.45pm, *The Holy Spirit in the Law*.

Sat. 8th: 3.30pm, *The Holy Spirit in the Prophets*. 5.00pm Fraternal Tea. 6.30pm, *The Holy Spirit in the New Testament*.

Sun. 9th: 11am Mem. Mtg., *The More Excellent Way of Love*. 7pm Lect: *Present Claims to Spirit Gifts a Dangerous Delusion*.

Mon. 10th: 10am, *The Comforter*.

The Ecclesial Calendar for June, 1985

Earth, not Heaven, the Reward of the Righteous.

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—Exh: D. Brewer. Lect: K. Ward, *Russia will Attack Israel and Lose.*

5,19—Bible Class: J. Lawson, *Other titles of Deity.*

9—Burwood Annual June Weekend Special Effort. See details this issue.

12—Bible Class: S. R. Mansfield, *The Kings, Zechariah, Shalium, Menahem.*

16—Exh: G. Buckley, Lect: M. Islip, *The Lord's Prayer: Often Repeated, Rarely Understood.*

23—Exh: S. Snow. Lect: A. Wallace, *Speaking in Tongues: A Deception.*

26—Bible Class: A. Lawson, *The Kings: Pekaiah, Pekah, Hoshea.*

30—Exh: J. Brewer. Lect: T. Simmons, *A Good Life will not Suffice for Your Salvation.*

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—8pm Lect: G. Churches, *The Psalmist's question: What is man?*

2—Exh: G. Churches.

5—8pm Hebrews class: J. Kershaw, *There Remaineth a Rest for the People of God.*

8—Mildura/Glenlock preaching weekend, see report for details.

12,26—8pm Life of Jesus class.

15—8pm Study: B. Williams.

16—Exh: B. Williams.

19—8pm Hebrews class: J. Kershaw, *A High Priest of whom we have many things to say.*

22—8pm Lect: R. Janssen, *The Hope of Israel.*

23—Exh: J. Kershaw.

29—8pm study: A. Crawford.

30—Exh: A Crawford.

MOE

Scope Centre, 67 Albert St., Moe (Rec: G. S. Howe, 6 Warringa Crt., Warragul 3820. Tel: 056-232596). Sundays: 1.30pm Fellowship 1st & 3rd in month.

2—1.30pm Exh: D. Glover. 3.30pm Lect: G. Howe, *Realistic answers to a Mad World.*

5—8pm A.B. Mtg. 45 Northern Ave., Newborough.

14,21—7.30pm E.I. Class, 55 Charles St. Warragul.

16—1.30pm Exh: D. Smith.

28—7.30pm Study: *The 10 Commandments*, 92 Brandy Creek Rd., Warragul.

MT. WAVERLEY

345 Waverley Rd. (Rec: K. B. Fotheringham,

AS IT WAS IN THE DAYS OF NOAH

The Burwood Ecclesia invites you to a special weekend devoted to the lessons from the life of Noah. The weekend will be held from 8th to 10th June, 1985. Speaker on this occasion will be Bro. J. Siviour (Cumberland, S.A.).

Programme is as follows:

Sat. 3.30pm 1st Study: *The Book of the Generations of Adam*. 5.30pm Fraternal tea provided by the Burwood Ecclesia. 7pm 2nd Study: *Noah — A Just Man and Perfect in His Generation.*

Sun. 11am Mem. Mtg. *Eight Souls Saved By Water*. 3.00pm Public Address. 7pm 4th Study: *The Flood Over — A Beginning for Man.*

Mon. 10am 5th Study: *The Divine Covenant with All Flesh.*

Project work will be provided for children at all study sessions. Venue for all studies and Memorial meeting is The Brimacombe Hall, Kingswood College, Station Street, Boxhill South (Entrance via Piedmont Street).

WILSTON SPECIAL EFFORT

The Ecclesial effort will extend from 27th July to 4th August. Bro. G. Wigzell (T.T. Gully, S.A.) will speak to the theme: *Stand Still and Consider the Wondrous Works of God.* Brethren and Sisters are most welcome.

62 Muir St. Mt. Waverley 3149. Tel: 03-2324032) Sundays: 9.30am S.S. & Snr. study; 11am Mem. Mtg.; 7pm Lecture.

2—Exh: P. Perry. Lect: J. Ratcliffe, *Is Your Modern Bible Translation Telling the Truth?*

5—8pm Life of Christ study: M. Richardson, *First Visit to Jerusalem.*

9—Exh: B. Seaman. Lect: P. Islip, *The Doctrine of the Trinity is Blasphemous.*

12—8pm Study: K. Fotheringham, *None of these diseases.*

16—Exh: D. Seaman. Lect: P. Morgan, *Arab and Jewish Borders: Decided by God Not the U.N.*

18—8pm M.I. Class.

19—8pm Life of Christ study: A. Hill, John 4.

22—7.30pm Junior Youth Group, 23 Avalon Rd, Rowville.

23—Exh: T. Galbraith. Lect: K. Fotheringham, *Bible Prophecies which are About to be Fulfilled.*

26—8pm Study: G. Hill, *The Inspiration and Preservation of Scripture.*

30—Exh: M. Edwards. Lect: P. Perry, *Archaeological Evidence of Paul's Travels and Teachings.*

WARRAGUL

(Rec: P. McKinlay, 55 Charles St., Warragul 3820. Tel: 056-236211). Sundays: 11am Fellowship (1st and 3rd at Moe).

4—10.30am Study: *Review of the Wilderness wanderings.* 55 Charles St. 7.30pm First Principles Class, 6 Warringa Court.

9—11am Memorial Meeting, home E. White, 10 Ista St.

11—7.30pm Study: *The Old Serpent and Devil and Satan: Satan's synagogue, Temple of Religious Mystery.* 6 Warringa Court.

18—10.30am Study: *Review of the 1st three Commandments.* 55 Charles St. 7.30pm First Principles Class, 6 Warringa Court.

23—Exh: K. Charles, 6 Warringa Court. 2.30pm Lect. McMillan Campus, Korrum-

The Ecclesial Calendar for June, 1985

burra Rd: K. Charles, *Israel and the Purpose of God.*

25—7.30pm Study: *The Old Serpent the Devil and Satan: Satan, Satan, everywhere, we have the vital link.* 92 Brandy Creek Rd.

30—11am Memorial meeting, 92 Brandy Creek Rd.

New Zealand

CHRISTCHURCH SUBURBAN

69 Bristol St. (Rec: R. D. Harding, 73 Cornwall St., Christchurch 1. Tel: 794296).

Sundays: 9.15am S.S.; 11am Mem. Mtg.; 7pm Lect; Bible Class: Tuesday 7.45pm.

DUNEDIN

Hearing Ass, 7 Malcolm Street (Rec: R. D. B. King, 81 Stafford St., Dunedin. Tel: 775954).

Sundays: 11am Fellowship; 9.30am S.S.; 7pm Lect. Bible Class:

7.30pm Wed.; CYC 7.30pm Sat. at homes of members.

NEW LYNN

Cnr. 3159 Great North Rd. & Wattle St, New Lynn (Rec: D. Archer, 38 James Tyler Cres., Auckland 4, Tel: 677 277).

Sundays: 9.30am S.S.; 11am Fellowship; 7pm Lect.

Wednesday: 7.45pm Bible Class. Saturday: 7.30pm CYC; Eureka Class every second Friday, 7.45pm in homes of members.

2—Exh: K. Shead. Lect: R. Yearsley, *The Bible View of Current World Affairs.*

3—A.B. Mtg. at hall.

5,12,19,26—Ministry of the Master Study Class. K. Morgan.

7,21—Eureka Class: *Deity Manifested*, D. Archer.

9—Exh: C. Yearsley. Lect: J. Davis, *Resurrection — The Key to Life After Death.*

16—Exh: P. Davis. Lect: R. Dwyer, *Violence Predicted — But the Meek Shall Inherit the Earth.*

23—Exh: P. Perrot. Lect: K. Shead, *Apostolic*

MILDURA/GLENLOCK PREACHING WEEKEND

June 8-9th Speaker: Bro. P. Pickering

Sat. 8th — 2pm Assemble Mildura Hall, prior to afternoon visiting contacts etc. 8pm Public Lect: Mildura High School Hall: *How Christ's Coming Will Challenge Christianity.*

Sun. 9th — 10.30am Mem. Mtg. 12.30pm Lunch provided by Mildura Ecclesia. 3pm Study. 8pm Public Lect: Mildura High School Hall, *How Christ's coming will Avert the Nuclear Holocaust.*

Dormitory accommodation is available from Friday 7th. Please bring your own bedding. Kitchen facilities are limited, and if you can bring your own caravan it will assist. Your support will be greatly appreciated. For reservations etc. please contact: J. Kershaw, 050 23526 or B. van Bergen 050 252387.

The Ecclesial Calendar for June, 1985

Succession — Is Non-Existent and Un-scriptural!

30—Exh: F. Batchelor. Lect: Khyber Pass, *Why Does Israel Survive?*

PALMERSTON NORTH

Plunket Rooms, King Street (Rec: D. H. Taberner, R.D. 4, Palmerston North. Tel: 81891). Sundays: 11am Fellowship. Bible

Class, Thurs. 7.45pm at homes of members.

WELLINGTON

Cnr. 229 Helston Rd. & Jane Grove, Papanangi. (Rec: C. J. Middlemiss, 20th Rothsay Road, Ngalo, Wellington Tel: 797-580). Sundays: 11am Fellowship. 9.15am S.S.; 7pm Lect.; Bible Class 8pm Wed.; CYC 7.45pm Sat. at homes of members.

LECTURE IN PARKS COMMUNITY CENTRE

Following a successful lecture in the Parks Community Centre last year from which 2 baptisms resulted, the Woodville Ecclesia (SA) is to conduct a further lecture in the centre during the visit of Bro. Bartholomew June 15th to 21st. The lecture will be held on Wednesday June 19th upon the theme: "*How Sure Are Your Foundations?*". This will form a challenge to Catholics and Protestants to reconsider the basis of their beliefs. The support of brethren and sisters is sought.

THE SONGS OF ZION

A 7-day Effort at Woodville

— Bro. H. Bartholomew (Vernon, Canada)

June 15th to 21st

A pattern in the Psalms depicting the purpose of God in our lives and in the future Kingdom on earth. Bro. Bartholomew will outline this unique subject in a way as to inspire and stimulate us with the glorious hope and how to attain it.

* A special colour booklet will be distributed to supplement the study.

Program

Sat. 15th — 7.30pm Fraternal, *The Personal Challenge of the Truth in the Modern Age — And the Glory of the Age to Come.*

Sun. 16th — 11am Exh: Daily Readings. 7pm Lect: *The World is Facing Calamity — Only Christ's Coming Can Save it.*

Mon. 17th — 8pm Home Study at 37 Jetty St. Grange: *The Blessing and Value of a Godly Life (Psa. 1).*

Tues. 18th — 10.30am Sisters' Class *The Story of the Psalms.* 7.45pm Study *The Glory of Millennial Worship.*

Wed. 19th — 8pm Public Lecture, Parks Community Centre, *How Sure Are Your Foundations?* A challenging address to Christendom astray. The support of brethren and sisters will be appreciated. A large scale distribution of full-color leaflets is to be undertaken.

Thurs. 20th — 7.45pm Study: *Typical Foreshadowings, The Ark Conveyed to Zion.*

Fri. 21st — 7.45pm Final Night and Study: *The King in His Glory.* At the conclusion of this effort Bro. Bartholomew will move onto the Riverland, to spend some time with the Glenlock Ecclesia.

61st BIBLE SCHOOL AT RATHMINES

The Spring School from 24th August to 1st September, (God willing) will be held at Rathmines. The School is to be sponsored by the Burwood Ecclesia, and will be conducted under the theme: *Thy Will Be Done*. Speakers and subjects are as follows:

1st Speaker: Bro. J. King (Brighton): *They Spake Often One To Another*.

2nd Speaker: Bro. A. Hill (Aberfoyle Park): *Epistle to the Colossians*.

3rd Speaker: Bro. P. Cresswell (Enfield): *The Way to Gethsemane*.

4th Speaker: Bro. P. Sawell (Cabramatta): *1st Corinthians — An Epistle for Today's Problems*.

The Teenage study speakers are: Brethren J. King, A. Hill and P. Cresswell.

Bookings now exceed 500 and it is anticipated these will close very soon. Reservations are now being taken for the Summer School to be held from 21st Dec. to 29th December.

MILDURA BIBLE SCHOOL

It is planned to conduct a further School during the School holidays in August, and reservations have already been received for that school. A deposit of \$5 per person is required. Send to *The Christadelphian Family Bible School*, 9 West Bch. Rd., West Bch, SA 5024. There are caravan sites on the property, so caravan reservations are in order. Speakers will include Brethren J. Illman (WA), E. Mansfield (NSW) and third speaker to be appointed.

Jetset Tours

Special concession rates have been arranged for Christadelphians who desire to travel interstate or overseas by air, through Jetset Tours, Adelaide, Phone 212 3677. Advice and recommendations for travel will also be given, and this can be of great advantage to the traveller. We have personally found the co-operation received to be extremely valuable. We are also prepared to give our personal advice in regard to travel for any who desire it, or to ascertain on their behalf the best rates available. In that case, telephone: 08-356 2278.

BOOK REQUIRED

Bro. Richard Crewes of 2 Shannon St., Greenacres, NSW 2190 (Tel: 02-6427368) would like a copy of *Seasons of Comfort*. Anyone who could assist in this respect are asked to write or telephone.

LOGOS BOOK AGENTS

Qld.: Bro. R. Bailey, 31 Mourilyan St., Mansfield 4122 (Tel: 07-3498562). • **Tas.:** Bro. R. Bracey, 58 Koorinda Beach Rd., Legana 7251 (Tel: 003-30 1326). • **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: 03-8989139). • **SA:** Bro. M. Goodwin, 37 Jetty St., Grange 5022 (Tel: 08-3560436). • **WA:** Bro. J. Illman, 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).

PROJECT AUSTRALIA

Every country household in South Australia has received Christadelphian literature. It is now our aim to extend the gospel truth to all districts of Western Australia. You are welcome to assist in this project by donating funds for this purpose. We suggest you mark them "Project Australia". Each budget envelope mailed will contain: A letter of introduction; A copy of the Herald; Reply paid card; A circular on doctrine or prophecy. The letter included has good positive appeal, whilst the envelope is designed to encourage people to open it and read the contents.

During the past month 38 applications for literature have been received by us from various parts of Australia. These have been forwarded to the nearest Ecclesia or Brethren and Sisters for follow up.

This month we are to commence on the state of Western Australia. Our first centre will be Albany on the South Coast which has 7300 delivery points. This will cost us \$2000.00 and we will progress as finances are available. A group of Sisters from the Woodville Ecclesia (SA) are co-operating in this project by preparing the envelopes so hands across Australia become joined in an effort to extend the truth to a world in darkness.

We were pleased to receive this letter from the Perth Ecclesia:

"Loving greetings in the Hope of Israel. With reference to conversations and correspondence which we have had with you in regard to your "Project Australia", I am requested by the Arranging Brethren to write to you that we might advise you that we fully endorse this very worthwhile undertaking in the work of preaching the Truth.

It is a work which we believe is most worthwhile supporting; and in view of your proposal to shortly commence extending this operation into the State of Western Australia, we are very pleased to attach hereto our cheque toward the cost of this work.

May Yahweh add His blessing, as He sees fit, to the various aspects of preaching work, in which we are labouring together to try and set the glorious light of divine truth before a perishing world. J.U."


We are preparing 7000 budgets for the Albany district to commence the work in Western Australia — Editor.

HERALD OF THE COMING AGE

The following titles are currently available from Logos Publications, 9 West Beach Rd., West Beach, South Australia 5024. Price: \$10 per 100 including postage.

Mormonism: Of God or Men?
Jehovah's Witnesses Refuted by the Bible.
Speaking in Tongues
Baptism: Essential to Salvation.
How to Combat Your Deadly Enemy.
Will the Rapture Ever Occur?
What the Bible Teaches About Christ's
Second Coming.

Christ The King.
Key to Understanding the Bible.
Stormclouds Over Jerusalem.
The Bible . . . or Evolution: How Fact
Challenges Fantasy and What This Means
To You.
Who is Jesus Christ? Not a Pre-existent
Being but Saviour of Mankind.



The ECCLESIAL CALENDAR

Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS



ISSUE NO. 230

AUGUST, 1985

Are The Daily Readings Done Today?

How conversant were Christ and the manly brethren of the New Testament with the writings of Moses and all the prophets! And this same trait is observable in Dr. Thomas and Bro. Roberts — the robust men of our times. These brethren were “at home” (as their writings evidence) with every book of the Bible. If we want to be like them, strong in the Truth, healthy, sturdy, positive as to what the Truth is, and not fearful to contend valiantly for it, then let us follow, faithfully and thoughtfully, the readings according to the *Bible Companion*. This arrangement carries the reader through the whole Bible — the New Testament twice, and the Old Testament once, in the course of twelve months. It is the disregard of parts of the “All Scripture” that has produced the spiritually stunted, rickety, underfed creatures that abound in Christendom. Let us look at them, and take warning.

Ecclesial Reports

Details must be forwarded by 1st of month prior to publication.

WELCOME TO THE HOUSEHOLD OF FAITH

Amid the difficulties of these "last days", and the pressures that seem to increase on all sides, it is comforting to realise that the power of conversion is still effective in the lives of our friends. We extend our fraternal greetings to the following newly-baptised members, who have elected to accompany us to the kingdom.

Riverwood: *Mr. Greg Della*, interested friend (11.6.85).

Clayton: *Mr. Doug Harrison* (13.2.85).

Upper Coopers Ck: *Mr. Reg Leadbeater* (26.5.85).

ECCLESIAL TRANSFERS

The following are commended to their new ecclesial associations, to further the work in our Master's Vineyard.

To Campsie: *Bro. & Sis. Sam Pogson*, from Boolaroo.

To Cumberland: *Bro. Mark Clothier*, from Enfield. *Sis. Debbie Shorrock* from Glenlock.

To Redcliffe: *Bro. & Sis. Paul Steele*, from Wilston.

To Coorparoo: *Sis. Ruth Leadbeater*, from Wilston.

To Perth: *Bro. & Sis. P. Gould, Sis. S. Gould*, from Mullewa.

To Woodville: *Bro. & Sis. Rob. Rogers*, from Kingston.

To Mt. Waverley: *Bro. & Sis. C. Buckley*, from Burwood.

To Ringwood: *Bro. Geoff Hughes*, from Canterbury.

To Canterbury: *Sis. Jocelyn Caudrey, Bro. & Sis. Harold Turner*.

To Salisbury: *Bro. & Sis. H. Hall, Bro. T. Hall*, from Woodville.

To New Lynn N.Z.: *Bro. Wayne Giles*, from Wanganui. *Bro. & Sis. Rodney Alderson*, from Nelson.

To Lismore: *Sis. L. Guiney*, from Launceston.

ENGAGEMENT CONGRATULATIONS

Best wishes are extended to the following who have entered into a period of preparation to marry. As such, they experience the anticipation of all who await the greater

Marriage to come and learn of the feelings of Christ and His Bride as that Day draws near.

Bro. Reg. Leadbeater (Upper Coopers Ck) and *Sis. Beverly McKinlay* (Yagoona).

Bro. Peter Wiltshire and *Sis. Cherie Plant* (both Boolaroo) on 1.6.85.

Bro. Brenton Kortman (Brighton) and *Sis. Linda Weller* (Cumberland), on 8th July.

Bro. Bernhard Gross and *Sis. Ruth Thomas*, (both Cumberland) on 6th July.

UNITED IN MARRIAGE

The unity and mutual understanding which can be developed in the marriage state is a valuable assistance in the spiritual development of sons and daughters of the Almighty. With this in mind, marriage within the Truth is a delightful and rewarding experience, and to all the following are extended our wishes for a happy time together.

Bro. Warren Mauer and *Sis. Sue Glenn* (both Clayton) on 5th January.

Bro. Doug Harrison and *Sis. Kathy McKinlay* (both Clayton) on 27th April.

Bro. Gavil Melles (New Lynn) and *Sis. Anne Taberner* (Palmerston North).

FAMILY NEWS

We extend congratulations to the following parents, who now have a young infant to bring up in the nurture and admonition of Yahweh. As such they have a great responsibility, and can receive much pleasure and joy as they see young minds developing along the way of true life.

To *Bro. & Sis. David Wolstencroft* (Yagoona), a son *Daniel Mark* on 10th June.

To *Bro. Grant & Sis. Jackie Liddle* (New Lynn, NZ), a daughter, *Jessica* in June.

To *Bro. & Sis. W. Dueckershoff* (Perth), a daughter, *Natalie Ruth* on 17th May.

To *Bro. & Sis. G. Smith* (Perth), a daughter, *Hannah Christine* on 25th June.

To *Bro. & Sis. Rodney Dawson* (Wilston), a daughter, *Sarah Jane* on 18th June.

To *Bro. Paul & Sis. Jackie Mansfield* (Woodville), a son, *Caleb Paul* on 14th June.

To Bro. Stephen & Sis. Beth Mansfield (Woodville), a son, *Jared Michael* on 19th June.

FELLOWSHIP

Hobart: It is with great joy that we welcome back to our fellowship and membership after an absence of some years, *Bro. Harry and Sis. Joan Ormerod*. It is our prayer that this renewal of fellowship may be a source of comfort and encouragement to us all in our walk Zionwards (H.T.).

AWAITING THE RESURRECTION

The New Lynn Ecclesia (NZ) reports that *Bro. Trevor Nightingale* passed away in May. Such sorrowful moments remind us of the frailty of life and the urgency of our personal responsibility. Death interrupts our work for the Truth — yet only “for a moment” — for soon the Redeemer will return and with him the dawn of a new day. Then, the sorrows of the present will be replaced by the joy of the Kingdom; the disappointments of life with the excitement of the Millennium; and the failures of the flesh with the victory of the spirit. In this hope, we extend our sympathies to those of the New Lynn Ecclesia in the brief parting from *Bro. Nightingale*.

GENERAL NEWS

Cumberland: We advise that *Bro. Gary and Sis. Andrea Crispin* joined *Bro. Shane and Sis. Lynn Kirkwood* in Sth. Korea in late June to give impetus to the preaching and teaching of the Gospel in that country.

Bro. Em and Sis. Hilary Wigzell and family will have just arrived in Sth. Korea by the time this Calendar reaches you and they will continue the work until the end of August. It is our prayer that Yahweh will bless the labours of our Brethren and Sisters that in foreign lands His Word will have free course and be glorified. (W.G.).

Bro. Bart Returns “Home”!

Woodville Ecclesia welcomed *Bro. H. Bartholomew (Vernon, Canada)* when he visited Australia in June. He often refers to the Ecclesia as his home “down under”, because of his long association with it. This time, he outlined the fascinating subject of “The Songs of Zion”, detailing some of the important past and future applications of

Bible exposition. Special notes had been printed and assisted in the study. It was very pleasant to enjoy *Bro. Bart's* homely discussions, during the course of his visit. A special lecture was also included in the schedule, and interest thereby generated. We appreciate the ministrations of *Bro. Bart* and look forward to his next visit to Woodville (G.E.M.).

READER'S 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.*

ORGAN FOR SALE

Yamaha Electric Organ for Sale, 2 keyboards with a stool, cover and manual. All enquiries welcome to *Bro. & Sis. Hans Petiet* (08) 2653159.

PRINTING

Christadelphian Press was established to offer an exclusive printing service to the Brotherhood and to provide employment specifically for Christadelphians. Support of these objectives is welcomed and enquiries for ecclesial and general printing can be made to 9 West Beach Rd., West Beach SA 5024 (08-353 4866), or the factory at 56 Howards Rd., Beverley.

TAPES AVAILABLE

Cassette tape recordings of the *Lee-Mansfield Debates* are available at a cost of \$25 plus postage. The tapes record 6 nights of debates, covering the subjects of the Mortality of Man, the Kingdom of God, and the Unity of God.

The debates had considerable impact at the time both upon Ecclesias throughout Australia and the public in the Adelaide area. All the drama of the occasion is captured on these tapes, which include an introduction and explanation of the circumstances. They provide comment upon passages of Scripture frequently used to support the teaching of the Apostasy.

The tapes are issued under the auspices of the Enfield Ecclesia, and orders can be placed with *Bro. A. Pitcher*, 4 Turner Ave., Clearview, S.A. 5085, or *Logos Publications*, 9 West Bch. Rd., West Beach, S.A. 5024.

Ecclesial Activities

During August, 1985 (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.

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.

- 3—Family Evening.
- 4—Exh: L. Hall. Lect: Max Lund, *The Nuclear Threat: God will intervene.*
- 7—7.45pm Malachi study: C. Story.
- 9—8pm Youth group.
- 11—Exh: S. Hornhardt. Lect: R. Flint, *Man has no right to worship as he Pleases.*
- 13—7.45pm Bible Discussion Class, home P. White.
- 14,28—10.15am Dorcas Class. 7.45pm Elpis Israel Class: S. Hill.
- 18—Exh: R. Billing. Lect: B. Luke, *God's Answer to the Lord's Prayer is Imminent.*
- 21—7.45pm Business meeting.
- 23—7.30pm Jnr. Youth Group. 8pm Youth Group.
- 24—Sub. Young People's Outing.
- 25—Exh: D. Brumby. 2.30pm S.S. Test Exam. Lect: B. Gurd, *Christ's Death and Your Salvation.*
- 27—7.45pm Mutual Improvement class.
- 31—7.30pm Suburban Young People's Class.

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—Ar. Bm. Mtg. home R. Shaw.
- 2,30—Sign Class.
- 3—Ecclesial Outing, Nth. Brighton Beach Complex.
- 4—Exh: R. Pillon. Lect: A. Archer, *The Charismatic movement Proved to be Unscriptural.*
- 6—10.30am Sisters Class, Ruth.
- 7—Life & Times of Elisha study: R. Mansfield.
- 9—Youth Group.
- 10 to 18—Special Effort (see details this issue).
- 21—Malachi study: J. King.
- 23—Youth Group.

- 24—Suburban Y.P. Outing.
- 25—Exh: P. Cresswell. Lect: K. Pearson, *How You Can Be in God's Kingdom on Earth.*
- 28—Revelation study: B. Luke, *Rome Came Down (ch. 18:20-24).*
- 31—Sub. Young Folks Class: C. Parry, *The Exodus, The Passover and the Red Sea Crossing (Heb. 11:28-29).*

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.

- 1,15,29—11am Sisters' Class. 1.30pm Sisters' Tape study.
- 3—Family Sports night.
- 4—Exh: Max Lund. Lect: N. Davies, *Christ will Solve the Jewish-Arab conflict.*
- 5—8pm Friends Class: J. Berry, *One True God: Not A Trinity.*
- 7—John 13 study: A. Johns.
- 9—8pm Youth Group: N. Davies, *"The Joy Set Before Us".*
- 11—Exh: J. Lunn. Lect: G. Stempel, *The Inspiration and Accuracy of the Bible.*
- 14,28—8pm Romans study: P. Weller.
- 16—Special Lect. at Unley Civic Centre.
- 18—Exh: R. Ghent. Lect: V. Jurevicius, *Baptism: The Death that Leads to Life.*
- 21—8pm John 14 study: A. Johns.
- 23—8pm Youth Group at Ab. Pk.
- 25—Exh: P. Weller. Lect: J. King, *Russia, The Vatican and the Invasion of the Middle East.* Murray Bridge Exh: L. Sarnwell.
- 31—7.30pm Sub. Young Folks at Brighton.

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—8pm Mutual Improvement Class.
- 2,16—8pm Eureka Class: P. Cresswell.
- 3—Sunday School Outing.
- 4—Exh: D. Evans. Lect: *The Destiny of Europe Revealed in the Bible.*
- 7,21—8pm Daniel class: D. Evans.
- 9—8pm Youth Group.
- 11—Exh: R. Gore. Lect: A. Nolan, *Immortality: A Promised Reward, Not a Present Possession.*
- 13,27—10.30am Sisters' Class.
- 14—Study Class, 8pm: T. Hayles.

- 18—Exh: J. Knowles. Lect: J. Martin, *God's Remedy for a World in Distress*.
 23—8pm Youth Group, Salisbury Hall.
 25—Exh: S. Kingsbury. Lect: D. Keynes, *Israel's Survival: Witness to Bible Truth*.
 28—Noah Class.

GLENLOCK

Via Morgan (Rec: B. G. Hollamby, 4 Andrew St., Walkerie 5330. Tel: 085-412352). Sundays: 9.30am S.S.; 11am Fellowship.

- 1—A.B. meeting.
 2,3—Y.P. Class: C. Hollamby.
 4—Exh: J. Hodges.
 7,21—Timothy Class: J. Hodges.
 11—Exhort.
 14,28—E.I. Class: B. G. Hollamby.
 18—7pm Public Address at Pinnaroo, see report, Mem. Mtg. at Glenlock & Pinnaroo.
 20—Dorcas Class.
 25—Exh: R. Gore. 7pm 2nd Address at Pinnaroo.

KINGSTON

Guidle Hall, Cooke St. (Rec: R. Elfenbein, 34 Cooke St., Kingston 5275. Tel: 087-672647). Sundays: 11am Memorial Meeting.

- 4,11,18—11am Memorial Meeting.
 7,14,21,28—7.30pm Study class.
 13,27—11am Sisters' Class: *A Life of Jesus*.
 24—7.30pm Lect: Norm Lloyd, *The Holy Spirit Gifts not Available to Man Today*.
 25—Exh: Norm Lloyd.

SOUTH EAST

CWA Hall, Young St., Penola (Rec: B. R. Duke, Box 1716, P.O. Mt. Gambler 5290. Phone: 087-259280). Also I. J. Tregenza, Penola. Phone: 087-372339. A. G. Hulbert, Mt. Gambler, Phone: 087-256047). No details received.

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. 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 5668. Tel: 086-450063). Sundays: 11am Fellowship. Bible Class Pt. Augusta every Tuesday.

- 3—7.30pm Whyalla Lect: K. McDermott.
 4—Combined Meet. Pt. Augusta Exh: K. McDermott. 3pm Lect: K. McDermott.
 9—Family night, home R. Jones.
 11—Whyalla Exh: J. Klein.
 Pt. Augusta Exh: K. Fergusson.
 18—Comb. mtg. Pt. Augusta: J. Mansfield. S.S. Activity.
 25—Exh: R. Jones.
 Pt. Augusta Exh: B. Burney.
 31—Whyalla Lect: J. Berry.

TEA TREE GULLY

1186 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 Junior E.I. Class.
 3—S.S. Outing: Museum. Evening: B. Williams, *Babylon is Fallen*.
 4—Exh: M. Pitt. Lect: R. Edgecombe, *Middle East Earthquake that will Transform the World*.
 7—8pm Study: G. Hyndman, *March of the Rainbow Angel*.
 11—Exh: R. Smith. Lect: G. Wigzell, *The Bible: Believe it or Perish*.
 14—10.30am Sisters' Class: Nazareth Revisited ch. 5. 8pm Study: M. Pitt, *Faith in the Last Days*.
 18—Exh: S. Hornhardt. Lect: P. Johnson, *Earth not Heaven: The Reward of the Righteous*.
 21—8pm Study: B. Williams, *Events Subsequent to Christ's Return*.
 25—Exh: A. Wigzell. Lect: D. Evans, *Evolution: Illogical and Unscriptural*.

SPECIAL EFFORT AT BRIGHTON

August 10th to 18th

Theme: *Christ Revealed in the Sacrifices* — A Consideration of the law of the Sacrifices in Lev. 1-7. Leader: Bro. A. Hayles (Perth).

Sat. 10th — 7.30pm Opening fraternal evening: "By one offering he hath perfected for ever them that are sanctified".

Sun. 11th — Mem. mtg. "I delight to do Thy will, O God" (Lev. 1). Special Lect: *Israel, Russia, Armageddon and Christ's Coming*.

Tues. 13th — Study: "Honour Yahweh With Thy Substance" (Lev. 2).

Thurs. 15th — Study: "Having Made Peace Through His Blood" (Lev. 3).

Sat. 17th — Study: "Christ was once offered to bear the sins of many" (Lev. 4:1-21).

Sun. 18th — Memorial Mtg: "Let us Draw Near with a True Heart in Full Assurance of Faith" (Heb. 10:1-25). Lect: *The Antichrist: Its Origin, History and Destiny*.

* Specially prepared notes covering the studies will be available at the opening fraternal meeting.

A decorative border of stylized leaves and branches surrounds the text. The border is composed of various leaf shapes, some with detailed vein patterns, and is arranged in a slightly irregular, natural-looking frame.

The Tender Story of Faith and Redemption

**Annual Special Fraternal at Woodville
— August 17th to 27th**

Commemorating the establishment of the Truth's Witness at Woodville on 14th August 1949, the regular annual special effort will be held this August, to the above theme.

Special consideration will be given to the development of light from darkness; joy from sorrow; and redemption from desolation, based upon the romantic life of the tender Ruth. Guest speaker is Bro. G. Hawkins (WA), who will outline the drama of this story of salvation in the following meetings, to which all are invited.

17 — Saturday: 7.30pm Annual Fraternal. An evening of varied items including an address to the theme: *Days of the Moabite Supremacy*.

18 — Sunday: 11am Exhortation. 7pm Lecture: *The Bible — Book of Destiny At A Time of Crisis*.

19 — Monday: 7.45pm Study: *LOVE'S RESOLVE — The Family of Faith in Sorrow*. A consideration of the dreadful state of sin and spiritual famine, in which all mankind is found. What to look for and do when faced with this crisis.

20 — Tuesday: 11am Sisters' Class and luncheon. Talk upon *Following the Steps of Ruth in Daily Life*.

21 — Wednesday: 7.45pm Study: *LOVE'S RESPONSE — The Effect of the Truth Upon a Gentile Mind*. How the Truth can Affect the Pathway of Life, and bring a person new hope.

23 — Friday: 7.45pm Study: *LOVE'S REQUEST — The response and appeal of Ruth seen to be reflected in our attitude to the Truth in Ecclesial service*. How to effectively return from Moab and seek the comfort of a Redeemer.

24 — Saturday: 5pm Ecclesial Tea. 7.30pm Family Evening of items by young and older. Talk: *Joy in the House of Boaz*. A delightful family atmosphere in which the Truth becomes the motivating power.

25 — Sunday: 11am Exhortation. 7pm Lecture: *The Gospel — A Way of Life Which Leads to a Divine Kingdom*.

26 — Monday: 7.45pm Study: *LOVE'S REWARD — the marriage of Boaz and Ruth as a parable of future happiness*. How Ruth's life affected the Divine inheritance, and became an example for the Bride of Christ. A fitting climax to a wonderful study.

27 — Tuesday. Visit to a country Elpis Israel Class at Caltowie (Mid North). Study: *"The Image and Likeness of the Elohim"*. A study drawing attention to the origin and destiny of mankind.

* The effort is designed to cement conviction in Christ at a time of great crisis in the world and the brotherhood. Special Bible marking notes are being prepared to assist the effort, and will be available to all in attendance. A printed poem suitable for framing will be distributed at the Fraternal Evening. Brethren and sisters are invited to support this annual effort, and encourage the present-day Ruth in her efforts for Boaz.

28—8pm Faith in the Last Days ch. 23,24,25 study; B. Pearce.

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—2.45pm Activity and distribution afternoon. Evening chairman: C. Mitsos.
- 4—Exh: P. J. Mansfield. Lect: W. McAllister, *Origin of Death and How it Affects All Mankind*.
- 5—7.45pm A.B. Meeting.
- 6—10.30am Sisters' Class: H. P. Mansfield, *Psalms*.
- 7,14,28—7.45pm Proverbs study; H. P. Mansfield.
- 11—Exh: E. Hubbard. Lect: R. Ghent, *The Impending Destruction of the Pope & Papacy*.
- 17 to 27—Special Effort Bro. G. Hawkins, *The Parable of Ruth* (see details this issue).

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—Launceston Hobart Combined CYC Weekend.
- 4—Exh: H. Taylor. Lect: R. Yeomans, *The Christadelphians: How Can they Help You?*
- 5—A.B. Meeting, home R. Yeomans.
- 7—7.45pm Joshua 12,13 study; J. Pearce, *Kings Defeated East and West of Jordan*.
- 9—Jnr. C.Y.C. study: Mt. Carmel.
- 11—Exh: J. Thiele. Lect: H. Ceiley, *The Protesters: Early Christadelphians*.
- 13,27—10am Sisters' Class: *Family life in the Lord*.
- 14—7.45pm home J. Scull: Nazareth Revisited study, B. Philip.
- 18—Exh: R. Yeomans. Lect: S. Howell, *Christendom Astray: What Can We Do?*
- 21—Proverbs 5:1,23 study; G. Mellor, *Wisdom and Chastity*.
- 23—Snr. CYC: A. Ross, *Earning a Living in the Truth*. Jnr. CYC: Bethlehem.
- 25—Exh: H. Ceiley. Lect: D. Cubbin, *Christadelphians: Their Hope for the Future*.
- 28—Nazareth Revisited study, home H. Taylor.

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.

No details received.

NORTH WEST

Family Rest Centre, (off King Edward St.), Glenstone (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.

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.

- 4—Exh: L. Crowther. Lect: A. McGrath, *The Real Reason Why Christ Died*.
- 6,20—Romans study; R. Bailey.
- 11—Exh: S. Arthur. Lect: J. Cowie, *The Fact of Creation Dispels the Theory of Evolution*.
- 13,27—Memorial Name study; D. Rucker.
- 18—Exh: K. Papowski. Lect: R. Wheeler, *The Bible Teaches There is One God not a Trinity*.
- 25—Exh: W. Joseph. Lect: D. Rucker, *The Middle East Earthquake that will Transform the World*.

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—7.45pm Young Folks Bible Marking.
- 4—Exh: P. Evans. Lect: J. Carnes, *Jerusalem, Not Rome, the Eternal City*.
- 7,21—7.45pm Elpis Israel Class.
- 11—Exh: B. Mills. Lect: R. Bailey, *Your Bible Details Russia's Moves for World Conquest*.
- 14,28—7.45pm Compelling Visions of Hope and Glory Study; K. Papowski, *The Eight Night Visions of Zechariah*.
- 17—7.45pm Israel night: Youth Aliyah.
- 18—Exh: R. A. Hill. Lect: M. Steele, *Immortality of the Soul Refuted by the Bible*.
- 24—Family activities.
- 25—Exh: R. Kilgus. Lect: E. Townsend, *The Bible Reveals that the Devil is not a Supernatural Being*.

ROCKHAMPTON NORTH

Craig Street, off Ephinestone 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).

- 3,10,17,24,31—7.30pm Tape night at Cnr. Hill & Ernu Sts., Ernu Park, *Epistle to the Romans*.
- 4—Exh: G. Bundesen. Lect: L. Osborne, *What is the Gospel?*
- 7,14,21,28—Bible Study: *The Biblical Significance of Important Sites in Israel*.
- 11—Exh: W. Jones.

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18—Exh: G. Hill. Lect: P. Osborne, *What the kingdom of God on earth will be like.*

25—Exh: W. White.

TOWNSVILLE

Cnr. Hammett & Mooney St., Currajong (Rec: J. Caltabiano, P.O. Box 434, Aitkenvale 4814). Sundays: 9.15am S.S. & Snr. Joel Class; 11am Memorial Mtg.; 7.30pm Lecture (1st Sunday in month).

Tuesdays — 10am Sisters' class (every 2nd week), Wednesdays — 7.45pm Bible Class. Isaiah, Ezekiel (alternately).

4—Exh: G. Caltabiano. Lect: S. Caltabiano.

11—Exh: S. Caltabiano.

18—Exh: R. duKamp.

25—Exh: B. Pollard.

URANGAN

Home of P. Palmer, 19 Crescent St., Urangan. Ph: 071-289263. Sundays: 9.30am Memorial Mtg; 9.30am, S.S. 1pm.

4—Tape Exhort.

7,14,21,28—1 Peter Bible class.

11—Exh: P. Palmer.

17—Public Lecture.

18—Exh: A. Payton (Wilston).

25—Exh: A. Mihailovsky.

WILSTON

Cnr. Church & Battersby St., Willmere (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 Study: G. Wigzell, *Yahweh by Wisdom hath founded the Earth.*

3—3pm Study: G. Wigzell, *The Ant: Consider Her Ways and Be Wise.* 5pm Fraternal Tea. 6.30pm Study: G. Wigzell, *The Sloth: His Hands Refuse to Labour.*

4—Exh/Lect: G. Wigzell, *A New World Coming: Your Hope of Eternal Life.*

6,20—7.45pm Marriage in the Truth study: J. Cowie.

10—Ecclesial outing: Bus trip.

11—Exh: R. Stokes. Lect: D. Dodd, *A Knowledge of Bible Truth: Essential to Salvation.*

13,27—7.45pm Sacrifice and Offerings study: P. Dawson.

17—7.45pm Israel night in Redcliffe Hall.

18—Exh: C. Venn. Lect: R. Kilgus, *Israel's survival: A Sign of Christ's Return.*

25—Exh: R. Bailey. Lect: R. Hermann, *The Origin of Sin and Death.*

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.

4—Exh: C. Wallace. Lect: S. Harrington.

7—E.I. pp. 351-355 study: N. Wilson, *European Constitution of Sin Power.*

11—Exh: W. Dodson. Lect: K. Fotheringham, *Bible Standards: Best Guide to Family Life.*

14,28—Acts 23 study: D. Goodman, *in Caesarea.*

18—Exh: W. Hayes. Lect: D. Goodman, *God's Offer of Redemption Expires Soon.*

19—Business meeting.

21—E.I. pp. 356-362 study: *Death state of the witnesses.*

25—Exh: T. Shorter. Lect: J. Stolzenburg, *Ancient Israel divided: The Result of Ignoring God.*

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—8pm Young Peoples Class, home W. Dodson, *Elpis Israel.*

4—Exh: S. J. Mansfield. Lect: A. Taylor, *Belief and Baptism Vital to Salvation.*

7—Bible class: D. Brewer, *The Kings: Hezekiah.*

11—Exh: G. Buckley. Lect: M. McCallum, *God's Impending Judgments: Will You Survive Armageddon?*

14,28—Revelation Bible Class: S. J. Mansfield. 16—Young Peoples class home W. Dodson: *Elpis Israel.* 8pm Mutual Improvement class, home S. J. Mansfield.

18—Exh: R. Magennis. Lect: S. Snow, *Jerusalem: The World's Future Capital.*

21—Bible Class: R. Magennis, *The Kings: Manasseh.*

25—Exh: A. Bruton. Lect: D. Brewer, *The Genesis Flood: A Warning for Today.*

CLAYTON

Madeleine St. (All Correspondence to: P.O. Box 23, Clayton, 3168. Tel: 059-892579). Sundays: 9.30am S.S.; 11am Mem. Mtg. 2.30pm Lecture, August only.

1—Study: S. Snow, *Events Following the Rainbow Angel.*

4—Exh: J. Ratcliffe. Lect: D. Hughes, *It does matter what we believe.*

8—Study: S. Snow, *Christ's Return After Armageddon.*

11—Exh: R. Smallwood. Lect: J. Warr, *Proof of the Bible's Inspiration.*

15—Study: J. Pitt, *Proverbs for Living.*

18—Exh: M. Freeman. Lect: Gospel in Song.

22—Study: J. Boardman: *The Mighty Men of Israel.*

25—Exh: W. Harris. Lect: K. Quibley. Comb. Lect. Title.

28—M.I. Class: *Character Studies.*

MILDURA

Christadelphian Hall, Deakin Ave, Koorlong. (Rec: J. Kershaw, "Hebron", 4 Milmosa Ave.,

The Ecclesial Calendar for August, 1985

Mildura 3500, Phone: 050-235256). Lect: Sat. 7.30pm; Sundays: 9am S.S.; 11am Mem. Mtg. Mid week class held Wednesday evening.

- 3—8pm Study: K. Niejalke.
- 4—Exh: K. Niejalke.
- 7,21—8pm Epistle to the Hebrews class: J. Kershaw.
- 10—8pm Study: J. Hodges.
- 11—Exh: J. Hodges.
- 14—8pm Life of Jesus Class: R. Janssen.
- 18—Glenlock/Mildura preaching weekend at Pinnaroo.
- 24—Study: B. Gurd.
- 25—Exh: B. Gurd.
- 28—8pm Life of Jesus class: Brian van Bergen.

MOE

Scope Centre, 67 Albert St., Moe (Rec: G. S. Howe, 6 Warringa Cr., Warragul 3820. Tel: 056-232596). Sundays: 1.30pm Fellowship 1st & 3rd in month.

- 4—Exh: S. Snow. 3.30pm Lect: S. Snow, *World History Revealed by Daniel the Prophet*.
- 9—7.30pm Study at 55 Charles St Warragul: *The Ten Commandments*.
- 16—7.30pm Elpis Israel Study at 6 Warragul Court, Warragul.
- 17,18—Combined Moe & Mt. Waverley Preaching Campaign.
- 17—5pm Fraternal Tea, Education Centre, Haigh St. 7pm Lect: *The Bible and Creation Reveal Your Origin*.
- 18—11am Exh: P. McKinlay. 2pm Lect: *Bible Prophecies Reveal Your Future*. Both at Scope Centre, 67 Albert St.
- 23—7.30pm Study at 92 Brandy Creek Rd., Warragul: *The 10 Commandments and the Law of the Altar*.
- 30—7.30pm Elpis Israel study at 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—5.30pm Sunday School evening.
- 4—Exh: S. Morgan. Lect: P. Perry, *God's Answer to the New Morality*.
- 7,21—8pm 19 Kingston St: I. Shaw, *Character Study: Joseph*.
- 10—7.30pm Youth Group: P. Islip, *Only In the Lord* (1 Cor. 7).
- 11—Exh: K. Ward. Lect: E. Harrington, *Jesus Christ will Rule the World From Jerusalem*.
- 14—8pm Life of Christ study: J. Hull, *Sermon on the Mount*.
- 18—Exh: P. Islip. Lect: K. Pearson, *God's Truth Exposes Pentecostal Error*.
- 19—8pm Mutual Class.
- 24—7.30pm Jnr. Youth Group, 33 Kathryn Rd., Knoxfield: *The Sons of the Prophets*.

- 25—Exh: H. Saxon. Lect: S. Morgan, *Infant baptism Worthless: Adult Baptism Essential*.
- 28—8pm Life of Christ study: G. Hill, *Sermon on the Mount*.

WARRAGUL

(Rec: P. McKinlay, 55 Charles St., Warragul 3820. Tel: 056-236211). Sundays: 11am Fellowship (1st and 3rd at Moe).

- 6—7.30pm Study at 6 Warringa Court: *Shechem, Place of Decision: The Place of the Altar*.
- 11—Exh: R. Magennis, 6 Warringa Cr. 2.30pm Lecture, McMillan Campus, Korumburra Rd: R. Magennis, *World History Revealed by Daniel the Prophet*.
- 13—10.30am Study at 55 Charles St: *Warning Against Religious Seducers*. 7.30pm 1st Principles Class at 6 Warringa Court.
- 20—7.30pm Study at 92 Brandy Creek Rd.: *Shechem, Place of Decision: Defilement and Repentance*.
- 25—Memorial Mtg. at 92 Brandy Creek Rd.
- 27—10.30 Study at 55 Charles St: *The Law of Holy Things*. 7.30pm 1st Principles class at 6 Warringa Court.

West Aust

GOSNELLS

Canning Agricultural Hall, Albany Hwy. Cannington. (Rec: R. Hunter, 2 Biddenden St., Thomlie 6108. Tel: 09 459 3166).

- 2,16,30—E.I. home study classes.
- 4—Exh: A. Lund. Lect: C. Brennan, *The Nature and Role of the Angels*.
- 7—Est. of the Kingdom Class: J. Ullman, home J. Spina.
- 9—Youth Group Bible Marking, home R. Hunter.
- 11—Exh: P. Maddin. Lect: W. Deadman, *Peace Marches will Not Remove the Nuclear Threat: Christ's Return will*.
- 14—Wilderness Wanderings study: B. Jose, home A. Lund.
- 17—Family activities picnic at Jorgenson Park.
- 18—Exh: S. Fergusson. Lect: S. Higgs, *The Sabbath: A Law for Israel and a Lesson for Us*.
- 21—Est. of the Kingdom study: J. Ullman, home G. Wilson.
- 25—Exh: G. Wilson. Lect: S. Bain, *Britain's Future Allies: The Commonwealth, not Europe*.
- 28—Wilderness wanderings study: P. Schifferli, home K. Whiteside.
- 31—Pamphlet Distribution.

PERTH

62 Canning Hwy., Victoria Pk. (Rec: J. Ullman, 38 Doney St., Alfred Cove 6154. Tel: 09-3304199).

The Ecclesial Calendar for August, 1985

- 2,16,30—E.I. home classes.
3—Mutual Improvement Class.
4—Exh: J. Ullman. Lect: I. Danby, *Why does God Permit War and Suffering?*
7,21—Life of Christ class: A. Hayles.
9,23—Young Folks Class.
10—Kindergarten afternoon at Hall.
11—Exh: R. Martin. Lect: B. Hum, *Daniel Predicted the World of our Day and Beyond.*
13—11am Sisters' class studies: *Ways of Providence* (ch. 18). *Solomon and Making Prayer Powerful* (Section 4) *For what should we pray?*
14,28—Study: G. Hum, *Events Subsequent to Christ's Return.*
17—Outing to Walyunga.
18—Exh: P. Hayles. Lect: R. Davis, *Faith only Comes by Hearing the Word of God.*
24—G.E.S. Pamphlet Distribution.
25—Exh: G. Hum. Lect: S. Higgs, *Only Christ will Solve the Worldwide Economic Crisis.*

STIRLING

Cnr. Hector & Edwards Sts., Osborne Pk. (Rec: P. Duperouzel, 62 Sandgate St. Sth. Perth 6157. Tel: 09-3673408).

- 2,16,30—Elpis Israel home classes.
4—Exh: G. Hawkins. Lect: J. Carder, *Armageddon will be the Process of Establishing the Kingdom of God on Earth.*
7,14,21,28—1 Corinthians Bible Class.
9,23—Junior Elpis Israel Class.
11—Exh: J. John. Lect: G. Fergusson, *God's Promise in Eden: A Hope for Mankind.*
18—Exh: T. Moore. Lect: P. Schlipper, *God's Promise to Abraham: Eternal Inheritance on Earth.*
19—G.E.S. Meeting.
25—Exh: G. King. Lect: *God's Promise to David: Christ's Throne on Earth.*
26—A.B. Meeting.

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: C. Leeson. Lect: A. Russell, *Is the Old Testament Important?*
6,13,20,27—Sisters' Class.
7—Life of Jesus book 4, ch. 11 class: D. O'Neill, *The Law of Love.*
11—Exh: D. Leadbetter.
14—Daily Readings class: J. Pogson, *Gospel of Mark.*
17—Business meeting.
18—Exh: J. Pogson.
21—Life of Jesus book 4, ch. 12 class: D. O'Neill, *The Law of Love.*

- 25—Exh: C. Hermann. Question Night.
28—Daily Readings class: E. Ritchie, *1st Corinthians.*

BOOLAROO

14 Fifth St, Boolaroo. (Recorder: E. C. Witton, 15 O'Brien St., Gateshead, 2290. Tel: 049 432569; P.O. Box 187, Boolaroo, 2284).

- 2,16,30—7.30pm Eureka Class, home F. Ryan.
3—7.30pm Workshop class: M. Kanonczok, *Jonah. P. Pogson, Life of Christ. J. Glachen, Galatians.*
4—Exh: F. Ryan. Lect: S. Lake, *Death, not the Gateway to Glory.*
6,20—10.30am Sisters' Class: Tape, *Events Subsequent to Christ's Return.*
7,21—Study: F. Ryan, *Psalms of Survival.*
9—Y.P. Class: *Genesis.*
10—9am G.E.S. distribution. Boys' outing.
11—Exh: A. Russell. Lect: R. Whitehead, *Modern Israel: Living Proof of a Living God.*
14—7.30pm Romans study: G. Alchin. Comments of Christ no. 88, group discussion.
17—Bible School working bee. 7.30pm Fraternal evening with Sydney Y.P.
18—Exh/Lect: J. Gilmore, *Life will Continue for 1,000 years and Beyond.*
25—Exh: E. Witton. Lect: P. Eastham, *Why the 20th Century Church Lacks 1st Century Truth.*

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—8pm Workshop class, home D. Baird. Rod Samwell: *Jonah. Workshop/Gospel Proclamation: D. Baird.*
3—7.30pm C.Y.C. Games night.
4—Exh: R. Sawell. Lect: M. Champlon, *God's Promises to Man.* 3pm Business Meeting.
5—8pm A.B. Meeting.
6—10.45am Dorcas Class.
7,21—8pm Law and Grace study: F. Olsen.
10—7.30pm Jnr. Class: G. Hatchell, *Hezekiah. Intern. Class: R. Sawell, Ziklag is Spoiled.*
11—Exh/Lect: D. McClure, *Bible Devil Explained: As Sin.*
14—Isaiah 63 Study: R. McClure, *Who is this that comes from Edom?*
18—Exh: R. Whitehead. Lect: R. Samwell, *Special Lect Current Events.*
25—Exh: B. Gilham. 3pm Gospel Witness, Sydney Domain. Lect: L. Whitehead, *Heaven-going a Defusion.*
28—Isaiah 64 study: G. Hatchell, *Righteousness — Fine Linen.*

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).

- 4—Exh: P. Sawell. Lect: R. Mansfield, *The Devil Not a Supernatural Being.*
- 7—Romans 3:20-31 study: J. Mansfield.
- 11—Exh: K. Stone. Lect: C. Jamieson, *Why God Allows Disease and Death.*
- 14—10.30am Sisters' Class: R. Mansfield, *The Ways of Providence.* 8pm Romans 4 study: K. Stone.
- 18—Exh: R. Pogson. Lect: D. Baird, *Russian Expansion: A Threat to Your Future?*
- 21—Romans 5:1-11 study: R. Hodgkinson.
- 25—Exh: G. Henstock. Lect: R. McClure, *Moral Decay Predicted by the Bible.*

CANBERRA

Hughes Community Centre, Shopping Centre, Hughes (Rec: L. Harden, 12 Cameron St., Farrer, 2607. Tel: 062-86 1153. Postal Address: G.P.O. Box 433, Canberra 2601). Sundays: 11am Mem. Mtg.

- 1,15,29—1 Thessalonians study: H. Hadley, 8pm.
- 4—Exh: L. Harden.
- 8,22—Tape study: *Esther.*
- 11—Exh: L. Whitehead.
- 18—Exh: K. Adcock.
- 25—Exh: R. Fong.
- 31—Lecture.

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.

- 3—Apocalypse Class: M. Bonner, home K. Joseph.
- 4—Exh: M. Bonner. Lect: K. Joseph, *What Hope is There Beyond the Grave?*
- 7—Psalms study: F. Joseph, home F. Joseph.
- 9-11—Special Study & Preaching W/E: Jim Cowie.
- 14—Business Meeting, home H. Wetzel.
- 18—Exh/Lect: G. Steel, *As it was in the days of Noah: The World Destroyed Because of Violence.*

- 21—Romans study: J. Gilmore, home H. Thiele.
- 25—Exh: 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.

- 1—8pm A.B. meeting, home N. McNeish.
- 2—8pm MI Class at Erina Hall: J. Fitzgerald, T. Brown.
- 4—Exh: J. Tappouras. Lect: P. Finn, *Jerusalem: A Freed City.* 7pm B. Vale Hall.
- 7,21—7.20pm Young Peoples Class, home Stuarts: P. Finn.
- 9,23—8pm Tabernacle Class: P. Witton, Erina Hall.
- 11—Exh: N. Olsen.
- 14—7.45pm Workshop class, home G. Axsentieff: P. Finn, *Titus.*
- 16—8pm Judges class: G. Axsentieff, Erina Hall.
- 18—Exh/Lect: B. Shaw, *Soviet Threat Will Be Met By Christ.* 7pm B. Vale Hall.
- 25—Exh: P. Witton.

GRANVILLE

26 The Avenue (Rec: H. Hadley, 204 Excelsior St Guildford 2161. Tel: 02-6327697). No details received.

LISMORE

Assembly Hall, Cnr Crown & Phyllis Sts. Sth, Lismore (Rec: C. Hermann, P.O. Box 105, Lismore 2480. Tel: 066-242923). Sundays: 9.15 S.S.; 11am Fellowship; 7.30pm Lect (2nd Sund. each month). Radio 2NCRFM "Today in Prophecy" programme — 7-7.30pm every Monday night.

- 2-3—Ecclesial Camp at Koinonia Camp. Evans HD. Theme: *Malachi.*
- 4—Exh: A. Roulstone. 7.30pm Lect. Ballina Masonic Hall.
- 5,12,19,26—7pm Today in Prophecy — 2NCR-FM RADIO.
- 9,23—7.30pm Youth Study. Hebrew Alphabet, C. Hermann.
- 11—Exh. 7.30pm Lect: C. York, *Why Ronald*

STUDY/PREACHING WEEKEND — FIGTREE ECCLESIA

Leader: Bro. J. Cowie (Wilston). August 9th to 11th

Events Subsequent to Christ's Return

Fri. 9th, 8pm Figtree Hall: 1st study.

Sat. 3pm Wollongong Town Hall, Public Address: *Nuclear Disarmament Will Not Avert The Soviet Threat: Christ Will!*

5.30pm Figtree Hall, Fraternal Tea. 7pm Study 2.

Sun. 11am Figtree Hall, Exhort, Study 3. Basket lunch in hall. 2.30pm Public Address: *Christ's Coming: Your Only Hope for World Peace.*

Visitors attending Fraternal Tea please advise Recorder beforehand.

The Ecclesial Calendar for August, 1985

Reagan Believes in Armageddon.

- 14—7pm AB Meeting.
- 16—7.30pm Study: J. Corby, *Atonement in O.T.*
- 18—Exh: C.York. 7.30pm Study: C. York, *March of the Rainbow Angel.*
- 25—Exh: P. Halpin. 7.30pm Combined MIC.
- 30—7.30pm Ecclesial Business Meeting.

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: R. Carr. Lect: J. Green, *The True Gospel: Christ's Kingdom on Earth.*
- 7.21—Colossians study: N. Creighton.
- 11—Exh: J. Rosser. Lect: D. Mansfield, *How the Arms Race will end.*
- 14—Romans study: R. O'Connor.
- 17—Exh: E. Mansfield. Lect: P. Clifton, *God's Promise to Abraham Can Mean Your Salvation.*

PUNCHBOWL

100 Highclere Ave (Rec: M. Gilmore, 118 Marine Dr Oatley 2223. Tel: 02-576986).

- 2,16,30—Samuel study class.
- 3—Young Peoples Bible Class.
- 4—Exh: B. McClure. Lect: B. Stretton.
- 5—A.B. meeting.
- 6,13,20—Bible class.
- 7,21—10.30am Sisters' Class.
- 9,23—Combined YP Class, home B. McClure.
- 11—Exh: P. Coad. Lect: P. Stone, *The Facts of Life after Death.*
- 18—Exh: G. Mason. Lect: J. Ceiley, *What the Bible Says about Jesus Christ.*
- 25—Exh: G. Denford. Lect: M. Wolstencroft, *What is the Faith that Pleased God?*
- 27—Mutual Improvement class.

RIVERWOOD

265 Bonds Rd (Rec: D. Gilmore, 3 Jordan Ave Beverly Hills 2209. Tel: 02-5331571).

- 4—Exh/Lect: K. Whitehead, *Antichrist has Existed Since the First Century.*
- 7,21—Bible Class: W. Rosser, *8 Signs of John.*
- 11—Exh: G. Gilmore. Lect: K. Jamieson, *Why God Created Man.*
- 14—Bible Class: B. Shaw, *Epistle of James.*
- 18—Exh: J. Elton. Lect: M. Dennes, *Abraham's Hope: Key to the True Gospel.*
- 25—Exh: F. Brinkerhoff. Lect: B. Shaw, *Why Christadelphians Emphasise Bible Prophecy.*
- 28—Bible Class: *Daily 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. Wednesday: Bible Class 8pm.

- 2,16,23,30—Elpis Israel home classes.
- 3—Sunday School Outing.
- 4—Exh/Lect: B. Bates, *Current Events in Bible Prophecy.*
- 5—Exh: A. B. Meeting.
- 7—Life of Christ class: L. Brennan, *Parable of the Fig Tree* (Matt. 24:32-51).
- 11—Exh: M. Gilbert. Lect: R. Jerrow, *Why do we die? What is Man's Hope?*
- 14,28—Daniel class.
- 17—Sunday School activity.
- 18—Exh/Lect: K. Jamieson, *Egypt in Bible Prophecy.*
- 21—Life of Christ class: V. Hall, *3 Parables on Judgment* (Matt. 25).
- 25—Exh: K. Gibbs. Lect: C. Warner, *The Coming Kingdom of God: On Earth.*

UPPER COOPERS CREEK

Repentance Creek Hall (Rec: R. Patch, Ashian Rd., Whinan Whinan 2480). 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).

- 2—Workshop & Training Class: R. Steel, *Examples of Retribution* (Jude 5,6).
- 4—Exh: J. Ceiley. Lect: K. Walters, *Is the Virgin Mary a Saviour?*
- 6—Sacrifices and Offerings According to the Law study at 28 Truro Pde, Padstow: K. Walters, *The Sin and Trespass Offerings.*
- 11—Exh: B. Bowen. Lect: B. McKinlay, *Family unity, the Divine Ideal.*
- 14—2 Corinthians 4 study: P. Sawell, *Cast down but not Destroyed.*
- 16—Workshop and Training Class: P. Carroll, *Retribution for Ungodliness* (Jude 7,8).
- 18—Exh: D. Carroll. Lect: Ron Steel, *Are you Dying to be Saved?*
- 20—Sacrifices study at 28 Truro Pde., Padstow: D. McClure, *Motherhood.*
- 25—Exh: K. Walters. Lect: P. Wolstencroft, *Current Events in Bible Prophecy.*

New Zealand

CHRISTCHURCH SUBURBAN

69 Bristol St. (Rec: R. D. Harding, 73 Cornwall St., Christchurch 1. Tel: 794296). Sundays: 9.15am S.S.; 11am Mem. Mtg.; 7pm Lect; Bible Class: Tuesday 7.45pm.

DUNEDIN

Hearing Assn. 7 Malcolm Street (Rec: R.D.B. King, 81 Stafford St., Dunedin. Tel: 775954). Sundays: 11am Fellowship; 9.30am S.S.; 7pm Lect. Bible Class: 7.30pm Wed.; CYC 7.30pm Sat. at homes of members.

NEW LYNN

Cnr. 3159 Great North Rd. & Wattle St, New Lynn (Rec: D. Archer, 38 James Tyler Cres., Auckland 4, Tel: 677 277). Sundays: 9.30am S.S.; 11am Fellowship; 7pm Lect. Wednesday: 7.45pm Bible Class. Saturday: 7.30pm CYC; Eureka Class every second Friday, 7.45pm in homes of members.

2,23—Eureka Class.

4—Exh: S. Bostin. Lect: K. Morgan, *The Kingdom of God will Replace the Kingdom of Men.*

5—A.B. meeting.

7—Jerusalem study: R. Alderson.

11—Exh: J. Davis. Lect: D. Archer, *First Century Christianity: A Challenge to Today's Church Teaching.*

13—Sisters Class.

14,25—Atonement Study: G. Meams.

17—Family Evening at Hall.

18—Exh: R. Dwyer. Lect: C. Yearsley, *Born Again: What it Really Means from the Bible.*

21—Jerusalem study: A. Beaumont.

25—Exh: P. Pooch. Lect: Khyber Pass speaker.

PALMERSTON NORTH

Plunket Rooms, King Street (Rec: D. H. Taberner, R.D. 4, Palmerston North. Tel: 81891). Sundays: 11am Fellowship. Bible Class, Thurs. 7.45pm at homes of members.

WELLINGTON

Cnr. 229 Helston Rd. & Jane Grove, Paparangi. (Rec: C. J. Middlemiss, 20th Rothsey Road, Ngalo, Wellington Tel: 797-580). Sundays: 11am Fellowship. 9.15am S.S.; 7pm Lect.; Bible Class 8pm Wed.; CYC 7.45pm Sat. at homes of members.

PROJECT AUSTRALIA

"It is the duty of the Bride to sustain the Truth by the press and oral proclamation individually and collectively. Let her voice be heard in reverberating echoes amid the hills and mountains of the world till the isles break forth in song, and forests clap their hands. True this consummation will not obtain till the grand master be apocalypted; never-the-less, when he comes let him find us so doing" (John Thomas).

The co-operative effort of brethren and sisters in the activities of Project Australia keep the people of Australia aware that there is a group who having understood the Gospel message in truth are prepared to present it to others. The assistance of readers in this project is sought both through financial assistance and personal contact of the friends who apply for literature. During the past month the following applications for literature were received.

12 from Queensland including 3 from Kalangur.

9 from New South Wales.

24 from Western Australia including 6 from Geraldton.

5 from Victoria.

Many of these applied for the book *How Sure are the Foundations*. They have been placed on our mailing list and will receive the Herald of the Coming Age for the next six months.

This month we will (God willing) cover the following towns: In Queensland: Piabla, Scamess, Torquay, Marlborough, Westwood, Mt. Larcon, Dululu.

In Western Australia: Augusta, Badgingarra, Bakers Hill, Balingup, Barrow Island, Beacon, Bencubbin, Beverley, Bindi Bindi, Bindoon, Bodallin, Boddington, Bolgart.

For those who receive the wonderful message of the scriptures, there is the glorious hope of eternal life. May our Heavenly Father be with us in our efforts to proclaim the Truth.

ADVERTISE THE TRUTH IN YOUR AREA

Letterbox literature distribution is one of the most effective means of preaching the Truth. Thousands of applications for literature are received each year from this means. In addition to getting the literature directly into the homes it has the added advantage of involving brethren and sisters in the work. Many Ecclesias arrange monthly distributions bringing together brethren, sisters and young people in an united effort to extend the Gospel.

A range of full color leaflets is available from \$30.00 per thousand. Ecclesias interested can apply for a specially prepared booklet containing all *Logos Publication* leaflets.

The leaflet enclosed with this copy of *Logos* has received excellent response from the public. The leaflet at \$30 per thousand is priced to give members the opportunity of purchasing supplies for distribution in their own area. Ecclesias can arrange for a special insert, or with orders of 10,000 or more have changes made to the back section, advertising special lectures etc. Supplies of this leaflet are immediately available, but if any changes are to be made or insert printed, sufficient time should be given for this to be arranged.

TODAY IN BIBLE PROPHECY LEAFLET

All orders for the July issue of this leaflet have been fulfilled. Orders are now being accepted for the issue to be available in October. The cost of the leaflet is \$25 per thousand.

Bible School News



CARAVAN SITES ONLY AVAILABLE AT MILDURA BIBLE SCHOOL

The Christadelphian Family Bible School at Mildura will be conducted from Aug. 31st to Sept. 8th, God willing. A deposit of \$5 per person is required. Send applications to *The Christadelphian Family Bible School*, 9 West Beach Road, West Beach, SA 5024. Now there are caravan sites only available on the property. Speakers will include Bro. J. Ullman (WA): *Amos The Burden Bearer*; Bro. E. Mansfield (NSW): *Themes from Thessalonians — The King & His Subjects*; Bro. H. P. Mansfield (SA): *Considering the Daily Readings*.

LOGOS BOOK AGENTS

Qld.: Bro. R. Bailey, 31 Mourilyan St., Mansfield 4122 (Tel: 07-3498562). • **Tas.:** Bro. R. Bracey, 58 Koorinda 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: 03-8989139). • **SA:** Bro. M. Good-

win, 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).

Books Available

Books listed below are a valuable asset in your library!

A Valuable Aid in Teaching the Truth

First Principles Notes

These notes are available again. They are a set of notes suitable as a guide to helping prepare candidates for baptism. Due to the fact that we have received questions upon this subject from interested brethren we have reproduced these notes. Some of the questions which are answered in the notes are: What are the subjects that are taught as essential first principles? When we should begin the instruction? How should we proceed? What are some of the vital principles which we should correctly understand in beginning the important labour of preparing a candidate for baptism?

As this book written by J. Ullman was produced to meet the needs of brethren in regard to this all important subject and was quickly sold out we have reproduced this book in a neatly blue and white cover. Price: \$2.50 Aust.; \$3.50 NZ.

Preaching The Truth

This illustrated book describes the strivings of a Christadelphian couple to establish the Truth in a country district. The antagonism they received gives rise to several discussions and debates in which difficult passages of the Bible are advanced and explained. A splendid book for young people, interested friends, and those recently baptised. Price: \$1.00 (Aust); \$1.50 (NZ).

From James to Jude

This volume (345pp) sets these epistles in sequence. It demonstrates how the so-called "general" epistles — from Hebrews to Jude — build one upon another. Commencing with the principle that faith rather than formalism is necessary to gain the victory (Hebrews), James adds that faith without works is dead, Peter shows that works in the absence of trial are likewise insufficient, whilst John and Jude add to the thought. In addition to outline studies, the book provides a verse by verse exposition of every verse in all the seven Epistles covered. Price: \$6.00 (Aust.); \$10.00 (NZ).

HERALD OF THE COMING AGE

Volume 31 to 32 of the Heralds are now available in bound form. They form a compound book which can be used as a ready reference to particular subjects related to the Scriptures.

GUIDEBOOK TO THE NEW TESTAMENT — This book is packed with interesting and helpful material providing a basis for further Bible study. It includes skeleton outlines of every book in the New Testament, a Dictionary of Personalities of the Gospels and Epistles; a Harmony of the four Gospels; an epitome of the ministry of Christ; an explanation of the Olivet Prophecy; a description of places mentioned in the Gospels and Acts, and so forth. The book is attractively produced bound in hard covers, and printed on clear, readable type. Price in Aust. \$5.50; N.Z. \$10.00.

MYSTERY OF THE COVENANT OF THE HOLY LAND EXPLAINED — The subject matter of this book is of importance in the proper understanding of the final redemption of Israel. This exposition is most helpful in setting forth the significance of the times in which we live, particularly in regard to Israel, and its final salvation and resettlement in the land. We have now produced this book in a larger and clearer type, and copies are available at the cost of Aust. \$1.00; N.Z. \$1.75.

CONTENDING FOR THE FAITH — This includes a number of articles by Bro. J. Thomas, including his book: *The Last Days of Judah's Commonwealth*. Price \$1.75 (Aust); \$3.00 (NZ).

THE DECLARATION — A "Ready-Reckoner" of Bible teaching. Set out in large, readable type, attractively presented. Excellent for Gospel proclamation. Aust. 60¢; N.Z. \$1.00.

DIVINE WORSHIP IN THE AGE TO COME — This includes Bro. Sulley's shorter work: *A House of Prayer for All Nations*, and sundry articles by the pioneers upon the same theme. Price \$1.50 (Aust); \$2.50 (NZ).


THE CHRISTADELPHIAN INSTRUCTOR — The Truth presented in Question and Answer form. Excellent teaching for those of all ages. Splendid for passing on to friends who are receiving instruction in the Word. Aust. 60¢; N.Z. \$1.00.

MAKING PRAYER POWERFUL — An expository and devotional outline of the subject. Price \$4.50 Aust.; \$8.00 NZ.

EIGHT SIGNS OF JOHN — Expounding the eight outstanding miracles recorded by John as "signs," and showing how they combine to set forth the purpose of Yahweh in His son. The book presents some powerful exhortation based upon the characteristics of the Lord. The book can be both helpful personally, whilst also assisting in a better understanding of John's Gospel. Price: \$4.50 (Aust.); \$7.50 (N.Z.).

THE GOODNESS AND SEVERITY OF GOD — A complete verse by verse exposition of Jonah and Nahum from the first verse to the last. Price \$1.20 (Aust.); \$2.00 (NZ).

Please add postage to above prices.



The ECCLESIAL CALENDAR

Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS



ISSUE NO. 231

SEPTEMBER, 1985

Walking By Faith

Men of God walk by faith, men of the world by sight. Walking by faith implies an implicit confidence in the utterances of the Bible, despite appearances, which frequently seem to conflict with these utterances. Without faith no man can please God. Faith is not credulity, but a belief founded on evidence. A credulous man is a simpleton, and God does not favour such. God would have our minds well furnished with reasons for the trust we have in Him. God has provided the material for forming these reasons. It lies mainly in the miracles of the Bible. To continually keep these miracles in sight is God's will concerning us. "Talk ye of all His wondrous works" — "Remember His marvellous works" — are the exhortations of the Psalmist. Faith will grow where these exhortations are heeded, it will wither where they are disregarded.

Ecclesial Reports

Details must be forwarded by 1st of month.

WELCOME TO THE HOUSEHOLD OF FAITH

"Belief and baptism" are the two ingredients to a successful commencement along the pathway to the Kingdom. The attraction of spiritual things in this age seems to be diminishing with the increase of materialism and indifference. Nevertheless, there is still a remnant God is calling out of the Gentiles for His holy Name, and to such is given a tremendous opportunity: the ability to see beyond the frustrations of the present, and the possibility of life eternal tomorrow! To all such, we extend our fraternal greetings, and welcome them to accompany us as we continue towards Zion.

Christchurch: *Mr. Bill and Mrs. Merrilyn Gray*, interested friends.

Woodville: *Miss Jeanette Monterola*, youngest daughter, of Bro. & Sis. Ken Monterola (31.7.85).

Coorparoo: *Mr. James Higgs*, son of Bro. & Sis. J. Higgs (25.7.85).

Boolaroo: *Miss Theresa Smith*, daughter of Bro. & Sis. Helen Smith (18.7.85).

Stirling: *Miss Sarah Newton*, daughter of Bro. & Sis. A. Newton (13.7.85).

Glenlock: *Miss Carmel Hollamby*, daughter of Bro. & Sis. C. Hollamby (5.7.85).

Enfield: *Mr. Bernard Ryan and Miss Susan Fenwick*, int. friends (17.7.85).

Riverwood: *Miss Jennifer Elton*, eldest daughter of Bro. John and late Sis. Isobel Elton (1.6.85). *Miss Priscilla Yearsley*, daughter of Bro. David & Sis. Irene Yearsley (9.6.85).

ECCLESIAL TRANSFERS

We commend the following members to faithful and loyal service in their new Ecclesial environment.

To Christchurch: *Bro. & Sis. David Bailey*, from Wellington.

To Punchbowl: *Bro. & Sis. David McClure*, from Yagoona.

To Riverwood: *Bro. Horace & Sis. Mary Cole*, from Bourneville, U.K.

FELLOWSHIP

Perth: With deep regret we advise

withdrawal of fellowship from *Bro. Tony Maddin* due to a long period of non attendance at the Lord's Table, and also *Sis. Robyn Wilding* for the same reason, and her expressed intention of marrying out of the Faith.

ENGAGEMENT CONGRATULATIONS

We extend best wishes for the following at this very exciting period. An engagement to marry is a very responsible time, foreshadowing the day of marriage for which plans are now made. We hope that the Divine Blessing will overshadow all, in their anticipations for the future.

Bro. David Goodwin and Sis. Cynthia Excell (both Woodville) on 20th July.

Bro. Timothy Wassell (Lismore) and *Sis. Judith McKinlay* (Yagoona).

Bro. Mark Blackwood (Cabramatta) and *Sis. Sue Shaw* (Shaftesbury Rd).

UNITED IN MARRIAGE

The Proverbs declares: "Whoso findeth a wife, findeth a good thing, and obtaineth favour of Yahweh" (18:22). The "Favour" comes when the home is based upon the Truth. The privilege, responsibilities and sacrifices in the marriage state are such as can help mould characters for the Kingdom as well as provide lessons for spiritual development. To that end, mutual understanding and appreciation of the Word can add more to the comfort of a home, than can the deepest and most attractive carpet, or the most luxurious of curtains! As the following commence a united walk, let the Word become foremost in their homes:

Bro. David W. McKinlay and Sis. Angela Barrett (both Yagoona) on 3rd August.

Bro. Peter Wiltshire and Sis. Cherie Plant (both Boolaroo) on 19th October at T.T.Gully.

FAMILY NEWS

We have received advice of a number of births during recent weeks, and

congratulate the proud parents. May the Divine blessing overshadow all such, bringing glory to the Father in heaven.

To Bro. & Sis. Stephen Barrett (Yagoona), a son, *Ashley John*, on 23rd July.
To Bro. Robert & Sis. Roslyn McClure (Cabramatta), a son, *Timothy Robert*, on 15th July.

To Bro. Gilbert & Sis. Judy Pogson (Ballina), a son, *Anthony James*, on 18th July.

To Bro. Stephen & Sis. Sandra Wilson, a son, *Peter James*, on 3rd June.

To Bro. Mario & Sis. Diane Spina (Gosnells), a son, *Shimon* on 31st July.

To Sis. Judy McRae (Boolaroo), a son, *Graeme John*, on 21st July.

To Bro. Alan & Sis. Joanne McGrath (Cooparoo), a son, *Jared David* on 11th July.

To Bro. & Sis. Andrew Knowes (T.T. Gully), a son, *Daniel John*, on 25th July.

To Bro. & Sis. Reg Smith (Enfield), a daughter, *Elisa*.

To Bro. & Sis. M. Caltabiano (Townsville), a son, *Benjamin Mark*, on 23rd July.

To Bro. Graham & Sis. Margaret Kennedy (Salisbury), a daughter, *Olivia Sarah*, on 29th July.

AWAITING THE RESURRECTION

Perth: It is with deep sorrow and a sense of loss that we advise of the falling asleep in Christ of *Sis. Florence Parsons*, of Mullewa, on July 29th. Our sister was laid to rest at the Geraldton Cemetery on August 2nd.

With deep regret that Rockhampton North Ecclesia reports the death of *Bro. Andrew Bundesen*, Emu Park. Bro. Andrew was 59 years of age and died from a second heart attack. He will be remembered for the hospitality which he extended to many Brethren and Sisters who visited Emu Park. He is survived by his Sis. wife Beryl, 2 sons and a daughter, all in the Truth.

GENERAL NEWS

Special Preaching Effort at Whyalla & Port Augusta

On July 27-28 and August 3-4, members of the Enfield Ecclesia combined in a series of Gospel Addresses at Whyalla and Port Augusta. The preaching effort included a distribution on the weekend July 20-21 in which all houses in both cities received a

well produced pamphlet warning of impending conflict and proclaiming the Gospel message of hope and peace. The large contingent of brethren and sisters from Enfield worked diligently in placing the 12,000 pamphlets, heartening local brethren and sisters by their willingness to labour in the Lord's service, and their fellowship. To date, 4 new contacts have been made as a direct result of this campaign.

READER'S 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.

• Holiday House available in Kingston S.E. (Sth. Aust). 1km from beach. Obtain a cheap country holiday and support a small Ecclesia! Details from Kingston Recorder.

• Christadelphian Press was established to offer an exclusive printing service to the Brotherhood and to provide employment specifically for Christadelphians. Support of these objectives is welcomed and enquiries for ecclesial and general printing can be made to 9 West Beach Rd., West Beach SA 5024 (08-353 4866), or the factory at 56 Howards Rd., Beverley.

TAPES AVAILABLE

Cassette tape recordings of the Lee-Mansfield Debates are available at a cost of \$25. The tapes record 6 nights of debates, covering the subjects of the Mortality of Man, the Kingdom of God, and the Unity of God.

The debates had considerable impact at the time both upon Ecclesias throughout Australia and the public in the Adelaide area. All the drama of the occasion is captured on these tapes, which include an introduction and explanation of the circumstances. They provide explanation of passages of Scripture frequently used to support the teaching of the Apostasy.

The tapes are issued under the auspices of the Enfield Ecclesia, and orders can be placed with Bro. A. Pitcher, 4 Turner Ave., Clearview, S.A. 5085, or Logos Publications, 9 West Bch. Rd., West Beach, S.A. 5024.

Ecclesial Activities

During September, 1985 (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.

Tasmania

HOBART

142 Warwick St. (Rec: H. E. Taylor, 30 Hymettus St., Howrah 7018. Tel: 002-476637). Sundays: 9.30am S.S. & 8nr. Study; 11am Fellowship; 6pm Lecture.

- 1—Exh: D. Cubbin. Lect: G. Mellor, *Famine: Of God or man?*
- 2—7pm A.B. Meeting, home H. Taylor.
- 4—7.45pm Joshua 14 study: *Caleb's Inheritance*.
- 6—7.45pm Snr. CYC: G. Scarr, *Gospel and Riches*. Home H. Taylor.
- 8—Exh: S. Howell. Lect: B. Philp, *Satan and the Devil*.
- 11—7.45pm Nazareth Revisited study: B. Philp. Home G. Scarr.
- 13—Snr. CYC: A. Ross, W. Scull, *1st Principles Workshop*. Jnr. CYC: *The Lion*.
- 15—Exh: G. Mellor. Lect: J. Pearce, *Where and What is Hell?*
- 17—10am Sisters' Class, *Family Life in the Lord*.
- 18—Joshua 18 study: B. Philp, *Setting up of Tabernacle*.
- 22—Exh: B. Philp. Lect: A. Ross, *Holy Spirit Gifts*.
- 25—Nazareth Revisited study: A. Ross. Home S. Howell.
- 29—Exh: J. Scull. Lect: G. Scarr, *What is the Gospel?*

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 Bible Class. Tuesdays: 8pm Lecture.

- 1—Exh: R. Herron. 7pm Bible Class: N. Rice, *The Atonement; He hath made him to be sin for us*.
- 3—8pm Lect: S. Taylor, *The Wonders of Fulfilled Bible Prophecy*.
- 8—Exh: A. Ansell. Bible Class: F. Onley, *Genesis: Adam or Human Nature?*
- 10—Lect: G. Dangerfield, *The Bible Message to Youth*.
- 14—7.30pm Senior C.Y.C.
- 15—Exh: C. Blanch. Tuition class, 20 min. Lectures. P. Niejalke, *Baptism, Key to Your Salvation*. D.N. Kitto, *Jerusalem, City of the Great King*.
- 17—Lect: G. Crewes, *What is your goal in life?*

- 22—Exh: D. Case. Bible Class: F. Onley, *Genesis: Promise in Eden*.
- 24—Lect: K. Niejalke, *Bible Teaching About God: A Heavenly Father*.
- 28—Senior C.Y.C.
- 29—Exh: P. Kingston. Bible Class: D. Case, *Atonement: "Tempted like as we are, yet without sin"*.

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.

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.

- 1—Exh: R. Bailey. Lect: A. Ward, *The Russian Might Buried by Christ in Israel*.
- 3,17—Bible Class: A. McGrath, *Haggai*.
- 8—Exh: D. McGahey. Lect: R. Hermann, *In the beginning was God's word, not Jesus Christ*.
- 10,24—Bible Class: D. Rucker, *Memorial Name*.
- 15—Exh: A. McGrath. Lect: L. Crowther, *What was achieved by Christ's death?*
- 22—Exh: S. Arthur. Lect: R. Bailey, *What your decision for Christ Demands*.
- 27—Young Peoples Study: R. Rock, *"Heirs Together of the Grace of Life"*.
- 29—Exh: D. Rucker. Lect: N. Lowes, *Israel's Survival is Guaranteed by God: Is yours?*

REDCLIFFE

6 Irene St. (Rec: R. A. Hill, "Bezaleel" 15 Marathon St., Aspley 4034 Tel: 07-359939) Sundays: 9.15 S.S.; 11am Fellowship; 7pm Lecture.

- 1—Exh: K. Papowski. Lect: D. McGahey, *Christ will Return to Restore the Throne of David in Jerusalem*.
- 4,18—7.45pm Elpis Israel Class.
- 8—Exh: T. Hazell. Lect: P. Evans, *The Bible's Definition of the Antichrist*.
- 11,25—7.45pm Study: K. Papowski. Compelling visions of hope and glory: 8 night visions of Zechariah.

- 15—Exh: J. Carnes. Lect: R. A. Hill, *The Bible Reveals the Devil is not a Supernatural Being*. Afternoon: Family activities.
 22—Exh: E. Townsend. Lect: R. Hermann, *The Bible Outlines the Steps to Salvation*.
 29—Exh: M. Steele. Lect: D. Dodd, *One Bible: Many churches, Why?*

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).

- 1—Exh/Lect: G. Hill, *Why were you born? Where are you going eternally?*
 4,11,18,25—7.30pm Bible study: *Significant sites in Israel, and the lessons to be learned therefrom*.
 7,14,21,28—7.30pm Tape night: *Epistle to the Romans*. Cnr. Hill & Emu Sts, Emu Pk.
 8—Exh: M. Bundesen. 7.30pm Spiritual Development Class.
 15—Exh: L. Osborne. Lect: Peter Osborne, *The Meaning of the Lord's Prayer: Thy Kingdom Come*.
 22—Exh: W. White.
 29—Exh: G. Bundesen.

TOWNSVILLE

Cnr. Hammett & Mooney St., Currajong (Rec: J. Caltabiano, P.O. Box 434, Alkenvale 4814). Sundays: 9.15am S.S. & Sr. Joel Class; 11am Memorial Mtg.; 7.30pm Lecture (1st Sunday in month).
 Tuesday — 10am Sisters' class (every 2nd week). Wed-

nesdays — 7.45pm Bible Class. Isaiah, Ezekiel (alternately).

- 1—Exh: B. Pollard. Lect: G. Hatchell.
 8—Exh: J. Caltabiano.
 15—Exh: M. Caltabiano.
 22—Exh: R. Main.
 28—Exh: G. Caltabiano.

URANGAN

Home of P. Palmer, 19 Crescent St., Urangan. Ph: 071-289263. Sundays: 9.30am Memorial Mtg: 9.30am, S.S. 1pm.

- 1—Tape Exhort.
 4,11,18,25—2 Peter Bible class.
 8—Exh: P. Crew.
 14—Lect: A. Payton.
 15—Exh: A. Payton (Wilston).
 22—Exh: P. Palmer.
 29—Exh: C. Lilley.

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: N. Bullock. Lect: K. Papowski, *Britain and USA are not Israel*.
 3,17—7.45pm Marriage in the Truth study: J. Cowie.
 8—Exh: J. Cowie. Lect: M. Clarke, *Why you can trust the Bible*.
 10,24—7.45pm Sacrifice and offerings study: P. Dawson.
 15—Exh: R. Hermann. Lect: A. Payton, *The Devil and Satan Defined*.
 21—Young People's Outing.
 22—Exh: M. Clarke. Lect: C. Venn, *World Destiny Foretold by Daniel the Prophet*.

SPECIAL FAMILY FRATERNAL WEEKEND AT LAUNCESTON

October 12th to 13th

The Joy Set Before Us

Speaker: Bro. John Siviour (Cumberland, SA)

All the brethren and sisters in Tasmania are invited to join the Launceston Ecclesia in an exciting weekend with our families around a consideration of the wonderful hope, soon to be realised at the return of Christ and the setting up of Yahweh's glorious kingdom.

We extend a warm invitation to mainland brethren and sisters and those who may be travelling in the island.

Saturday 12th — 9.30am Study 1: "*His Wife Hath Made Herself Ready*" (Psa. 15).

11.15am Study 2: *Who Is This That Comes From Eden* (Rev. 10).

3.45pm Study 3: *Behold I Send You Elijah the Prophet* (Mal. 4).

Public Lecture: "*Beyond Armageddon — God's Kingdom on Earth*".

Sunday 13th — Exh: *There is One Yahweh and His Name One* (Zech. 14).

3pm Sunday School: *Children in the Kingdom*.

6.30pm Concert: *Looking Unto Jesus* (Heb. 12).

All activities and meetings will be held in the Riverside Community Centre, (behind the High School).

For further details please contact Bro. M. Wright, phone: 003 44 1758.

- 27—7.45pm Suburban Y. P. class at Coorparoo: R. Rock, "Heirs together of the Grace of Life".
29—Exh: P. Dawson, Lect: N. Bullock, *The Rapture is not Bible Teaching.*

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. Harrington. Lect: D. Glover, *God's Promises in the Garden of Eden.*
4—E.I. pp. 363-367 study: S. Harrington, *The Seventh Trumpet.*
8—Exh: G. Beekman. Lect: R. Coad, *God's Promises to Abraham.*
11—Acts 23 study: G. Beekman, *In Caesarea.* (Part 3).
15—Exh: E. Harrington. Lect: H. Saxon *God's Promises to David.*
18—E.I. pp. 367-371 study: J. Stolzenburg, *The Vials.*
22—Exh: G. Taylor. Lect: T. Shorter, *God's Promises to You.*
25—Study: R. Coad, *How to Deal with Trinitarianism.*
29—Exh: A. Wallace. Lect: J. A. Hull, *God is One, Not Three.*

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: R. Galbraith, *Resurrection: Man's Only Hope of Eternal Life on Earth.*
4—8pm Bible Class.
8—Exh: J. Brewer. Lect: S. J. Mansfield, *The Miracle of Modern Israel: Witness of Christ's Return.*
11—8pm The Kings study: G. Buckley, *Amon.*

- 15—Exh: A. Lawson. Lect: A. Wallace, *Bible Truth: Man's soul mortal, not immortal.*
18—8pm Revelation Bible Class: S. J. Mansfield.
20—8pm Young Peoples Class, home W. Dodson, *Elpis Israel.*
22—Exh: P. Islip. Lect: H. Baum, *Bible Reveals Russia's Policy in the Middle East.*
25—8pm The Kings study: A. Lawson, *Josiah (Part 1).*
28—8pm M.I. class, home J. Lawson.
29—Exh: J. Finnin. Lect: R. Hull, *Modern Pentecostalism: A Willing Delusion.*

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.

- 11—8pm Bible Study: B. van Bergen, *Life of Jesus.*
14—8pm study: B. Gurd.
15—Exh: B. Gurd.
18—8pm Bible Class: J. Kershaw, *Epistle to the Hebrews.*
21—8pm Lect: P. Jansen, *Holy Spirit Gifts Not Available Today.*
22—Exh: P. Jansen.
25—8pm Bible class: P. Jansen, *Life of Jesus.*
28—8pm Study: R. Hollamby.
29—Exh: R. Hollamby.

CLAYTON

Madeline St. (All Correspondence to: P.O. Box 23, Clayton, 3168. Tel: 059-892579). Sundays: 9.30am S.S.; 11am Mem. Mtg.

MOE

Scope Centre, 67 Albert St., Moe (Rec: G. S. Howe, 6 Warringa Cr., Warragul 3820. Tel: 056-232596). Sundays: 1.30pm Fellowship 1st & 3rd in month.

- 1—Exh: D. Seaman. Lect: R. Knox, *Proof that Jesus Christ Rose Bodily From the Grave.*
13—7.30pm Study at 6 Warringa Court, Warragul. *Introduction to the Law of Moses.*
15—Exh: R. Knox.
20—7.30pm *Elpis Israel* study at 92 Brandy Creek Rd., Warragul.

HOBART ECCLESIAL ANNUAL FRATERNAL & STUDY 4th to 6th October

Visiting Speaker: Bro. Neville Rice (Launceston)

Theme: *Genesis — A Parable of Divine Education*

Fri. 4th — 8pm Special Lecture, *Evolution and Creation.*

Sat. 5th — 3pm 1st Study: *The Heavens — Testimony to the Power of God.*

2nd Study: *The Heavens — Testimony to the Wisdom of God.*

5pm Fraternal Tea. 6pm 3rd Study: *Sundry Spiritual Lessons from Creation.*

Sun. 9.30am Sunday School. 11.00am Exh: *Divine Love — The Last and Greatest Lesson of Creation.* 6.00pm 4th Study — *The Garden of Eden — A Parable of the Kingdom of God.*

27—7.30pm Study: *Introduction to the Tabernacle*. 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.

- 1—Exh: B. Seaman. Lect: M. Islip, *Faith in God is Necessary for Salvation*.
- 4—8pm Character Study: K. Pearson, *Jethro*. Home G. Hill.
- 8—Exh: Al. Ptall. Lect: K. Pearson, *God's Truth Exposes Pentecostal Error*.
- 11—8pm Life of Christ study: A. Hill.
- 14—4pm Youth Group study: P. Islip, *Conduct in the Ecclesia* (1 Cor. 8-11).
- 15—Exh: I. Shaw. Lect: K. Quixley, *Your adversary the Devil identified*.
- 16—8pm M.I. Class.
- 18—8pm Character study: D. Seaman, *Aaron*.
- 22—Exh: K. Charles. Lect: J. Footitt, *Where are the dead?*
- 25—8pm Life of Christ study: J. Ratcliffe.
- 29—Exh: S. Harrington. Lect: J. Ratcliffe, *Why God Requires Repentance*.

WARRAGUL

(Rec: P. McKinlay, 55 Charles St., Warragul 3820. Tel: 056-236211). Sundays: 11am Fellowship (1st and 3rd at Moe).

- 3—7.30pm Study at 55 Charles St. *Blessing and Cursing*.
- 8—Exh: S. Morgan, 55 Charles St. 2.30pm Lect. at McMillan Campus, Korumburra Rd: *Proof that Jesus Rose Bodily From the Dead*.
- 10—10.30am Study at 55 Charles St. *The Year of Release*. 7.30pm 1st Principles Class at 6 Warringa Court.
- 17—7.30pm Study at 10 Ista St.: *The Place of the Spring*.

- 22—Memorial Mtg. at 10 Ista St.
- 24—10.30 Study at 55 Charles St.: *3 Feasts and the Cities of Refuge*. 7.30pm 1st Principles class at 6 Warringa Court.
- 29—11am Memorial Meeting at 6 Warringa Court.

West Aust

GOSNELLS

Canning Agricultural Hall, Albany Hwy. Cannington. (Rec: R. Hunter, 2 Bliddenden St., Thornlie 6108. Tel: 09 459 3166).

- 1—Exh: Jn. Carder. Lect: R. Hunter, *Bible Accuracy Proven by Archaeology*.
- 8—Exh: W. Deadman. Lect: B. Jose, *Impending Catholic & Communist Alliance to be Destroyed by Christ*.
- 11—Establishment of Kingdom Class: P. Maddin. Home W. Deadman.
- 13—E.I. home classes.
- 15—Comb. w/end at South Perth Civic Centre.
- 18—Wilderness wanderings: P. Schifferli. Home P. Jansen.
- 21,22—S.S. Exams.
- 22—Exh: S. Higgs. Lect: J. Ullman, *How Christ's Coming Will Change Your World*. Pamphlet Dist. home H. Carder.
- 25—Est. of Kingdom study: J. Spina, Home M. Spina.
- 27 to 30—Ecclesial Camp at Boscabel.

PERTH

62 Canning Hwy., Victoria Pk. (Rec: J. Ullman, 38 Doney St., Alfred Cove 6154. Tel: 09-3304199).

- 1—Exh: R. Davis. Lect: A. Haustorfer, *Resurrection: The Only Hope For Life After Death*.
- 4—Youth Conference special Lecture.

BORONIA HALL OPENING

The major work of the building program has been completed, with the painting and finishing touches concluding in the next few weeks (God willing). Due to the wet conditions outside, car parking and landscaping have fallen behind, but it is hoped to complete these sufficiently for the opening.

Brother John Martin will lead the opening studies on Philippians. A warm welcome is extended to brethren and sisters from country and interstate, to come and join in this time of great rejoicing, with accommodation being gladly arranged by local members.

The first Sunday School and Memorial meeting will be held on September 29th, with the official hall opening being held October 5th-12th.

The following is scheduled:

Saturday, October 5th: 4pm 1st Philippians study. 5.30pm Fraternal Tea. 7.30pm 2nd Study.

Sunday, October 6th: 11am Memorial Meeting. Basket Lunch. 2.30pm Public Address: *The Origin and Beliefs of the Christadelphians*. 5pm Final study.

Wednesday, October 9th: 8pm Special Bible Class: D. Goodman, *They Continued with One Accord*.

Friday, October 11th: 8pm Family night.

Saturday, October 12th: 7pm Song and Praise night on the coming Kingdom.

- 8—Exh: P. Gould. Lect: D. Hum, *Impending Catholic and Communist Alliance to be Destroyed by Christ*.
12-14—Post Conference studies.
15—Comb. S.School, memorial mtg. & Lect. Exh: A. Hayles. Lect: J. Ullman, *Christ will Establish Justice and Peace on Earth*.
18—Life of Christ Class: A. Hayles.
20—Young Folks class.
22—Exh: J. Ullman. Lect: R. Harshaw, *True Religion: A Way of Life*.
25—Events Subsequent to Christ's Return Study: G. Hum.
27—E.I. home classes.
28—G.E.S. Pamphlet distribution. Study evening on *Leprosy*.
29—Exh: A. Haustorfer. Lect: J. Ullman, *The U.N. a Failure: Only Christ Will Unite the Nations*.
30—Picnic on Herrison Island.

STIRLING

Cnr. Hector & Edwards Sts., Osborne Pk. (Rec: P. Duprouzel, 62 Sandgate St. Sth. Perth 6157. Tel: 09-3673408).

- 1—Exh: G. Pittaway. Lect: A. Newton, *Signs of the Times: God's Last Warning to Humanity*.
4,11,18,25—1 Corinthians Study.
6,20—Junior Elpis Israel Class.
8—Exh: A. Harrison. Lect: *Impending Catholic and Communist Alliance To Be Destroyed by Christ*.
13,27—E. I. home classes.
15—Exh: A. Hayles. Lect: J. Ullman, Comb. Study w/end.
22—Exh: S. Fergusson. Lect: T. Moore, *The World's Destiny Revealed by Daniel the Prophet*.
29—Exhort. Lect: D. LePoidevin, *You do not live on after death*.
30—A.B. Meeting.

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.

- 1—Exh: Max Lund. Lect: A. Archer, *Environmental Crisis: Signpost to Christ's Return*.

- 4,18,45pm Malachi study.
6—8pm Youth group, Brighton Hall.
7—E.A.C. Holiday outing.
8—Exh/Lect: C. Hollamby, *Middle East tension: Biblical signpost to global conflict*.
10—7.45pm Bible Discussion Class, home P. White.
11—Dorcas Holiday outing. 7.45pm E.I. pt. 2, ch 3 Class.
15—Exh: A. Hill. Lect: J. Luke, *The Bible Inspired, Reliable and Accurate*.
20—8pm Youth Group, Cumberland Hall.
22—Exh: S. Lund. Lect: J. King, *Death: The Wages of Sin, Not the Gateway to Glory*.
24—7.45pm Mutual Improvement class.
25—10.15am Dorcas class. 7.45pm E.I. pt. 2, ch. 3 class.
28—7.30pm Young People's Class, T.T.Gully.
29—Exh: H. P. Mansfield. Lect: D. Evans, *The Eternal City: Jerusalem or Rome*.

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: J. Siviour, *God's Answer to Violence and Crime in our Society*.
3—10.30am Sisters' Class: Ruth.
4,18—Bible Class: J. King, *Prophecy of Malachi*.
5—A.B. Meeting.
6—Youth Group: N. Davies, *The Joy Set Before Us*.
7—Ecclesial Outing: Bicycle Hike. Evening: Debate, *Holy Spirit Gifts*.
8—Exh. Lect: *The Personality of the Holy Spirit Refuted by the Bible*.
11—Rev. 19:7-10 study: Max Lund, *The Marriage of the Lamb*.
13,27—Sign class, deaf brethren and sisters.
15—Exh: C. Hollamby. Lect: P. Weller, *The Immortality of the Soul Refuted by the Bible*.
20—Youth Group, Cumberland Hall.
21—Suburban Y.F. Outing.
22—Exh: A. Johns. Lect: R. Pillion, *Did Jesus Exist Before His Birth of Mary?*
25—Rev. 19:11-16 study: Max Lund, *The Rider on the White Horse*.
28—Sub. Y.F. Class: T. T. Gully Hall.
29—Exh: J. King. Lect: A. Crawford, *Russia and the Middle East in Bible Prophecy*.

BORONIA/BURWOOD/MT. WAVERLEY COMBINED BIBLE CAMPAIGN

26th October to 5th November

Speaker: Bro. B. McClure (Punchbowl).

Subject: Judges "There was no God in Israel".

Further details in next issue.

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: J. Martin. Lect: J. Luke, *The Significance of Marriage Revealed in the Bible.*
- 2—8pm Friends Class: J. Berry, *Holy Spirit Gifts not Available Today.*
- 4—John 15 study: A. Johns.
- 6—8pm Youth Group at Brighton.
- 7—Ecclesial Outing at Thornton Park.
- 8—Exh: H. P. Mansfield. Lect: Max Lund, *Spirit Gifts: A 1st Century Need, Not a 20th Century Experience.*
- 11,25 8pm Romans study: P. Weller.
- 12,26—11am Sisters' Class. 1.30pm Sisters' tape study.
- 15—Exh: J. Siviour. Lect: J. Knowles, *Why God Allows War and Suffering.*
- 18—8pm John 16 study: A. Johns.
- 19—7.45pm A.B. meeting.
- 20—8pm Youth Group: C. Story, Titus.
- 21,22—S.S. Examination.
- 22—Exh: P. Cresswell. Lect: P. Weller, *God's Judgment on Sodom: A Warning to this Permissive Society.*
- 28—8pm Sub. Y.F. at T.T. Gully.
- 29—Exh: N. Davies. Lect: J. Riddle, *The Gospel: A Living Hope for a Dying World.*
- 30—8pm Friends class: J. Berry, *Christ's Reign on Earth to Fulfill the Promise to David.*

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: R. Edgecombe, *Why Christadelphians claim to hold the One True Faith.*
- 4,18—8pm Daniel Class: D. Evans.
- 5—8pm Mutual Improvement Class.
- 6—8pm Youth Group, Salisbury Hall.
- 7—Family Outing.
- 8—Exh: J. Martin. Lect: M. Steele, *Peace, Only After Armageddon.*
- 11,25—8pm Noah Class: R. Gore.
- 13,27—8pm Eureka Class: P. Cresswell.
- 15—Exh: H. P. Mansfield. Lect: C. Jeffress, *Evolution, A False and God-denying Theory.*
- 17—10.30am Sisters' Class.
- 20—8pm Youth Group, T.T. Gully.
- 22—Exh: K. Martin. Lect: S. Hornhardt, *Seven Reasons why Christ's Coming is Near and Certain.*
- 29—Exh: J. Mansfield. Lect: R. LePoidevin, *It Does Matter What You Believe.*

GLENLOCK

Via Morgan (Rec: B. G. Hollamby, 4 Andrew St., Walkerie 5330. Tel: 085-412352). Sundays: 9.30am S.S.; 11am Fellowship.

- 1—Exh: E. Pickering.
- 3,10,17,24—Galatians study: Renmark.
- 4,18—Timothy Study: J. Lunn.
- 7—Family Activities.
- 8—Exh: M.S. Lunn.
- 11,25—E.I. Class: D. Shaw.
- 12—A. B. Meeting.
- 13,20—Y.P. Class.
- 15—Exh: M. Healy.
- 22—Exh: R. Hollamby.
- 29—Exh: Max Lund.

KINGSTON

Guide Hall, Cooke St. (Rec: R. Eifenbein, 34 Cooke St., Kingston 5275. Tel: 087-672647). Sundays: 11am Memorial Meeting.

- 1,8,15,22—11am Memorial Meeting.
- 4,11,18—7.30pm Study class.
- 10,24—11am Sisters' Class: *A Life of Jesus.*
- 28—7.30pm Lect: P. Mansfield, *Britain in Bible Prophecy.*
- 29—Exh: P. Mansfield.

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: P. Cresswell. Lect: G. Osborne, *Watchtower Society of Men, not of God.*
- 3—8pm G.A.O.
- 4,18—8pm Romans Class: R. Cowie.
- 7—2pm Family Outing.
- 8—Exh: J. Knowles. Lect: C. Parry, *Demons and Demon Possessed: A Pagan Myth.*
- 9—7.45pm A.B. Meeting, home R. Cowie.
- 11,25—8pm Power of Prayer Study: K. Risley.
- 15—Exh: S. Hornhardt. Lect: K. Risley.
- 21,22—Sunday School Exam.
- 22—Exh: R. Cowie. Lect: Ern. Tonna, *The Real Reason Christ Died.*
- 29—Exh: R. Edgecombe. Lect: P. Cresswell, *Seventh Day Adventists Teaching Contrasted to Bible Truth.*

SOUTH EAST

CWA Hall, Young St., Penola (Rec: B. R. Duke, Box 1716, P.O. Mt. Gambler 5290. Phone: 087-259280). Also I. J. Tregenza, Penola. Phone: 087-372339. A. G. Hulbert, Mt. Gambler. 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: 086-450063). Sundays: 11am Fellowship. Bible Class Whyalla & Pt. Augusta every Wednesday.

- 1—Combined meeting, Whyalla. Exh: J. Berry.
- 8—Whyalla Exh: B. Pearce.
Pt. Augusta Exh: D. Russell.
- 13—Whyalla Family night.

- 14—Pt. Augusta Lect: B. Linke.
15—Combined meeting, Pt. Augusta. Exh: A. Thompson.
21,22—S.S. Exams in Adelaide.
29—Whyalla Exh: R. Jones.
Pt. Augusta Exh: W. Excell.

TEA TREE GULLY

1186 Grand Junction Rd., Hope Valley (Rec: K. M. Hill, 8 Faehae St., Modbury 5092. Tel: 08-2646529). Sundays: 10.30am Fellowship, 3pm S.S., 7pm Lecture.

- 1—Exh/Lect: B. Burney, *Christ's Imminent Return: What it will mean to you.*
2—7.30pm A. B. Meeting.
4,18—8pm Study: B. Williams, *Events Subsequent to Christ's Return.*
7—S.S. Outing, Clovercrest Pool. Evening: M. Barr, *The Potter.*
8—Exh: B. Luke. Lect: G. Hyndman, *Twentieth Century Religion Lacks First Century Truth.*
11—10.30am Sisters class, Naz. Rev. ch. 6. 8pm Study: B. Pearce, *Faith in the Last Days* (ch. 26,29,30).
13,27—8pm Jnr. E.I. Class.
15—Exh: B. Williams. Lect: A. Knowles, *God's Promise to David: Christ to Reign from Jerusalem.*
16—Mutual Improvement class, 8pm.
22—Exh: G. Wiggzell. Lect: R. Gore, *Why Christadelphians Claim to Possess the One True Faith.*
25—8pm Study: P. Johnson, *Patience.*
29—Exh: K. Hill. Lect: J. Knowles, *The Future Revealed by Daniel the Prophet.*

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: J. Knowles, *There is a God in heaven and there is a future judgment. What of your life?*
2—7.45pm A.B. Meeting.
4,11,18,25—7.45pm Proverbs study: H. P. Mansfield.
6—7.45pm M.I. Class: *The Blood of Christ (the Atonement).*
8—Exh: G. Wiggzell. Lect: P. J. Mansfield, *Man's Life, is it Chance or Has it a Divine Purpose?*
14—2.30pm S.S. Outing. Evening: P. E. Mansfield, *Nehemiah: Man of Faith and Action.*
15—Exh: B. Steele. Lect: E. Hubbard, *The Jew, God's People are Not Cast Off Forever.*
16—8pm Home M. Goodwin, 37 Jetty St., Grange. Instructor Class: G. E. Mansfield.
17—10.30am Sisters' Class: H. P. Mansfield, *Psalms.*

- 20—8pm Home G. Armonis, 12 Bolingbroke Ave., Fulham Gdns. Elpis Israel Class: W. J. McAllister.
21—2.45pm Activity & Distribution day. Evening chairman: D. Goodwin.
22—Exh: K. Monterola. Lect: R. McAllister, *Jesus Christ the Son of God, not God the Son.*
29—Exh: G. E. Mansfield. Lect: G. Wiggzell, *Communism or the Kingdom of God: Where do you stand?*
30—8pm Home P. J. Mansfield, 17 Silver Cres., Grange. Bible Marking class: B. Steele, *Parables.*

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: J. Muir. Lect: E. Ritchie, *Why don't people want the Gospel?*
3—Sisters' Class: Venue, Eureka.
4—Life of Jesus class book 4, ch. 14 class: A. Russell, Venue, 28 Parkland Dr. Alstonville.
8—Exh: R. Hill.
10,24—Sisters' class, venue 3 Bank St.
14—A.B. & G.E.S. meeting 3 Bank St.
15—Exh: D. O'Neill.
17—Sisters' Class, Uralba Rd.
18—Life of Jesus book 4, ch. 13 class: J. Muir, 28 Parkland Dr.
22—Exh: V. Shane. Question Night, 3 Bank St.
25—Daily Readings class: P. Moss, *"Good Master, what shall I do?"* 3 Bank St.
28—Social-Study class: J. Muir, *The Crucifixion.* 3 Bank St.
29—Exh: L. Steele.

BOOLAROO

14 Fifth St, Boolaroo. (Recorder: E. C. Witton, 15 O'Brien St., Gateshead, 2290. Tel: 049 432569; P.O. Box 187, Boolaroo, 2284).

- 1—Exh: M. Witton. Special Lect. in Boolaroo Hall: P. Cresswell, *What the New World Order under Jesus Christ will be like.*
2—A.B. mtg.
4—Study: F. Ryan, *Psalms of Survival.*
6—7.30pm Y.P. Class: *Genesis.*
7—Workshop class: R. Hunt, *Titus. L. Sommers, Hebrews. A. Cumpson, Psalms.*
8—Exh: S. Evans. Lect: K. Whitehead, *Jesus Christ, son of God, not God the son.*
10—Sisters' isolation outing: Daily readings.
11—The Commandments of Christ no. 91. Romans study: G. Alchin.
13,27—7.30pm Eureka class: home F. Ryan.
14,15—S.S. annual exams.

- 15—Exh: G. Alchin. Lect: F. Ryan, *The Papacy, Its Origin and Destiny*.
- 18—Annual business meeting.
- 20—7.30pm Y.P. Class: *Workshop*.
- 22—Exh: M. Glachan. Lect: G. Darke, *The Commandments of Christ: Essential to Salvation*.
- 24—10.30am Sisters' class: Tape, *Events subsequent to Christ's Return*.
- 25—The Commandments of Christ no. 97. Romans study: G. Alchin.
- 28—Boys' Outing.
- 29—Exh/Lect: P. Sawell, *Why the UNO will not achieve world peace*.

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: R. McClure. Lect: B. Bates, *God's Answer to Communism*.
- 2—A.B. Meeting.
- 3—10.45am Dorcas Class.
- 4,18—8pm 1st Epistle to Corinthians class: P. Sawell.
- 6,20—8pm Workshop class at No. 6 Lodge Place, Wetherill Pk.
- 7—7.30pm C.Y.C. Games Night.
- 8—Exh: L. Goodman. Lect: D. Mansfield, *Infant Sprinkling Unscriptural*.
- 11—8pm Isaiah 65 class: B. Gilham, *New Heavens and New Earth*.
- 14—7.30pm Jr. Class: B. Gilham, *Revison. Intrmed. Class: R. Sawell, David*.
- 15—Exh: K. Cook. Lect: R. McClure, *How to Serve God in 1985*.
- 16—8pm G.E.S. Meeting.
- 22—Exh: G. Hatchell. Lect: B. McClure, *Special. 3pm Gospel Witness, Sydney Domain*.
- 25—Isaiah 66 class: L. Whitehead, *The Father's House*.
- 29—Exh: John Mansfield. Lect: G. Mason, *Grace, forgiveness and Eternal Life*.

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.

- 1—Exh/Lect: G. Bacon, *Gog: His Part in God's Plan and Purpose*.
- 4—Home E. Lephherd: Tape, *Lee/Mansfield*.
- 5—A.B. Meeting.
- 8—Exh: E. Lephherd. Lect: B. Shaw, *Man mortal*.
- 11—Home E. Lephherd: Business meeting.
- 15—Exh: A. Powell. Lect: R. Etherington, *Baptism, Essential for Salvation*.
- 18,25—James study: B. Shaw, home E. Lephherd.
- 22—Exh/Lect: B. Shaw, *Special*.
- 26—Sisters' Class, home M. Brown.
- 29—Exh: R. Munro. Lect: J. Gilmore, *Family Life: The Bible's instruction*.

CAMPSIE

Cnr Beamish & Fletcher Sts., (Rec: J. Mansfield, R.M.B. 850 Mandalong Rd., Dooralong 2259 Tel: 043-551207).

- 1—Exh: M. Dennes. Lect: *All dead people go to hell: None go to Heaven*.
- 4—Romans 5:12-21 class: C. Jamieson.
- 8—Exh: W. Sawell. Lect: W. Rosser, *Israel: Miracle of the Middle East*.
- 11,25—10.30am Sisters' Class: R. Mansfield, *The Ways of Providence*. 8pm Romans 6 study: Jn. Mansfield.
- 15—Exh: G. Steel. Lect: N. Olsen, *The Lebanese Crisis and Bible Prophecy*.
- 18—Romans 7 Class: T. Mansfield.
- 22—Exh: J. Elton. Lect: S. Pogson, *The Bible Predicts: A New World Dictator, Soon!*
- 25—Romans 8:1-17 class: J. Mansfield.
- 28—Young People's Class.
- 29—Exh: B. McClure. Lect: D. McClure, *Speaking in Tongues Today is not Christian*.

CANBERRA

Hughes Community Centre, Shopping Centre, Hughes (Rec: L. Harden, 12 Cameron St., Farrer, 2607. Tel: 062-86 1153. Postal Address: G.P.O. Box 433, Canberra 2601). Sundays: 11am Mem. Mtg.
No details received.

FIGTREE

Figtree Community Hall, Princes Hwy. (Rec:

BOOLAROO STUDY WEEKEND

October 4th to 7th

Speaker: Bro. D. Evans

General Theme: "Let my prayer be set forth as incense". A consideration of the prayers of David in times of great trial.

Friday — "Watch and Pray". The need for prayer in our daily lives.

Sat. am — Psalm 59. David's prayer when Saul sent to capture him at his house.

Sat. pm — Psalm 52. David's prayer against Doeg the Edomite.

Sun. am — Psalm 34. David's prayer in the midst of the Philistines.

Sun. pm — Psalm 57. David's Prayer as he fled from Saul and hid in the Cave.

Mon. am — Psalms 63 and 54. David's prayer when he was in the wilderness of Judah.

M. Bonner, 215 Kanahooka Rd., Dapto 2530. Tel: 042-613035) Sundays: 9am S.S.; 11am Fellowship; 7pm Lect.

- 1—Exh: J. Russell.
- 4—Tape class, home K. Joseph.
- 7—Apocalypse class, home M. Bonner.
- 8—Exh/Lect: R. Carr, *Jesus said, "I am the resurrection and the life"*.
- 11—Psalms study, home F. Joseph.
- 14—Elpis Israel Class.
- 15—Exh/Lect: J. Rosser, *Is it possible to earn salvation?*
- 18—Romans study: J. Gilmore, home H. Wetzel.
- 22—Exh: M. Casolin. Lect: M. Bonner, *The Gospel: Power of God unto salvation.*
- 25—7 Days to Golgotha Study: M. Bonner, home L. Daszkowski.
- 29—Exh: K. Joseph. Lect: J. Russell, *European Policies Fulfilling Bible Prophecies.*

GOSFORD

Red Cross Hall, Goonak Pde., Narara. (Rec: P. Finn, 142 Wyee St., Wyee 2259. Tel: 043-571425). S.S. 9.30am; Mem. Mtg. 11.15am; Lect. 7pm; Class Friday 8pm.

- 1—Exh: J. James.
- 4—7.30pm Young People's class, home J. Stuart.
- 5—8pm A.B. meeting, home N. McNeish.
- 6—Special Fellowship night.
- 8—Exh: P. Finn. Lect: J. Tappouras, *Christmas: Christian or Pagan?*
- 11—7.45pm Workshop class: P. Finn, home B. Assentief.
- 15—Exh: M. Champion.
- 18—7.45pm Young People's class: P. Finn, home J. Stuart.
- 21—Study w/end: B. Luke. 2.30pm Study. 5pm Tea. 7pm Study.
- 22—Exh/Lect: B. Luke, *Destiny of Israel and the Future of the World.*
- 24—8pm Study: B. Luke.
- 25—7.30pm Young People's Class: B. Luke, home J. Stuart.
- 26—8pm Study: B. Luke.
- 29—Exh: J. Porter.

GRANVILLE

26 The Avenue (Rec: H. Hadley, 204 Excelcor St Guildford 2161. Tel: 02-6327697).

- 4—Study of Prayer: B. Cook.
- 8—Exh: C. Russell. Lect: J. Ceiley.
- 11,25—Zechariah study: B. McClure.
- 15—Exh: L. Whitehead. Lect: R. Harden, *Baptism: Essential to Salvation.*
- 18—Study: W. Duran, *The Armour of Faith.*
- 22—Exh/Lect: J. Russell, *Christ's Death and Resurrection: Its significance.*
- 29—Exh: H. Hadley. Lect: M. Smith, *The Trinity, A Relic of Pagan Mythology.*

LISMORE

Assembly Hall, Cnr Crown & Phyllis Sts. 5th, Lismore (Rec: C. Hermann, P.O. Box 105, Lismore 2480. Tel: 066-242923). Sundays: 9.15 S.S.; 11am Fellowship; 7.30pm Lect (2nd Sund. each month). Radio 2NCRFM

"Today in Prophecy" programme — 7-7.30pm every Monday night.

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.

- 4,18—Colossians study: N. Creighton.
- 8—Exh: N. Creighton. Lect: G. Denford, *What it means to be "born again"*.
- 11,25—Romans study: R. O'Connor.
- 15—Exh/Lect: F. Brinkerhoff, *Russia, the Vatican and World Dominion.*
- 22—Exh: M. Champion. Lect: C. Bymes, *Sin and Death: Its Origin and Its End.*
- 28—Study: B. Luke, (1) *"Except Yahweh Build the House"*; (2) *"Heirs Together of the Grace of Life"*.
- 29—Exh/Lect at Manly: B. Luke, *Storm Clouds Over Jerusalem.*

PUNCHBOWL

100 Highclere Ave (Rec: M. Gilmore, 118 Marine Dr Oatley 2223. Tel: 02-576986).

- 1—Exh: Barry McClure. Lect: J. Stone, *World Peace at Christ's Return.*
- 2—A. B. Meeting.
- 3,10,17—Bible Class.
- 4,18—10.30am Sisters' Class.
- 6,20—Comb. Y.P. Class, home B. McClure.
- 7—Y.P. Bible Class.
- 8—Exh: P. Shead. Lect: J. Gilmore, *What the Bible Says about the Holy Spirit.*
- 14—Ecclesial study weekend.
- 15—Exh: D. Evans. Lect: Barry McClure, *Sincerity without truth cannot save.*
- 22—Exh: J. Gilmore. Lect: R. O'Toole, *What the Bible Says about the Soul.*
- 24—M.I. Class.
- 27—Samuel study.
- 29—Exh: R. Pogson. Lect: N. Olsen, *Israel: Proof of God's Existence.*

RIVERWOOD

265 Bonds Rd. (Rec: D. Gilmore, 3 Jordan Ave., Beverly Hill 2209. Tel: 02-5331571).

- 1—Exh: W. Rosser. Lect: K. Casey, *The Trinity, A Pagan myth not a Bible Fact.*
- 4,18—Epistle of James Bible class: B. Shaw.
- 8—Exh: G. Steel. Lect: D. Day, *Papacy: Of Man or of God?*
- 11—Bible Class: W. Rosser, *Eight signs of John.*
- 15—Exh: K. Jamieson. Lect: G. Gilmore, *Christendom Astray from Teachings of Christ.*
- 22—Exh: B. Bowen. Lect: G. Steel, *Pernisiveness: Sign of the Last Days.*
- 25—Quarterly Business meeting.
- 29—Exh: G. Hindmarsh. Lect: C. Russell, *The Return of Christ: Certain and Soon.*

SUTHERLAND

77 Acacia Rd (Rec: L. Brennan, 16 Linden Cres Lugarno 2210. Tel: 02-535608). Sundays: 8.5. 9am; Mem. Mtg. 11am; Lect. 7pm. Wednesday: Bible Class 8pm.

- 1—Exh: C. Penrose. Lect: B. Philp, *The Way of Salvation*.
- 2—A.B. meeting.
- 4—Life of Christ class: S. Kirkwood, *Jesus foretells his death* (Matt. 26).
- 8—Exh/Lect: F. Ryan, *The Bible as History, Prophecy and the Future*.
- 11,25—Daniel class.
- 13,27—Elpis Israel Class.
- 14,28—Sunday School Activity.
- 15—Exh: R. Jerrow. Lect: M. Gilbert, *Is there Life after Death? The Bible's Answer*.
- 18—Life of Christ Class: K. Kirkwood, *Jesus' Introductory Speech at Supper*.
- 22—Exh: B. Philp. Lect: L. Goodman, *How to study the Bible*.
- 29—Exh: V. Hall. Lect: S. Kirkwood, *Armageddon: Is it the end?*

UPPER COOPERS CREEK

Repentance Creek Hall (Rec: R. Patch, Ashlan Rd., Whinan Whlan 2480). Sundays: 9.40am 8.5; 11am Mem. mtg; 7.30pm Lect. 2nd Sun each month. No details received.

YAGOONA

Worland St (Rec: K. Cook, 2 MacDonal St Auburn 2144. Tel: 02-6499483).

- 1—Exh: S. McKinlay. Lect: D. McClure, *Mormon Teaching Tested by Bible Truth*.
- 3—Sacrifice and Offerings study at 28 Truro Pde, Padstow: S. Madden, *Disease: Law Concerning Lepers*.
- 8—Exh: F. Olsen. Lect: Jhn. Mansfield, *Jews and Arabs: Soon to Live in Peace*.
- 11—2 Cor. 5 study: P. Sawell, *The Ministry of Reconciliation*.
- 13—Workshop and Training Class: A. Unwin, *Divine judgment best* (Jude 9,10).
- 15—Exh: B. McKinlay. Lect: S. Pogson, *The Christadelphians: Their Origin and Beliefs*.
- 17—Sacrifices & Offerings study at 28 Truro Pde., Padstow: R. Pogson, *Disease: Healing and Jesus*.
- 22—Exh: K. Cook. Lect: W. Rosser, *The Bible Outlines Your Future, not the Stars*.
- 25—2 Cor. 6 study: "Be not unequally yoked".
- 27—Workshop & Training Class: David Carroll, *Three Examples of Antigodliness* (Jude 11).
- 29—Exh: M. Bonner. Lect: P. Wassell, *Current Events in Bible Prophecy*.

HERALD OF THE COMING AGE

Next title, currently in preparation is **WORLD DESTINY: AS OUTLINED BY DANIEL THE PROPHET.**

New Zealand

CHRISTCHURCH SUBURBAN

69 Bristol St. (Rec: R. D. Harding, 73 Comwall St., Christchurch 1. Tel: 794296). Sundays: 9.15am S.S.; 11am Mem. Mtg.; 7pm Lect; Bible Class: Tuesday 7.45pm.

DUNEDIN

Hearing Ass, 7 Malcolm Street (Rec: R. D. B. King, 81 Stafford St., Dunedin. Tel: 775954). Sundays: 11am Fellowship; 9.30am S.S.; 7pm Lect. Bible Class: 7.30pm Wed.; CYC 7.30pm Sat. at homes of members.

NEW LYNN

Cnr. 3159 Great North Rd. & Wattle St, New Lynn (Rec: D. Archer, 38 James Tyler Cres., Auckland 4, Tel: 677 277). Sundays: 9.30am S.S.; 11am Fellowship; 7pm Lect. Wednesday: 7.45pm Bible Class. Saturday: 7.30pm CYC; Eureka Class every second Friday, 7.45pm in homes of members.

- 1—Exh: K. Shead. Lect: B. Lean, *The Bible Predicts Russian Policy in the Middle East*.
- 2—A.B. Meeting.
- 4—Jerusalem study: F. Batchelor.
- 8—Exh: K. Morgan. Lect: J. Davis, *Creation: God's Visible Witness*.
- 10—Sisters Class.
- 11—Zephaniah Study: K. Presswell.
- 14—Family Evening.
- 15—Exh: A. Beaumont. Lect: R. Yearsley, *Salvation is Possible Through Christ's Death and Resurrection*.
- 18—Sisters' Class study: Tape morning, J. Archer's house. Evening: Jerusalem study: A. Rock.
- 20—Eureka Class.
- 22—Exh: M. Alderson. Lect: K. Shead, *How Christ's Coming will Change a Chaotic World*.
- 25—Zephaniah study: J. Davis.
- 29—Exh: D. Archer. Lect: Khyber Pass speaker.

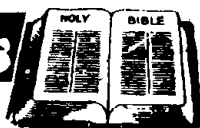
PALMERSTON NORTH

Plunket Rooms, King Street (Rec: D. H. Taberner, R.D. 4, Palmerston North. Tel: 81891). Sundays: 11am Fellowship. Bible Class, Thurs. 7.45pm at homes of members.

WELLINGTON

Cnr. 229 Helston Rd. & Jane Grove, Papanangi. (Rec: C. J. Middlemiss, 20th Rothsay Road, Ngalo, Wellington Tel: 797 580). Sundays: 11am Fellowship. 9.15am S.S.; 7pm Lect.; Bible Class 8pm Wed.; CYC 7.45pm Sat. at homes of members.

Bible School News



66th BIBLE SCHOOL AT RATHMINES

The 66th Bible School will be conducted at Rathmines from 21st to 29th December, 1985 inclusive. It will be sponsored by the Salisbury Ecclesia (SA) and the theme will be: *"This is the way, walk ye in it"*.

The Main studies have been arranged as follows:

1st Session: Bro. Tony Hayles (Perth, WA), *John the Baptist — The Voice Crying in the Wilderness*.

2nd Session: Bro. Carl Parry (Salisbury, SA), *Consider Your Ways*.

3rd Session: Bro. Stan Snow (Burwood, Vic.), *Jubilee in the King's Forest — Parables of Paradise*.

4th Study: Bro. Ron Cowie (Salisbury, SA), *Choose ye this day whom ye will serve*.

The Teenage studies will be led by Bren. Stan Snow, Ron Cowie and Carl Parry.

Because bookings in excess of 450 have already been made for this School, it is recommended that any desiring to attend should forward their applications immediately to P.O. Box 330, Wyong, NSW 2259.

The 67th Autumn 86 School is scheduled from 10th to 18th May, 1986. Bookings are open for this School.

YOUTH CONFERENCE & POST CONFERENCE STUDIES

31st August to 15th September

Young people from Australia, New Zealand and Canada are ready to gather together in Perth for the 18th AUSTRALASIAN YOUTH CONFERENCE which will commence on 31st August. The main studies are based on Genesis Chapters 1-6. During the Conference week a Public Lecture will be held on Wednesday 4th September (7.30pm) at the South Perth Community Centre. On Saturday 24th August (commencing at 8.30 a.m. from the Perth Central Hall) a combined Ecclesia Pamphlet Distribution (30,000 pamphlets) to advertise this special lecture series will be held.

Post Conference studies will be led by Bro. A. Hayles upon the subject of the Olivet Prophecy. All meetings will be held at the South Perth Community Centre.

Thurs. 12th — 7.30pm 1st Study: *Not One Stone Shall Be Left Upon Another*.

Fri. 13th — 7.30pm: 2nd Study: *What Shall Be The Sign of Thy Coming?*

Sat. 14th — 7.30pm: 3rd Study: *Learn A Parable of the Fig Tree*.

Sun. 15th — 9.20am: Combine Sunday School.

11.00am Exhort: *Watch For Ye Know Not In What Hour The Son of Man Cometh*. 7pm Public Lecture.

FORTHCOMING EVENTS

Plan your holidays to support these efforts (God willing)

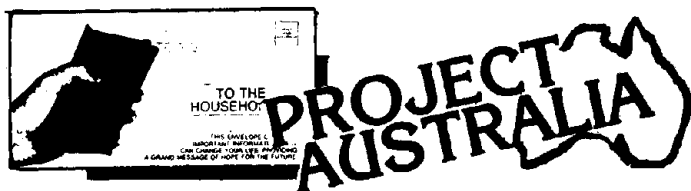
13th to 20th January, 1986 at LAUNCESTON. 21st Tasmanian Bible Campaign.

Coolum Study weekend 25-27th October. Sponsored by Coorparoo, Redcliffe & Wilston Ecclesias, where consideration of Psalms will be undertaken.

FAMILY BIBLE SCHOOL — MILDURA

May 1986 (God willing)

The next Bible School to be held (God willing) at Mildura is scheduled for May, 1986. We plan to publish further details next issue. Meanwhile, reservations will be accepted now.



... a campaign to witness to every household

Truly the Bible is an amazing book, for it opens to view the wonderful purpose of God. Even failing mortal man can be acquainted with the purpose of God by searching the scriptures. We who have had the privilege of beholding the glorious light of Bible truth, must shine as lights in the world, diligently declaring to others the message of the scripture. During the past month we have received tremendous response from Queensland. The budgets forwarded to the Queensland area over the past months have been specifically requested and financed by Brethren and Sisters, and it is encouraging on their behalf to have received such response. In the Kallangur area north of Brisbane 12 applications have been received, whilst in Pialba 250km north of Brisbane a further 12 applications were received out of 3000 budgets posted to the area. This latter area was requested and financed by a brother and sister who propose holidaying in the area shortly, and desired to spend some of their leisure time extending the gospel message. Those applications will give them an excellent opportunity for work in the area, and we trust may bring fruit to the glory of our Heavenly Father. The Urangan Ecclesia will also benefit from the efforts of this Brother and Sister in that they are only a short distance from Pialba.

Applications are commencing to come from Albany, Western Australia and these applications have been forwarded to our Brethren and Sisters in the West to follow up. The Coorparoo Ecclesia (Queensland) is mailing literature to local areas of Goonda, Windi, Miles, Beaudesert, Inglewood, Texas. Sisters of the Woodville (South Australia) Ecclesia are kept busy compiling the budgets, an average of 560 per week.

This month we propose (God willing) to cover the following areas of Western Australia: Borden, Boulder, Boyanup, Boyup Brook, Bridgetown, Brookton. Brethren and sisters living in or adjacent to these areas, or those who may be visiting these areas are invited to apply for the names and addresses of contacts that they might personally visit them and so encourage their interest. Sister Beryl Cheek handles all applications received and would be happy to assist you. May the blessing of our Heavenly Father be with the work of Gospel Proclamation that at the return of His Son a people may be prepared to receive him.

NEW LEAFLET AVAILABLE

This attractive leaflet is available. It draws attention to the reality of death, and a physical resurrection as the only hope of life eternal and an everlasting inheritance upon the earth. An advertisement and application for a free copy of the booklet: *Eternal Life: On Earth Not in Heaven* is included in the leaflet. Cost is \$30 per 1,000 plus postage.



Books Available

See below for your local agent's address.

● Anastasis; ● Apocalypse and History; ● Babylon Mystery Religion; ● Babylon & Jerusalem; ● Logos Extra wide margin Bible; ● Bible Reading Charts; ● Colossians; ● Consider Your Ways (Zephaniah & Haggai); ● Contending for the Faith; ● The Declaration; ● Divine Worship in the Age to Come; ● Dr. Thomas — Family and Background of his Times; ● Eight Signs of John; ● New Englishmans Hebrew Aramaic Concordance; ● New Englishmans Greek Concordance; ● Faith in the Last Days (out of print elsewhere); ● First Principles of the One True Faith; ● Goodness and Severity of God (Jonah and Nahum); ● Guidebook to the New Testament; ● Hope Beyond the Holocaust (out of print elsewhere); ● Is There a God? ● Is The Bible True? ● Mystery of the Covenant of the Holy Land Explained; ● Nazareth Revisited; ● Phanerosis; ● James to Jude; ● Key to Understanding the Scriptures; ● Countdown to Armageddon; ● Rotherham Translation of the Bible; ● Strongs Concordance; ● Story of the Bible; ● Treasury of Scripture Knowledge; ● Undesigned Scriptural Coincidences; ● Vines Expositor Dictionary of New Testament Words; ● Visible Hand of God; ● Yahweh Elohim (out of print elsewhere); ● Which Bible? ● The Story of Ruth; ● Preaching the Truth.

LOGOS BOOK AGENTS

- * Qld.: Bro. R. Bailey, 31 Mourilyan St., Mansfield 4122 (Tel: 07-3498562).
- * Tas.: Bro. R. Bracey, 58 Koorinda 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: 03-8989139).
- * 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).